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ANALYSIS AND RETROSPECT.

For a year we have endeavoured to bring to our readers
news of the latest developments in the fields of research
covered by The Research Centre Group, and we would not only
like to express our appreciation of the efforts of our contribu-
tors, but to ask for even more of our readers to let us have
notes of material likely to be of interest.

It has been suggested that **ATLANTEAN RESEARCH**
might well be larger. This is an opinion which we fully share,
but the addition of even a modest eight pages is still beyond
our financial capacities, as, even now, the production costs
exceed the revenue, and the desired increase can only be put
into effect with augmented sales.

Mrs. Pearce, whose editorship saw **ATLANTEAN
RESEARCH** through the first few critical months of its existence,
has had to give up the post, which is being filled, as a purely
temporary measure, by Mr. Egerton Sykes.

THE EDITOR.

THE DELUGE AND ITS CAUSES.

H. S. BELLAMY

The myth of the Deluge, or Great Flood is surely the
greatest of all the old wonder tales of mankind. On a close
acquaintance with, and detailed study of the biblical deluge
myth it becomes clear that it contains nothing that is physi-
cally improbable or impossible. On a careful analysis of the
deluge myth, and the intelligent assessment of its statements,
it becomes also evident that it is not a mere made-up story,
but bears all the traits of a report, the report, moreover, of a
personal witness. However, up till a few years ago it was
not possible to check up on the correctness of the various
statements in the deluge myth, but, as I shall try to show,
we are now provided with a means to assay the content of
truth in this, and similar myths. For if the biblical deluge
myth was only a product of fiction its author would have trip-
ped up many times, both over major points and minor details,
quite immaterial for the poet but most significant for the
scientific investigator. As it is, the author of the biblical
flood myth was either most lucky in choosing and arranging
his points, which is improbable, or he repeated only a tradition
which was handed down from most remote times, which, as
everyone will readily agree, is eminently thinkable.

If you will allow me I shall now quote the deluge myth
contained in the Book of Genesis, leaving out all non-essentials:
"The earth was corrupt and filled with violence. And God
said, I do bring a flood of waters upon the earth and every-
thing that is in the earth shall die. And it came to pass that
the waters of the flood were upon the earth. In the same
day were all the fountains of the great deep broken up and

the windows of heaven were opened. And the waters prevailed, and were increased greatly upon the earth, and all the high hills that were under the whole heaven, were covered. And all flesh died that moved upon the earth, and every man. All that was dry in dry land died. And God made a wind pass over the earth, and the waters asswaged. The fountains of the deep and the windows of heaven were stopped. And the waters decreased continually until the tops of the mountains were seen. And the waters were dried up from the earth."

The chief trait of this story is its insistence upon the universality of the deluge, and this leads us to the following consideration. If the deluge was really a universal event, and not a local happening, then surely other peoples, too, may have, nay, must have, recorded their experiences. And so it is indeed. In all climes and zones of the Earth we find flood myths, both among peoples who know the sea well, and among those who dwell near great rivers and were acquainted with their ways, but also among those who live far inland where water may have been rare. If we analyse these myths we find that they fall into four main groups: those that tell of a rising of the waters, maybe in a region somewhat remote from the sea; those that tell of a falling of the waters; those that mention seismic and cosmic disturbances; and those which tell of the appearance of a new heavenly body.

There can be no doubt that all the flood myths refer to the same event, which must therefore have been not only universal, but also simultaneous. They emphatically do not refer to local inundations, be it through seismic or meteorological causes. But what may have been the cause of the deluge? Ever since the redactor of the biblical deluge myth put the story into the form in which we know it, people have asked themselves this question, and probably already before that time they were equally curious. In the sixth chapter of the Book of Genesis an answer is attempted, an answer, by the way which, very similarly, is also given in the flood myths of other peoples. It was the "axe age and sword age" of which the Teutonic Genesis, the Book of Voluspa in the Edda, tells. the age in which brother lifted hand against brother, and children turned on their parents. It was the wickedness of the ante-diluvian generation, we are told, that roused the Divine anger. But is this teleological cause the correct one? Was it not rather only inferred?

As the deluge was a physical occurrence it must naturally have had a physical cause, and therefore, it cannot have happened without warning, for certain other events must have led up to it, must, indeed, have cast distinct shadows before, manifold unmistakable warnings. In those precataclysmal times, full of dire forebodings, pregnant with impending disaster, men must have entirely lost their nerve: the times must have made them hard, "wicked" as the Bible puts it—but it was not this "wickedness" of theirs which made the

deluge surge over the Earth to purge it of man's iniquity, sinfulness, and perversity. If it was—why, then, this trait of the myth is no better than that of the myths of more primitive tribes which tell that their deity punished their forefathers because they had made insulting gestures to him.

Regarding the physical cause of the deluge, many theories have been advanced already. One supposed that the deluge was a purely local event caused through tidal waves cast far up into the Mesopotamian plain by an earthquake in the Persian Gulf. Indeed, many deluge myths do mention seismic phenomena, though not the biblical one. Another theory postulated a great rain due to special meteorological conditions. The biblical and other reports certainly show this feature. Again another theory supposed a change in the Earth's rotatory speed, or the tilting of the axis or precessional disturbances, yet another supposed that the deluge was caused by the melting of the extensive glaciation at the end of the last great ice age. But all these theories fail in one or more important respects.

To be generally applicable, a deluge theory should give satisfactory answers to the following points: it should explain the universality of the flood, the suddenness with which it happened, and the peculiarities insisted on in many myths, as, for instance, the fact that the waters rose, or that they fell; that they were hot; that they surged in a particular direction; that there were seismic disturbances; that there was an excessive fall of rain; that there was a fall of meteoritic material; that it was especially dark while the deluge happened; and so on. Is there such a theory? Does not, for instance, the very concept of the "universality" alone make the establishment of any such theory futile? The waters rose "over all the high hills that were under the whole heaven." Where did that water come from? Nay, a question much harder to answer would be: where did that stupendous quantity of water go to, after it had done its task of cleansing the earth from sin?

The best theory that I know, whose teachings and deductions most closely approximate the statements and descriptions in the myths, and explain them most satisfactorily, is that of the Viennese scientist. Hans Hoerbiger, with which I became acquainted some 27 years ago. According to Hoerbiger, interplanetary space is not absolutely vacuous but is filled with a material medium, consisting both of atomic and of molecular material. Such material is continuously exhaled by the Sun, and is carried away out into space by the pressure of radiation. This is an observed fact and cannot be gainsaid.

In spite of its extreme thinness this medium must have a definite influence upon all bodies revolving in it. The orbits of planetary bodies cannot be re-entering curves, ellipses, but must be inward tending elliptical spirals. So much granted—it is obvious that the involution speed must vary for each

planetary body, being greater for the smaller and lighter bodies, and less for larger, heavier ones. If we try to calculate a set of theoretical relative involution coefficients out of the resistance-encountering cross-sections and the resistance-opposing masses of the inner planets we get the following approximate values: Mercury 2.3, Venus 1.3, Earth 1.0, and Mars 2.6; while for our Moon we get 5.8.

These figures mean that whenever the orbit of our Earth decreases by one unit, that of Mars, for instance, diminishes by more than two and a half units, which implies that eventually at a period too remote to be expressed in figures, the planet Mars will come dangerously close to our Earth. But if we consider the figure calculated for our Moon, 5.8, we are forced to infer two things; first of all, our Moon must have been an independent planet, perhaps at not so very remote a date; secondly it will approach nearer and nearer to our Earth, until it finally disintegrates, and its debris will descend upon our planet in a terrific cataclysm.

There is another point which arises from the above: if our Moon is a captured planet and will eventually crash—it is quite probable that it may have had predecessors. Let us suppose that another satellite was in the heavens before the planet Luna was captured, and that it was approaching our Earth on its spiral path.

We cannot enter into an even approximate discussion of all the manifold developments upon our Earth that such an approaching satellite would bring about—but for our present enquiry the chief and most important phenomenon would be the great gathering of the waters of the seas of our Earth into the tropical girdles. For the nearer the satellite came the more powerful became its gravitational pull. Finally at the time when the satellite had approached already to a distance of about three terrestrial radii from our Earth, and was revolving round it some three times a day—when the “month” had shrunk to about eight hours!—the waters would become arranged into a great girdle tide. Readers of my books will know that evidences of this girdle tide have actually been found in the region of the interandean meseta in Peru and Bolivia, where the ancient city of Tiahuanaco, with its magnificent Calendar Gate, is situated on an unmistakable strandline. They then reached a height of over 13,000 feet above the present sea level, while at the then equator they were somewhat higher.

It was on the highest elevations in the tropical zone that the inhabitants of the Earth sought refuge, as well as on the northern and southern shores of the great girdle tide, and also inland. But further north and south from the 45th parallel life was difficult or impossible, as these regions were covered with ice.

Very probably the people of that time knew very little of what was to follow. With succeeding generations the satellite approached nearer, its gravitational pull increased,

and the waters rose a little higher round the island refuges, while in the northern and southern shore districts they receded. Men retreated or advanced, probably very much as they do now when the sea encroaches or recedes.

But finally things began to happen, which were new, and terrifying. The vast bright orb of the former satellite which dominated the heavens, rising out of the west three times a day, careering across the sky in rapid change of phase, plunging the inhabitable regions of the Earth into the darkness of total solar eclipses or becoming itself totally eclipsed, suddenly began to show cracks in the centre of its face. These cracks widened, the centre of the disk became distorted, was riven into blocks, and, finally, these fragments were detached to move alongside it in a glittering stream. It must have been a magnificent spectacle, but one that soon began to spread terror among all mankind. The satellite had approached so near that terrestrial gravitation began to outweigh its cohesion, and it began to break up. Once this process had started there was no stopping, till at last the whole satellite was riven into smaller and larger fragments which swung round the Earth in a huge ring. This redistribution of the satellitic material caused changes in the gravitational control of the girdle tide, which started to flatten, and to spread. While the distorted body of the Earth began to return to a spherical shape and tremors, which presently became mighty earthquakes, ran through the globe. The Earth's atmosphere, too, had been drawn into the tropical girdle, and the air masses began to flow off north and south under cyclonic phenomena. These were the chief warnings to the dwellers near the northern and southern shores of the girdle tide, telling unmistakably of impending peril. To quote one example: in the Book of Enoch we read, for instance, “In those days Noah saw that the Earth was sinking into the waters and that its destruction was nigh. And he cried, ‘what is the matter with our Earth that it should be so fatigued and shaken?’” Elsewhere we are told that corpses suddenly started to rot quickly in the days before the deluge, a sign of climatic change through tropical air masses spreading north and south.

The fragments felt the resistance of the interplanetary medium so much that they started to spiral earthward very quickly. Presently the first cosmic missiles fell on the Earth. Like our present Moon its predecessor was also covered with a surface layer of ice. When these ice blocks entered the terrestrial atmosphere they dissolved into great storm clouds which darkened the skies, and from which descended prodigious falls of hail and rain. This is a trait of many myths, also of the biblical one, where we read that the windows or sluices of heaven were opened, and it rained for a considerable time without ceasing. In the Book of Revelation also the fall of a great hail is mentioned, huge blocks even descending. The beginning of the Great Rain, as many myths tell, was frequently the signal for entering the ark. It should be clearly under-

stood that the great rain, though it must have caused great local inundations, was not the cause of the deluge, but only an incidental accompaniment. Because the waters of this pluvial catastrophe were derived from the satellite's shoreless frozen ocean, they naturally also contained, and were discoloured by, mud and ooze from the bottom of this ocean, and mixed with earthy material from the satellite's actual surface layers. That is why some deluge reports tell that a rain of blood fell, as for instance the Apocalypse, and that is also why Utnapishtim, the hero of the Babylonian Flood Myth, the Gilgamesh Epic, was told to enter his ark "in the evening" (that is, when the great darkness began to prevail) "when the mud rain falls." Hitherto translators and commentators of the Gilgamesh Epic have been greatly puzzled by the word "mud."

Presently also material from the satellite's mineral body began to descend in blazing showers, especially in the then tropical zone. This fiery hail, these "stars falling from heaven," these mountains falling on the Earth from above blazing as they were lamps, as the Book of Revelation has it, are featured in many deluge myths. The descent of all this material, probably started slowly but then came down rapidly, and in huge quantities, wasted the gravitational pull of the ring of satellitic material swinging round the Earth—and eventually the waters of the girdle tide which had been slowly spreading north and south, started to flow off.

The watery chaos which ensued is indescribable and almost unimaginable. The unchained waters rushed north and south with unexampled vehemence. It was as if the dam of a water reservoir more than two miles deep and may be two thousand miles wide, had given way. They rushed, surged, careered, swirled over the whole Earth in a series of gigantic ring waves, which became the more dangerous the more they approached the higher latitudes. But, luckily, no one lived there, as they were covered with thick layers of ice. The waters oscillated to and fro between the equator and the poles many times, majestically and almost calmly where they were not agitated by obstacles, in dangerous cross currents and chaotic turbulence where they were held up and diverted by transverse mountain ranges. Eventually the waters ceased ebbing and flowing violently to and fro between the poles and the tropics, and began to find their natural level, and became the oceans and seas of the Earth of today, with certain modifications. The seismic agitation of the seas, however, continued probably for quite a time after this.

In the biblical deluge myth we find a passage which asserts that "the rain was upon the Earth forty days and forty nights," while a few verses later we are told that "the waters of the flood prevailed upon the earth a hundred and fifty days." These two statements are derived from the two distinctly different materials of which the biblical deluge myth is made up. They are not really contradictory, they only

describe different aspects. But if I may suggest, the redactor of the myth who dovetailed the two traditions together, made a slight "clerical" error here. If we say that the deluge lasted forty days, and the rain for 150 days, we are probably much nearer to the truth, especially if we regard all these numerals as "indefinite" ones. We may infer from the passage, Genesis vii, 10, that the deluge started, that is, that the girdle tide began to flow off, "seven days" after the beginning of the disintegration, which is very likely correct, though, of course, we have no real means of checking up on this; and that it lasted, in its worst aspects, for some "thirty" days. At the end of this period the great swing of the waters between the equator and the poles had practically subsided and the new level of the oceans had become rather stable. The descent of cosmic material, chiefly of the rain, may have taken something like the time mentioned, about five months, but again this is a mere guess. According to the passage, Gen. vii. 4, the first great rainfalls may actually have happened some "seven" days after the beginning of the disintegration.

It will have been noticed that the biblical deluge myth, as do also other flood reports, actually mentions the threefold catastrophe which our cosmological theory postulates: the Great Wind, the Great Rain, and the Great Flood. The Great Wind was partly caused by the atmosphere, which had also been piled up in the tropical zone into a sort of air girdle tide flowing off north and south, but chiefly the Great Wind was caused by the blocks of satellitic wreckage, either ice, or metallo-mineral material, plunging into the Earth's air coat and pushing it forward in a terrific westerly gale, the "mighty strong west wind," as the Book of the Exodus has it.

At last the deluge was over. It closed the aeon of the satellite which preceded our present Moon. An asatellitic age had started, full of manifold opportunities for the recuperation of what had survived, plant, animal, and man.

Man experienced all these developments as an intelligent observer, and indeed recorded all the various aspects in those wonder tales, the myths. Man was not caught unprepared—let us say, he was not less prepared for the impending disaster than we are ourselves prepared, as individuals, for such calamities as a war, or an economic slump. The overwhelming majority are engulfed and perish, or suffer at least unspeakably, but some are able to ride out the storm, and to save their souls and their substance. Man was *Homo sapiens* already at that time, undismayed, intelligent, resourceful. The myths tell magnificently how man pitted his intelligence and craft against the great, blind, clumsy, forces of nature—and though the odds were fearful, he won in many instances, when chance smiled upon him, and his luck was kind, or when, to use more poetical parlance, he was helped by the guiding hands of the gods.

The myths give us a complete and detailed picture of that

time, but they are more or less of the nature of a jig-saw puzzle. It is now for the first time that we can gauge the actual content of truth in those wonderful tales. Up till now they have been regarded with suspicion, with derision, with contempt—while now they reveal their real worth. As we can see the myths are not contradictory: when they do not agree it is because they do not describe the same aspects of the reported happenings, and at times not even the same event. So if one myth tells, with a considerable amount of surprise, that after the great cataclysm “there was a new heaven and a new Earth, and there was no more sea,” we can clearly see that the reporter of the myth describes the experiences of those who lived through the catastrophe in tropical districts, where instead of a Great Flood, there was actually a Great Ebb. Such myths frequently tell also of the fall of blazing cosmic material, to escape from which men sought refuge in caves. Then there are the myths which tell of comparatively slowly rising waters from which the survivors escaped by scaling high mountains. The reporters of these events evidently came from islands situated near the shores of the great girdle tide. Many of these myths tell that the islands then started moving through the waters like ships—an optical illusion caused by the waters flowing past with a strong northerly or southern current.

And if other myths insist that the deluge was not such a fearful convulsion after all, and especially if they tell that there appeared in the heaven another bright body, as quite a few myths do then the reference is not to the remote cataclysm caused by the former satellite at all, but to the infinitely more recent events caused by the capture of the planet Luna as the companion of our Earth.

For the pull of the new satellite suddenly drew into the tropical girdle, and held there permanently, great quantities of the waters of the terrestrial oceans. It was this flood which caused the end of Atlantis, far-famed in fable, which apocalyptic myth calls the “Great Babylon sitting upon many waters.” That “city,” or, rather, maritime empire, was lost in the waves, amid seismic and volcanic phenomena, when a mighty angel threw into the sea an object like unto a great millstone, which made the waters rise with sudden violence in a mighty flood.

Though such a way of looking at things rationalizes the great deluge myths, it does not divest them of glamour. It rather invests them with a new glory. It humanizes the great event. It allows a new scientific approach to a great mine of interesting and most valuable material. The various stories can be fitted into a vast world-spanning picture. We ourselves must be descendants of hitherto unknown distant forefathers who lived through the great cataclysm, either hidden in caves, or crowding on mountains, or tossing to safety in frail arks. And that consideration makes the great adventure of life so much more exciting and real still.

A SCIENTIFIC APPROACH TO THE STUDY OF ATLANTIS.

Father P. N. ZAMMIT O.P.

Father Zammit, who is Professor of Social Sciences at the “Angelicum” College at Rome, and who has always been deeply interested in prehistory, felt that a strict definition of some of the aspects of study would assist research.

By Atlantology is meant the science about Atlantis. Science is a knowledge acquired by means of a strict demonstration, i.e., convincing proof. In this sense we can hardly speak of science regarding Atlantis, because our knowledge is as yet scanty and vague.

Moreover, no science deals with but presupposes the existence of its own subject. Unfortunately we cannot say that the historical existence of Atlantis is a scientifically demonstrated fact, and therefore it must remain as yet one of the main problems dealt with by Atlantology. We can therefore call Atlantology a science not as an already acquired fact, but only as an aim towards which scientific researches are being directed.

If in all other important scientific researches co-ordination and co-operation among specialists is essential, among Atlantologists co-ordination and co-operation is absolutely imperative, both on account of the difficulty of the subject and of the relatively small number of specialists. But there can be no co-ordination, and much less co-operation, without some sort of subordination to a method or plan previously agreed upon; otherwise efforts are scattered and researches wasted. Hence the necessity for a Method in Atlantology.

In my opinion Atlantologists should first agree on a set of problems regarding Atlantis, on a method of research, and on the kind of proofs or arguments they are looking for in the solution of these problems.

The following may perhaps serve as an outline of the main problems towards which researches should be directed:—

- 1.—The origin of the name of the Atlantic ocean.
- 2.—The historical existence of Atlantis.
- 3.—Its locality, geography and time of disappearance.
- 4.—Modality and causes of its disappearance.
- 5.—Effects of its disappearance (did it cause the appearance of new lands? since the quantity of the sea is unchanged)
- 6.—Civilization attained by its inhabitants.
- 7.—Influence of its civilization on the remaining continents.
- 8.—Any possibility and means of a direct archeological knowledge about Atlantis?

The word “Atlantic” is derived from the Latin *Atlas atlantis*; and it is both historical or geographical and mythological. Geographically it may be derived from Mount Atlas in N.W. Africa: the Atlantic ocean is between Europe, Africa and America. Mythologically it is the name of a Greek god

called Atlas, the son of Jupiter. Atlas was, as a punishment, changed by Perseus (to whom he had refused hospitality) into a mountain; and because this mountain was considered to be very high mythographers imagined that Atlas had been condemned to bear the world on his shoulders. The Latin word Atlas is derived from a Greek word meaning to crush. The daughters of god Atlas were supposed to have been changed into stars called Pleiades.

What is the relation between the geographical and the mythological denomination? Which came first? What was the origin of the first denomination? Was it a souvenir name of the lost continent? Supposing one said that under the Pacific Ocean there is a submerged continent, which was once inhabited by "peace-loving" people, whence the name Pacific is supposed to be derived from "Pacifci" or "Pacifica" the name of the lost continent whose people formed a kind of "United States." In this case the name "Pacifica" would originate from my legend, without any historical foundation whatever. How could we answer a similar objection regarding the name of "Atlantis." Is the origin of this name like that of Pacifica or that of Utopia?

As regards the existence of Atlantis, it was first mentioned by Plato (429-347 B.C.) in his Dialogues Timaeus and Critias. What is the historical value of Plato's statement? Obviously he was not writing an historical essay. Is there any ground for attributing to this statement a greater historical value than to his description of his Republic?

On this point I don't agree with H. S. Bellamy's statement, viz., "Plato's report on the culture and history of Atlantis is **unimportant**, while his other report on the **way** Atlantis was lost is of **supreme** importance," or that "the chief duty of any serious atlantologist must be to explain the sudden and utter (sic) disappearance of Atlantis." I think that before we could attempt to explain its disappearance, we have to prove the existence in the past of what has disappeared; otherwise we would be begging the question.

"There are numerous similar **myths** (sic) telling of sudden submergence both in the Atlantic and in the Pacific hemispheres of the Earth." Are all these myths historical? Is this coincidence in favour or against attributing to Plato's report a historical value?

We are told that there are other Reports besides Plato's regarding the disappearance of Atlantis. What is the relation between these various reports? Are they dependent on Plato's, dependent on one another? How many different traditions do they represent, and from which part of the earth have they taken their origin?

"9,000 years before Solon." Who was he?—Was he Solon, one of the seven sages of Athens (640-558 B.C.)? How does this date of 9,000 years ago compare with the beginning of human life on this earth? According to science we know more or less the age of the earth, and we also know more or less for how long human life has been possible on this earth.

Shortly before the last war there was an international Congress organized by Pope Pius XI at the Vatican to discuss the age of the earth, in order to get a better understanding of the Genesis.

H. S. Bellamy applies Hoerbiger's Theory to explain the disappearance of Atlantis. Here two questions arise:

- (a) What is the scientific value of Hoerbiger's Theory?
- (b) What is the scientific value of Bellamy's application?

(a) Hoerbiger's Theory is unorthodox, it is not commonly accepted by scientists, because it contradicts the main points commonly held by modern scientists. We cannot prove something doubtful by the use of something equally doubtful. If we want to make any serious progress in Atlantology we have to start from something scientifically ascertained.

(b) Hoerbiger's Theory is equally applicable to any of those "numerous similar myths telling of sudden submergences either in the Atlantic or in the Pacific." Bellamy considers that only this sort of cataclysm would be able to swallow up whole continents suddenly and without trace. Are we willing to admit this of Atlantis? How does this fit in with his statement that the great catastrophe had not been quite unforeseen. An expeditionary force of Atlanteans was fighting somewhere in Europe and in Asia for a living space, but the great battle was not decided by victory of arms, but brought to an end by the outbreak of the great cataclysm, which engulfed both armies? If we are to accept this description made by Plato, it should fit in with the rest of the theory.

DID TOBACCO ORIGINATE IN AFRICA?

M. BRENDON FRANCKLYN, M.M.

In that very interesting book, "The Ivory Coast" written about twenty years ago by Aloysius Horn, the author states that "the past has scarcely stopped breathing" as far as Africa is concerned, and that natives of the central West Africa tribe of the M'pangwes, whose territory stretches from the coast, and follows the north bank of Ogowe River into Central Equatorial Africa, have an interesting fable. "Long ago, they lived at the base of a chain of mountains, which suddenly began to emit fire and ashes and deadly smoke and, by the order of their great Chief, they were told to separate and flee at once. Then pointing North, South, East and West, he bade them adieu; warning them never to return, but to conquer all whom they met. He gave them each a tobacco plant grown from one which grew from his own head when he was a boy."

In this ancestral history, we are given a remarkable link

with the Mayan tradition of Central America, for, on the head of one of the High Priests, or Gods standing before the Altar of the Temple of the Foliated Cross of Palenque, is seen growing a Tobacco Plant. I have noticed this decoration on more than one figure of Priest or God in the Mexican Codices, and when we realise that their ancestors maintain that, many thousands of years prior to their recorded history, they landed on the coast of what is now Florida, fleeing from some land in the East.

According to Aloysius Horn, the name of the Tobacco Priest or God was Talaque. This bears a distinct resemblance to the Mayan Tlaloc, with the C pronounced hard whereas, the musical tongue of the M'pangwe had made the sound liquid. Tlaloc was the ancient Central American rain God, and in the writer's opinion there is a possible connection between the rain, which was necessary to the plant to form the juices supplying the hidden fire yielding the fragrant smoke and the rain, which was necessary to the plant to form the juices supplying the hidden fire yielding the fragrant smoke and the rain God, Tlaloc. Furthermore, it may be, that tobacco was used with other spices to burn before the Altar of the God Himself.

CALIFORNIA GIANTS.

PRINCESS DARIA TROUBETSKOI.

Princess Troubetskoi, who has lived in California since the Russian Revolution, is an authority on the folk lore of the West Coast.

According to the oldest work on the Sierra Nevada (1) evidence of the former existence of a race of people is found at various places between the Rockies and the Sierra Nevada. Prehistoric inferences are based upon the legacies inherited from the Spanish . . . fading records, old landmarks and scores of other sources. However, although extensive research work was done on historical events, few observations were made about the evidences of prehistory which were left to future generations of archaeologists.

It was the intention of the editor, Myron Angel, to mould the archives, records, and mass of other evidence from California and the Sierra Nevada into an authentic and consistent history. Angel, who was born in New York in 1827, settled near Sacramento in 1851. He was a pioneer, a writer and a correspondent for newspapers, and editor-in-chief of the Pacific Coast Business Publications. Unfortunately no record is available of the fate of his projected history.

In 1879 the Eureka "Daily Leader" published on February the 14th, a note of a discovery made by Captain Joseph Walker,

the noted mountaineer, trapper and guide, famous for his adventures in the Rocky Mountains. It appears that Capt. Walker, who had been working on the newly opened quarry near the mouth of the New York Canyon, brought to the office of the journal a slab of sandstone, about 20 inches long, 14 inches wide and some three inches thick, on the surface of which was imprinted a gigantic footprint, perfect except for the lack of a little toe, measuring $14\frac{1}{2}$ inches from the end of the heel to the tip of the great toe, and six inches wide on the ball of the foot. The impression was half an inch deep. Captain Walker claimed to have taken the slab from the top of the sandstone formation, from under about two feet of sand.

On the Walker river, so named by Governor Freemont, near the Big Bend, the hard rocks are covered with incised forms and characters, similar to those found in Arizona, New Mexico, Old Mexico, and Central America. The Indians of that part of the country have no knowledge, not even a legend of them.

Eureka is a name that is frequently cropping up in connection with these Nevada Giants, which has served to enhance its fame as a rich mining city.

(1) Angel Myron. *History of Nevada*. Thompson & West, California, 1881.

ATLANTEAN TRACES IN THE CAP VERDE ISLANDS

CAPT. H. P. C. ANDERSEN.

Captain Andersen is connected with a large marine salvage organisation in Copenhagen, and has full practical knowledge of the subject.

In 1929 our divers brought up from the bottom of the small harbour on the Northwestern side of Boavista Island in the Cap Verde Group, a piece of concrete about a square yard in size, and told us that the whole bottom of the harbour was covered with sheets of this and was as flat as a pancake and looked more like a market place than a harbour, which caused us to think that this might be a remnant of the Lost Continent of Atlantis.

There was only some 24 feet of water where the ship which we were salvaging was resting so that it should be quite easy to look into the matter. The name of the diver is S. Lou, Kattegatsuej, Frederikshaven, Denmark.

Note by Editor.—This certainly seems to show a marked change in the water level and the matter is certainly worthy of further investigation.

THE MYSTERY OF THE ZODIAC.—(Conclusion)

WITOLD BALCER.

Professor Kamienski has asked us to point out that this summary of Balcer's last work was by the author himself, and that he merely corrected it for press.

During the epoch of the Bull (4500—2350 B.C.) which symbolises agriculture, — agricultural peoples headed evolution, and created a series of well organised states, as Egypt, Summer, Vedic-India, and China. In the next epoch — that of the Ram (2350—200 B.C.) which symbolises pastoral life, the Shepherd peoples came to the fore: the Hyxos subdued Egypt, the Accadians, Summerian Mesopotamia, the Aryans conquered Vedic-India, the Turanians, China, and finally, the Ionians and the Dorian Hellenes subdued Pelasgic Greece and Crete.

In the last epoch, that of the Fishes (200 B.C. to 1950 A.D.), which symbolises water, the states, which based their power on water, became preponderant, namely Rome — after its victory over Carthage, then the northern Vikings, further — Spain, Portugal, England, the United States of America and finally — Japan.

In the coming epoch of Aquarius (1950 A.D. to 4100 A.D.), which symbolises the air, the states, having a superiority in the air, will take the first place, as may be seen nowadays.

The Author is of the opinion, that the above system of succession of the zodiacal signs ought have been known in ancient Egypt, from where — according to his conjectures — the Zodiac and the oldest Astronomy originated. Whilst examining the sources, he takes into consideration the fundamental work of Ch. Dupuis (6). In Vol. VI of this work, in the chapter entitled "Mémoire sur l'origine des constellations" (pp. 121—122), he finds a very convincing demonstration, that the Zodiac is of Egyptian origin. Namely, its symbolical figures when they are considered in the direction of the annual motion of the Sun (when we start from the Balance),—correspond quite exactly and exclusively to the climatic and economical conditions of Egypt. There exists but one land in the world, where the inundation of a river may last 3—4 months and occur just in the summer season.

But the reckoning of the Zodiac from the Balance in the direction of the annual motion of the Sun begins identically from the same point as that from the Virgin, going in the direction of the precessional motion. Such a coincidence, which gives logical and well-founded results in both directions, exclude any contingency and confirms eo ipso the justness of the assumptions made by Balcer and Dupuis. Now, it must be established, whether the ancients knew this mystery.

The Author finds it in Hebrew books, which contain many of the mysteries brought out from Egypt. In the Bible, in the book of Job, there is the following passage: "There is Behe-

moth, whom I created before thee; from it is the beginning of God's ways . . ." On the Denderah Zodiac a Behemoth with a knife is represented. It stands over the constellations of the Balance and that of the Virgin; its muzzle is turned in the direction of the precessional motion. With the knife, which it held in his paw, it indicates as it were that point between Balance and the Virgin, where the Zodiacal cycle must be cut, i.e. the point where is "the beginning of God's ways."

The Author emphasises further, that — according to the Cabbala and the Taroth, the Hebrew alphabet, containing 22 letters, is divided into 3 groups: 3 mother-letters, which correspond to 3 properties of the Divine Being, 7 double-letters, corresponding to the 7 planets, and finally 12 single letters, to which correspond the 12 signs of the Zodiac. One of these 12 letters, the letter "Jod," corresponds to the sign of the Virgo, and is called not only singular, but also initial.

Moreover, the first month of the Jewish calendar is Nisan, which begins, as in the Babylonian calendar, on the 21st of March, i.e. at the moment of the vernal equinox, when the Sun enters in the sign of Aries. On the other hand, the end of a year, as well as the Day of Judgment (Yom Kippur), is celebrated in September, when the Sun passes through Balance according to the old Egyptian tradition.

As the most important argument for his thesis, the Author turns to the Great Sphinx. A series of astronomers and Egyptologists, as for instance E. Pastor (7), consider the Sphinx from the astronomical point of view as a figure of the Lion — Virgin. The Polish Egyptologist Prof. K. Michalowski (8) is of the same opinion. Though the Author agrees with these views, his interpretation is a little different. He considers the Sphinx as a Virgin — Lion, as a key, which opens the mystery of the Zodiac. He shows, that the Zodiac begins with the Virgin and proceeds towards the Lion, i.e. in the direction of the precessional motion. The enormous dimensions of this monument prove, how great an importance was attributed to this mystery. Really, a statement, that 15,000 years ago there existed people, who knew the procession and knew how to adjure the mystery of the human life and its evolution into 12 symbols, — which at the same time fit marvellously to the climatic and the economical conditions of the country, where this conception was born, — this statement leads to far-reaching conclusions. It confirms the myth of Atlantis and its highly developed civilisation, it confirms those old Egyptian traditions handed down to us by Herodotus (9) and Plato (10), that Egypt was a colony of Atlantis, and that some thousands of years ago the horrible cataclysm of the Deluge swallowed up for ever this flourishing metropolis, Atlantis — Poseidonia. Besides, the above conception throws a new light upon the fundamental theses of Astrology as well as upon the possibility of prophecies, predictions and the justness of the theory of predestination.

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- (1) Diordorus Sicilus: *Bibliotheke Historike*.
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- (3) Theodosius Macrobius: *Saturnalia*.
- (4) Marcus Manilius: *Astronomica*.
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- (6) Charles Dupuis: *Origine de tous les Cultes, ou Religion Universelle*, Paris, 1822.
- (7) E. Pastor: *Das Urbild der Sphinx, in Die Sterne*, pt. 3, 1933.
- (8) Prof. K. Michalowski.
- (9) Herodotus. *History*.
- (10) Plato: *Timaeus and Critias*.

LITERARY MONOLOGUES.

Tables of the Sun for the period from 10000 B.C. to 4000 B.C., Cracow, 1947; *A Cyclic Method of Finding Positions of Planets for Very Remote Times*, Cracow, 1948, M. Kamienski.

These two pamphlets are invaluable for anybody trying to calculate rapidly the positions of the Sun and Planets in the periods of the final decline and fall of the Atlantean Civilisation, and for the period of the first dark ages which followed.

The author has made use of the tables of Leverrier for the Solar and of Neugebauer and Schoch for the Planetary calculations, but his methods of applying these to the periods concerned have obviously involved a multiplicity of highly intricate calculations, for the completion of which Professor Kamienski deserves the thanks of all astronomers, whether professional or amateur, who are interested in pre history.

Green Glory, Richard St. Barbe Baker. London, 1948. 15/-.

The author, who is well known for his efforts to save the world from the hell of dessication by the replanting of the forests so ruthlessly cut down for commercial use—it is of interest to observe that one edition of a national Sunday newspaper, consumes a small forest of trees—is a firm believer in the Atlantean culture, and says: "I cannot resist the belief that the prime cause of the Atlantean disaster was deforestation and erosion," and "The best of their stock, reading the signs of pending disaster, migrated, and many of them became hill farmers in Britain, which was then on the fringe of their empire."

The whole book is a passionate appeal for sanity in preventing the extinction of our present culture in a similar manner, by the gradual denudation of the land and the consequent destruction of the means of existence. Truly a book worth reading, while the excellent illustrations, of which there are many, fully confirm the viewpoint of the author.

CRITIAS.

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