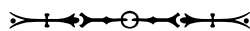


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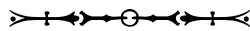
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ATLANTIS

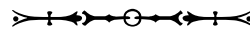
Each issue of the *Rosicrucian Digest* provides members and all interested readers with a compendium of materials regarding the ongoing flow of the Rosicrucian Timeline. The articles, historical excerpts, art, and literature included in this *Digest* span the ages, and are not only interesting in themselves, but also seek to provide a lasting reference shelf to stimulate continuing study of all of those factors which make up Rosicrucian history and thought. Therefore, we present classical background, historical development, and modern reflections on each of our subjects, using the many forms of primary sources, reflective commentaries, the arts, creative fiction, and poetry.



This magazine is dedicated to all the women and men throughout the ages who have contributed to and perpetuated the wisdom of the Rosicrucian, western esoteric, tradition.



May we ever be worthy of the light with which we have been entrusted.



In this issue we explore the mysteries of the lost continent of Atlantis, one of the most powerful and enduring ideas of the Western World, and of Rosicrucian heritage.

ROSICRUCIAN DIGEST

Official Magazine of the Worldwide Rosicrucian Order

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TIMAEUS

Plato (ca. 427—ca. 347 BCE), written 360 BCE

Selections adapted from the 1871 translation by Benjamin Jowett (1817–1893)

Plato, the famous Athenian philosopher, is the primary ancient source for the legend of Atlantis. His Socratic dialogue *Timaeus* is the first in what had been planned as a trilogy of discourses, followed by *Critias* and concluding with *Hermocrates* (which was never written). In *Timaeus*, mention is made of Atlantis, from the reports that the great lawgiver Solon brought back from Egypt. *Amynder* is speaking:

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

[**Critias**] replied: In the Egyptian Delta, at the head of which the river Nile divides, there is a certain district which is called the district of Sais, and the great city of the district is also called Sais, and is the city from which King Amasis came. The citizens have a deity for their foundress; she is called in the Egyptian tongue Neith, and is asserted by them to be the same whom the Hellenes call Athena; they are great lovers of the Athenians, and say that they are in some way related to them.

To this city came Solon, and was received there with great honor; he asked the priests who were most skilful in such matters, about antiquity, and made the discovery that neither he nor any other Hellene knew anything worth mentioning about the times of old.

On one occasion, wishing to draw them on to speak of antiquity, he began to tell about the most ancient things in our part of the world—about Phoroneus, who is called “the first human,” and about Niobe; and after the Deluge, of the survival of Deucalion and

Pyrrha; and he traced the genealogy of their descendants, and reckoning up the dates, tried to compute how many years ago the events of which he was speaking happened.

Priests of Egypt Teach Solon

Thereupon one of the priests, who was of a very great age, said: O Solon, Solon, you Hellenes are never anything but children, and there is not an old one among you. Solon in return asked him what he meant. I mean to say, he replied, that in mind you are all young;

there is no old opinion handed down among you by ancient tradition, nor any science which is hoary with age. And I will tell you why. There have been, and will be again, many destructions of humanity arising out of many causes; the greatest have been brought about by the agencies of fire and water, and other lesser ones by innumerable other causes.

There is a story, which even you have preserved, that once upon a time Phaethon, the son of Helios, having yoked the steeds in his father’s chariot, because he was not able to drive them in the path of his father, burnt up all that was upon the earth, and was himself destroyed by a thunderbolt.

Now this has the form of a myth, but really signifies a declination of the bodies moving in the heavens around the earth, and a great conflagration of things upon the earth, which recurs after long intervals; at such times those who live upon the mountains and in dry and lofty places are more liable to destruction than those who dwell by rivers or on the seashore.



Plato in Raphael's *School of Athens*

Stories of the Flood

From this calamity the Nile, who is our never-failing savior, delivers and preserves us. When, on the other hand, the gods purge the earth with a deluge of water, the survivors in your country are herdsmen and shepherds who dwell on the mountains, but those who, like you, live in cities are carried by the rivers into the sea. Whereas in this land, neither then nor at any other time, does the water come down from above on the fields, having always a tendency to come up from below; for which reason the traditions preserved here are the most ancient.

The fact is, that wherever the extremity of winter frost or of summer does not prevent, humanity exists, sometimes in greater, sometimes in lesser numbers. And whatever happened either in your country or in ours, or in any other region of which we are informed – if there were any actions noble or great or in any other way remarkable, they have all been written down by us of old, and are preserved in our temples.

Whereas just when you and other nations are beginning to be provided with letters and the other requisites of civilized life, after the usual interval, the stream from heaven, like a pestilence, comes pouring down, and leaves only those of you who are destitute of letters and education; and so you have to begin all over again like children, and know nothing of what happened in ancient times, either among us or among yourselves. As for those genealogies of yours, which you just now recounted to us, Solon, they are no better than the tales of children.

In the first place you remember a single deluge only, but there were many previous ones; in the next place, you do not know that there formerly dwelt in your land the fairest and noblest race of people which ever lived, and that you and your whole city are descended from a small seed or remnant of them which survived.

This was unknown to you, because, for many generations, the survivors of that

destruction died, leaving no written word. For there was a time, Solon, before the great deluge of all, when the city which now is Athens was first in war and in every way the best governed of all cities, is said to have performed the noblest deeds and to have had the fairest constitution of any of which tradition tells, under the face of heaven.

Athena Finds Sais and Athens

Solon marveled at his words, and earnestly requested the priests to inform him exactly and in order about these former citizens. You are welcome to hear about them, Solon, said the priest, both for your own sake and for that of your city, and above all, for the sake of the goddess who is the common patron and parent and educator of both our cities.

She founded your city a thousand years before ours, receiving from the Earth and Hephaestus the seed of your race, and afterwards she founded ours, of which the constitution is recorded in our sacred registers to be eight thousand years old. As touching your citizens of nine thousand years ago, I will briefly inform you of their laws and of their most famous action; the exact particulars of the whole we will hereafter go through at our leisure in the sacred registers themselves. If you compare these very laws with ours you will find that many of ours are the counterpart of yours as they were in the olden times.

In the first place, there is the caste of priests, which is separated from all the others; next, there are the artificers, who ply their several crafts by themselves and do not intermix; and also there is the class of shepherds and of hunters, as well as that of husbandmen; and you will observe, too, that the warriors in Egypt are distinct from all the other classes, and are commanded by the law to devote themselves solely to military pursuits; moreover, the weapons which they carry are shields and spears, a style of equipment which the goddess taught from Asia, first to us, as in your part of the world first to you.



Then as to wisdom, do you observe how our law from the very first made a study of the whole order of things, extending even to prophecy and medicine which gives health, out of these divine elements deriving what was needful for human life, and adding every sort of knowledge which was akin to them.

All this order and arrangement the goddess first imparted to you when establishing your city; and she chose the spot of earth in which you were born, because she saw that the happy temperament of the seasons in that land would produce the wisest of people. Wherefore the goddess, who was a lover both of war and of wisdom, selected and first of all settled that spot which was the most likely to produce people like herself. There you dwelt, having such laws as these and still better ones, and excelled all humanity in all virtue, as became the children and disciples of the gods.

Athens at War with Atlantis

Many great and wonderful deeds are recorded of your state in our histories. However, one of them exceeds all the rest in greatness and valor. For these histories tell of a mighty power which unprovoked made an expedition against the whole of Europe and Asia, and to which your city put an end. This power came forth out of the Atlantic Ocean, for in those days the Atlantic was navigable; and there was an island situated in front of the straits which are by you called the Pillars of Heracles; the island was larger than Libya and Asia put together, and was the way to other islands, and from these you might pass to the whole of the opposite continent which surrounded the true ocean; for this sea, which is within the Straits of Heracles, is only a harbor, having a narrow entrance, but that other is a real sea, and the surrounding land may be most truly called a boundless continent.

Atlantis and its Destruction

Now in this island of Atlantis there was a great and wonderful empire, which had rule over the whole island and several others, and

over parts of the continent, and, furthermore, the Atlanteans had subjected the parts of Libya within the columns of Heracles as far as Egypt, and of Europe as far as Tyrrhenia. This vast power, gathered into one, endeavored to subdue at a blow our country and yours and the whole of the region within the straits; and then, Solon, your country shone forth, in the excellence of her virtue and strength, among all humanity. She was pre-eminent in courage and military skill, and was the leader of the Hellenes. Moreover, when the rest fell off from her, being compelled to stand alone, after having undergone the very extremity of danger, she defeated and triumphed over the invaders, and preserved from slavery those who were not yet subjugated, and generously liberated all the rest of us who dwell within the pillars. Afterwards there occurred violent earthquakes and floods; and in a single day and night of misfortune all your warriors in a body sank into the earth, and the island of Atlantis in like manner disappeared in the depths of the sea. For which reason the sea in those parts is impassable and impenetrable, because there is a shoal of mud in the way; and this was caused by the subsidence of the island.

I have told you briefly, Socrates, what the aged Critias heard from Solon and related to us ...

Socrates: And what other, Critias, can we find that will be better than this, which is natural and suitable to the festival of the goddess, and has the very great advantage of being a fact and not a fiction? How or where shall we find another if we abandon this? We cannot, and therefore you must tell the tale, and good luck to you; and I in return for my yesterday's discourse will now rest and be a listener.



CRITIAS

Plato (ca. 427—ca. 347 BCE), written 360 BCE
Adapted from the 1871 translation by Benjamin Jowett (1817–1893)

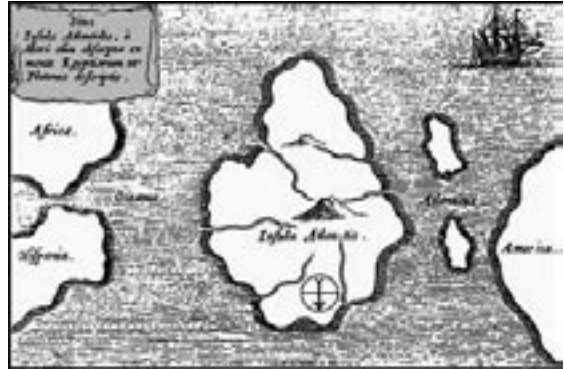
Plato's dialogue *Critias* is the second in what had been planned as a trilogy of discourses. In *Critias*, which follows along closely after the action of *Timaeus*, Socrates continues to discuss the story of the war between Athens and Atlantis. The description of Atlantis from this dialogue follows. *Critias* is speaking:

And next, if I have not forgotten what I heard when I was a child, I will impart to you the character and origin of [the Athenians'] adversaries. For friends should not keep their stories to themselves, but have them in common.

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

Poseidon Finds Atlantis

I have before remarked in speaking of the allotments of the gods, that they distributed the whole earth into portions differing in extent, and made for themselves temples and instituted sacrifices. And Poseidon, receiving for his lot the island of Atlantis, begat children by a mortal woman, and settled them in a



Map of Atlantis by esotericist Athanasius Kircher, S.J. from *Mundus Subterraneus* (1665)

part of the island, which I will describe. Looking towards the sea, but in the center of the whole island, there was a plain which is said to have been the fairest of all plains and very fertile. Near the plain again, and also in the center of the island at a distance of about fifty stadia, there was a mountain not very high on any side.

In this mountain there dwelt one of the earth-born primeval dwellers of that country, whose name was Evenor, and he had a wife named Leucippe, and they had an only daughter who was called Cleito. The maiden had already reached womanhood, when her father and mother died; Poseidon fell in love with her and had intercourse with her, and breaking the ground, enclosed the hill in which she dwelt all round, making alternate zones of sea and land larger and smaller, encircling one another; there were two of land and three of water, which he turned as with a lathe, each having its circumference equidistant every way from the center, so that no living soul could get to the island, for ships and voyages were not as yet. He himself, being a god, found no difficulty in making special arrangements for the center island, bringing up two springs of water from beneath the earth, one of warm water and the



other of cold, and making every variety of food to spring up abundantly from the soil.

He also begat and brought up five pairs of twin male children; and dividing the island of Atlantis into ten portions, he gave to the first-born of the eldest pair his mother's dwelling and the surrounding allotment, which was the largest and best, and made him king over the rest; the others he made princes, and gave them rule over many, and a large territory. And he named them all; the eldest, who was the first king, he named Atlas, and after him the whole island and the ocean were called Atlantic. To his twin brother, who was born after him, and obtained as his lot the extremity of the island towards the Pillars of Heracles, facing the country which is now called the region of Gades in that part of the world, he gave the name which in the Hellenic language is Eumelus, in the language of the country which is named after him, Gadeirus.

Of the second pair of twins he called one Ampheres, and the other Evaemon. To the elder of the third pair of twins he gave the name Mneseus, and Autochthon to the one who followed him. Of the fourth pair of twins he called the elder Elasippus, and the younger Mestor. And of the fifth pair he gave to the elder the name of Azaes, and to the younger that of Diaprepes. All these and their descendants for many generations were the inhabitants and rulers of divers islands in the open sea; and also, as has been already said, they held sway in our direction over the country within the Pillars as far as Egypt and Tyrrhenia.

The Family of Atlas

Now Atlas had a numerous and honorable family, and they retained the kingdom, the eldest son handing it on to his eldest for many generations; and they had such an amount of wealth as was never before possessed by kings and potentates, and is not likely ever to be again, and they were furnished with everything which they needed, both in the city and country. For because of the greatness of their empire many things

were brought to them from foreign countries, and the island itself provided most of what was required by them for the uses of life.

In the first place, they dug out of the earth whatever was to be found there, solid as well as fusile, and that which is now only a name and was then something more than a name, orichalcum, was dug out of the earth in many parts of the island, being more precious in those days than anything except gold. There was an abundance of wood for carpentry work, and sufficient maintenance for tame and wild animals.

Moreover, there were a great number of elephants in the island; for as there was provision for all other sorts of animals, both for those which live in lakes and marshes and rivers, and also for those which live in mountains and on plains, so there was for the animal which is the largest and most voracious of all.

Also whatever fragrant things there now are in the earth, whether roots, or herbage, or woods, or essences which distil from fruit and flower, grew and thrived in that land; also the fruit which admits of cultivation, both the dry sort, which is given us for nourishment and any other which we use for food—we call them all by the common name pulse, and the fruits having a hard rind, affording drinks and meats and ointments, and good store of chestnuts and the like, which furnish pleasure and amusement, and are fruits which spoil with keeping, and the pleasant kinds of dessert, with which we console ourselves after dinner, when we are tired of eating—all these that sacred island which then beheld the light of the sun, brought forth fair and wondrous and in infinite abundance. With such blessings the earth freely furnished them; meanwhile they went on constructing their temples and palaces and harbors and docks.

The Arrangement of Atlantis

And they arranged the whole country in the following manner: First of all they bridged over the zones of sea which surrounded the ancient metropolis, making a road to and

from the royal palace. And at the very beginning they built the palace in the habitation of the god and of their ancestors, which they continued to ornament in successive generations, every sovereign surpassing the one who went before to the utmost of the regal power, until they made the building a marvel to behold for size and for beauty.

Beginning from the sea they bored a canal of three hundred feet in width and one hundred feet in depth and fifty stadia in length, which they carried through to the outermost zone, making a passage from the sea up to this, which became a harbor, and leaving an opening sufficient to enable the largest vessels to find ingress.

Moreover, they divided at the bridges the zones of land which parted the zones of sea, leaving room for a single trireme to pass out of one zone into another, and they covered over the channels so as to leave a way underneath for the ships; for the banks were raised considerably above the water.

Now the largest of the zones into which a passage was cut from the sea was three stadia in breadth, and the zone of land which came next of equal breadth; but the next two zones, the one of water, the other of land, were two stadia, and the one which surrounded the central island was a stadion only in width. The island in which the palace was situated had a diameter of five stadia. All this including the zones and the bridge, which was the sixth part of a stadion in width, they surrounded by a stone wall on every side, placing towers and gates on the bridges where the sea passed in.

The stone which was used in the work they quarried from underneath the centre island, and from underneath the zones, on the outer as well as the inner side. One kind was white, another black, and a third red, and as they quarried, they at the same time hollowed out double docks, having roofs formed out of the native rock. Some of their buildings were simple, but in others they put together different stones, varying the color to

please the eye, and to be a natural source of delight. The entire circuit of the wall, which went round the outermost zone, they covered with a coating of brass, and the circuit of the next wall they coated with tin, and the third, which encompassed the citadel, flashed with the red light of orichalcum.

Palaces and Temples of Atlantis

The palaces in the interior of the citadel were constructed on this wise: in the center was a holy temple dedicated to Cleito and Poseidon, which remained inaccessible, and was surrounded by an enclosure of gold; this was the spot where the family of the ten princes first saw the light, and thither the people annually brought the fruits of the earth in their season from all the ten portions, to be an offering to each of the ten.

Here was Poseidon's own temple which was a stadion in length, and half a stadion in width, and of a proportionate height, having a strange barbaric appearance. All the outside of the temple, with the exception of the pinnacles, they covered with silver, and the pinnacles with gold. In the interior of the temple the roof was of ivory, curiously wrought everywhere with gold and silver and orichalcum; and all the other parts, the walls and pillars and floor, they coated with orichalcum. In the temple they placed statues of gold: there was the god himself standing in a chariot—the charioteer of six winged horses—and of such a size that he touched the roof of the building with his head; around him there were a hundred Nereids riding on dolphins, for such was thought to be the number of them by the human race of those days.

There were also in the interior of the temple other images which had been dedicated by private persons. And around the temple on the outside were placed statues of gold of all the descendants of the ten kings and of their wives, and there were many other great offerings of kings and of private persons, coming both from the city itself and from the foreign cities over which they held sway.



There was an altar too, which in size and artistry corresponded to this magnificence, and the palaces, in like manner, answered to the greatness of the kingdom and the glory of the temple.

Atlantean Fountains

In the next place, they had fountains, one of cold and another of hot water, in gracious plenty flowing; and they were wonderfully adapted for use by reason of the pleasantness and excellence of their waters. They constructed buildings about them and planted suitable trees, also they made cisterns, some open to the heavens, others roofed over, to be used in winter as warm baths; there were the royal baths, and the baths of private persons, which were kept apart; and there were separate baths for women, and for horses and cattle, and to each of them they gave as much adornment as was suitable.

Of the water which ran off they carried some to the grove of Poseidon, where were growing all manner of trees of wonderful height and beauty, owing to the excellence of the soil, while the remainder was conveyed by aqueducts along the bridges to the outer circles; and there were many temples built and dedicated to many deities; also gardens and places of exercise, some for people, and others for horses in both of the two islands formed by the zones; and in the center of the larger of the two there was set apart a race-course of a stadion in width, and in length allowed to extend all round the island, for horses to race in.

Also there were guardhouses at intervals for the guards, the more trusted of whom were appointed – to keep watch in the lesser zone, which was nearer the Acropolis while the most trusted of all had houses given them within the citadel, near the royal persons. The docks were full of triremes and naval stores, and all things were quite ready for use. Enough of the plan of the royal palace.

The Walls of the City

Leaving the palace and passing out across the three you came to a wall which began at

the sea and went all round: this was everywhere distant fifty stadia from the largest zone or harbor, and enclosed the whole, the ends meeting at the mouth of the channel which led to the sea. The entire area was densely crowded with habitations; and the canal and the largest of the harbors were full of vessels and merchants coming from all parts, who, from their numbers, kept up a multitudinous sound of human voices, and din and clatter of all sorts night and day.

The Districts Surrounding Atlantis

I have described the city and the environs of the ancient palace nearly in the words of Solon, and now I must endeavor to represent the nature and arrangement of the rest of the land. The whole country was said by him to be very lofty and precipitous on the side of the sea, but the country immediately about and surrounding the city was a level plain, itself surrounded by mountains which descended towards the sea; it was smooth and even, and of an oblong shape, extending in one direction three thousand stadia, but across the centre inland it was two thousand stadia.

This part of the island looked towards the south, and was sheltered from the north. The surrounding mountains were celebrated for their number and size and beauty, far beyond any which still exist, having in them also many wealthy villages of country folk, and rivers, and lakes, and meadows supplying food enough for every animal, wild or tame, and much wood of various sorts, abundant for each and every kind of work.

The Great Plain of Atlantis

I will now describe the plain, as it was fashioned by nature and by the labors of many generations of monarchs through long ages. It was for the most part rectangular and oblong, and where falling out of the straight line followed the circular ditch. The depth, and width, and length of this ditch were incredible, and gave the impression that a work of such extent, in addition to so many others, could never have been artificial.

Nevertheless I must say what I was told. It was excavated to the depth of a hundred feet, and its breadth was a stadion everywhere; it was carried round the whole of the plain, and was ten thousand stadia in length. It received the streams which came down from the mountains, and winding round the plain and meeting at the city, was there let off into the sea.

Further inland, likewise, straight canals of a hundred feet in width were cut from it through the plain, and again let off into the ditch leading to the sea: these canals were at intervals of a hundred stadia, and by them they brought down the wood from the mountains to the city, and conveyed the fruits of the earth in ships, cutting transverse passages from one canal into another, and to the city. Twice in the year they gathered the fruits of the earth in winter having the benefit of the rains of heaven, and in summer the water which the land supplied by introducing streams from the canals.

The People of the Plain

As to the population, each of the lots in the plain had to find a leader for the persons who were fit for military service, and the size of a lot was a square of ten stadia each way, and the total number of all the lots was sixty thousand. And of the inhabitants of the mountains and of the rest of the country there was also a vast multitude, which was distributed among the lots and had leaders assigned to them according to their districts and villages.

The leader was required to furnish for the war the sixth portion of a war-chariot, so as to make up a total of ten thousand chariots; also two horses and riders for them, and a pair of chariot-horses without a seat, accompanied by a rider who could also fight on foot carrying a small shield, and having a charioteer who stood behind the warrior to guide the two horses; also, he was bound to furnish two heavy armed soldiers, two slingers, three stone-shooters and three javelin-throwers, who were light-armed, and four sailors to

make up the complement of twelve hundred ships. Such was the military order of the royal city—the order of the other nine governments varied, and it would be wearisome to recount their several differences.

Atlantean Royalty and their Duties

As to offices and honors, the following was the arrangement from the first. Each of the ten kings in his own division and in his own city had the absolute control of the citizens, and, in most cases, of the laws, punishing and slaying whomsoever the monarch chose. Now the order of precedence among them and their mutual relations were regulated by the commands of Poseidon which the law had handed down. These were inscribed by the first rulers on a pillar of orichalcum, which was situated in the middle of the island, at the temple of Poseidon, whither the monarchs were gathered together every fifth and every sixth year alternately, thus giving equal honor to the odd and to the even number.

When they were gathered together they consulted about their common interests, and enquired if any one had transgressed in anything and passed judgment, and before they passed judgment they gave their pledges to one another on this wise: There were bulls who had the range of the temple of Poseidon; and the ten kings, being left alone in the temple, after they had offered prayers to the god that they might capture the victim which was acceptable to the god, hunted the bulls, without weapons but with staves and nooses; and the bull which they caught they led up to the pillar and cut its throat over the top of it so that the blood fell upon the sacred inscription. Now on the pillar, besides the laws, there was inscribed an oath invoking mighty curses on the disobedient.

When therefore, after slaying the bull in the accustomed manner, they had burnt its limbs, they filled a bowl of wine and cast in a clot of blood for each of them; the rest of the victim they put in the fire, after having purified the column all round. Then they



drew from the bowl in golden cups and pouring a libation on the fire, they swore that they would judge according to the laws on the pillar, and would punish anyone who in any point had already transgressed them, and that for the future they would not, if they could help, offend against the writing on the pillar, and would neither command others, nor obey any ruler who commanded them, to act otherwise than according to the laws of their father Poseidon.

This was the prayer which they offered up for themselves and for their descendants, at the same time drinking and dedicating the cup out of which they drank in the temple of the god; and after they had supped and satisfied their needs, when darkness came on, and the fire about the sacrifice was cool, all of them put on most beautiful azure robes, and, sitting on the ground, at night, over the embers of the sacrifices by which they had sworn, and extinguishing all the fire about the temple, they received and gave judgment, if any of them had an accusation to bring against any one; and when they had given judgment, at daybreak they wrote down their sentences on a golden tablet, and dedicated it together with their robes to be a memorial.

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

Such was the vast power which the god settled in the lost island of Atlantis; and this was afterwards directed against our land for the following reasons, as tradition tells: For many generations, as long as the divine nature lasted in them, they were obedient to the laws, and well-affectioned towards the deity,

whose seed they were; for they possessed true and in every way great spirits, uniting gentleness with wisdom in the various chances of life, and in their intercourse with one another.

Atlantean Values are Strong, but Eventually Fade

They despised everything but virtue, caring little for their present state of life, and thinking lightly of the possession of gold and other property, which seemed only a burden to them; neither were they intoxicated by luxury; nor did wealth deprive them of their self-control; but they were sober, and saw clearly that all these goods are increased by virtue and friendship with one another, whereas by too great regard and respect for them, they are lost and friendship with them.

By such reflections and by the continuance in them of a divine nature, the qualities which we have described grew and increased among them; but when the divine portion began to fade away, and became diluted too often and too much with the mortal admixture, and the human nature got the upper hand, they then, being unable to bear their fortune, behaved unseemly, and to anyone who had an eye to see grew visibly debased, for they were losing the fairest of their precious gifts; but to those who had no eye to see the true happiness, they appeared glorious and blessed at the very time when they were full of avarice and unrighteous power.

Zeus, the god of gods, who rules according to law, and is able to see into such things, perceiving that an honorable race was in a woeful plight, and wanting to inflict punishment on them, that they might be chastened and improved, collected all the gods into their most holy habitation, which, being placed in the center of the world, beholds all created things. And when he had called them together, he spoke as follows –

[The rest of the *Dialogue of Critias* has been lost.]

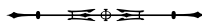


ANCIENT SOURCES FOR THE ATLANTIS STORY

In addition to the well-known citations from Plato, Atlantis is mentioned in several other ancient sources. Here is a selection of these tantalizing glimpses into ancient Greek and Roman thought on the distant Atlantic Isle and associated matters, adapted for modern readers.

**From Herodotus (ca. 480–420 BCE),
The Histories:**

“From the Garmantians at a distance again of ten days’ journey there is another hill of salt and spring of water, and the people dwelling round it are called Atarantians, who alone of all human beings about whom we know are nameless; for while all taken together have the name Atarantians, each separate man and woman of them has no name given to them. These utter curses against the Sun when he is at his height, and moreover revile the sun with all manner of foul terms, because it oppresses them by its burning heat, both themselves and their land. After this at a distance of ten days’ journey there is another hill of salt and spring of water, and people dwell round it. Near this salt hill is a mountain named Atlas, which is small in circuit and rounded on every side; and so exceedingly lofty is it said to be, that it is not possible to see its summits, for clouds never leave them either in the summer or in the winter. This, the natives say, is the pillar of the heavens. After this mountain these received their name, for they are called Atlantians; and it is said that they neither eat anything that has life nor have any dreams.”¹



**From Diodorus Siculus (90–30 BCE),
The Library of History:**

Book 3, Chapter 4:

“The Atlantides inhabited a rich country bordering upon the ocean, and were esteemed to excel all their neighbors in civil reception



and entertainment of strangers; and they boast that the gods were born among them.”²

Book 5, Chapter 15:

“In a word, this island is so delightful that it appears to be the abode of the Gods rather than of human beings.”³



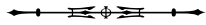
From Plutarch (46–120 CE), *Life of Sertorius*:

“Here [Sertorius] met with sailors recently arrived from the Atlantic islands, two in number, divided from one another only by a narrow channel, and distant from the coast of Africa ten thousand furlongs. These are called the Islands of the Blest; rains fall there seldom, and in moderate showers, but for the most part they have gentle breezes, bringing along with them soft dews, which render the soil not only rich for plowing and planting, but so abundantly fruitful that it produces spontaneously an abundance of delicate fruits, sufficient to feed the inhabitants, who may here enjoy all things without trouble or labor.

The seasons of the year are temperate, and the transitions from one to another so moderate, that the air is almost always serene and pleasant. The rough northerly and easterly winds which blow from the coasts of Europe and Africa, dissipated in the vast open space, utterly lose their force before they reach the



islands. The soft western and southerly winds which breathe upon them sometimes produce gentle sprinkling showers, which they convey along with them from the sea, but more usually bring days of moist bright weather, cooling and gently fertilizing the soil, so that the firm belief prevails even among the barbarians, that this is the seat of the blessed, and that these are the Elysian Fields celebrated by Homer.”⁴



From Aelian (175–235 CE), *Various Histories*:

“Theopompus relates the particulars of an interview between Midas, King of Phrygia, and Silenus. Silenus was the son of a nymph and, thanks to this, while being less than a god, was more than a human, and immortal. After they had discussed various matters Silenus told Midas: ‘Europe, Asia, and Libya are islands washed on all their shores by the ocean, and there is but one continent, which is situated outside these limits. Its expanse is immense. It produced very large animals, and people twice as tall as those common to our climate, and they live twice as long.’”⁵

Aelian’s Final Comments to the Readers

“Those who regard Theopompus of Chios as a writer in whom you can put your

trust can believe this story. As for me, with this story as with many others, I only see him as a spinner of tales.”⁶

And from *The Nature of Animals*:

“ . . . Those living near the Ocean tell the tale that the ancient Atlantean Kings, tracing their lineage from Neptune (Poseidon), wore bands made from the sea–rams upon their heads, as an imperial insignia, while the queens likewise wore circlets made from the female sea–rams.”⁷



From Proclus (412–485 CE), *Commentary on Plato’s Timaeus*:

“The historians who speak of the islands of the exterior sea tell us that in their time there were seven islands consecrated to Proserpine, and three others of immense extent, of which the first was consecrated to Pluto, the second to Ammon, and the third to Neptune. The inhabitants of the latter had preserved a recollection (transmitted to them by their ancestors) of the island of Atlantis, which was extremely large and for a long time held sway over all the islands of the Atlantic Ocean. Atlantis was also consecrated to Neptune.”⁸

Endnotes:

¹ Herodotus, *The History of Herodotus*, vol. 1, secs. 184–185, trans. G. C. Macaulay (New York: Macmillan and Co., 1890); available online at www.gutenberg.org/dirs/etext01/1hohf10.txt.

² Diodorus Siculus, *The Library of History*, bk. 3, chap. 4, trans. George Booth (1700; London: W. McDowall for J. Davis, 1814), 194–201.

³ Diodorus Siculus, *The Library of History*, bk. 5, chap. 15 (selection); new translation by the staff of the Rosicrucian Digest, based on the French of Monsieur l’Abbé Terrasson, *Bibliothèque Historique de Diodore de Sicile*, (Paris: Hachette, 1865), with reference to the translation in Ignatius Donnelly, *Atlantis the Antediluvian World: A Modern Revised edition*, ed. Egerton Sykes (New York: Gramercy Publishing Company, 1949), 24–25. (Used by permission of Garber Communications, 1 Union Square West, New York, NY 10003.) French edition of Diodorus available online at <http://remacle.org/bloodwolf/historiens/diodore/index.htm>.

⁴ Plutarch, “Life of Sertorius,” *Plutarch’s Lives*, trans. John Dryden, ed. and rev. A. H. Clough (Boston: Little, Brown and Company, 1859); available online at <http://etext.library.adelaide.edu.au/plutarch/lives/chapter41.html>.

⁵ Claudius Aelianus, *Varia Historia*, bk. 3, chap. 15, (ca. 200 CE),

cited in Ignatius Donnelly, *Atlantis the Antediluvian World: A Modern Revised edition*, ed. Egerton Sykes (New York: Gramercy Publishing Company, 1949) 24–25. (These lines are used by permission of Garber Communications, 1 Union Square West, New York, NY 10003.)

⁶ Claudius Aelianus, *Varia Historia*, bk. 3, chap. 18, (ca. 200 CE); new translation by the staff of the *Rosicrucian Digest*, based on the French translation in M. Dacier, Aelianus, *Histoires Diverses*, (1772; Paris: de l’Imprimerie d’Auguste Delalain, 1827); available at <http://remacle.org/bloodwolf/historiens/elien/table.htm>.

⁷ Claudius Aelianus, *De Natura Animalium*, bk. 15, chap. 2; new translation by the staff of the *Rosicrucian Digest*, based on the Latin translation by Friedrich Jacobs in the Frommann edition (Jena, 1832); available online at http://penelope.uchicago.edu/Thayer/L/Roman/Texts/Aelian/de_Natura_Animalium/15*.html.

⁸ Proclus, *Commentary on Plato’s Timaeus*, 117. 10–30, trans. August Boeckh (1785–1867), cited in Ignatius Donnelly, *Atlantis the Antediluvian World: A Modern Revised edition*, ed. Egerton Sykes (New York: Gramercy Publishing Company, 1949), 24. (These lines are used by permission of Garber Communications, 1 Union Square West, New York, NY 10003.)

THE NEW ATLANTIS

Sir Francis Bacon, F.R.C.

Sir Francis Bacon, F.R.C. (1561–1626) led the scientific and philosophical thought of his day, introducing the “Baconian Method” of science, employing observation and experimentation. A leader of the Rosicrucians during his lifetime, his methods included Hermeticism, Alchemy, and esoteric studies as a natural part of human knowledge.

The *New Atlantis*, a utopian work written in the last years of his life, and published posthumously in 1627, chronicles a voyage to the island of Bensalem (“Child of Peace”) off the Western coast of the Americas. The inhabitants of the island had seemingly accomplished *The Great Instauration*, that is, the regeneration and renewal of human arts and sciences encouraged by Bacon in his many writings.

In this selection from the work, Bacon describes the ancient land of Atlantis and its Fall. The seventeenth century text has been slightly adapted for modern readers.

You shall understand (that which perhaps you will scarce think credible) that about 3,000 years ago, or somewhat more, the navigation of the world (especially for remote voyages) was greater than at this day. Do not think with yourselves, that I know not how much it is increased with you, within these threescore years; I know it well, and yet I say, greater then than now; whether it was, that the example of the ark, that saved the remnant of people from the universal deluge, gave them confidence to venture upon the waters, or what it was; but such is the truth. The Phoenicians, and especially the Tyrians, had great fleets; so had the Carthaginians their colony, which is yet farther west. Toward the east the shipping of Egypt, and of Palestine, was likewise great. China also, and the great Atlantis (that you call America), which have now but junks and canoes, abounded then in tall ships. This island (as appeareth by faithful registers of



Sir Francis Bacon, F.R.C., Rosicrucian Imperator.
From the Rosicrucian Park archives

those times) had then 1,500 strong ships, of great content. Of all this there is with you sparing memory, or none; but we have large knowledge thereof...

At the same time, and an age after or more, the inhabitants of the great Atlantis did flourish. For though the narration and description which is made by a great man with you, that the descendants of Neptune planted there, and of the magnificent temple, palace, city, and hill; and the manifold streams of goodly navigable rivers, which as so many chains environed the same site and temple; and the several degrees of ascent, whereby men and women did climb up to the same, as if it had been a Scala Coeli; be all poetical and fabulous; yet so much is true, that the said country of Atlantis, as well that of Peru, then called Coya, as that of Mexico, then named Tyrambel, were mighty and proud kingdoms, in arms, shipping, and riches; so mighty, as at one time, or at least within the space of ten years, they both made two great expeditions; they of Tyrambel through the Atlantic to the Mediterranean Sea; and they of Coya, through the South Sea upon this our island; and for the former of these, which was into



Europe, the same author among you, as it seemeth, had some relation from the Egyptian priest, whom he citeth. For assuredly, such a thing there was. But whether it were the ancient Athenians that had the glory of the repulse and resistance of those forces, I can say nothing; but certain it is there never came back either ship or sailor from that voyage. Neither had the other voyage of those of Coya upon us had better fortune, if they had not met with enemies of greater clemency. For the King of this island, by name Altabin, a wise man and a great warrior, knowing well both his own strength and that of his enemies, handled the matter so as he cut off their land forces from their ships, and entailed both their navy and their camp with a greater power than theirs, both by sea and land; and compelled them to render themselves without striking a stroke; and after they were at his mercy, contenting himself only with their oath, that they should no more bear arms against him, dismissed them all in safety.

But the divine revenge overtook not long after those proud enterprises. For within less than the space of 100 years the Great Atlantis was utterly lost and destroyed; not by a great earthquake, as your man saith, for that whole tract is little subject to earthquakes, but by a particular deluge, or inundation; those countries having at this day far greater rivers, and far higher mountains to pour down waters, than any part of the old world. But it is true that the same inundation was not deep, nor past forty foot, in most places, from the ground, so that although it destroyed human and beast generally, yet some few wild

inhabitants of the wood escaped. Birds also were saved by flying to the high trees and woods. For as for the people, although they had buildings in many places higher than the depth of the water, yet that inundation, though it were shallow, had a long continuance, whereby they of the vale that were not drowned perished for want of food, and other things necessary...

But now to come to our present purpose. When the King had forbidden to all his people navigation into any part that was not under his crown, he made nevertheless this ordinance; that every twelve years there should be set forth out of this kingdom, two ships, appointed to several voyages; that in either of these ships there should be a mission of three of the fellows or brethren of Saloman's House, whose errand was only to give us knowledge of the affairs and state of those countries to which they were designed; and especially of the sciences, arts, manufactures, and inventions of all the world; and withal to bring unto us books, instruments, and patterns in every kind: that the ships, after they had landed the brethren, should return; and that the brethren should stay abroad till the new mission, the ships are not otherwise fraught than with store of victuals, and good quantity of treasure to remain with the brethren, for the buying of such things, and rewarding of such persons, as they should think fit...thus you see we maintain a trade, not for gold, silver, or jewels, nor for silks, nor for spices, nor any other commodity of matter; but only for God's first creature, which was light; to have light, I say, of the growth of all parts of the world.

“Queequeg was a native of Kokovoko, an island far away to the west and south. It is not on any map: true places never are.”

Herman Melville, *Moby Dick*

THE SECRET DOCTRINE: WESTERN SPECULATIONS, FOUNDED ON THE GREEK AND PURANIC TRADITIONS

Helena P. Blavatsky, 1888

Excerpts from Book II – Part II – Anthropogenesis

In this section of The Secret Doctrine, Madame Blavatsky (1831 – 1891), one of the leading figures of late nineteenth century esoteric circles, provides her insights into the mystery of Atlantis, comparing western and eastern thought. Note: the term “Aryan” refers to the Indo–Aryan Culture here.

That not only the last island of Atlantis, spoken of by Plato, but a large continent, first divided, and then broken later on into seven peninsulas and islands (called *dwipas*), preceded Europe, is sure. It covered the whole of the North and South

Atlantic regions, as well as portions of the North and South Pacific, and had islands even in the Indian Ocean (relics of Lemuria). The claim is corroborated by Indian Puranas, Greek writers, and Asiatic, Persian, and Mahommedan traditions. Wilford, who confuses sorely the Hindu and the Mussulman legends, shows this, however, clearly. (See Vol. VIII., X. and XI. of *Asiatic Researches*.) And his facts and quotations from the Puranas give direct and conclusive evidence that the Aryan Hindus and other ancient nations were earlier navigators than the Phoenicians, who are now credited with having been the first seamen that appeared in the post–diluvian times.

Conflicts Involving Atlantis

This is what is given in the *Journal of the Asiatic Society*, III., pp. 325, et seq.—

“In their distress the few nations who survived (in the war between Devatas and Daityas) raised their hands to Bhagavan, ‘Let him who can deliver us . . . be our king’; using

the word I’T (a *magic* term not understood by Wilford, evidently) which re–echoed through the whole country.”

Then comes a violent storm, the waters of the *Kali* are strangely agitated, “when there appeared from the waves . . . a man, afterwards

called I’T, at the head of a numerous army, saying *abhayan*, no fear” . . . and scattered the enemy. “The King I’T,” explains Wilford, “is a subordinate incarnation of M’rira” (Mrida, a form of Rudra, probably?) who “re–established peace and prosperity throughout all Sankha–dwipa, through *Barbaradesa*, “Hissast’han and Awasthan or Arabia . . .” etc., etc.

Surely, if the Hindu Puranas give a description of wars on continents and islands situated beyond Western Africa in the Atlantic Ocean; if their writers speak of *Barbaras* and other people such as Arabs—they who were never known to navigate, or cross the *Kala pani* (the black waters of the Ocean) in the days of Phoenician navigation—then their



Victoria Franck Wetsch, S.R.C., *Descent from Pleiades*



Puranas must be older than those Phoenicians (placed at from 2,000 to 3,000 years B.C.). At any rate those traditions must have been older;¹ as—

“In the above accounts,” writes an adept, “the Hindus speak of this island as existing and in great power; it must, therefore, have been more than *eleven thousand years ago*.”

The Antiquity of the Records

But another calculation and proof may be adduced of the great antiquity of these Hindu Aryans who knew of (because they had once dwelt in it) and described the last surviving island of Atlantis—or rather of that remnant of the Eastern portion of that continent which had perished soon after the upheaval of the two Americas²—the two Varshas of Pushkara. This may be demonstrated, moreover, on an astronomical calculation by an adept who criticises Wilford. For recalling what the Orientalist had brought forward concerning the Mount Ashburj “at the foot of which the sun set,” where was the war between the Devatas and the Daityas³, he says:

“We will consider, then, the latitude and longitude of the lost island, and of the remaining Mount Ashburj. It was on the seventh stage of the world, i.e., in the seventh climate (which is between the latitude of 24 degrees and latitude 28 degrees north) This island, the daughter of the Ocean, is frequently described as lying in the West; and the sun is represented as setting at the foot of its mountain (Ashburj, Atlas, Teneriffe or Nila, no matter the name), and fighting the white Devil of the ‘White Island.’ ”

Vedic Interpretations of Great Age

Now, considering this statement from its astronomical aspect, and knowing that Krishna is the incarnated Sun (Vishnu), a solar God; and that he is said to have killed Dev-Sefid, the white giant—a possible personification of the ancient inhabitants at the foot of the Atlas—perchance Krishna may

be only a representation of the vertical beams of the Sun? Those inhabitants (the Atlantides) are, we have seen, accused by Diodorus of daily *cursing the Sun*, and ever fighting his influence. This is an astronomical interpretation of course. But it will now be proved that Sankhasura, and Sancha dwipa, and all their history, is also geographically and ethnologically Plato’s “Atlantis” in Hindu dress.

It was just remarked that since, in the Puranic accounts, the island is *still existing*, then those accounts must be older than the 11,000 years elapsed since Sancha dwipa, or the Poseidonis of Atlantis, disappeared. Is it not barely possible that Hindus should have known the island still earlier?

Let us turn again to astronomical demonstrations, which make this quite plain if one assumes, according to the said adept, that “at the time when the summer tropical ‘colure’ passed through the *Pleiades*, when *cor-Leonis* would

be upon the equator; and when *Leo* was vertical to Ceylon at sunset, then would *Taurus* be vertical to the island of *Atlantis at noon*.”

This explains, perhaps, why the Singhalese, the heirs of the Rakshasas and Giants of Lanka, and the direct descendants of *Singha*, or *Leo*, became connected with Sancha dwipa or Poseidonis (Plato’s Atlantis). Only, as shown by Mackey’s “*Sphinxiad*,” this must have occurred about 23,000 years ago, *astronomically*; at which time the obliquity of the ecliptic must have been rather more than 27 degrees, and consequently *Taurus* must have passed over “Atlantis” or “Sancha dwipa.” And that it was so is clearly demonstrated.

Legends of a Lost Island

“*The sacred bull Nandi was brought from Bharata to Sancha to meet Rishabha (Taurus) every Kalpa. But when those of the White Island (who descended originally from Sveta dwipa)*⁴, *who had mixed with the Daityas (giants) of the land of iniquity, had*

“The famous Atlantis exists no longer, but we can hardly doubt that it did once...”

become black with Sin, then Nandi remained for ever in the “White Island” (or Sveta dwipa.) “Those of the Fourth World (race) lost AUM”—say the Commentaries.

Asburj (or Azburj), whether the peak of Teneriffe or not, was a volcano, when the sinking of the “western Atala” (or hell) began, and those who were saved told the tale to their children. Plato’s Atlantis perished between water below and fire above; the great mountain vomiting flames all the while. “The ‘fire-vomiting Monster’ survived alone out of the ruins of the unfortunate island.”

Greeks Borrow Their Notions of Atlantis from India

Do the Greeks, accused of borrowing a Hindu fiction (Atala), and inventing from it another (Atlantis), stand also accused of getting their geographical notions and the number seven from them? (*Vide* in Part II. the several sections on the SEPTENATE in nature.)

“The famous Atlantis exists no longer, but we can hardly doubt that it did once,” says Proclus, “for Marcellus, who wrote a history of Ethiopian affairs, says that such, and so great an island once existed, and this is evidenced by those who composed histories relative to the external sea. For *they relate that in this time there were seven islands* in the Atlantic sea

sacred to Proserpine; and besides these, three of immense magnitude, sacred to Pluto . . . Jupiter . . . and Neptune.

And, besides this, the inhabitants of the last island (Poseidonis) *preserved the memory of the prodigious magnitude* of the Atlantic island as related by their ancestors, and of its governing for many periods all the islands in the Atlantic sea. From this isle one may pass to other large islands beyond, which are not far from the firm land, near which is the true sea.”

The Destruction of Atlantis

“These seven dwipas (inaccurately rendered islands) constitute, according to Marcellus, the body of the famous Atlantis,” writes Wilford himself . . . “This evidently shows that *Atlantis is the old continent* . . . The Atlantis was destroyed after a violent storm (?): this is well known to the Puranics, some of whom assert that in consequence of this dreadful convulsion of nature, six of the dwipas disappeared” . . . (*xi.*, 27).

Enough proofs have now been given to satisfy the greatest sceptic. Nevertheless, direct proofs based on exact science are also added. Volumes might be written, however, to no purpose for those who will neither see nor hear, except through the eyes and ears of their respective authorities.

Endnotes:

¹ Says Wilford of the division of Atlantis and Bharata or India, confusing the two accounts and Priyavrata with Medhatithi:—“The division was made by Priyavrata. . . . He had ten sons, and it was his intention to divide the whole world. In the same manner Neptune divided Atlantis between his ten sons One of them had . . . the extremity of the Atlantis” —which “is probably the old continent This Atlantis was overwhelmed by a flood and it seems that by Atlantis we should understand the Antediluvian Earth over which ten princes were born to rule according to the mythology of the West (and of the East, also) but seven only of them sat upon the throne.” (Vol. III. p. 286.) . . . Some also are of opinion that of the seven dwipas six were destroyed by a flood (Vol. VIII. p. 367). Wilford takes it to be “Gades which included Spain,” but it was Plato’s island—rather.

² America, the “new” world—is thus, though not much, older; still it is older than Europe, the “old world.”

³ If Div or Dev—Sefid’s (the Taradaitya’s) abode was on the seventh stage, it is because he came from Pushkara, the Patala (antipodes) of India, or from America. The latter touched the walls, so to say, of Atlantis, before the latter sank finally. The word Patala, meaning both the antipodal countries and infernal regions, thus became synonymous in ideas and attributes as well as in name.

⁴ Neither Atlantis, nor yet Sancha dwipa, was ever called “White Island.” When tradition says that “the White Island,” or Siddhapura, or Sveta dwipa, who descended to the Atlantis of the Third and Fourth races, to “inform the latter; and who, having incarnated, became black with sin”—a figure of speech. All the Avatars of Vishnu are said to come originally from the White Island. According to Tibetwn tradition the White island is the only locality which escapes the general fate of other dwipas and can be destroyed by neither fire nor water, for—it is the “eternal land.”



ATLANTIS: THE ANTEDILUVIAN WORLD

CHAPTER III: THE PROBABILITIES OF PLATO'S STORY

Ignatius Donnelly

Ignatius Loyola Donnelly (1831–1901) was a man of remarkable diversity. Born in Ireland, he was raised in Philadelphia, and as a lawyer, founded a short-lived utopian community in Minnesota. He served as a State Senator, Lieutenant Governor, and a Representative in the U.S. Congress (1863–1868). Donnelly was one of the pioneering supporters for Women's Suffrage. His most lasting contribution proved to be his wide-ranging work *Atlantis: The Antediluvian World* (1882), seeking to bring together all of the knowledge about the Lost Continent available in his day.

There is nothing improbable in this narrative, so far as it describes a great, rich, cultured, and educated people. Almost every part of Plato's story can be paralleled by descriptions of the people of Egypt or Peru; in fact, in some respects Plato's account of Atlantis falls short of Herodotus's description of the grandeur of Egypt, or Prescott's picture of the wealth and civilization of Peru. For instance, Prescott, in his "Conquest of Peru" (vol. i., p. 95), says:

"The most renowned of the Peruvian temples, the pride of the capital and the wonder of the empire, was at Cuzco, where, under the munificence of successive sovereigns, it had become so enriched that it received the name of Coricancha, or 'the Place of Gold.' . . .

"The interior of the temple was literally a mine of gold. On the western wall was emblazoned a representation of the Deity, consisting of a human countenance looking forth from amid innumerable rays of light, which emanated from it in every direction, in the same manner as the sun is often personified with us. The figure was engraved on a massive plate of gold, of enormous dimensions, thickly powdered with emeralds and precious stones. . . . The walls and

ceilings were everywhere incrustated with golden ornaments; every part of the interior of the temple glowed with burnished plates and studs of the precious metal; the cornices were of the same material."

Plato's Writing is Not Exaggerated

There are in Plato's narrative no marvels; no myths; no tales of gods, gorgons, hobgoblins, or giants. It is a plain and reasonable history of a people who built temples, ships, and canals; who lived by agriculture and commerce: who in pursuit of trade, reached out to all the countries around them. The early history of most nations begins with gods and demons, while here we have nothing of the kind; we see an immigrant enter the country, marry one of the native women, and settle down; in time a great nation grows up around him. It reminds one of the information given by the Egyptian priests to Herodotus.

"During the space of eleven thousand three hundred and forty years they assert," says Herodotus, "that no divinity has appeared in human shape, . . . they absolutely denied the possibility of a human being's descent from a god." If Plato had sought to draw from his imagination a wonderful and pleasing story, we should not have had so plain and reasonable a narrative. He would have given us a history like the legends of Greek mythology, full of the adventures of gods and goddesses, nymphs, fauns, and satyrs.

No Evidence of Plato Moralizing

Neither is there any evidence on the face of this history that Plato sought to convey in it a moral or political lesson, in the guise of a fable, as did Bacon in the "New Atlantis," and More in the "Kingdom of Nowhere." There is no ideal republic delineated here. It is a straightforward, reasonable history of a

people ruled over by their kings, living and progressing as other nations have lived and progressed since their day.

Plato says that in Atlantis there was “a great and wonderful empire,” which “aggressed wantonly against the whole of Europe and Asia,” thus testifying to the extent of its dominion. It not only subjugated Africa as far as Egypt, and Europe as far as Italy, but it ruled “as well over parts of the continent,” to wit, “the opposite continent” of America, “which surrounded the true ocean.” Those parts of America over which it ruled were, as we will show hereafter, Central America, Peru, and the Valley of the Mississippi, occupied by the “Mound Builders.”

Moreover, he tells us that “this vast power was gathered into one;” that is to say, from Egypt to Peru it was one consolidated empire. We will see hereafter that the legends of the Hindoos as to Deva Nahusha distinctly refer to this vast empire, which covered the whole of the known world.

Corroboration From Archaeology and Other Sciences

Another corroboration of the truth of Plato’s narrative is found in the fact that upon the Azores black lava rocks, and rocks red and white in color, are now found. He says they built with white, red, and black stone. Sir C. Wyville Thomson describes a narrow neck of land between Fayal and Monte da Guia, called “Monte Queimada” (the burnt mountain), as follows: “It is formed partly of stratified tufa of a dark chocolate color, and partly of lumps of black lava, porous, and each with a large cavity in the centre, which must have been ejected as volcanic bombs in a glorious display of fireworks at some period beyond the records of Azorean history, but late in the geological annals of the island” (“Voyage of the Challenger,” vol. ii., p. 24). He also describes immense walls of black volcanic rock in the island.

The plain of Atlantis, Plato tells us, “had been cultivated during many ages by many generations of kings.” If, as we believe, agriculture, the domestication of the horse,

ox, sheep, goat, and bog, and the discovery or development of wheat, oats, rye, and barley originated in this region, then this language of Plato in reference to “the many ages, and the successive generations of kings,” accords with the great periods of time which were necessary to bring man from a savage to a civilized condition.

In the great ditch surrounding the whole land like a circle, and into which streams flowed down from the mountains, we probably see the original of the four rivers of Paradise, and the emblem of the cross surrounded by a circle, which, as we will show hereafter, was, from the earliest pre-Christian ages, accepted as the emblem of the Garden of Eden.

Worship of Poseidon Was Widespread

We know that Plato did not invent the name of Poseidon, for the worship of Poseidon was universal in the earliest ages of Europe; “Poseidon-worship seems to have been a peculiarity of all the colonies previous to the time of Sidon” (“Prehistoric Nations,” p. 148.) This worship “was carried to Spain, and to Northern Africa, but most abundantly to Italy, to many of the islands, and to the regions around the Ægean Sea; also to Thrace.” (Ibid., p. 155.)

Poseidon, or Neptune, is represented in Greek mythology as a sea-god; but he is figured as standing in a war-chariot drawn by horses. The association of the horse (a land animal) with a sea-god is inexplicable, except with the light given by Plato. Poseidon was a sea-god because he ruled over a great land in the sea, and was the national god of a maritime people; he is associated with horses, because in Atlantis the horse was first domesticated; and, as Plato shows, the Atlanteans had great race-courses for the development of speed in horses; and Poseidon is represented as standing in a war-chariot, because doubtless wheeled vehicles were first invented by the same people who tamed the horse; and they transmitted these war-chariots to their descendants from Egypt to Britain.



We know that horses were the favorite objects chosen for sacrifice to Poseidon by the nations of antiquity within the Historical Period; they were killed, and cast into the sea from high precipices. The religious horse-feasts of the pagan Scandinavians were a survival of this Poseidon-worship, which once prevailed along all the coasts of Europe; they continued until the conversion of the people to Christianity, and were then suppressed by the Church with great difficulty.

Elements in Plato's Narrative are Supported by External Evidence

We find in Plato's narrative the names of some of the Phoenician deities among the kings of Atlantis. Where did the Greek, Plato, get these names if the story is a fable?

Does Plato, in speaking of "the fruits having a hard rind, affording drinks and meats and ointments," refer to the cocoa nut?

Again: Plato tells us that Atlantis abounded in both cold and hot springs. How did he come to hit upon the hot springs if he was drawing a picture from his imagination? It is a singular confirmation of his story that hot springs abound in the Azores, which are the surviving fragments of Atlantis; and an experience wider than that possessed by Plato has taught scientific men that hot springs are a common feature of regions subject to volcanic convulsions.

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

Plato tells us that the destruction of Atlantis filled the sea with mud, and interfered

with navigation. For thousands of years the ancients believed the Atlantic Ocean to be "a muddy, shallow, dark, and misty sea, Mare tenebrosum." ("Cosmos," vol. ii., p. 151.)

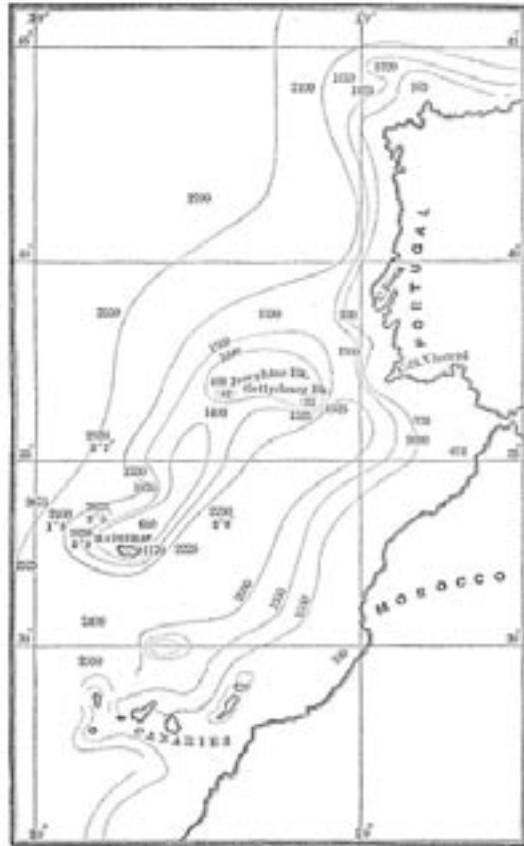


Illustration of Atlantic Islands from Donnelly's *Atlantis: The Antediluvian World* (1882)
From the Rosicrucian Library Collection

Three as a Sacred and Mystical Number

The three-pronged sceptre or trident of Poseidon reappears constantly in ancient history. We find it in the hands of Hindoo gods, and at the base of all the religious beliefs of antiquity.

"Among the numerals the sacred three has ever been considered the mark of perfection, and was therefore exclusively ascribed to the Supreme Deity, or to its earthly representative—a king, emperor, or any sovereign. For this reason triple emblems of various shapes are found on the belts, neckties, or any encircling fixture, as can be seen on the works of ancient art in Yucatan,

Guatemala, Chiapas, Mexico, etc., whenever the object has reference to divine supremacy.” (Dr. Arthur Schott, “Smith. Rep.,” 1869, p. 391.)

We are reminded of the, “tiara,” and the “triple round of sovereignty.”

Ten is also Significant for Atlantis

In the same manner the ten kingdoms of Atlantis are perpetuated in all the ancient traditions.

“In the number given by the Bible for the Antediluvian patriarchs we have the first instance of a striking agreement with the traditions of various nations. Ten are mentioned in the Book of Genesis. Other nations, to whatever epoch they carry back their ancestors, whether before or after the Deluge, whether the mythical or historical character prevail, they are constant to this sacred number ten, which some have vainly attempted to connect with the speculations of later religious philosophers on the mystical value of numbers.

“In Chaldea, Berossus enumerates ten Antediluvian kings whose fabulous reign extended to thousands of years. The legends of the Iranian race commence with the reign of ten Peisdadien (Poseidon?) kings, ‘men of the ancient law, who lived on pure Homa (water of life)’ (nectar?), ‘and who preserved their sanctity.’ In India we meet with the nine Brahmadikas, who, with Brahma, their founder, make ten, and who are called the Ten Petris, or Fathers. The Chinese count ten emperors, partakers of the divine nature, before the dawn of historical times. The Germans believed in the ten ancestors of Odin, and the Arabs in the ten mythical kings of the Adites.” (Lenormant and Chevallier, “Anc. Hist. of the East,” vol. i., p. 13.)

Plato’s Narrative Confirmed by Many Sources

The story of Plato finds confirmation from other sources.

An extract preserved in Proclus, taken from a work now lost, which is quoted by

Boeckh in his commentary on Plato, mentions islands in the exterior sea, beyond the Pillars of Hercules, and says it was known that in one of these islands “the inhabitants preserved from their ancestors a remembrance of Atlantis, an extremely large island, which for a long time held dominion over all the islands of the Atlantic Ocean.”

Ælian, in his “Varia Historia” (book iii., chap. xviii.), tells us that Theopompus (400 B.C.) related the particulars of an interview between Midas, King of Phrygia, and Silenus, in which Silenus reported the existence of a great continent beyond the Atlantic, “larger than Asia, Europe, and Libya together.” He stated that a race of men called Meropes dwelt there, and had extensive cities. They were persuaded that their country alone was a continent. Out of curiosity some of them crossed the ocean and visited the Hyperboreans.

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

Many Writers Speak of the Islands of the Atlantic

Marcellus, in a work on the Ethiopians, speaks of seven islands lying in the Atlantic Ocean – probably the Canaries – and the inhabitants of these islands, he says, preserve the memory of a much greater island, Atlantis, “which had for a long time exercised dominion over the smaller ones.” (Didot Mueller, “Fragmenta Historicorum Graecorum,” vol. iv., p. 443.)

Diodorus Siculus relates that the Phoenicians discovered “a large island in the Atlantic Ocean, beyond the Pillars of Hercules, several days’ sail from the coast of Africa. This island abounded in all manner of



riches. The soil was exceedingly fertile; the scenery was diversified by rivers, mountains, and forests. It was the custom of the inhabitants to retire during the summer to magnificent country-houses, which stood in the midst of beautiful gardens. Fish and game were found in great abundance; the climate was delicious, and the trees bore fruit at all seasons of the year.”

Homer, Plutarch, and other ancient writers mention islands situated in the Atlantic, “several thousand stadia from the Pillars of Hercules.” Silenus tells Midas that there was another continent besides Europe, Asia, and Africa—“a country where gold and silver are so plentiful that they are esteemed no more than we esteem iron.” St. Clement, in his Epistle to the Corinthians, says that there were other worlds beyond the ocean.

Attention may here be called to the extraordinary number of instances in which allusion is made in the Old Testament to the “islands of the sea,” especially in Isaiah and Ezekiel. What had an inland people, like the Jews, to do with seas and islands? Did these references grow out of vague traditions linking their race with “islands in the sea?”

The Orphic Argonaut sings of the division of the ancient Lyktonia into separate islands. He says, “When the dark-haired Poseidon, in anger with Father Kronion, struck Lyktonia with the golden trident.”

The Dating of the Destruction of Atlantis

Plato states that the Egyptians told Solon that the destruction of Atlantis occurred 9,000 years before that date, to wit, about 9,600 years before the Christian era. This looks like an extraordinarily long period of time, but it must be remembered that geologists claim that the remains of man found in the caves of Europe date back 500,000 years; and the fossil Calaveras skull was found deep under the base of Table Mountain, California, the whole mountain having been formed since the man to whom it belonged lived and died.

“M. Oppert read an essay at the Brussels Congress to show, from the astronomical observations of the Egyptians and Assyrians, that 11,542 years before our era man existed on the earth at such a stage of civilization as to be able to take note of astronomical phenomena, and to calculate with considerable accuracy the length of the year.

“The Egyptians, says he, calculated by cycles of 1,460 years—zodiacal cycles, as they were called. Their year consisted of 365 days, which caused them to lose one day in every four solar years, and, consequently, they would attain their original starting-point again only after 1,460 years (365 x 4). Therefore, the zodiacal cycle ending in the year 139 of our era commenced in the year 1322 B.C.

“On the other hand, the Assyrian cycle was 1,805 years, or 22,325 lunations. An Assyrian cycle began 712 B.C. The Chaldeans state that between the Deluge and their first historic dynasty there was a period of 39,180 years. Now, what means, this number? It stands for 12 Egyptian zodiacal cycles plus 12 Assyrian lunar cycles.

$12 \times 1,460 = 17,520$	= 39,180
$12 \times 1,805 = 21,660$	

“These two modes of calculating time are in agreement with each other, and were known simultaneously to one people, the Chaldeans. Let us now build up the series of both cycles, starting from our era, and the result will be as follows:

Zodiacal Cycle	Lunar Cycle
1,460	1,805
1,322	712
—	—
2,782	2,517
4,242	4,322
5,702	6,127
7,162	7,932
8,622	9,737
10,082	11,542
11,542	

“At the year 11,542 B.C. the two cycles came together, and consequently they had on that year their common origin in one and the same astronomical observation.”

That observation was probably made in Atlantis.

Ancient Memories Over Vast Periods of Time

The wide divergence of languages which is found to exist among the Atlanteans at the beginning of the Historical Period implies a vast lapse of time. The fact that the nations of the Old World remembered so little of Atlantis, except the colossal fact of its sudden and overwhelming destruction, would also seem to remove that event into a remote past.

Herodotus tells us that he learned from the Egyptians that Hercules was one of their most ancient deities, and that he was one of the twelve produced from the eight gods, 17,000 years before the reign of Amasis.

In short, I fail to see why this story of Plato, told as history, derived from the Egyptians, a people who, it is known, preserved most ancient records, and who were able to trace their existence back to a vast antiquity, should have been contemptuously set aside as a fable by Greeks, Romans, and the modern world. It can only be because our predecessors, with their limited knowledge of the geological history of the world, did not believe it possible that any large part of the earth's surface could have been thus suddenly swallowed up by the sea.



THE LOST LAND

Ella Wheeler Wilcox, S.R.C. (1850 – 1919) was one of the best known Rosicrucian authors and poets of the late nineteenth and early twentieth centuries. Here, Wilcox compares our personal stories to that of fabled Atlantis.

There is a story of a beauteous land,
Where fields were fertile and where flowers were bright;
Where tall towers glistened in the morning light,
Where happy children wandered hand in hand,
Where lovers wrote their names upon the sand.
They say it vanished from all human sight,
The hungry sea devoured it in a night.

You doubt the tale? ah, you will understand;
For, as men muse upon that fable old,
They give sad credence always at the last,
However they have cavilled at its truth,
When with a tear-dimmed vision they behold,
Swift sinking in the ocean of the Past,
The lovely lost Atlantis of their Youth.

Poetical Works of Ella Wheeler Wilcox. by Ella Wheeler Wilcox
Edinburgh : W. P. Nimmo, Hay, & Mitchell, 1917



EDGAR CAYCE'S ATLANTIS: SELECTIONS FROM HIS READINGS

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Edgar Cayce (March 18, 1877 – January 3, 1945) was perhaps the best known clairvoyant seer in the United States during the twentieth century. The “Sleeping Prophet” gave thousands of readings on health and many other topics, and among the most fascinating are those regarding Atlantis.

The following are selections of psychic readings dictated by Edgar Cayce while in deep attunement to the Universal Consciousness and the Akashic Record on the topic of Atlantis. They were initially recorded in shorthand by his longtime stenographer Gladys Davis, then typed and copied for the original questioners and the files of the Association for Research and Enlightenment, A.R.E., in Virginia Beach, Virginia.

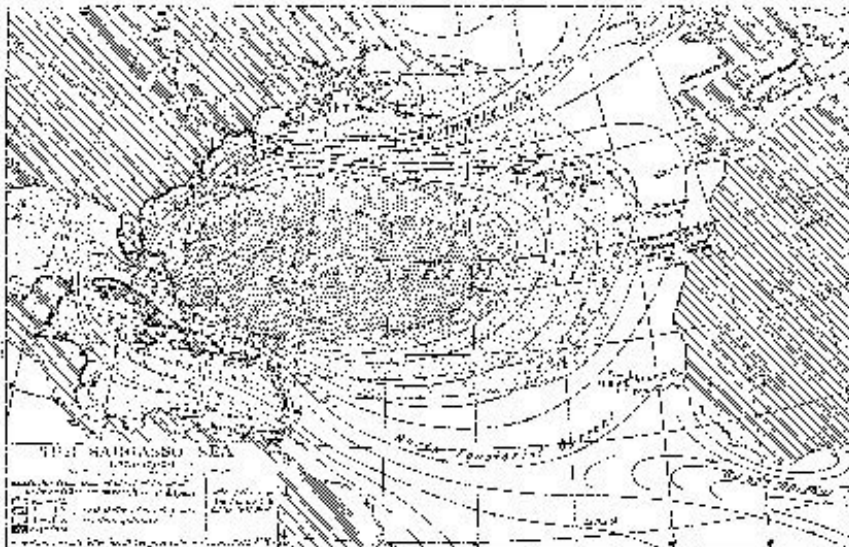
Notes in the readings with the initials “GD” are Gladys’s notes about names, terms, or spellings that she was not sure about, and wanted posterity to know that she wrote them down as best she could. The initials “GC” indicate Gertrude Cayce, Edgar’s wife. In the

whole of the Edgar Cayce archives, a series of 364 readings are known as the Atlantis Readings. Selections from these are reprinted here exactly as they were dictated by Edgar Cayce and written down by Gladys Davis. “EC” indicates the dictation from Cayce himself.

February 3, 1932¹

1. EC: Yes, we have the body, the enquiring mind, and that as may be given on such a subject. In many ways this would be better were it divided into two lectures. This, however, as we find, may be presented somewhat in this manner:

2. Atlantis as a continent is a legendary tale. Whether or not that which has been received through psychic sources has for its basis those few lines given by Plato, or the references made in Holy writ that the earth was divided, depends upon the trend of individual minds. Recently, however, the subject has taken on greater import, since some scientists have declared that such a



Map of the Sargasso Sea, Caribbean and Atlantic.
From William Babcock's *Legendary Islands of the Atlantic* (1922).
From the Rosicrucian Library Collection

continent was not only a reasonable and plausible matter, but from evidences being gradually gathered was a very probable condition.

3. As we recognize, there has been considerable given respecting such a lost continent by those channels such as the writer of Two Planets, or Atlantis – or Poseida and Lemuria – that has been published through some of the Theosophical literature. As to whether this information is true or not, depends upon the credence individuals give to this class of information.

4. Then, it has seemed well to many of this group, that those channels through which information may be obtained interest themselves in such an undertaking, as to gain through those channels such information that might be applicable in the lives or experiences of individuals interested in such.

5. From time to time, in and through the information obtained for some individuals in their life readings, has come that they, as an entity or individual, occupied some particular place, or performed some activity in some portion of that continent; or emigrated from the continent to some other portion of the earth's surface at the time, and began some particular development. These must have been a busy folk, for with their advent into other climes (as the information runs) they began to make many changes from the activities in that particular sphere in which they entered.

6. Then, if we are to accept such as being a fact or fiction, may truly depend upon what value to the human family knowledge concerning such a peoples would be in the affairs of individuals today. What contribution would information be to the minds of individuals, as to knowing or understanding the better or closer relations to the Creative Forces? Or, to put it another manner, what would information of that nature mean to my SOUL today?

7. Be it true that there IS the fact of reincarnation, and that souls that once

occupied such an environ are entering the earth's sphere and inhabiting individuals in the present, is it any wonder that – if they made such alterations in the affairs of the earth in their day, as to bring destruction upon themselves – if they are entering now, they might make many changes in the affairs of peoples and individuals in the present? Are they, then, BEING born into the world? If so, what WERE their environs – and will those environs mean in a material world today?



February 16, 1932²

(Suggestion to continue information on Atlantis)

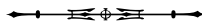
1. EC: Yes, we have the subject and those conditions. As has been said, much data has been received from time to time through psychic forces as respecting conditions in or through the period, or ages, of this continent's existence. That the continent existed is being proven as a fact.

2. Then, what took place during the period, or periods, when it was being broken up? What became of the inhabitants? What was the character of their civilization? Are there any evidences of those, or any portion of, the inhabitants' escape? The POSITION of the continent, and the like, MUST be of interest to peoples in the present day, if either by inference that individuals are being born into the earth plane to develop in the present, or are people being guided in their spiritual interpretation of individuals' lives or developments BY the spirits of those who inhabited such a continent. In either case, if these be true, they ARE WIELDING – and are to wield – an influence upon the happenings of the present day world.

3. The position as the continent Atlantis occupied, is that as between the Gulf of Mexico on the one hand – and the Mediterranean upon the other. Evidences of this lost civilization are to be found in the



Pyrenees and Morocco on the one hand, British Honduras, Yucatan and America upon the other. There are some protruding portions within this that must have at one time or another been a portion of this great continent. The British West Indies or the Bahamas, and a portion of same that may be seen in the present – if the geological survey would be made in some of these – especially, or notably, in Bimini and in the Gulf Stream through this vicinity, these may be even yet determined.



February 16, 1932³

2. EC: Yes, we have the subject here, The Lost Continent of Atlantis.

3. As the peoples were a peaceful peoples, their developments took on rather that form – with the developing into the physical material bodies – of the fast development, or to the using of the elements about them to their own use; recognizing themselves to be a part OF that about them. Hence, as to the supplying of that as necessary to sustain physical life as known today, in apparel, or supplying of the bodily needs, these were supplied through the natural elements; and the DEVELOPMENTS came rather in the forms – as would be termed in the PRESENT day – of preparing for those things that would pertain to what would be termed the aerial age, or the electrical age, and supplying then the modes and manners of transposition of those materials about same that did not pertain to themselves bodily; for of themselves was transposed, rather by that ability lying within each to be transposed in thought as in body.

4. In these things, then, did Amilius [?] see the beginning of, and the abilities of, those of his own age, era, or period, not only able to build that as able to transpose or build up the elements about them but to transpose them bodily from one portion of the universe to the other, THROUGH the uses of not

only those RECENTLY re–discovered gases, and those of the electrical and aeriatic formations – in the breaking up of the atomic forces to produce impelling force to those means and modes of transposition, or of travel, or of lifting large weights, or of changing the faces or forces of nature itself, but with these transpositions, with these changes that came in as personalities, we find these as the Sons of the Creative Force as manifest in their experience looking upon those changed forms, or the daughters of men, and there crept in those pollutions, of polluting themselves with those mixtures that brought contempt, hatred, bloodshed, and those that build for desires of self WITHOUT respects of OTHERS' freedom, others' wishes – and there began, then, in the latter portion of this period of development, that that brought about those of dissenting and divisions among the peoples in the lands.

With the attempts of those still in power, through those lineages of the pure, that had kept themselves intact as of the abilities of forces as were manifest IN their activities, these BUILDED rather those things that ATTEMPTED to draw BACK those peoples; through first the various changes or seasons that came about, and in the latter portion of the experience of Amilius [?] was the first establishing of the altars upon which the sacrifices of the field and the forest, and those that were of that that SATISFIED the desires of the physical body, were builded...

7. How, then, may this be applicable to our present day understanding? As we see the effects as builded in that about the sacred fires, as through those of Hermes, those of Arart, those of the Aztec, those of Ohum [Aymara?], each in their respective sphere CARRYING some portion of these blessings – when they are kept in accord and PURE with those through which the channels of the blessings, of the Creative Forces, may manifest.

So, we find, when we apply the lessons in the day – would ye be true, keep that EVERY WHIT thou KNOWEST to do within thine

own heart! Knowing, as ye USE that as is KNOWN, there is given the more and more light to know from whence ye came and whither ye go!

8. Ready for questions.

9. (Q) Please give a description of the earth's surface as it existed at the time of Atlantis' highest civilization, using the names of continents, oceans and sections of same as we know them today?

(A) As to the highest point of civilization, this would first have to be determined according to the standard as to which it would be judged – as to whether the highest point was when Amilius [?] ruled with those understandings, as the one that understood the variations, or whether they became man made, would depend upon whether we are viewing from a spiritual standpoint or upon that as a purely material or commercial standpoint; for the variations, as we find, extend over a period of some two hundred thousand years (200,000) – that is, as light years – as known in the present – and that there were MANY changes in the surface of what is now called the earth.

In the first, or greater portion, we find that NOW known as the southern portions of South America and the Arctic or North Arctic regions, while those in what is NOW as Siberia – or that as of Hudson Bay – was rather in that region of the tropics, or that position now occupied by near what would be as the same LINE would run, of the southern Pacific, or central Pacific regions – and about the same way.

Then we find, with this change that came first in that portion, when the first of those peoples used that as prepared FOR the changes in the earth, we stood near the same position as the earth occupies in the present – as to Capricorn, or the equator, or the poles. Then, with that portion, THEN the South Pacific, or Lemuria [?], began its disappearance – even before Atlantis, for the changes were brought about in the latter portion of that period, or what would be termed ten

thousand seven hundred (10,700) light years, or earth years, or present setting of those, as set by Amilius [?] – or Adam.



February 17, 1932⁴

6. (Q) In relation to the history of Atlantis as presented, at what period did the flood as recorded in the Bible in which Noah took part, occur?

(A) In the second of the eruptions, or – as is seen – two THOUSAND – two–two thousand and six [22,006?] – before the Prince of Peace, as time is counted now, or light years – day and night years. Not light years as the akashic records, or as the esoteric records, or as counted by astrology or astronomy, in the speed or the reflection of a ray of light; for, as records are made, the akashic records are as these: Activity of ANY nature, as of the voice, as of a light made, produced in the natural forces those of a motion – which pass on, or are upon, the record of that as time.

As may be illustrated in the atomic vibration as set in motion for those in that called the audition, or the radio in its activity. IT passes even faster than time itself. Hence LIGHT forces pass much faster, but the records are upon the esoteric, or etheric, or akashic forces, as they go along upon the wheels of time, the wings of time, or in WHATEVER dimension we may signify as a matter of its momentum or movement.

Hence as the forces that are attuned to those various incidents, periods, times, places, may be accorded to the record, the CONTACT as of the needle upon the record, as to how clear a rendition or audition is received, or how clear or how perfect an attunement of the instrument used as the reproducer of same is attuned to those KEEPERS – as may be termed – OF those records.

What would be indicated by the keepers? That as just given, that they are the records



upon the wings or the wheel of time itself. Time, as that as of space – as inter-between. That inter-between, that which is, that of which, that from one object to another when in matter is of the same nature, or what that is is what the other is, only changed in its vibration to produce that element, or that force, as is termed in man's terminology as DIMENSIONS of space, or DIMENSIONS that give it, whatever may be the solid, liquid, gas, or what ITS FORM or dimension!

7. (Q) How large was Atlantis during the time of Amilius?

(A) Comparison, that of Europe including Asia in Europe – not Asia, but Asia in Europe – see? This composed, as seen, in or after the first of the destructions, that which would be termed now – with the present position – the southernmost portion of same – islands as created by those of the first (as man would call) volcanic or eruptive forces brought into play in the destruction of same.

8. (Q) Was Atlantis one large continent, or a group of large islands?

(A) Would it not be well to read just that given? Why confuse in the questionings? As has been given, what would be considered one large continent, until the first eruptions brought those changes – from what would now, with the present position of the earth in its rotation, or movements about its sun, through space, about Arcturus, about the Pleiades, that of a whole or one continent. Then with the breaking up, producing more of the nature of large islands, with the intervening canals or ravines, gulfs, bays or streams, as came from the various ELEMENTAL forces that were set in motion by this CHARGING – as it were – OF the forces that were collected as the basis for those elements that would produce destructive forces, as might be placed in various quarters or gathering places of those beasts, or the periods when the larger animals roved the earth – WITH that period of man's indwelling. Let it be remembered, or not confused, that the EARTH was peopled by ANIMALS before peopled by man!

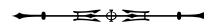
First that of a mass, which there arose the mist, and then the rising of same with light breaking OVER that as it SETTLED itself, as a companion of those in the universe, as it began its NATURAL (or now natural) rotations, with the varied effects UPON the various portions of same, as it slowly – and is slowly – receding or gathering closer to the sun, from which it receives its impetus for the awakening of the elements that give life itself, by radiation of like elements from that which it receives from the sun. Hence that of one type, that has been through the ages, of mind – that gives the SUN as the father OF light in the earth.

Elements have their attraction and detraction, or those of ANIMOSITY and those of gathering together. This we see throughout all of the kingdoms, as may be termed, whether we speak of the heavenly hosts or of those of the stars, or of the planets, or of the various forces within any or all of same, they have their attraction or detraction. The attraction increases that as gives an impulse, that that becomes the aid, the stimuli, or an impulse to create.

Hence, as may be seen – or may be brought to man's own – that of attraction one for another gives that STIMULI, that IMPULSE, to be the criterion of, or the gratification of, those influences in the experience of individuals or entities. To smother same oft becomes deteriorations for each other, as may come about in any form, way or manner. Accidents happen in creation, as well as in individuals' lives! Peculiar statement here, but – true!

9. (Q) What were the principal islands called at the time of the final destruction?

(A) Poseidia and Aryan [?], and Og [?].



April 29, 1932⁵

6. (Q) Describe in more detail the causes and effects of the destruction of the part of Atlantis now the Sargasso sea.

(A) As there were those individuals that attempted to bring again to the mind of man more of those forces that are manifest by the closer association of the mental and spiritual, or the soul forces that were more and more as individual and personal forms in the world, the use of these elements—as for the building up, or the passage of individuals through space—brought the uses of the gases then (in the existent forces), and the individuals being able to become the elements, and elementals themselves, added to that used in the form of what is at present known as the raising of the powers from the sun itself, to the ray that makes for disintegration of the atom, in the gaseous forces formed, and brought about the destruction in that portion of the land now presented, or represented, or called, Sargasso sea.

7. (Q) What was the date of the first destruction, estimating in our present day system of counting time in years B.C.?

(A) Seven thousand five hundred (7,500) years before the final destruction, which came as has been given.

8. (Q) Please give a few details regarding the physiognomy, habits, customs and costumes of the people of Atlantis during the period just before this first destruction.

(A) These, as we find, will require their being separated in the gradual development of the body and its physiognomy as it came into being in the various portions of that land, as well as to those that would separate themselves from those peoples where there were the indwelling of peoples, or man – as man, in the various areas of the land, or what we call world.

In the matter of form, as we find, first there were those as projections from that about the animal kingdom; for the THOUGHT bodies gradually took form, and the various COMBINATIONS (as may be called) of the various forces that called or classified themselves as gods, or rulers over – whether herds, or fowls, or fishes, etc. – in PART that kingdom and part of that as gradually evolved into a physiognomy much in the form of the

present day may (were one chosen of those that were, or are, the nearest representative of the race of peoples that existed in this first period as the first destructions came about).

These took on MANY sizes as to stature, from that as may be called the midget to the giants – for there were giants in the earth in those days, men as tall as (what would be termed today) ten to twelve feet in stature, and in proportion – well proportioned throughout. The ones that became the most USEFUL were those as would be classified (or called in the present) as the IDEAL stature, that was of both male and female (as those separations had been begun); and the most ideal (as would be called) was Adam, who was in that period when he (Adam) appeared as five in one – See?

In this the physiognomy was that of a full head, with an extra EYE—as it were—in those portions that became what is known as the EYE. In the beginning these appeared in WHATEVER portion was desired by the body for its use! As for the dress, those in the beginning were (and the Lord made for them coats) of the skins of the animals.

These covered the parts of their person that had become, then, as those portions of their physiognomy that had brought much of the desires that made for destructive forces in their own experience; and these then were of those ABOUT them that were given as meat, or used as same – that partook of the herbs. These were those same herbs that the seed were to have been for food for the man in self, and only those that partook of same may be called even CLEAN – in the present day.

Those that supply those same materials that are the proper building for the forces within the anatomical forces, or physiological forces, of a developing body; for these carry all the elements in their natural state. Little of minerals should ever be the properties within the system, save as may be taken through the vegetable forces, save where individuals have so laxed themselves as to require or need that which will make for an even balance of same.



Endnotes:

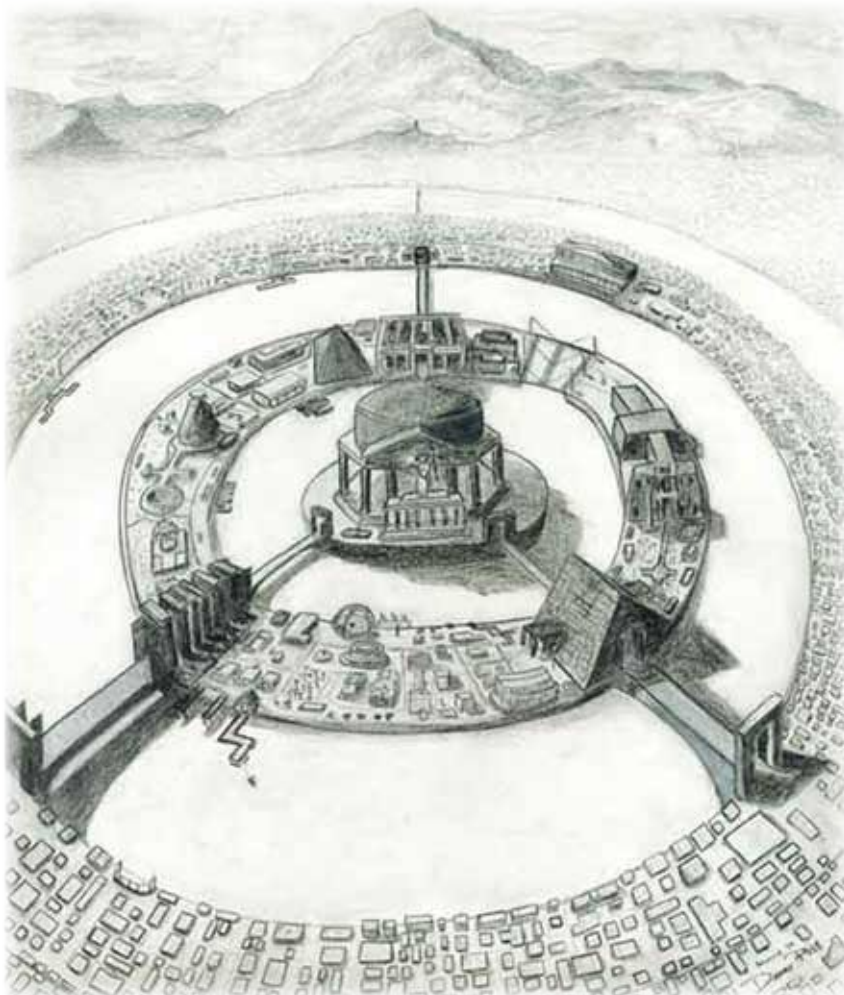
¹ Text of reading 364-1: This psychic reading given by Edgar Cayce at his office, 105th St. & Ocean, Va. Beach, Va., this 3rd day of February, 1932, in accordance with request made by Norfolk Study Group #1, of the Assn. for Research & Enlightenment, Inc. present were Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mildred Davis, Hugh Lynn and L. B. Cayce, and Gray Salter. reading: Time of Reading 12:15 P. M. Eastern Standard Time.

² Selections from reading 364-3: This psychic reading given by Edgar Cayce at his office, 105th St. & Ocean, Virginia Beach, Va., this 16th day of February, 1932, in accordance with request made by those present. present were Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mildred Davis, Gray Salter, Hugh Lynn and L. B. Cayce. reading: Time of Reading 11:40 A. M. Eastern Standard Time.

³ Selections from reading 364-4: This psychic reading given by Edgar Cayce at his office, 105th St. & Ocean, Va. Beach, Va., this 16th day of February, 1932, in accordance with request made by those present. present: Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mildred Davis, Gray Salter, Hugh Lynn and L. B. Cayce. reading: Time of Reading 3:50 P. M. Eastern Standard Time.

⁴ Selections from reading 364-6: This psychic reading given by Edgar Cayce at his office, 105th St. & Ocean, Va. Beach, Va., this 17th day of February, 1932, in accordance with request made by those present. present: Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mildred Davis and L. B. Cayce. reading: Time of Reading 4:00 P. M. Eastern Standard Time.

⁵ Selections from reading 364-11: This psychic reading given by Edgar Cayce at his home in Pinewood on Lake Drive, Virginia Beach, Va., this 29th day of April, 1932, in accordance with request made by those present. present: Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mildred Davis, Gray Salter, H. L. and L. B. Cayce. reading: Time of Reading 10:40 A. M.



Danny A. Pyle, F.R.C., *Atlantis*

TWENTY-THOUSAND LEAGUES UNDER THE SEA

Jules Verne, 1869–71

Translated 1872–3 by Reverend Louis Page Mercier (Mercier Lewis)

Adapted for modern readers from Chapter IX: A Vanished Continent

Jules Verne (1828–1905) was a remarkable visionary author and predicted many aspects of the modern world in his science fiction adventures. In this excerpt from one of his best-known novels, the mysterious Captain Nemo (“No One”) leads an expedition to the site of Lost Atlantis. The narrator, M. Aronnax, and the Captain have donned their underwater suits and are walking on the Ocean floor in the Atlantic at 16° 17' longitude, and 33° 22' latitude, 150 leagues from the nearest coast.

Midnight was near. The waters were profoundly dark, but Captain Nemo pointed out in the distance a reddish spot, a sort of large light shining brilliantly about two miles from the Nautilus. What this fire might be, what could feed it, why and how it lit up the liquid mass, I could not say. In any case, it did light our way, vaguely, it is true, but I soon accustomed myself to the peculiar darkness...

But the rosy light which guided us increased and lit up the horizon. The presence of this fire under water puzzled me in the highest degree. Was I going towards a natural phenomenon as yet unknown to the savants of the earth? Or even (for this thought crossed my brain) had human hands aught to do with this conflagration?...

Our road grew lighter and lighter. The white glimmer came in rays from the summit of a mountain about 800 feet high. But what I saw was simply a reflection, developed by the clearness of the waters. The source of this inexplicable light was a fire on the opposite side of the mountain...

Two hours after quitting the Nautilus we had crossed the line of trees, and a hundred feet above our heads rose the top of the mountain, which cast a shadow on the



Victoria Franck Wetsch, S.R.C.,
Gatekeepers at the Temple

brilliant irradiation of the opposite slope. Some petrified shrubs ran fantastically here and there. Fishes got up under our feet like birds in the long grass. The massive rocks were rent with impenetrable fractures, deep grottos, and unfathomable holes, at the bottom of which formidable creatures might be heard moving.

My blood curdled when I saw enormous antennae blocking my road, or some frightful claw closing with a noise in the shadow of some cavity. Millions of luminous spots shone brightly in the midst of the darkness. They were the eyes of giant crustacea crouched in their holes; giant lobsters setting themselves up like halberdiers, and moving their claws with the clicking sound of pincers; titanic crabs, pointed like a gun on its carriage; and frightful-looking poulps, interweaving their tentacles like a living nest of serpents.



We had now arrived on the first platform, where other surprises awaited me. Before us lay some picturesque ruins, which betrayed human handiwork and not that of the Creator. There were vast heaps of stone, amongst which might be traced the vague and shadowy forms of castles and temples, clothed with a world of blossoming zoophytes, and over which, instead of ivy, sea-weed and brown algae threw a thick vegetable mantle. But what was this portion of the globe which had been swallowed by cataclysms? Who had placed those rocks and stones like cromlechs of prehistoric times? Where was I? Whither had Captain Nemo's fancy hurried me?

I would fain have asked him; not being able to, I stopped him—I seized his arm. But, shaking his head, and pointing to the highest point of the mountain, he seemed to say:

“Come, come along; come higher!”

I followed, and in a few minutes I had climbed to the top, which for a circle of ten yards commanded the whole mass of rock.

The View from the Mountain's Summit

I looked down the side we had just climbed. The mountain did not rise more than seven or eight hundred feet above the level of the plain; but on the opposite side it commanded from twice that height the depths of this part of the Atlantic. My eyes ranged far over a large space lit by a violent fulguration. In fact, the mountain was a volcano.

At fifty feet above the peak, in the midst of a rain of stones and scoriae, a large crater was vomiting forth torrents of lava which fell in a cascade of fire into the bosom of the liquid mass. Thus situated, this volcano lit the lower plain like an immense torch, even to the extreme limits of the horizon. I said that the submarine crater threw up lava, but no flames.

Flames require the oxygen of the air to feed upon and cannot be developed under water; but streams of lava, having in themselves the principles of their incandescence, can attain a white heat, fight vigorously against the liquid element, and turn it to vapor by contact.

Rapid currents bearing all these gases in diffusion and torrents of lava slid to the bottom of the mountain like an eruption of Vesuvius on another Terra del Greco.

There indeed under my eyes, ruined, destroyed, lay a town—its roofs open to the sky, its temples fallen, its arches dislocated, its columns lying on the ground, from which one would still recognize the massive character of Tuscan architecture. Further on, some remains of a gigantic aqueduct; here the high base of an Acropolis, with the floating outline of a Parthenon; there traces of a quay, as if an ancient port had formerly abutted on the borders of the ocean, and

disappeared with its merchant vessels and its war-galleys. Farther on again, long lines of sunken walls and broad, deserted streets—a perfect Pompeii escaped beneath the waters. Such was the sight that Captain Nemo brought before my eyes!

“Captain Nemo stopped me by a gesture, and, picking up a piece of chalk-stone, advanced to a rock of black basalt, and traced the one word:
ATLANTIS.”

The Lost Continent is Revealed

Where was I? Where was I? I must know at any cost. I tried to speak, but Captain Nemo stopped me by a gesture, and, picking up a piece of chalk-stone, advanced to a rock of black basalt, and traced the one word:

ATLANTIS.

What a light shot through my mind! Atlantis! the Atlantis of Plato, that continent denied by Origen and Humbolt, who placed its disappearance amongst the legendary tales. I had it there now before my eyes, bearing upon it the unexceptionable testimony of its

catastrophe. The region thus engulfed was beyond Europe, Asia, and Lybia, beyond the columns of Hercules, where those powerful people, the Atlantides, lived, against whom the first wars of ancient Greeks were waged.

Thus, led by the strangest destiny, I was treading under foot the mountains of this continent, touching with my hand those ruins a thousand generations old and contemporary with the geological epochs. I was walking on the very spot where the contemporaries of the first humans had walked.

Captain Nemo Contemplates Atlantis

While I was trying to fix in my mind every detail of this grand landscape, Captain Nemo remained motionless, as if petrified in mute ecstasy, leaning on a mossy stone. Was he dreaming of those generations long since disappeared? Was he asking them the secret of human destiny? Was it here this strange man came to steep himself in historical recollections, and live again this ancient life—he who wanted no modern one?

What would I not have given to know his thoughts, to share them, to understand them! We remained for an hour at this place, contemplating the vast plains under the brightness of the lava, which was some times wonderfully intense. Rapid tremblings ran along the mountain caused by internal babbings; deep noises, distinctly transmitted through the liquid medium, were echoed with majestic grandeur. At this moment the moon appeared through the mass of waters and threw her pale rays on the buried continent.

It was but a gleam, but what an indescribable effect! The Captain rose, cast one last look on the immense plain, and then bade me follow him.

We descended the mountain rapidly, and, the mineral forest once passed, I saw the lantern of the Nautilus shining like a star. The Captain walked straight to it, and we got on board as the first rays of light whitened the surface of the ocean.



Woods Hole Oceanographic Institute (MA) Research Vessel, named for Atlantis. NASA's Space Shuttle *Atlantis* was named for this Vessel's predecessor, which served from 1930–1966. Photo used by permission, Woods Hole Oceanographic Institute (MA).

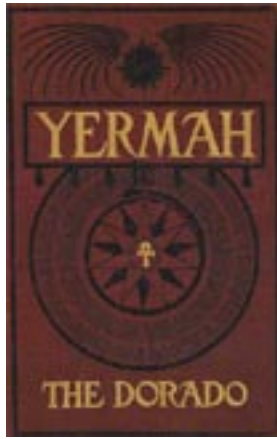


YERMAH THE DORADO: THE STORY OF A LOST RACE

Fiona Eunice Wait

(Fiona Eunice Wait Smith Colbern) published in San Francisco in 1897 by Doxey Publishers

The Rosicrucian Library collection holds one of only 500 copies printed in the first edition of this little known esoteric classic. Colbern was a nineteenth century feminist novelist who wrote this visionary adventure story of an Atlantean Utopia named Tlamco, located on the site of present-day San Francisco. It is considered an early science fiction classic by a western American woman.



Yermah the Dorado was refreshed and invigorated by his early-morning ride. It had been a jolly gallop, and it would have been hard to say who found the keenest enjoyment in it, himself, his horse Cibolo, or Oghi, the ocelot, running beside them in long, slow leaps that covered much ground, yet always alighting noiselessly and softly as a cat.

“In Colbern’s novel an Atlantean city of seven hills and seven temples is described at the site of modern day San Francisco. She describes the locations as:

TEMPLE OF THE SUN: Haight and Shraeder Streets in the Haight–Ashbury District

TEMPLE OF JUPITER: Lone Mountain Campus of the University of San Francisco

TEMPLE OF VENUS: Alamo Park (a famous Victorian row in the Western Addition)

TEMPLE OF MARS: Southwest from Lone Mountain Campus of the University of San Francisco

TEMPLE OF SATURN: Buena Vista Park, facing Corona Heights in the Haight–Ashbury District

TEMPLE OF URANUS: The edge of the San Francisco Presidio, the upper end of Mountain Lake

TEMPLE OF NEPTUNE: Strawberry Hill in Golden Gate Park

“The three hills which overlook the Golden Gate from the San Francisco Presidio are understood in the novel to symbolize an end of the ‘Bridge of Kinvat,’ the etheric bridge extending from the star Sirius to earth.”¹

This selection from the first chapter vividly describes the setting of the ancient area of Tlamco.

It was a beautiful morning, one that would correspond to the first of June now, but this was eleven thousand one hundred and forty-seven years ago, when days and years were reckoned differently...

It was the first time since his arrival from Atlantis that Yermah had ventured outside the city limits alone. When once the temples, forts, and market-places of Tlamco were left behind him, he had given Cibolo the rein and abandoned himself to the exhilaration of going like the wind. Tlamco, the Llama city whose passing was so complete as to leave no perceptible traces for the men who founded Yerba Buena on the same peninsula ages after, and whose very existence would be laughed at by the nineteenth-century inhabitants of San Francisco, were not the hills in and around Golden Gate Park living witnesses of great mathematical skill. The first denizens built some of these hills and shaped others, to give the diameters and distances of all the planets. Who of to-day will believe that Las Papas, or Twin Peaks, show the eccentricities of the earth’s orbit to one fifty-millionths of its full size?

South of what is now known as the Potrero was a bay. Now it is a swamp, and the north and south points there are the remains of forts, though they appear to be nothing

more than hillocks blown into shape by the merest chance. To the west is a hill, on which dwelt the naval commander, Hanabusa, with his officers.

Immediately north of the commander's residence was a hill upon which was located the house of the captain of the three-decked war-galleys, or balsas. The fleet was composed of twenty large and twelve small balsas, and these lay out in the bay, well-protected from wind and storm. The house of the commandant was near the signal-station, which could be seen from every eminence in the city. It also guarded the western side of the cement causeway leading from the market-place in the center of Tlamco to the water's edge. The captain's house afforded protection to the north side.

Yermah Returns to the City

Yermah skirted the range of hills on the land side, where were located the granaries of his people, and which accounted for the presence of the fleets and forts in that neighborhood. He rode down what is now called the San Bruno Road, where he was kept busy returning salutes of the workmen whose duty it was to produce, conserve, and prepare food for their fellows. Meeting Hanabusa near his home, Yermah dismounted to consult with him.

An immense octagonal inclosure, eight hundred and eighty feet across, which equaled the base of the great pyramid of Gizeh, and one three-hundred-thousandths of the diameter of the planet Jupiter, surrounded Yermah's house in Tlamco. It was approached by two beautiful gates. The one due north closed a roadway composed of tiny white seashells, continued to the bay, and overlooking the Golden Gate. The other was the terminus of a footpath of flagging, which led to the observatory.

Here the adobe was laid in irregular forms and covered with stucco. The walls were four feet above the terrace, which was fifteen feet all told. There were eight towers, thirty feet high by twenty in diameter. These symbolized

the eight companions of Jupiter. They were circular in form, and had battlements and winding stairs, each tower being furnished with deep-set octagon loopholes for observation, and would comfortably accommodate twenty men.

Each one was entered by a door which opened into the courtyard, and connected with a passage under the terrace. It was this passage fitted with loop-holes which made it really a fortification. The whole structure was flat-roofed, with battlements of hard wood plated with lead. The lower floor of each tower was a sort of guardroom, furnished with huge tables and benches, which followed the outline of the room. There were stools of terra-cotta, porcelain, and hard woods elaborately carved where the bodyguard suite of the Dorado lived. In each tower, one above the other, were two sleeping apartments of similar size, with messrooms attached.

Consulting the Oracle of Orion

Yermah ... lingered but a moment in the hallway, then crossed over to the extreme eastern triangle, which was a private sanctuary where he often went to consult the oracle Orion on personal matters.

The statue was of carved alabaster, exquisitely proportioned. It represented the figure of a man, with diamond eyes, whose head supported a jeweled miter, terminating in a point. The belt which confined his loose robe at the waist had three solitaires of purest water, which were supposed to grow dim if the petitioner was not in good health or was in danger. If these stones became opaque or colorless, the phenomenon gave rise to most dismal forebodings.

Orion was placed in a square niche exactly facing the rising sun, and held a fan and sickle in his hand. A window of jeweled glass let in the first rays of the morning, lighting up the gold and silver ornamentation back of the figure. The right side was of gold, the left of silver—one



typifying the sun, the other the moon. Back of the head, suspended from the ceiling, was a splendid panache of green feathers dusted with jewels, and above this was a crystal ball, whose knobby surface reflected rainbow colors in circles and zones.

At his feet was a bas-relief representing a golden humming-bird flying over water, which was a symbol of Atlantis. The prayer-rug in front of the figure was of ivory, woven in strips. It was as flexible as cloth and beautifully fine. The double-key pattern,

characteristic of prehistoric America, formed the border; but this was much broken and most effective with its shadings of black skillfully intermingled with filigree carvings. Pastils of incense burned on the altar; peace and quiet reigned supreme.



Endnotes:

- ¹ Description of Ancient San Francisco in *Yermah* adapted from DonnaKova Dauser www.thediviningnation.com at Jacqueline Reid, "Power Sites in the USA," http://reid_j.tripod.com/power.html.



Atlantean Temple, James Collins, F.R.C.

BEYOND THE WESTERN SEAS: THE QUEST FOR ATLANTIS CONTINUES

Steven Armstrong, F.R.C.

The concept of Atlantis is one of the most powerful and pervasive ideas in the western psyche. If Atlantis had not existed, we would need to create the Lost Continent, so important is this mythos to us. Indeed, in the science fiction universe of *Star Trek*, this is exactly what the government of Earth and the United Federation of Planets began doing in the mid-twenty-fourth century CE, geo-engineering a new continent in the middle of the Atlantic Ocean.¹

More recently, on U.S. television's longest running science fiction program, *Stargate SG-1*, humanity discovers that Atlantis was an ancient city capable of interstellar flight, created by our distant ancestors who then subsequently ascended to the psychic realm.² In the spin-off program *Stargate Atlantis*, which began in 2004, an international team from Earth re-colonizes the lost city, now in a distant galaxy, and inherits both the successes and mistakes of "the Ancients," our Atlantean forebearers.³

Both of these very popular programs, as well as the myriad of novels and films portraying Atlantis or Atlantean themes, demonstrate the immense place the Lost Continent has in the hearts and minds of the western world, and arguably in much of our planet. It should not be surprising that the Search for Atlantis is alive and well at the dawn of the twenty-first century, with no end yet in sight.

The Modern Quest for Atlantis Takes on New Dimensions

As the plate-tectonic theory of continental formation and movement became more and more accepted during the late twentieth century, it became increasingly difficult to maintain the concept of the literal sinking of an entire continental body. However, our increased knowledge of the

variability of sea levels during historical and pre-historical periods has more than compensated for this difficulty, and has produced a myriad of Atlantean theories.

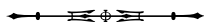
In an endeavor such as the search for Atlantis, controversy is inevitable. Research and methods generally fall into two camps. Academic mainstream archaeology and its allied sciences tend to be naturally conservative in their methodology and claims, and these researchers consider very few sites as serious candidates. Indeed, the main-stream view is that Plato's story was a myth, and so it is a minority of orthodox scholars who continue to search for Atlantis today.

On the other hand, alternate archaeologists and historians are often more daring in their theories, challenging standard paradigms and explanations. At the beginning of the twenty-first century, the wider availability of technology and the spread of information on the Internet have enabled these researchers to more successfully challenge their mainstream colleagues, with data and publicity to back up their claims. The line of demarcation between mainline and alternate archaeology still remains, but there are increasing signs of crossover theories and research. Perhaps these two approaches have always interacted, as the discovery of Troy, the Minoan Civilization, and the Nag Hammadi Library can attest. Dreams and visionary quests can fuel discoveries, and these may occur when we least expect them. Rosicrucians have long taught that thought manifests reality, and we may be seeing evidence of this in today's continuing quest to find Atlantis.

Modern theories about the location of Atlantis fall into several categories, based on geography. First, there are several sites in the Mediterranean that are considered prime



possibilities for Atlantis, some of which are of interest to those mainstream archaeologists who consider the possibility of a factual background to Plato's account. Second, areas in the Atlantic off the coast of North Africa and Europe have garnered considerable attention during the twentieth and early twenty-first centuries. Third, many sites around the world have been identified, in one way or another, with Plato's Atlantean realm. Finally, at the beginning of the twenty-first century, a new approach altogether has begun to emerge, in a worldwide context. We can look at some of the most popular examples of each of these in turn to consider the possibilities for the ongoing quest for Atlantis.⁴



THE MEDITERRANEAN

The search for the location of Atlantis is not a favored theme within mainstream archaeology, since many academic scholars consider Plato's story of Atlantis to be allegorical or didactic, rather than historical. Nevertheless, in these circles, the possibility is held out that the myth of Atlantis and the Flood stories may have some basis in a major cataclysm that took place in the Eastern Mediterranean in the distant past.

The Thera-Santorini Theory

The most popular of these theories centers on a massive volcanic eruption on Thera in the Santorini group of islands during the Bronze Age, circa 1630–circa 1500 BCE. Lying about 125 miles southeast of the Greek

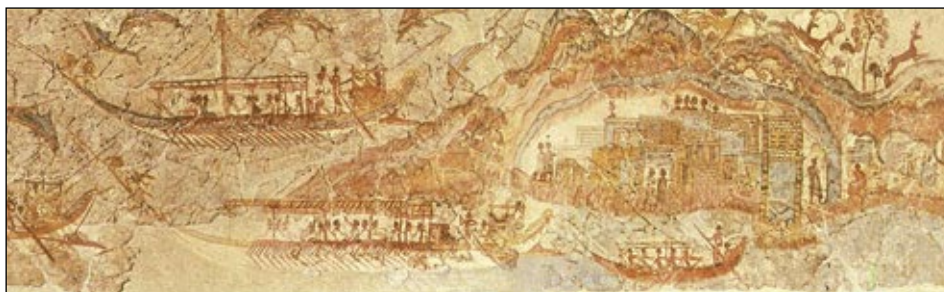
mainland, Santorini is a modern vacation spot, named for St. Irene by the Romans or Venetians in the thirteenth century CE. Its earliest inhabitants were from the Minoan culture in 3000 BCE, followed by a later Dorian settlement in the eleventh century BCE.⁵

When the eruption took place circa 1630–circa 1500 BCE⁶, the entire center of the island was obliterated, and a tsunami resulted which struck the northern side of Crete with devastating force. Together with the ash fall, this event took a severe toll on the Minoan civilization on Crete. Although this did not destroy the Minoans, it may have weakened their culture, and thereby provided the opportunity for the Mycenaeans from the Greek mainland to conquer Crete around 1420 BCE.⁷

Throughout the middle and late twentieth century, noted Greek archaeologist Spyridon Nikolaou Marinatos argued that the Thera eruption, its weakening of Minoan culture, and the later defeat of the Minoans at the hands of the Mycenaeans formed the basis of Plato's Atlantis Myth.⁸

The eruption at Thera has also been suggested as the basis of the disasters described in the *Admonitions of Ipuwer* from the Middle Kingdom of Egypt. The *Admonitions* in turn may have influenced the description of the ten plagues of Egypt in the Biblical Exodus account.⁹

The Minoan culture of Crete does have many similarities to the traditional description of Atlantis, and—although this assumption is currently debated—has usually been seen as a primarily peaceful, rather than



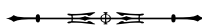
Fresco discovered at Santorini showing vibrant port life, leading some to speculate that this is evidence for the Santorini theory of Atlantis

bellicose, civilization.¹⁰ The possibility of Minoan human sacrifice has recently been raised;¹¹ however, this claim is disputed.¹² If the evidence proves to substantiate human sacrifice, this would be an uncanny link to the similar reason put forward for the fall of Atlantis in the classic esoteric work, *A Dweller on Two Planets*.¹³ The Thera theory remains the favorite of those mainstream archaeologists today who take an interest in the search for Atlantis.

Other Mediterranean Theories

Although the Thera–Santorini–Minoan thesis is the most popular of the Mediterranean theories about Atlantis, it is not the only one. Cyprus, Cádiz (Spain), Sparte, a sunken island in the Strait of Gibraltar,¹⁴ and the island of Sardinia,¹⁵ have all been mentioned, and they are not alone. Locations in Turkey, including Troy,¹⁶ and the Middle East are sometimes put forward as well,¹⁷ each with its own proponents and detractors. Jericho and surrounding territory has also recently been proposed as the origins of the legend.¹⁸

Malta has also been a very popular possibility for the Atlantean culture. The connection of Malta and Atlantis is not a new theory. This was first espoused by the renowned Maltese architect Girolamo Għonnet de Vassé in 1854. More recently, several alternate archaeology researchers on Malta have added to the evidence, arguing for the presence of humans on the island as early as the Paleolithic Era (15,000–18,000 years ago), rather than the usually accepted 6000 BCE for the first human occupation, and that this culture of builders was destroyed by a flood in 2200 BCE. Considerable disputes have arisen between mainstream Maltese archaeology and these theories, and no clear end to the controversies is currently in sight.¹⁹ Regardless of the outcome of these disputes, Malta's ancient culture and geographic situation make it a reasonable option for Atlantis.



OFF THE COAST OF EUROPE AND NORTH AFRICA

Outside the Mediterranean, but still near Europe and North Africa, there are multiple locations suggested today for Atlantis. Among the most popular are the following.

Andalusia in southern Spain, and its lost city of Tartessos have been candidates for Atlantis since first proposed in 1673. Tartessos was an important trade city until it suddenly vanished from history in the sixth century BCE. Advocates of this theory suggest that the Tartessians were the Sea Peoples who attacked many Mediterranean cultures during the Bronze Age, giving rise to the story of Atlantis.²⁰

The islands of Britain and Ireland, and the North Sea and Celtic Shelf between France and Britain, have also been cited as the location of the Atlantean civilization in several scenarios in combination or separately. These theories take into account several factors. The well-known megalithic culture of the area during the Neolithic Era is a primary attraction for researchers. Sea level studies also indicate that portions of the North Sea and the Celtic Bank have been above sea level in the past. Mont Saint-Michel in Normandy is a dramatic example of the effects of rising and lowering sea levels.

Further, in the Arthurian legends, the mystical forest of Brocéliande (today known as Paimpont Forest in Brittany) was said to connect France and Britain, and is near the famous standing stones of Carnac. One wonders if this could be a memory in the collective unconsciousness of a time when there was an actual land connection. All of these make these locations plausible Atlantean sites.²¹

The Canary Islands, an archipelago of Spanish islands located off the coast of Morocco and Western Sahara, contain several mysteries. Although the islands were known in classical antiquity and were visited by the Phoenicians, Greeks and Romans, there is considerable debate today over the origins of



the indigenous populations of the various islands and their genetic connection to other populations.

In the 1990s, famed explorer Thor Heyerdahl studied the complex which includes the six Pyramids of Güímar, ancient constructions very similar to step pyramids on the island of Tenerife. No conclusive theory of their purpose, age, or construction have yet been established.²² However, in Pliny's *Natural History* (6:37), he makes mention of the fact that reports from Juba II of Mauretania indicated "traces of buildings" on the island in antiquity.²³ These two circumstances have persuaded some to consider the Canary islands as potentially Atlantean.

The islands of the Mid-Atlantic Ridge have long been regarded as very likely remnants of an Atlantean empire. In particular, the Azores, a Portuguese archipelago in the mid-Atlantic Ocean, have been a favorite contender for Atlantis, including among Rosicrucians. Ignatius Donnelly, a member of the U.S. House of Representatives, was among the first exoteric writers to mention the Azores in this connection in his seminal work, *Atlantis: The Antediluvian World* in 1882.²⁴

More recently, this hypothesis has been supported and further researched by Nikolai Zhironov, a Russian chemist and Atlantis scholar. Zhironov marshals data from oceanography, climate studies, seismic studies, gravimetrics, ancient botanical studies, geomorphology, plate tectonics, ocean bottom current patterns, submarine erosion, and geological data to support his positions with impressive documentation.²⁵ Further findings by other alternate researchers may indicate river beds on the shelf areas surrounding the Azores now submerged, making the possibility of these once being land areas plausible.²⁶ A simple search of the Internet will demonstrate the continuing support and popularity for the idea that the Azores Islands are the mountain peaks of ancient Atlantis.

FURTHER AFIELD: PROPOSALS FOR ATLANTIS OUTSIDE THE EUROPEAN AREA

Outside of the area of Europe and Africa, several other parts of the world have been proposed as candidates for the origin of the Atlantis stories. Probably best known is the area of the Caribbean. Much of the popularity of these theories is due to the readings of the American mystic and clairvoyant Edgar Cayce, who predicted in 1938 that signs of Atlantis would be found near Bimini (see the Cayce readings in this edition of the *Digest*).²⁷ The discoveries of the "Bimini Road," have fueled this theory.

Off North Bimini Island, part of the Bahamas to the east of Florida and the north of Cuba, some mysterious undersea formations were discovered in 1968, leading some to identify them as a road of human construction. The debate over their nature and meaning has continued to the present day.²⁸ Bimini remains one of the favorite candidates among those who hold for a New World location for Atlantis. Other candidates in the Caribbean include the Isla de la Juventud near Cuba,²⁹ and a purported sunken island off Central America;³⁰ however, both of these claims are controversial and contested by most researchers.

North and South America Offer Possible Atlantean Sites

Some Atlantis advocates have suggested that the Americas themselves, or some parts of North or South America, were the actual location of the Atlantean civilization. This is certainly not a new idea. In 1627, Rosicrucian Emperor Sir Francis Bacon penned a utopian novel, *The New Atlantis*, setting his island Bensalem ("Offspring of Peace") off the western shores of the Americas. In the context of Bacon's work, it is clear that the original Atlantis was in the Americas, though North or South is not specified.

If one thinks about it, this is not at all a surprising idea. When the Americas were discovered once again by Columbus, it would



seem to have been a fulfillment of the desire to find the “Lost Continent” to the west of Europe, considerably larger than western North Africa and Asia Minor (Plato’s “Lybia and Asia”) combined.

Over the past 200 years mainline archaeologists have learned much about the advanced and sophisticated civilizations in the Americas. In 2006, Charles C. Mann’s study, *1491*, provided a thorough and astonishing look at what we know today about the complex human societies of the Americas on the eve of Columbus’s voyage, including a population probably greater than that of Europe, with larger and more advanced cities.³¹

Furthermore, the origins of American civilization are continually being pushed back. The findings of the circa 5,000-year-old Peruvian pyramid-builder-civilization at Caral on the Pacific Coast north of Lima, has considerably revised the estimates for the antiquity of American cultures now coeval with the Egyptian pyramid builders.³² It is within the realm of possibility that ancestral memories of contact between Europe, Africa and the Americas could have fueled Atlantean Legends.

The connection of Meso-America and Atlantis became popular among some nineteenth century archaeologists. In 1879, Edward Herbert Thompson proposed the Maya-Atlantis connection in *Popular Science Monthly*, but later revised his opinion.³³ The amateur archaeologist and photographer, Augustus Le Plongeon, is most famous in alternate archaeology circles for his theories (no longer accepted in academic archaeology) of the association of Mayan culture with Atlantis and the lost Pacific continent of Mu or Lemuria. He held that Central America was the cradle of civilization, later transmitting this culture westward to Atlantis and Egypt.³⁴

Although his theories in this area have been discredited in academe, he and his wife Alice Dixon Le Plongeon are still honored as early pioneers of archaeological photography.³⁵ Le Plongeon’s Atlantean theories have proven

enduringly popular among alternate researchers, and have had some influence on James Churchward’s famous *Mu* series.³⁶

North American Authors Utilize the Atlantis Theme

The alternate archaeological writings of Ignatius Donnelly and Lewis Spence continued the idea of Atlantis in America into the late nineteenth and early twentieth centuries.³⁷ Several writers of visionary novels delved into this theme as well.

Best known of these is Frederick S. Oliver’s *A Dweller on Two Planets*.³⁸ As an eighteen year old youth in Yreka, CA, north of Mount Shasta, Oliver began receiving this channeled book from “Phylos the Thibetan.” He continued to receive the book until 1886, and it was published posthumously by his mother in 1905.³⁹ The novel tells of the lives of several Atlanteans through various incarnations.

Another example is *Yermah the Dorado* by early feminist science fiction author Fiona Eunice Wait in 1897. Wait chronicals the adventures of her dashing hero, Yermah, an Atlantean, on the ancient coast of California, in what is now San Francisco’s Golden Gate Park, Richmond, and Haight-Ashbury districts.⁴⁰

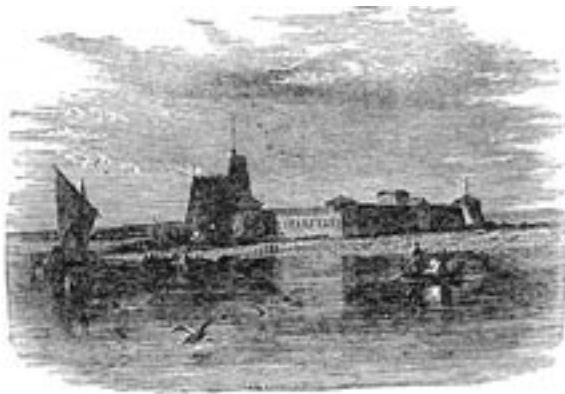
During 1926, the AMORC publication *The Mystic Triangle* serialized a futuristic novel connecting the destinies of America and Atlantis *Zada*, or *Looking Forward* by J. H. Thamer. The June 1926 installment has the twenty-first century protagonists exploring the ruins of Atlantis surrounding the Azores.⁴¹ Dr. Lewis’s seminal work *Lemuria* extended the connection of America to the Lost Continent of the Pacific.⁴²

Atlantis in Bolivia

More recently, researcher Jim Adams has proposed the Altiplano in Bolivia, in the region of Lake Poopo, as the site of ancient Atlantis. His ingenious solution to the many problems of identifying the ancient site are laid out on his websites and



publications.⁴³ He carefully matches Plato's descriptions of the geography of Atlantis to the Altiplano; and explorers have found evidence of a sunken island under the waters of Lake Poopo, with evidence of human habitation. All of this makes the Bolivian theory a very attractive alternative approach, worthy of further study.



Port of Sindree on the Indus before it was submerged by the Earthquake of 1819. From Donnelly's *Atlantis: The Antediluvian World* (1882). From the Rosicrucian Library Collection

Asian Possibilities for the Lost Continent

Even further afield, Arysio Santosa, a Brazilian nuclear physicist who also writes on mystical subjects, proposed in 2005 that the huge plain of Sundaland on the continental shelf of Southeast Asia (which was exposed during the last Ice Age) is Atlantis. This would comprise the Malay Peninsula and Indonesia, including Java, Sumatra, Borneo, Bali, and the smaller islands in the archipelago. He suggests that refugees from the sinking of Sundaland eventually came into contact with Egyptians, who then recorded a garbled version of the history of the lost lands.⁴⁴

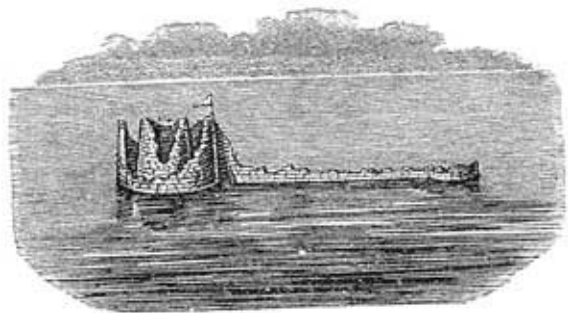
The Antarctic Theory Becomes Increasingly Popular

One of the most persistent suggestions for an Atlantean location is the southernmost continent of Antarctica. The literature of this theory is varied and fascinating. In fiction, the American horror writer H. P. Lovecraft popularized the Atlantis–Antarctic link in his 1931 novel, *At the Mountains of Madness*,⁴⁵

at least partly inspired by Edgar Allen Poe's "The Narrative of Arthur Gordon Pym of Nantucket" (1838), which breaks off unfinished with a mysterious maelstrom near Antarctica.

This subject matter exercised such a fascination on the public that Jules Verne had earlier penned a sequel as well in 1897, *The Sphinx of the Ice Fields*, which continues Poe's narrative.⁴⁶ Verne had already envisioned the ruins of an undersea Atlantis in *Twenty-Thousand Leagues Under the Seas* (1870).

During the late twentieth century, scientific researchers in Antarctica made multiple announcements of their discoveries through ice core samples of ancient tropical flora and fauna during a period ranging from 250 million years ago to as recent as 3 million years ago. Evidence of running rivers in Antarctica has been found as late as 4000 BCE.⁴⁷ In 2004, satellite imagery revealed the existence of Lake Vostok beneath the ice in Antarctica, approximately the size of Lake Ontario in North America, and still fluid.⁴⁸ These discoveries have only fueled the hopes that at last, in our most remote continent, Atlantis could be found.



View of the Port of Sindree after the Earthquake (1838). From Ignatius Donnelly's *Atlantis: The Antediluvian World* (1882). From the Rosicrucian Library Collection

Unusual Maps Add Evidence for Atlantis

Several writers, including Charles Berlitz, the scion of the language education empire of the same name, who is also a popular author on unsolved mysteries around the world, suggested the identification of Atlantis with

Antarctica.⁴⁹ One of the most interesting clues in this area is the mysterious Piri Reis Map. Discovered in 1929 in the Topkapi Palace in Istanbul, it has been authenticated as a navigational map by the well-known Turkish Admiral Piri Reis, drawn in 1513 from a number of other maps he had available to him, according to his own testimony.⁵⁰



The Piri-Reis map from the Topkapi Palace in Turkey (1513), purportedly showing Antarctica.

The Piri Reis Map shows parts of the western coastline of Africa and the eastern coast of South America. More controversially, it also appears to show the outlines of Antarctica, several centuries before the accepted discovery of Antarctica in 1820. Since ancient times, cartographers posited a southern landmass to balance the northern continents of Europe and Asia; however, modern theorists and researchers Charles Hapgood and Gavin Menzies have argued that the map represents accurate seafaring knowledge of either pre-Classical Western (Hapgood) or Chinese (Menzies) mariners,⁵¹ from whose maps Piri Reis gleaned the information about Antarctica. Both theories are widely dismissed by academic scholars but are very popular among alternate historians,⁵² and so the mystery persists.

All of these pieces of evidence combined have inspired the most persistent and

thorough advocates of an Antarctic Atlantis in the latter twentieth and early twenty-first centuries: Rand and Rose Flem-Ath and Colin Wilson.⁵³ One of their major pieces of evidence is based on Charles Hapgood's theory of the Earth Crust Displacement,⁵⁴ which holds that the earth's crust and the poles can and do shift. Under this approach, Antarctica was once 2000 miles north of its present position. Mainline geologists do not generally support this theory, even though Hapgood's first book is graced by a forward by Albert Einstein, who thought enough of the theory to discuss it seriously.

With the work of the Flem-Aths and Colin Wilson, we have a synthesis and evolution of the theories of James Churchward, Charles Hapgood, and a century of alternate historians and archaeologists. As the publisher of *The Atlantis Blueprint* put it, this is a "spellbinding blend of history and science, scholarship and speculation."⁵⁵ In fact, this theory has opened the door for the newest approach to the Atlantis Mythos.

Popularized by journalist and alternate researcher, Graham Hancock, and several allies, including Robert Bauval, John Anthony West, and geologist Robert Schoch, a new, comprehensive approach emerged at the dawn of the twenty-first century. This highly synthetic scenario builds on the work of von Dechend and Santillana's *Hamlet's Mill*,⁵⁶ which argues that myth can and often does encode scientific and historical truths.

A Planetary Cataclysm Destroys a World-Wide Civilization

Incorporating themes from much of alternate archaeology since Ignatius Donnelly and Le Plongeon, together with modern archaeological discoveries, Hancock and others suggest that the Flood stories which exist in so many world cultures actually point to a cataclysmic event which took place approximately 12,500 years ago.

This destruction obliterated a worldwide maritime civilization which is the basis of our myths of the golden age: Atlantis, Lemuria,



and many others. According to these researchers, the cultures which arose around the world beginning anywhere from 10,000–5,000 years ago, are the survivors and inheritors of the great antediluvian planetary civilization; and the memory of that society, and of its destruction, is encoded into myth, religion, and architecture in each of these cultures. Underwater archaeology is a cornerstone of the worldwide theory, and new discoveries of evidence for the ancient civilization are predicted using undersea and satellite technology.⁵⁷

Controversy and Support for this Comprehensive Atlantis Theory

These theories have been widely attacked by mainstream scholars, and there have been several highly publicized controversies during the last few years. Graham Hancock's website is very useful for keeping up with the entire burgeoning field, and its Forum Section includes many genuinely useful essays by numerous authors.⁵⁸ To his credit, Hancock includes legitimate critiques of his own books and productions. Through the haze of the academic battles, it appears that the first steps toward a rapprochement between academic science and alternative approaches may be gradually emerging.

The advantage of such a comprehensive theory is that one need not feel the need to pick one site over another. "Atlantis" may be considered to be a mythically encoded word for the whole of this antediluvian civilization. However, it might also have been the capital or major center of such a society; and as more evidence turns up, Plato's location may be found, just as Homer's Troy was. The theory does not depend on sinking continents or earth crust displacement, but the known and accepted rise and fall of sea level due to ice ages,

"The advantage of such a comprehensive theory is that one need not feel the need to pick one site over another. 'Atlantis' may be considered to be a mythically encoded word for the whole of this antediluvian civilization."

and catastrophes such as meteor strikes, vulcanism, and the like. Only time will tell, but it may be that here, myth and science will finally establish an equilibrium and harmony, finally finding Atlantis and our lost history.

Rosicrucians and mystics of all traditions, as well as psychologists and literary scholars, know that the questing journey may very well be as important as the object sought. It may be that the desire to find Atlantis has been deeply implanted in us for a reason.

Tolkein's Use of the Atlantis Archetype

"Beyond the Western Seas," the title of this essay, is an epithet for one of Professor J. R. R. Tolkein's great divine or angelic spirits, the Vala Varda, also known as Elbereth, who is "Queen Beyond the Western Seas."⁵⁹ Tolkein too had his own version of the Atlantis story, which he tells in "Akallabêth," one of the sections of his posthumously published *Silmarillion*.⁶⁰

Núminor, or Westernessee, was the great western isle prepared especially for humans by the great creative beings, the Valar. Núminor prospered for many years until humanity on this blessed island was seduced by Sauron, who, thousands of years later, was the Dark Lord in *The Lord of the Rings*. He convinced the Núminoreans to mount a naval assault on the Undying Lands to their West where Varda was queen; and in so doing, their whole island

was sunk, and the exiles were sent back to the shores of Middle Earth. After this, the world was changed, made round, and no longer had direct access to the lands of the Valar. Only the Elves had access to the straight-road that could take them from this world to the next.

On one level, the tale told in "Akallabêth" is a creative reworking of the Atlantis Mythos, integrating it into Tolkein's immense cosmic

vision. However, it may point us to something more. In Tolkien's world, to look to the Western Seas is both to mourn Núminor (Atlantis) in its greatness and its fall, and also to seek the Undying Lands, the source and destiny of all being. Thus the quest for Atlantis is not only a historical search, but a journey to find our own meaning, our source, and our goal.

Academic Scholars Doubt Plato's Intent

Many traditional classical scholars share the approach of Dr. Julia Annas of the University of Arizona, who steadfastly refuses to consider the possibility that Plato's story might have any historicity:

"The continuing industry of discovering Atlantis illustrates the dangers of reading Plato; for he is clearly using what has become a standard device of fiction: stressing the historicity of an event (and the discovery of hitherto unknown authorities) as an indication that what follows is fiction. The idea is that we should use the story to examine our ideas of government and power. We have missed the point if instead of thinking about these issues, we go off exploring the sea bed. The continuing misunderstanding of Plato as historian here enables us to see why his distrust of imaginative writing is sometimes justified."⁶¹

In so doing, scholars can fall into the same error that Plato himself does from time to time when he mistrusts the imagination. It is precisely our faculty of visualization that is being called into play with the Atlantis Mythos. The quest for Atlantis impels us to seek our source and exercise our power of "sub-creation."

If Atlantis were not real, we would be forced to create it. And perhaps we have. In the intricate, demanding, and challenging novel *Foucault's Pendulum*, Umberto Eco weaves the story of a group of journalists who "create" a history linking the Knights Templar to modern manifestations. And then, this history begins to manifest in reality.⁶²

The Atlantean Quest Remains a Treasure for Us and the 21st Century

The Quest for Atlantis has kept us searching for thousands of years for our lost heritage. In the process, we have found a world of priceless archaeology and history. We have discovered things about Crete, Malta, the Canary Islands, the Azores, Bolivia, and a myriad other locations throughout the world because we wanted to find lost civilizations. Today, we are on the verge of discovering even more through underwater archaeology and satellites that can aid in scanning under the vast deserts of the planet and identify features we miss by being too close.

As we search, we find out more about the Primordial Tradition, the source of all human wisdom, and the goal toward which it beckons: union with Being itself. Just as Tolkien's Middle Earth dwellers gazed out upon the Western Sea to ponder the fate of Núminor, and in so doing, went beyond the western seas to dream of the Undying Lands and the origin and goal of all being, so too we are drawn to this goal through our search for Atlantis.

Atlantis will be found—if not today, then tomorrow—and many other wonders on the journey, as well. Our divine creativity is too great to fail. We may feel empowered in both the quest and the creation as expressed by Professor Tolkien speaking for the Divine within us:

"So great is the bounty with which we have been treated that we may now, perhaps, fairly dare to guess that in Fantasy we may actually assist in the effoliation and multiple enrichment of creation. All tales may come true; and yet, at the last redeemed, they may be as like and as unlike the forms that we give them as Humanity, finally redeemed, will be like and unlike the fallen that we know."⁶³

May the desire to find Atlantis—and our own origin and destiny—never cease until we finally find our way beyond the western seas.



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ATLANTIS, ARISE

'Twas Plato whose writings we hold dear
A tale from Egypt's priests did Solon thus hear
Sail the Pillars of Hercules was the course to chart
Atlantic Ocean named after King Atlas set lands apart
Mysterious metal orichalc bore the light of red
Only but gold more precious it was said
Yet virtue and friendships were their loftiest might
Till time dimmed their divine nature unto mortal plight
Fragmented scrolls of the temple's master
Impart the tale through final day of disaster
Our mystic memories still dimly resonate
The Lost Continent did once grandly illuminate
Her wisdom safeguarded to places secret from slumbering men
The spirit of Atlantis—may she arise again!

Gary Weibert, F.R.C.

ATLANTIS AND THE EVOLUTION OF HUMANITY

Richard A. Schultz, Ph.D., F.R.C. and Otu Ekpo-Otu, P.G., F.R.C.

PROLOGUE

It was morning. The villagers had just finished their day-break meal and their devotionals to the Sun who provides all. People headed out to the fields, to the temples, and to the borderlands. Artisans were completing their projects. Skywatchers were worriedly pondering the latest visitors in the daytime heavens. The sky was blue and winds were light.

Without warning, the ground shrieked, the sea exploded, and the smoking horned dragon rose from beyond the horizon. The villagers fled in panic, while several who were prepared gathered their parcels and made their way to the high ground. The devastation was total; very few survived. Those who did were met with joy and fear when they arrived at their new home, recounting the story of God's wrath on their village which had once been so secure and prosperous.

Three generations later, after the latest series of floods, the descendants of the Newcomers would tell of the death of the old country and its rebirth in the new land. They gazed into the stars and into their cooking fires to connect with the spirits of their ancestors and to glimpse for themselves the plan that the Sun had set in motion for them.

INTRODUCTION

There has long been a debate on Atlantis: did it really exist in time, or only in our minds? If it did exist, then when and where was it located? Early accounts such as Plato's¹ retelling of earlier traditional (oral) accounts from Solon and Egyptian sources² suggest that an early, advanced, and extensive civilization once flourished on an island continent located, according to some translations,³ somewhere west of the Straits of Gibraltar in the Atlantic Ocean. More recent accounts such as those of Francis Bacon⁴ and

Lewis Spence⁵ provide considerable literary detail on the location, physiography, religion, culture, and sequential destruction of the fabled continent that was said to have spanned from Europe to the Americas, with remnants apparently surviving today in the Azores and Antilles.

In this article we will explore several aspects of the Atlantis story. First we discuss the concept of time in its circular and linear natures. We then review evidence bearing on Atlantis as a physical reality and as an allegory. We also look into the fabled story of the Atlantean people in relation to human evolution. We'll see that legends of a "Garden of Eden" and of devastating floods and other geological catastrophes may have been established in widely separated human psyches in response to dramatic changes in their environment driven by variations in the Earth's climate, in conjunction with a natural series of cometary impact events. We then show how the esoteric theme of cyclical regeneration of civilizations that underlies the Atlantis story continues to be important into the present day.

CONCEPTS OF TIME

Time may be considered linear, cyclical, sacred, or profane. Western culture mostly considers time as linear (also referred to as profane), having a beginning and an end. From an Eastern perspective, such as the Hindu tradition, time has a cyclical nature, made of simultaneous involution and evolution.⁶ It divides the cyclical nature of time into various periods: the Manvantara, The Kalpa, the Mahayuga, and the Yuga. Manvantara is the period between the beginning and the dissolution of the universe. It consists of fourteen Kalpas or equal epochs. Each Kalpa is made up of 1,000 Mahayugas (one Mahayuga is said to be 64,800 years



long). Each Mahayuga has four Yugas, and the four Yugas are again repeated in each Yuga. Sacred time is time that can never be exhausted, that is by nature infinite, without a beginning or end. According to Mircea Eliade,⁷ sacred time is irreversible, and therefore the framework of mystical and religious experience. We may say that creation, mystical allegories, and rituals are enacted in sacred time since we can return to it endlessly and it remains the same throughout history and for all people.

THE PHYSICAL ATLANTIS

According to the Primordial Tradition, Atlantis actually existed and was not a figment of Plato's imagination. Some of the arguments used to support the former existence of the continent of Atlantis include: a chain of underwater mountains extending from north to south, known as the Mid-Atlantic Ridge; volcanic mountains on the seafloor that form the Azores and Mt. Pico; vestiges of several submerged cities found near the Azores, Canary Islands, and Cape Verde Islands; fossils common to both African and American continents; religious practices of certain indigenous people in Central America, Africa, Asia with common factors, perhaps implying a common origin; architectural similarity between pyramids of Mexico and Egypt; and the postulate of an advanced civilization prior to the Egyptians. Here we examine the geological arguments for a physical Atlantis.

The Sunken Continent Hypothesis

Despite considerable advances in the documentation and understanding of continental geology from Plato's time through the present day, knowledge of what lies beneath the ocean surface remained mainly conjectural until at least the mid-twentieth century. In 1915 the German geologist and meteorologist Alfred Wegener

first proposed the theory of continental drift which states that Earth's continents slowly drift around the globe.

He proposed that there was a supercontinent 200 million years ago, which he named Pangea, meaning "All Earth." Pangea later broke up into huge landmasses similar to modern day continents. The theory was rejected at the time primarily because it lacked a convincing physical mechanism to cause continental landmasses to move. However, subsequent exploration of the Earth's ocean basins complemented Wegener's database and eventually led by circa 1970 to the theory of plate tectonics,⁸ which is now accepted as a fundamental canon of Earth Science.

According to plate tectonics, the Earth's crust is divided into large thick plates that move atop a soft upper mantle. The continents and the ocean basins move systematically around the globe in concert with convection currents in the underlying mantle. New ocean basins are created at spreading centers (such as the Mid-Atlantic Ridge) and are recycled into the mantle at subduction zones such as those that ring the Pacific Ocean.

At the boundary of the plates significant deformation occurs including earthquakes and volcanoes. For example, when two oceanic plates move away from each other as occurs along the Mid-Atlantic

Ridge, seafloor spreading occurs, which creates new ocean floor rocks, having basaltic⁹ rock compositions, from magma solidifying from the hot upper mantle.

When two plates converge, there are three possibilities depending on the type of crust involved. When oceanic crust converges either with another ocean basin or with continental crust, it is transported down into the underlying mantle, due to its high density, where it is melted and recycled. This

"According to the theory of plate tectonics, continents cannot sink because they are of lower density than the underlying mantle."

occurs at a subduction zone, also known as an oceanic trench; many of these occur in Central America and the Mediterranean. When two continental plates converge, mountain ranges are created as the crust is compressed and pushed upwards, such as in the Himalayas. When two plates move horizontally, strike-slip earthquakes are produced, as in California and Turkey.

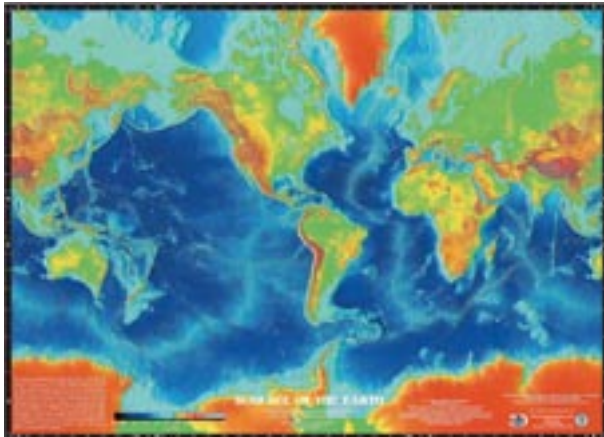


Figure 1. Combined topography (of continents, above sea level) and bathymetry (of seafloor, below sea level) of the Earth, from National Geophysical Data Center, National Oceanographic and Atmospheric Administration (www.ngdc.noaa.gov/mgg/fliers/00mgg05.html)

Mapping the Topography of the Atlantic Sea Floor

Systematic mapping of the topography of the seafloor was conducted by the U.S. Navy during World War II. Systematic studies were also undertaken to sample and map the ages of seafloor basalts. Similarly, detailed maps of the magnetization of basalts, as the rocks cooled after eruption at the mid-ocean ridges, were compiled during the 1960s. Drilling of the world's oceans as part of the Deep Sea Drilling Project, begun in 1969,¹⁰ demonstrated a systematic increase in age of sediments on the seafloor, from zero at the ridge, where sediments have not yet accumulated, to a maximum at the edges of the opposing continents.

The ages of the sediments, dated by fossils, are consistent with those of the underlying basaltic rocks, dated by radioactive

isotopes (“atomic clocks” that give the time elapsed since the rock formed.)¹¹ Consistent linear structures on the seafloor, called transform faults, were discovered in the mid 1960s and record the movement paths of the opposing continents, such as South America and Africa, away from the mid-ocean ridge, whose shape mirrors those of the two formerly continuous continents.¹²

A map of seafloor topography (called “bathymetry”) is shown in Figure 1. The Mid-Atlantic Ridge bisects the Atlantic Ocean, with the seafloor becoming progressively deeper away from the ridge axis, toward the once-joined continental margins. The ridge shape can be seen to mirror those of eastern North and South America and western Scandinavia, Europe, and Africa. A similar progression can be observed at other locations such as the East Pacific Rise west of South America. If there were a sunken continent of Atlantis, it would be readily visible in the seafloor topography, however, none is present.

Similarly, the distribution of seafloor rock ages (Figure 2) reveals a systematic and regular progression, with zero-age rocks at the mid-ocean ridges and oldest rocks adjoining the continental margins. The age of the oldest seafloor rocks at the edges of the continents gives the date when the opposing continents were joined in the past; this age is the same on either side of the ocean. For example, the North Atlantic opened in Jurassic time, 165

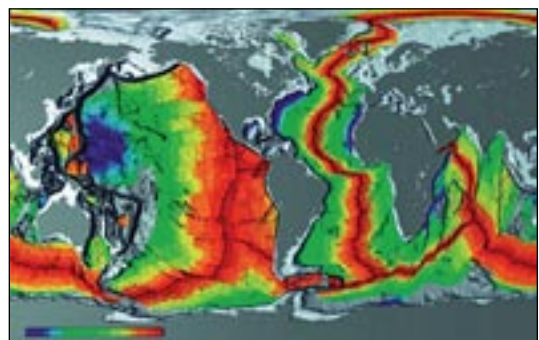


Figure 2. Age of the world's seafloor rocks, from National Geophysical Data Center, National Oceanographic and Atmospheric Administration (www.ngdc.noaa.gov/mgg/image/crustageposter.gif)



million years ago, as can be seen by the blue stripes of color-coded basalt ages against the eastern margin of North America and against the northwest margin of Africa on Figure 2 (and using the color-coded age bar at the bottom of the figure, whereas the South Atlantic opened more recently at 125 million years ago, as seen by the green color-coded basalt ages against the eastern margin of South America and against the southwestern margin of Africa in Figure 2). An Atlantean continental landmass occupying any part of the Atlantic Ocean would have been revealed as anomalous ages superimposed on the pattern shown that is typical of a seafloor spreading environment.

According to the theory of plate tectonics, continents cannot sink because they are of lower density than the underlying mantle. Displacement of a large landmass downward would require a correspondingly large effect to be produced around it, such as upwelling magma (forming major island chains or volcanic plateaus) or uplift of surrounding oceanic or continental crust. What is known about marine and continental geology at this time appears to preclude such large-scale shifts, especially in recent geological times (for example, since circa 50,000 years ago).

Other Alternatives

Is there an alternative that could provide an explanation for legends of floods and geologic cataclysms common to cultures now located in widely separated areas on the Earth? Certainly a legend confined to a single culture could be attributed, following the literal approach, to a local cause; one shared by cultures in a region, such as the eastern Mediterranean, implies a regional-scale cause. However, a common legend that is found on different continents, such as the Americas, Europe, Africa, India, China, as well as on Pacific Ocean islands, implies a physical cause that is global in extent.

Climate Change

One explanation for these recurring legends involves the climatic cycles of various

lengths, as recorded in the timing of continental glaciation, ice cores, tree rings, meteorological records, lake sediments, peat bogs, and isotopes.¹³ A series of shorter climatic cycles of warm/wet and cold/dry conditions is closely associated with variability in the Sun's output.¹⁴ Longer climatic cycles are related to Earth's rotation and to its orbital dynamics around the Sun,¹⁵ such as the about 25,800-year long "great Platonic year," which was noted by Hipparchus¹⁶ in about 130 BCE (BCE - years "Before Common or Christian Era").¹⁷ This "precession of the equinoxes" is caused by gravitational forces from the Sun and the Moon acting on the Earth's equatorial bulge.¹⁸



Figure 3. Map showing the largest extent of continental glaciation during the Last Glacial Maximum. The difference between current and former coastlines is indicated.

Map after that produced by Christopher R. Scotese, PALEOMAP Project, available at <http://geography.about.com/gi/dynamic/offsite.htm?site=http%3A%2F%2Fwww.scotese.com%2Flastice.htm>.

The "sudden"¹⁹ start of the current (Holocene)²⁰ geological epoch at 11,500–11,600 BP (BP - years "Before Present") (9500–9600 BCE) correlates with summer at perihelion (when Earth is closest to the Sun in its orbit)²¹ and with an increased level of oceanic heating relative to today.²² The climate warmed to its maximum (and wettest) level, from 8,400–5,200 BP²³ (6400–3200 BCE), following a brief 200-year long incursion into colder and drier conditions.²⁴ The climate since 3200 BCE and the beginnings of the Common Era was similar to today's except for a brief but significant cold/dry period at 600 BCE.²⁵ In an intriguing hypothesis, Ruddiman²⁶ has identified increased levels of atmospheric

carbon dioxide, due to deforestation (in association with clearing of land for agriculture and production of lumber for buildings and fuel), and methane (a by-product of irrigated rice farming) from about 6000 BCE and about 3000 BCE, respectively. Both of these greenhouse gases may have promoted global warming since that time.

Periods of warmer, wetter, more clement climates favor increased vegetation,²⁷ animal, and human population densities due to increased carrying capacity of a particular area; population density declines markedly during cold/dry events,²⁸ becoming restricted eventually to isolated wet oases. As a result, successive waves of hunter-gatherers and farmers spread culture and language throughout Europe and the Middle East from persistent oases like the Jordan Valley.²⁹

Comet Impacts

Although asteroidal and cometary impacts in the Earth's geologic record are well documented, recent work is providing new detail on impacts occurring during recent times that have affected early civilizations around the globe.³⁰ As outlined by Masse,²⁷ some of these are: (a) the Eltanin impact in the southeast Pacific Ocean, dated at 2.511 ± 0.07 million years ago, and potentially a trigger for global climate change at the Pliocene/Pleistocene geologic boundary; (b) Umm al Binni lake in southern Iraq, which may have affected Mesopotamian cultures around 3000 BCE; (c) Kaali impact, Estonia, around 400–800 BCE; (d) Sirente, central Italy, about 500 CE; and (e) Mahuika, on the continental shelf south of New Zealand, which appears to have generated tsunamis on New Zealand and Australia at 1450 CE and which may also have helped trigger the “Little Ice Age” at that time. Several other examples that would have dramatic effects on the civilizations of the time, including cometary airbursts over South America and impact events in Africa and the Middle East, are considered plausible from physical and/or cultural lines of evidence.

Current work³¹ has discovered a 29 km (18 mile) diameter impact crater on the Indian Ocean seafloor about 1,500 km (932 miles) southeast of Madagascar. Called the Burckle crater and dated at 2807 BCE,³² the effects of this cometary impact are now closely associated with the legendary Great Flood in the Africa–Middle East–India–southeast Asia region²⁷ that would now be dated from a variety of sources at about 2807 BCE. Because comets are usually fragmented, a string of comet fragments probably hit in the Indian and Pacific Oceans, causing tsunamis, fires, dust plumes, atmospheric fallout, and related environmental devastation throughout the inhabited world.

Sudden and rapid rises in sea level following the last worldwide glaciation (since 12,700 BCE) would have progressively flooded the then-exposed continental shelves, forcing human and animal populations living by the sea to continually migrate inland. Climate shifts since this time were also very rapid, from years to at most a few decades,³³ implying replacement of bountiful conditions by famine, and vice versa, within a typical human lifespan.

Combined with volcanic and earthquake activity typical of the Mediterranean,³⁴ Middle East, Indian Subcontinent, and Central and South America, for example, such rapid geological shifts, especially if punctuated by impact events, probably promoted legendary accounts of the destruction of lands-of-plenty among the former inhabitants displaced by such climate-related causes.

THE LEGEND AS AN ALLEGORY

Both Plato and Bacon use the legend of Atlantis as an allegory to promote reflection and social change. Plato sought to praise Greek civilization and to caution against its moral decline. Bacon advocated the advancement of science and technology, instead of politics, as a way to nudge European civilization in a more mystical direction. He saw North America as a clean



slate upon which Rosicrucian mystical ideals could form the foundation of a new culture.³⁵

Both men, especially Plato, based their accounts on a mixture of historical, literary, and esoteric materials. With the fulfillment of Bacon's vision of scientific progress being based on empirical observation and facts, rather than on abstract reasoning,³⁶ many people since then have taken the Atlantis story literally and have speculated upon a variety of locations and historical accounts that would fit the description of Atlantis given by Plato and Bacon. The history of the material world contains many accounts of the rise and fall of civilizations and cultures.³⁷ But the Atlantis story is more than just an historical account—it is the grandparent of rise-and-fall stories, intended both to caution us about moral decay of civilization and to give us hope for a future regeneration to better times. Here we examine this Primordial Tradition and suggest how it is unfolding today.

Philosophers and mystics in many cultures paint a remarkably consistent picture of humanity's place in the universal design. First was the creation (or emanation) of an original set of beings who chose poorly and therefore were banished from the heavenly realm. Then the second phase began, in which the beings would atone for their choice and, after the appropriate work, rejoin their creator. In this sense, Atlantis is just one of many expressions of a universal idea.

Rosicrucians know that inner communication with the intangible universe is possible through meditation and intuition. By tapping into this undercurrent that flows through the universe and all of humanity³⁸—all those alive and all those who have gone before us—we receive impressions that we then interpret and express through the filter of our own experiences, education, culture, and biases. In particular, the record of cyclical regeneration of civilizations and ideas³⁹ parallels the ideas of karma and

reincarnation that are common to many philosophies and religions.⁴⁰ Our self-expression as individuals, and in the larger sense, the collective moral state of our culture, reveal how deeply we have tapped into, and aligned ourselves with, the intangible universe.

Plato and Bacon, like many other mystics, wanted to influence the direction of their cultures. They knew that cultures maintain a tension between the struggles of daily life and the vision of a better, easier, more ideal world. By working on two levels—the physical world and the intangible, esoteric world—they hoped to improve the mystical perception of universal principles of their citizens. This work continues today, and the Rosicrucian Order, AMORC, for example, plays an important role in planting the seeds for positive social change, following in the footsteps of Plato, Bacon, and many others.⁴¹

ATLANTEAN CIVILIZATIONS

The Atlantean story is one of archetypes. According to the Primordial Tradition, Atlanteans lived in harmony with nature. Their government was theocratic and hierarchical, reflecting divine will in mundane government. This resonates with ideas of paradise and an Earthly utopia. Primordial Tradition also relates that there were four successive Atlantean civilizations that may be compared conceptually to the four Yugas of the Hindus.

The number four is of central importance in mystical studies. This number was highly venerated by the Pythagoreans, since according to them, it contained all other numbers. For example, when we add the numbers up to, and including the number four ($1+2+3+4=10$), we obtain ten, which can be regarded as containing all other numbers since all other numbers are multiples of these.

Using the same reasoning, ten can also be theosophically reduced to one, symbolizing the beginning or origin. Mystically,

the Atlantean story can also be interpreted as the story of cycles of human evolution, from the descent of the soul personality into matter and its subsequent growth, maturity, and transition to be reincarnated into another cycle later on.

Our soul personality reflects the divine light of the Cosmic in accordance with our degree of evolution, as the moon is a reflector of the sun's light in accordance with its phases. We may then compare the journey of the collective soul personality with that of the moon through time. Should we choose to consider time as cyclical, we can represent it as a circle.

The collective soul personality, like the moon in its orbit, will begin its evolutionary journey or incarnation at birth/new moon,

progress through youth/first quarter, maturity/full moon, and finally old age and transition/last quarter to reincarnate again in a new cycle. Atlanteans exist in sacred time represented in their Earthly expression as a cross (the number 4). The four Atlantean civilizations may represent beginning, youth, maturity, and old age/transition. The fifth Atlantean civilization then may represent a new beginning and a reincarnation of the collective soul personality. Some reflection and meditation on the above associations may yield some insight into human origins and evolution.

According to hermetic philosophy, that which is below is like that which is above. The physical or New Atlantis will materialize as we as a culture recognize and realize our own paradise within.

Endnotes:

¹ See www.activemind.com/Mysterious/Topics/Atlantis/timaeus_and_critias.html.

² Julie Scott, "The Mystery Schools and the Rosicrucian Order, AMORC," *Rosicrucian Digest* 84, no. 1 (2006): 2–7.

³ See different viewpoints on Plato's geography in the abstracts to the International Conference on *The Atlantis Hypothesis: Searching for a Lost Land*, held July 11–13, 2005, on Milos Island, Greece, <http://geology.about.com/gi/dynamic/offsite.htm>.

⁴ <http://www.levity.com/alchemy/atlantis.html>.

⁵ Lewis Spence, *The History of Atlantis* (1924; New York: Bell Publishing, 1968).

⁶ <http://www.indiaheritage.org/rendez/article1.htm>.

⁷ <http://www.westminster.edu/staff/brennie/eliade/mebio.htm#Thought>.

⁸ An accessible account of marine geology and geophysics is given by Adolphe Nicolas in *The Mid–Oceanic Ridges: Mountains Below Sea Level* (Berlin: Springer–Verlag, 1995).

⁹ See <http://www.casdn.neu.edu/~geology/department/staff/colgan/iceland/minerals/basalt.htm> and <http://en.wikipedia.org/wiki/Basalt> for information on basalts on the continents and seafloors.

¹⁰ Nicolas, *Mid–Ocean Ridges*, p. 10.

¹¹ <http://pubs.usgs.gov/gip/geotime/radiometric.html> provides a compact summary of several common isotopes and how they provide ages of rocks; see also <http://en.wikipedia.org/wiki/Isotope>.

¹² See Nicolas, *Mid–Ocean Ridges*, 8–10, for a clear illustration of the opening of the Atlantic Ocean in response to the divergent movement of the continents.

¹³ An exceptionally penetrating and lucid treatment can be found in the text by Jonathan I. Lunine, *Earth: Evolution of a Habitable World* (Cambridge University Press, 1999).

¹⁴ Frank M. Chambers, Michael I. Ogle, and Jeffrey J. Blackford, "Palaeoenvironmental evidence for solar forcing of Holocene climate: Linkages to solar science," *Progress in Physical Geography* 23, no. 2 (1999): 181–204.

¹⁵ Lunine, *Earth: Evolution*, 249–252.

¹⁶ www.crystalinks.com/precession.html (accessed 7/17/06).

¹⁷ http://en.wikipedia.org/wiki/Common_Era (accessed 9/11/06).

¹⁸ <http://en.wikipedia.org/wiki/Precession> (accessed 7/17/06).

¹⁹ Jonathan Adams, Mark Maslin, and Ellen Thomas, "Sudden climate transitions during the Quaternary," *Progress in Physical Geography* 23, no. 1 (1999): 1–36.

²⁰ See <http://en.wikipedia.org/wiki/Holocene> and http://en.wikipedia.org/wiki/Geologic_time_scale for explanations of the Holocene, Pleistocene, and previous geological time intervals.

²¹ Lunine, *Earth: Evolution*, 251.

²² Lunine, *Earth: Evolution*, 279.

²³ Chambers et al., "Palaeoenvironmental evidence."

²⁴ Adams et al., "Sudden climate transitions."

²⁵ Jonathan Adams and Marcel Otte, "Did Indo–European languages spread before farming?" *Current Anthropology* 40, no. 1 (1999): 73–77.

²⁶ W. F. Ruddiman, "The anthropogenic greenhouse era began thousands of years ago," *Climate Change* 61 (2003): 261–293; see also William F. Ruddiman, *Plows, Plagues and Petroleum: How Humans Took Control of Climate* (Princeton, New Jersey: Princeton University Press, 2005).

²⁷ Konrad A. Hughen, Timothy I. Eglinton, Li Xu, and Matthew Makou, "Abrupt tropical vegetation response to rapid climate changes," *Science* 304, no. 5679 (2004): 1955–1959.



²⁸ Adams and Otte, "Did Indo-European languages spread?"

²⁹ Ibid.

³⁰ W. Bruce Masse "The archaeology and anthropology of Quaternary Period Cosmic Impact," *Comet/Asteroid Impacts and Human Society*, ed. P. Bobrowsky and H. Rickman (Berlin: Springer, forthcoming).

³¹ D. H. Abbott, W. B. Masse, D. Berger, L. Burkle, and P. Gerard-Little, "Burckle abyssal impact crater: Did this impact produce a global deluge?" (paper presented at the International Conference on *The Atlantis Hypothesis: Searching for a Lost Land*, held July 11–13, 2005 on Milos Island, Greece, 2005); and Dallas H. Abbott, Suzane Martos, Hannah Elkington, Edward F. Bryant, Viacheslav Guliakov, and Dee Breger, "Impact craters as sources of megatsunami generated chevron dunes," (paper presented at Geological Society of America, Winter Meeting, 2006).

³² Dallas H. Abbott, Lloyd Burkle, Perri Gerard-Little, W. Bruce Masse, and Dee Breger, "Burckle abyssal impact crater: Did this impact produce a global deluge?" (working paper, 2005).

³³ Adams et al., "Sudden climate transitions."

³⁴ For example, the destruction of the island of Santorini, described in <http://www.decadevolcano.net/santorini/atlantis.htm>.

³⁵ <http://www2.kenyon.edu/Depts/IPHS/Projects/Stella/Bacon.htm>.

³⁶ http://en.wikipedia.org/wiki/Scientific_method; and <http://www.batesville.k12.in.us/Physics/PhyNet/AboutScience/Inductive.html>.

³⁷ For example, see Paul Kennedy, *Rise and Fall of the Great Powers: Economic Change and Military Conflict From 1500 to 2000*. 1987.

³⁸ Carl Jung was a proponent of the "collective unconscious;" see http://www.cgjungpage.org/index.php?option=com_content&task=view&id=743&Itemid=54; and <http://www.kirjasto.sci.fi/cjung.htm>.

³⁹ As an example, the Egyptians and later the Greeks concluded that the Earth was a sphere. Later, the Earth was regarded as a flat plate ringed by uncrossable oceans. Since the time of Copernicus and Galileo, and certainly today, the Earth is known to be a sphere again.

⁴⁰ For example, see <http://en.wikipedia.org/wiki/Karma>; and <http://en.wikipedia.org/wiki/Reincarnation>.

⁴¹ The authors thank Steven Armstrong for discussions that motivated and improved this paper. Dallas Abbott and Bruce Masse kindly provided abstracts and preprints of their scholarly research in advance of publication.

The green and greedy seas have drowned
That city's glittering walls and towers,
Her sunken minarets are crowned
With red and russet water-flowers.

In towers and rooms and golden courts
The shadowy coral lifts her sprays;
The scrawl hath gorged her broken orts,
The shark doth haunt her hidden ways.

But, at the falling of the tide,
The golden birds still sing and gleam,
The Atlanteans have not died,
Immortal things still give us dream.

"Fragments" (1914)
John Masfield
Poet Laureate of Great Britain, 1930 - 1967



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