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# ATLANTEAN RESEARCH

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## IMPORTANT ANNOUNCEMENT.

### VISIT OF MR. H. S. BELLAMY.

Mr. H. S. Bellamy, the distinguished Mythographer, Archæologist and Author, has accepted the invitation of the Research Centre Group to visit England and will be in London from the 10th to 30th of April.

During his stay he will give two lectures at the Caxton Hall, Westminster. The first on the 22nd April will be **The Deluge and its Causes**, and the second on the 28th April: **The Moon Capture Theory of Hoerbiger**.

Members are being advised as to the exact times of the lectures. Full details and tickets may be obtained from the Hon. Secretary, 9, Markham Square, S.W.3.

Copies of all of Mr. Bellamy's books are obtainable through Markham House Press, Ltd., 31, King's Road, S.W.3.

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while orders for *Moons, Myths and Man*, which is now in the proof stage, will be taken.

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### EXCURSIONS.

Details obtainable from the Excursions Officer, Mr. J. Cordaseo, 109, Philbeach Gardens, S.W.5.

## HOW I REMEMBER HOERBIGER

H. S. BELLAMY.

I first got to know Hoerbiger's Cosmological Theory in 1921 by picking up a little German book on the *Weiteislehre* in a second-hand bookshop. I was immediately converted to the ideas expressed in it, and for two reasons. Firstly, I had for many years been a collector and a student of flood myths, and Hoerbiger's Theory of the cataclysms caused by approaching and disintegrating satellites seemed to offer just that rational explanation of the myths for which I had always been searching. Secondly, I had had, from early childhood, a vivid and several times repeated, nightmarish dream, the subject of which was the disintegration of a huge moonlike body, and a terrific earthquake which followed this magnificent spectacle. This dream seemed to find its true interpretation in Hoerbiger's cosmological teachings—so completely, indeed, that it was never repeated again. I then read all the writings of Hoerbiger and his disciples I was able to lay hands on, and finally considered myself fairly initiated into the new Theory.

In the Autumn of 1922, in Vienna, an Austrian friend of mine invited me to give a talk on Hoerbiger's Cosmological Theory and my own thoughts regarding its application to mythological problems at his house at Mauer. The forty or fifty people present followed my words with considerable interest; but among them there was an old greybeard who seemed to object to some of the points I made. In order to convince him, I probably spoke with more heat and less caution than I ought to have done. In the discussion which followed the same elderly gentleman was the first to speak. He was Hans Hoerbiger himself. I had forgotten, or did not then know, that he lived at Mauer.

Thus began a friendship, if the kind, patient, fatherly interest which he took in me can be called a friendship, which lasted till his death, in 1931. I was often invited to his home as his guest, and we discussed chiefly mythological and archaeological problems. He was at first something of an Anglophobe, because he thought the English had dealt hardly with him during the 1914-18 war by confiscating his patents; but I was eventually able to convert him by proving to him that British firms had paid their royalty obligations in full to the administrator of enemy property and that any losses he had sustained were due to his own government remitting to him inflated Austrian shillings instead of good English pounds. So when I eventually intimated that I intended to introduce his Theories to the English speaking world he was very happy and grateful.

Hans Hoerbiger was born at Atzgersdorf, a suburb of Vienna, on 29th November, 1860. He was brought up in the provinces, reaching Vienna again only at the age of 18, to study engineering at the Technical College. In 1881 he started his career as a machine builder, working chiefly on blast furnaces.

However it does not seem to be very logical to attempt to fit Hoerbiger phenomena into the existing geological time table. If we accept Hoerbiger's theory of breakdown cataclysms we are forced to the conclusion that much of the earth's lithosphere must have rained down from the skies. The evidence afforded by Saturn's rings suggests that this stage of the breakdown *may* have lasted for thousands of years, but even so, the thickness of the resulting strata can afford no evidence whatever of the length of time required to lay them down. Such considerations cannot fail to play havoc with all methods of dating, whether relative or absolute, if they are founded upon measurements of the thickness of strata.

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## NOAH'S ARK: THE SECRET OF MOUNT ARARAT

EGERTON SYKES

The following article by the Chairman of the Research Centre Group is based on the lecture he gave at the Caxton Hall on February 28th, 1949. Mr. Sykes considers the Noachic and the Atlantean Deluges were one and the same and that for this reason, the Bible Flood story is worthy of the most serious attention.

It does not really fall within the field of my talk to discuss whether or not there was a biblical Deluge; but it should be mentioned that the 600 or so Deluge legends now available from various parts of the world, most of which date back to before the arrival of white men or missionaries, show a considerable resemblance to each other in their main details.

They have the common features of a great conflagration, followed by Deluge which drowns everybody except the narrator of the story and his family. The truth is borne out by the differing stories of the unusual relationships necessary to perpetuate the race, as told by the survivors.

At the close of the last century the scientists of the Victorian era were still engaged in the pastime of debunking the Old Testament, and no less an authority than the late Sir James Frazer flatly asserted that these hundreds of Deluge stories were nothing more than a mass of unrelated local legends.

Nowadays, we are learning to have a more friendly attitude to the Old Testament and other stories which have come down to us from the past, and it is gradually being recognised that the story of Noah is perhaps the first documentary eye-witness account known to history.

To admit that Noah, and his family, were the sole survivors of the flood is, I think, inaccurate; but they are the only ones who have left us a full story.

Are the stories concerning the presence of remains of

Noah's Ark on Mount Ararat which have been current in the Middle East since the dawn of history founded on fact? And are they worthy of investigation?

For the purpose of the argument I propose to accept the biblical account in Genesis as constituting a detailed account of the closing stages of the greatest Cosmic disaster in history, as written down by an eye-witness.

The fact that in the course of centuries two different versions of the story have been combined into one, is no detriment, although it introduces a slight element of confusion. The Jehovist dates back to at least B.C. 631, and probably to the time when Abraham had still to leave the then seaport of Ur of the Chaldees. In it the real point of interest to us is the flat statement that "the Ark rested in the seventh month on the mountain of Ararat."

A general resemblance between the Biblical and the Babylonian Legends has been remarked on by many, but it should not lead anyone to assume that the Jehovist version was evolved at the time of the captivity, as this is not the case. External evidence dates it back to probably several thousands of years before.

Stories about the Ark and the resting place on Mount Ararat, which, obviously, were current through the whole of the Middle East for long periods of prehistory have now been part of the historical background of that area for some 2,500 years. As the historical approach greatly facilitates consideration of such a momentous subject, I shall now endeavour to summarise, in their chronological order, the main sources of the Mount Ararat story.

I am not attempting to put a date to the deluge except to say that it cannot have occurred later than B.C. 4,000 or we should have discovered contemporary written records, and it is unlikely to have occurred earlier than B.C. 10,000, the time of the last great Klima-Sturz, and the submersion of the Atlantean Continent.

Apart from the story in Genesis, our first historical source is Berosus (1), the Chaldean priest who lived about B.C. 475, and through whom we not only had the first Babylonian Deluge story, but also the first record of the Ark still resting on the flanks of Mount Ararat. Berosus cannot have noticed the similarity between his story of the Babylonian Noah and his counterpart.

He says, after relating the escape of Xisuthurus from disaster in a ship, that "he made an opening in the vessel and . . . and found it was stranded on the side of the mountain . . . Moreover, the place wherein they were, was the land of Armenia. . . The vessel being thus stranded in Armenia, some part of it yet remains in the Coreyaean mountains of Armenia and the people scrape-off the Bitumen with which it had been coated and make use of it as an Alexipharmic and an Amulet."

Another version of Berosus says: "With respect to the vessel which yet remains in Armenia, it is the custom of the inhabitants to form bracelets and amulets of its wood."

The original Chaldean version discovered by George Smith in Mesopotamia, in the middle of the last century, and now in the British Museum (2), says: "the ship grounded on the mountain of Nisir. It held the ship which did not move. . . I made an offering on the peak of the mountain."

This is particularly important, as the fact that an offering was made on the peak of the mountain, seems to show that this cannot have been the spot where the ship grounded.

Two more references of interest from Manetho (3), the Egyptian historian, who lived in the third century before Christ, and whose writings are, unfortunately, only known through quotations, which, although not referring directly to the situation of the Ark, are nevertheless, a valuable record of the Deluge.

They are in respect of the famous Siriadic Columns, set up by the Sons of Seth before the Deluge. The first reference says . . . "And lest their science should at any time be lost among men and what they had previously acquired should perish (inasmuch as Adam had acquainted them that a universal Aphanism, or destruction of all things, will take place, alternately by the force of fire and the overwhelming powers of water), they erected two columns, the one of brick, and the other of stone, and engraved upon each of them their discoveries, so that in case the brick pillar was demolished by the waters, the stone pillar might survive to teach men."

Manetho's second reference observes that after the Deluge, the texts on the Columns were copied by Thoth, the first Hermes, then translated from the sacred dialect, and deposited by Agathodaemon, the son of the second Hermes, in the Penetralia of the Temples of Egypt, from whence Manetho was able to extract material for his chronicle.

This not only indicates that there existed in Egypt at the time of Manetho, a large body of written tradition of the Deluge, and its causes, but, also, that if by chance the lost writings of Manetho should be discovered, we should have a second contemporary account of the Ark to which to refer.

The parallel Greek versions of the Flood from Apollodorus (4), Hellanicus (5), the Sibylline Oracle (6), and Pindar (7), tell of Deucalion and his wife, Pyrrha, whose ship grounded on Parnassus, and whose deliverance was commemorated at Hierapolis, where there were two columns at the entrance of the Temple commemorating the Flood, which may have been the Siriadic Columns of Manetho.

In general, these legends appear only to be alternative versions of the Noachic story, differing by the names of the survivors, and their places of refuge. This is not really surprising, because, I have always felt that the story in Genesis represents possibly the best written factual account of this

world-wide catastrophe, but it is not, by any means, the only one, neither were Noah, and his family, the only ones to escape.

It is of interest, also, to note that Apamea Cibitos in Phrygia, had, for many years, on its coinage (8) a picture of the Ark with Noah standing beside it.

Nicholas of Damascus, who was contemporary with our Lord, says: "Above Minya in the land of Armenia, there is a very great mountain called Baris, to which many persons retreated at the time of the Deluge, and were saved; and that one in particular, was carried thither in an Ark; and that the remains of the vessel were long preserved upon the mountain. Perhaps this is the same individual of whom Moses, the legislator of the Jews, made mention" (9).

This statement is also of importance, in that it shows that it was on the highest mountain in the district that people sought refuge from the waters, and it was on to this mountain that the ship drifted. It is of interest to note that the name Baris means ship.

Josephus (10), the famous historian, in his *Antiquities of the Jews*, written some fifty years later, says: "The Armenians call the place Nachidsheuan, which signifies the "first place of descent"; for the Ark being saved in that region, its remains are shown there by the inhabitants to this day."

Apart from quoting Berosus and Nicholas of Damascus, Josephus also says that Jerome (11), the Egyptian (possibly the historian of Cardia of the Third Century B.C., who served as General and Statesman under various rulers) also refers to the subject.

Jerome says that in his time people still made the journey to Mount Ararat to obtain fragments of the Bitumen as amulets, an account which Josephus says is confirmed by the authors of the Phoenician Antiquities and by Mnaseas (12).

I have abstained from referring to the Puranic Flood legends which, although they are very much in line with the Biblical story, appear to belong more to refugees in a ship which was stranded on one of the Southern peaks of the Himalayas. It is, however, of interest to note that the name they give to the landing place of the Ark is Naubandhana (13), which has a certain similarity with the Armenian name of Nachidsheuan mentioned before.

The real point of all these early stories is that they demonstrate the fact, that, at the time of Our Lord, the practice of pilgrims going to the Armenian mountains, for fragments of the timber of the Ark, was fairly well established, in spite of the difficulty in getting there.

Later, St. Theophilus of Antioch (14), who lived until A.D. 180, mentions that even in his time, remnants of the Ark were to be found in Armenia.

He was followed by St. Epiphanius (15), and Isidore of Seville (16), all of whom confirm the existence of the Ark.

Our next important source of information is Mohammed (17), the Prophet, who, in Sura 11 Houd of the Koran says: "And the Ark rested on Al Djoud," which may be taken as Ararat, although certain early Islamic commentators tended, for political reasons, to place it in Southern Arabia. By the time of Ibn Kais al Rukaiyat (18) and Umalya b Abi'l Salt (19), it was, however, recognised that the Ark could only be situated in Armenia.

The advent of Islam, and the consequent eviction of Christianity from all but a few outposts in the Middle East, left the tradition of the Ark mainly in the hands of the Eastern Armenians, of whom Prince Haithon (20) saw the Ark about 1254, and the Nestorians, a branch of the Christian Church which had broken away from the main body on certain points of doctrine about A.D. 1413.

Both of these have numerous legends of the Ark but, unfortunately most of their records have been destroyed, one time or another, by war and natural disasters, so that it is a matter of difficulty to get hold of any at the present time.

Marco Polo (21) remarks that "You must know that in the country of Armenia the Ark of Noah exists on top of a certain great mountain," while Adam Oelschlager (22) who visited the district in 1636 mentioned that by his time the wood of the Ark was already fossilised.

A Dutch traveller named Jean Struys saw the Ark in 1670 (23), while Gemelli Careri reports its having been seen just before 1699 (24).

At the beginning of the last century, an American named Claudius James Rich (25) wrote a book called *Residence in Koordistan*, in which he mentioned that in 1800 he met a certain Aga Hussein who told him that he had ascended Mount Ararat and seen the fragments of the Ark.

In 1811, a German explorer named Dr. Frederic Parrot (26), who was Professor of Natural Philosophy at the University of Dorpat, climbed Mount Ararat, and published an account of his experiences. Unfortunately, these did not become available in English until 1845, when they were translated and published by Longmans.

He was very concerned with the possibility of the Ark being on the South Western flanks of the mountain, and had it not been for an outbreak of plague in the neighbourhood, he would undoubtedly have searched for it. His comments are numerous and extremely relevant.

For example, he says: "All Armenians are firmly persuaded that Noah's Ark remains to this very day on top of the mountain. . . The chief authority for this is in the Armenian Chronicles in the legend of a monk named Jacob, Patriarch of Nisbro, a contemporary and relative of St. Gregory. . . He resolved to convince himself by personal inspection of the actual existence of the Ark on Mount Ararat but . . . he fell asleep several times, and was unable to complete the ascent.

At length God . . . sent him a piece of Noah's vessel, the same piece which is preserved in the Cathedral at Echmaidzan." Jacob lived about A.D. 350. Parrot saw this piece in 1829.

Parrot comments a second time: "The gentle depression between the two eminences, i.e., Great Ararat and Little Ararat—over which it would be easy to go from one to the other, and which may be supposed to be the very spot on which Noah's Ark rested.

Parrot continues: "Should anyone now enquire respecting the possibility of remains of the Ark still existing on Mount Ararat, it may be replied that there is nothing in that possibility incompatible with the laws of Nature."

Ker Porter (27), also says that the resting place was not on the summit, but on some lower spot, and considers the wide valley between Great and Little Ararat as the place.

Hamilton (28), who also wrote on Asia Minor, having visited Mount Ararat subsequently to Parrot, spoke of the layer of sea shells on the mountain, which were, to him, conclusive proof of the Biblical Flood.

Later, in 1850, there appeared a book by Creagh (29), in which is related the story of Jacob, the Patriarch of Nebis, in some detail, and in 1870 one by Johann Jantzen Strauss (30) again confirming the existence of the relic.

Since that time, however, the authorities are, it is regretted, vague and uncertain. There is the fabulous Nestorian Archdeacon Nouri, who, in the first year of this century, toured the U.S.A. and is even reported to have been associated with a plan to dig out the Ark and transfer it to Chicago for exhibition at the World's Fair. My authority for this is Frederick Coan's (31) book published in California just before the war.

Nansen (32), the explorer, said: "The Ark stranded on Mount Ararat, where it is still to be seen."

Then there were the two Russian aviators, Roskovitsky and his colleague, who say they flew over the Ark in 1916, and that as a result of the report they sent in, an expedition was dispatched by the Russian Government, which took measurements and photographs. The reports of this expedition were reported to have been destroyed in the Russian Revolution. In view, however, of the complete absence of any confirmation of this part of the story, which, incidentally, was written on second-hand evidence by an American journalist (33), it is difficult to take it seriously.

The latest report dates from a couple of months ago, and is from a Turk named Reshet (34), who states that he saw fragments of the Ark on the slopes of Mount Ararat in the Autumn of 1948.

It is to be regretted that since the times of Parrot, no one has troubled to investigate this question seriously, and it has been left for casual reports, such as those mentioned, to show the great probability of remains of the Ark still being on the flanks of Mount Ararat still exist, where I hope to go and look for it.

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## THE SUBMERGED CAUSEWAY OF THE ISLES OF SCILLY

G. F. LEECHMAN.

It has been generally known that a road paved with large flat stones lies under the water between St. Mary's, St. Martin's and Tresco Islands, but the exact position seems to have been lost since it was used centuries ago. The older generation of sea-faring Scillonians were always careful not to go over The Causeway unless certain that there was enough water. They knew it ran somewhere in the vicinity of Crow Bar (between Bar Point and Guthers Island) yet none of them could give its exact position, either on the chart, or by land marks. In

Alexander Gibson's book *The Isles of Scilly*, he says, "Below that sandy surface (of Crow Bar) a distance of some feet, there lies out of sight now, a paved causeway called the Roman Road." Old men have, on a perfectly calm day, looked down on the large flat stones which formed it, still in their relative positions, but sunk 'en masse' to a lower level.

"The Pilots knowing of the hard track right across the channel would never risk bringing a vessel through Crow Sound unless there was plenty of water, fearing she might strike 'the pavement' and be damaged.

"Most likely the road led to St. Mary's over a low lying or marshy spot—a short continuation of it is to be found in Rocky Hill gardens at St. Mary's."

Note that he says *most likely*; an experienced antiquarian, he was not able to say definitely where it led, while an earlier historian, John Troutbeck, was even more vague.

This John Troutbeck was chaplain to the Duke of Leeds, a former lessee of the islands and while stationed here (in the year 1796) he wrote a well-known and very full account of the islands.

Regarding the Causeway, he said, "When the tide is out a man may sometimes walk dry shod from St. Mary's island to St. Martin's and from thence to Tresco; in the middle of Crow Sound a fine regular pavement of large flat stones is seen about eight feet under low water at spring tides, which are plain evidence of a former union subsisting between these now distinct islands." Further information does not appear to have been obtainable and the "Roman Road" was "lost."

In August, 1945, the writer was sent to the Isles of Scilly on duty with a War Department vessel operating in conjunction with the R.A.F. Being interested in prehistoric remains, enquiries were made which resulted in a meeting with Mr. J. E. Hopper and in conversation the Causeway was mentioned. Fortunately, we had been working on Crow Bar in our boat the "Vita" and the R.A.F. had taken aerial photographs of the area. It occurred to me that the causeway might show on the photograph, and examination proved at once and very definitely, that this was so and that the heavy stones were indeed most probably the cause of the Bar having formed in that position, since otherwise, the main tidal stream ebbing and flowing, would tend to develop and keep a fairly deep channel there.

As it is, the sand built up a sloping bank on the S.W. side of the road, while on the N.E. side, the slope is very much steeper—this also shows very clearly in the photograph.

Having been able to determine the exact position of the causeway the writer was able to plot it accurately on a large scale chart\* when some rather surprising corroborative

\*Admiralty Chart No. 34—to be purchased from J. D. Potter, 145, Minories, London, E.C.3, Authorised Admiralty Chart Agent, or from Local sub-agents, price 4s. 6d.

evidence came in. For instance, the road does not start exactly from Bar Point, but from some rocks, covered at high water, which lie about 100 yards N.E. of the Point itself, and the name of these Rocks, curiously enough, is found to be Little Porth—Porth being of course the Cornish form of Port or “place of entrance.”

An old road runs down to the beach and is now used for carting seaweed, while nearby is a small embankment conveniently placed for loading heavy weights. Also, there seemed to be an unusually large number of rough boulders of close grained granite, all flat on one side, and looking rather as if they might have been accumulated for possible use in building the causeway, but had finally been found redundant or rejected. From here (Little Porth Rocks) the Roman Road runs out under the water for about 690 yards in a direction N.25 degrees W. (true) that is, straight towards the top of St. Helens (a rather smooth island next to Round Island with its Lighthouse), while the reverse direction points to the summit of Helvear Down, so that the road runs, for the first part, on a line straight between these two high points. In this way it would be easy for anyone wading along the causeway in either direction, to keep on it by walking directly towards the hill ahead. But this was not the reason which determined the position chosen for the road—it is found to pass over several “humps” or raised harder patches, the first of which proves to be Queen’s Ledge about 210 yards out; while the next two, unnamed on the chart, lie close together about 500 yards farther on. About 100 yards past this, the pavement changes directly sharply to the right, making an angle of nearly 90 degrees. The exact position is marked by two points coming into line as one proceeds; they are the Eastern Point of Guthers Island and the top of Cruthers Hill on St. Martin’s. The similarity of the names is peculiar and has not been explained, quite possibly they are not connected in any way with the leading line. However, from here the roadway runs North 47 degrees for about 580 yards, which brings it to some rocks called Lower Ledge, about 150 yards south of Guthers Island; from here it is still possible to “walk dry shod to St. Martin’s,” at low tide over the hard sand, the ancient route apparently passing west of Guthers, then bearing away to the right, leaving Higher Ledge on the left and curving smoothly in to the Old Quay at the foot of Cruthers Hill. From the Old Quay a road still runs up to St. Martin’s Higher Town.

On the second part of its underwater crossing the causeway passed exactly over two more humps which seems to confirm the position further. One to about 100 yards from the turn, and the second, about 250 yards beyond the first. Here it may be pointed out that the chart shows, in the vicinity of Crow Bar, a total of six of these hard raised patches, which I have called humps, and of these, five are definitely on the line of the causeway, the sixth, Wart Ledge, lies 100 yards off.

So far we have only considered the causeway joining St.

Mary’s to St. Martin’s, and there was said to be also a connection between St. Martin’s and Tresco, and it appears likely that the same system of paving might have been used. Off the Tresco shore is a ridge called the Caunce (spelt on the chart, as in English, Cones, but pronounced locally “Coins,” Cornish for *causeway*). The name will be found on the chart just south of Diamond Ledge, off Skirt Island (from Scarret—meaning *rock* or *stone*), the S.E. extreme of Tresco, and here the actual ridge itself is shown as two parallel rows of dots running S. 66 degrees E. for about 450 yards, starting from a point about 220 yards East of the extreme of Skirt Island.

The width of the caunce here seems to be much more than one would expect—some 40 yards, but this may include the breadth of the sandbank on each side and is narrower than the width of the main causeway from St. Mary’s as shown by the photograph, where it appears to be as much as 80 yards across—but this is also probably due to the accumulated sand which would form a larger bank where the main channel is crossed. By a transverse obstruction than where the ridge runs more nearly parallel with the stream as Caunce does—this perhaps is the reason why Caunce cannot be traced in the photograph—it may have joined up with the other pavement either at Queens Ledge (towards which it points exactly) or on one of the other humps—if the former, then it would pass directly over yet another hump but this one appears to have slightly deeper water on either side of it—in any case the exact line has not been determined here, but it is possible that an examination at low water springs might show actual paving stones on Caunce and even enable it to be traced further along the path.

A final word on the date of construction—the story runs that some 400 years ago some low lying areas were more or less suddenly and permanently covered by the sea, but this view is definitely not endorsed by recognised geologists. It is mentioned in the official report on the geology of the Scilly Isles, given by H.M. Geological Survey, and is dismissed as almost certain unfounded in fact. There may have been severe storms and local flooding but any definite sinking of the land would have been accompanied by such movements of the earth’s crust as would bring down houses—even the houses of those days—for miles around, yet no mention of such an earthquake occurs in any writings of that period, and they are fairly copious. It must be remembered that before the upper layers can sink the strata underneath must go down and these consist of perhaps a mile or more of solid granite resting on many more vertical miles of basalt—no—the idea of any sudden inundation must, in view of modern knowledge, be abandoned. It is of course perfectly true that the Isles of Scilly were at one time connected with England, and also England with France, and that there has been a definite subsidence, but this was slow and part of a series of movements which are always taking place through many thousands of years. There are at least three and, prob-



ably four, well defined high-levels in Cornwall which were at one time the floor of the sea—these represent greatest depths reached, and between the depressions the land rose, so that Scilly would be connected and disconnected with the adjacent land several times, but the date of the last connection cannot have been later than Pleistocene times, that is 20,000 years ago—about the period of the old Stone Age.

Some may think a local subsidence might occur, due perhaps to the existence of a hollow space in the rocks below, but granite formed as a molten liquid mass no such cavities could remain in the magma, if they were full of gas they would rise to the surface as gigantic bubbles and escape into the atmosphere, leaving the granite solid. Much rock may have been eroded by the sea, but this always occurs when the waves can attack the base of a soft cliff, it does not suddenly and permanently inundate large areas of meadow land. To do this the subsidence would have to be at least 16 ft. (since this is the amount spring tides rise and fall at Scilly), in order to pass from dry land to land permanently under water, otherwise the condition would be "tidal," i.e. sometimes dry and sometimes covered. There is of course the Arthurian legend also, of a great subsidence, but "although there is plainly some substratum of historical fact, it has become so inter-mingled with and enriched by, the elements of the older celtic mythology, that the task of separating the fact from the myth is of interest only to a few enthusiastic researchers," to quote a well known authority, and in any case King Arthur did not live as far back as the Pleistocene period.

We are therefore brought to the conclusion that the causeway was constructed with the idea of enabling the passage between the islands to be made more expeditiously in the short time which would be available at dead low tide. If horses were used, the sand lying under some eighteen inches of water at least, would be bad going even in fine weather. Under other conditions with a little wind, or at heap tides, a roadway of heavy paving stones would make conditions far better, especially as the tide would probably be fairly strong as soon as it attained a depth of perhaps two feet. Canon Wade, who saw the actual pavement, compared it to the Appian Way, which runs from Naples to Rome, and it is possible that perhaps the Romans built the causeway, although we do not know how great an interest they had in the Isles, or whether it would be sufficient to justify so much labour. It may be that they wanted to carry tin from Tresco, yet that could be done by boat much more simply. Indeed it is difficult to say definitely who built it, or why—but almost certainly it is pre-Cromwellian and most probably Roman in date.

## WITOLD BALCER'S "MYSTERY OF THE ZODIAC"

MICHAEL KAMIENSKI.

Professor of Astronomy of Warsaw University (ret.); Fellow of the Polish Academy of Sciences; Associate Fellow of the Royal Astronomical Society, etc.; This hitherto unpublished work of the late Witold Balcer is briefly examined by his friend and colleague.

In his work bearing the above title the Author starts from the assumption, that the zodiacal figures have a concealed symbolic meaning referring to the human life. Such is the meaning of the Zodiacal figures in Astrology and in the Taroth. The Author finds confirmation of his thesis in the works of many Greek and Roman authors, namely: Diordorus Sicilus (1), Strabo (2), Macrobius (3), Manilius (4), Virgil (5), and others. But in the order of succession of zodiacal constellations from the Ram in the direction of the annual motion of the Sun, adopted since the times of Ptolemy, the Author was unable to find any substantial trace of the subject he has been searching for, just as nobody could have found it so far. He enters, therefore, a new way that has never been used hitherto by those who were studying zodiacal symbolism. This new way is a different mode of succession of the zodiacal signs, namely, that of the retrograde direction, i.e. in the direction of the precessional motion the cycle of which closes in about 26,000 years.

When considering the succession of zodiacal signs in this direction, one finds without difficulty the first sign: it is the Virgin. From the Virgin begins human life. The last two signs are: Scorpion, symbol of death, and the Balance, symbol of the judgment after death. The rest of the signs correspond logically to the respective periods of the human life too, when given 7 years to each of them; the periods agree with biological ones also. The average span of human life, according to this interpretation, would amount to 84 years, this corresponds to reality too. Consequently, the thesis of the Author, that the zodiacal figures are symbols of human life, seems to be well founded.

But whilst the life of an individual lasts barely 80 years, the precessional cycle closes only in 26,000 years. Every 2,160 years the vernal equinox point passes successively from one zodiacal constellation to another. In that of the Virgin it was 15,000 years ago. Therefore, the Author emits a supposition, that the same symbolism of the zodiacal figures refers also to the life of the whole mankind. As an argument for his thesis, he quotes a view, adopted in pre-history, according to which the human races, which appeared on the stage of the world towards the end of the glacial period, i.e. just about 15,000 years ago, were reckoned to the species of "homo sapiens." The Author provides these people with the biblical name of "Adamites." The first four periods of the Virgo-Leo-Cancer-



Gemini belong to pre-history; it is difficult to say anything definite about them. The Author interprets the above periods concordably with the data of pre-history, presenting them as particular cycles of evolution of Adamite man — since his exodus from localities, where he evolved in isolated conditions, somewhere in mountain valleys of Turkestan or Caucasus, — into a larger arena of the world, which, in the Leo-period was afflicted with the cataclysm of the Deluge. The Deluge affected chiefly the population of the sea side valleys; and thanks to it, the Adamites without encountering a greater resistance came on a larger stage and fought victoriously with the remnants of old races. In the following epochs, those of Cancer and Gemini, the Adamites, after having taken over the civilisation of older races, developed that of their own. Then followed the process of differentiation to the foundation of organised states, especially in Egypt, Abyssinia, Mesopotamia, where old influences of the ancient Atlantic civilisation re-generated.

(To be continued).

### LITERARY MONOLOGUE

*One Language—Source of all Tongues*, Arnold D. Wadler. American Press for Art & Science, New York, 1948. \$7.50.

The author points out, in this interesting study of linguistics, some of the fallacies of Grimm's law of the consonantal shift. These are obvious if it is appreciated that the stem of language growth starts long before the Aryan languages originated, and that owing to this there are always sharply diverging elements introduced into any speech, which defy any fixed law so far established.

He also proves conclusively the similarity of Runic with early Greek and Hebrew scripts, and that to seek for a common root between Egyptian hieroglyphs and eunifrom, one must go considerably further back than has so far been attempted.

The author shares the opinion of Gattefosse (*Les Sages Ecritures*, Lyon, 1945) as to the relationship between Zodiacal signs and the origin of writing, which has always seemed to me to be one of the basic steps in the transcription of ideas. An interesting point is that the names for Luna and Venus: Mon Min Men appear to be interchangeable, which would fit in well with Hoerbiger's theory of the Capture of Luna.

Mr. Wadler appears to be acquainted with Wirth's *Die Heilige Urschrift der Menschheit*, Leipzig, 1931; and with the latest continental developments in this interesting branch of research.

His defence of Plato's story of Atlantis against the criticisms of Aristotle, finds its reflection in the philosophies of to-day, when the impact of non-Aristotelean thought is beginning to have its effect on the thinkers of to-day.

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