

of such feats have clearly a common parentage. The story of the two brothers of Central America, who, before starting on their journey to Xibalba, "plant each a cane in the middle of their grandmother's house that she may know by its flourishing or withering whether they are alive or dead,"\* finds its analogy in the beliefs of many other countries. In the *Tales and Traditions of the Russian People*, by I.P. Saharoff (Russia), one can find a similar narrative, and trace this belief in various other legends. And yet these fairy tales were current in Russia many centuries before America was discovered.

In recognizing in the gods of **Stonehenge** the divinities of Delphi and Babylon, one need feel little surprise. Bel and the Dragon, Apollo and Python, Osiris and Typhon, are all one under many names, and have travelled far and wide. The Both-al of Ireland points directly to its first parent, the Betylos of the Greeks and the Beth-el of Canaan. "History," says H. de la Villemarqué, "which took no notes at those distant ages, can plead ignorance, but the science of language affirms. Philology, with a daily-increasing probability, has again linked together the chain hardly broken between the Orient and the Occident."+

No more remarkable is the discovery of a like resemblance between the Oriental myths and ancient Russian tales and traditions, for it is entirely natural to look for a similarity between the beliefs of the Semitic and Aryan families. But when we discover an almost perfect identity between the character of Czarevna Militrissa, with a moon on her forehead, who is in constant danger of being devoured by Zmei Corinitch (the Serpent or Dragon), who plays such a prominent part in all popular Russian tales, and similar characters in the Mexican legends—extending to the minutest details—we may well pause and ask ourselves whether there may not be more than a simple coincidence here.

This tradition of the Dragon and the Sun—occasionally replaced by the Moon—has awakened echoes in the remotest parts of the world. It may be accounted for with perfect readiness by the once universal heliolatrous religion. There was a time when Asia, Europe, Africa, and America were covered with the temples sacred to the sun and the dragons. The priests assumed the names of their deities, and thus the tradition of these spread like a network all over the globe: "Bel and the Dragon are uniformly coupled together, and the priest of the Ophite religion as uniformly assumed the name of his god."‡ But still,

\*Max Müller, *Chips*, etc., Vol. II, p. 270.

+Art. "Poésie des cloîtres celtiques," in *Correspondant*, Vol. LX, 1863, p. 570.

‡*Archæologia*, London, 1834, Vol. XXV, p. 220: "Observations on Dracontia," by the Rev. John Bathurst Deane.

the other he entrusted to Methuselah, communicating to him, at the same time, other important secrets now lost to Freemasonry.

And so, among these arcane secrets, now lost to their modern successors, may be found also the fact that the keystones were used in the arches only in certain portions of the temples devoted to special purposes. Another similarity presented by the architectural remains of the religious monuments of every country can be found in the identity of parts, courses and measurements. All these buildings belong to the age of Hermes Trismegistus, and however comparatively modern or ancient the temples may seem, their mathematical proportions are found to correspond with the Egyptian religious edifices. There is a similar disposition of courtyards, adyta, passage and steps; hence, despite any dissimilarity in architectural style, it is a warrantable inference that like religious rites were celebrated in all. Says Dr. Stukeley, concerning **Stonehenge**: "This structure was not erected upon any Roman measure, and this is demonstrated by the great number of fractions which the measurement of each part, according to European scales, gives. On the contrary the figures become even, as soon as we apply to it the measurement of the ancient cubit, which was common to the Hebrew children of Shem, as well as to the Phœnicians and Egyptians, children of Ham [?], and imitators of the monuments of unhewn and oracular stones."\*

The presence of the artificial lakes, and their peculiar disposition on the consecrated grounds, is also a fact of great importance. The lakes inside the precincts of Karnak, and those enclosed in the grounds of Nagkon-Wat, and around the temples in the Central American Copán and Santa Cruz del Quiché, will be found to present the same peculiarities. Besides possessing other significances, the whole area was laid out with reference to cyclic calculations. In the Druidical structures the same sacred and mysterious numbers will be found. The circle of stones generally consists of either twelve, or twenty-one, or thirty-six. On these circles the centre place belongs to Assar, Azon, or the god in the circle, by whatever other name he might have been known. The thirteen Mexican serpent-gods bear a distant relationship to the thirteen stones of the Druidical ruins. The È (Tau), and the astronomical cross of Egypt Ó are conspicuous in several apertures of the remains of Palenque. In one of the basso-relievos of the Palace of Palenque, on the west side, sculptured on a hieroglyphic, right under the seated figure, is a Tau. The head with the left hand with the veil of initiation; while it extends its right with the index and middle finger pointing to heaven. The position is precisely that of a Christian bishop giving his blessing, or the one in which Jesus is often represented while at the Last Supper. Even the Hindu

\*[**Stonehenge**, a Temple Restor'd to the British Druids, London, 1740.]

IV. The number that elapsed since the " <i>Vaivasvata Manvantara</i> "*—or the human period—up to the year 1887, is just .....	18,618,728 years.
V. The full period of one <i>Manvantara</i> is .....	308,448,000 years.
VI. 14 "Manvantaras" plus the period of one <i>Sâtya Yuga</i> make ONE DAY OF BRAHMA, or a complete <i>Manvantara</i> and make .....	4,320,000,000 years.
Therefore a <i>Maha-Yuga</i> consists of .....	4,320,000 years.†
The year 1887 is from the commencement of Kali-Yuga .....	4,989 years.

To make this still clearer in its details, the following computations by Rao Bahadur P. Sreenivas Row, are given from the "*Theosophist*" of November, 1885.

	Mortal years.
360 days of mortals make a year .....	1
Krita Yuga contains .....	1,728,000
Treta Yuga contains .....	1,296,000
Dwapara Yuga contains .....	864,000
Kali Yuga contains .....	432,000
The total of the said four Yugas constitute a Maha Yuga .....	4,320,000
Seventy-one of such Maha-Yugas form the period of the reign of one Manu .....	306,720,000
The reign of 14 Manus embraces the duration of 994 Maha-Yugas, which is equal to .....	4,294,080,000

\*VAIVASVATA Manu is the one human being—some versions add to him the seven Rishis—who in the *Matsya Avatar* allegory is saved from the Deluge in a boat, like Noah in the Ark. Therefore, this *Vaivasvata Manvantara* would be the "post-Diluvian" period. This, however, does not refer to the later "Atlantean" or Noah's deluge, nor to the Cosmic *Deluge* or *Pralaya* of obscuration, which preceded our Round, but to the appearance of mankind in the latter Round. There is a great difference made, however between the "*Naimitika*," occasional or incidental, "*Prakritika*," elemental, "*Atyantika*," the absolute, and "*Nitya*," the perpetual *Pralaya*; the latter being described as "Brahmâ's contingent re-coalescence of the Universe at the end of Brahmâ's DAY." The question was raised by a learned Brahmin Theosophist: "Whether there is such a thing as *Cosmic Pralaya*; because, otherwise, the *Logos* (Krishṇa) would have to be reborn, and he is *Aja* (unborn)." We cannot see why. The *Logos* is said to be born only metaphorically, as the Sun is born daily, or rather a beam of that Sun is born in the morning and is said to die when it disappears, whereas it is simply reabsorbed into the parent essence. *Cosmic Pralaya* is for things visible, not for the *Arupa*, formless, world. The Cosmic or Universal *Pralaya* comes only at the end of one hundred years of Brahmâ; when the Universal dissolution is said to take place. Then the *Avyaya*, say the exoteric scriptures, the eternal life symbolized by Vishṇu, assuming the character of Rudra, the *Destroyer*, enters into the *Seven Rays* of the Sun and drinks up all the waters of the Universe. "Thus fed, the seven solar Rays dilate to *seven suns* and set fire to the whole Cosmos. . . ."

†Since a Maha-Yuga is the 1,000th part of a day of Brahmâ.

Add <i>Sandhis</i> , i.e., intervals between the reign of each Manu, which amount to six Maha-Yugas, equal to .....	25,920,000
The total of these reigns and interregnums of 14 Manus, is 1,000 Maha-Yugas, which constitute a Kalpa, i.e., one day of Brahmâ .	4,320,000,000
As Brahmî's Night is of equal duration, one Day and Night of Brahmâ would contain ....	8,640,000,000
360 of such days and nights make one year of Brahmâ make .....	3,110,400,000,000
100 such years constitute the whole period of Brahma's age, i.e., Maha-Kalpa .....	311,040,000,000,000

These are the exoteric figures accepted throughout India, and they dovetail pretty nearly with those of the Secret works. The latter, moreover, amplify them by a division into a number of esoteric cycles, never mentioned in Brahmanical popular writings—one of which, the division of the Yugas into racial cycles, is given elsewhere as an instance. The rest, in their details, have of course never been made public. They are, nevertheless, known to every "*Twice-born*" (Dwijâ, or Initiated) Brahmin, and the Purânas contain references to some of them in veiled terms, which no matter-of-fact Orientalist has yet endeavoured to make out, nor could he if he would.

These sacred astronomical cycles are of immense antiquity, and most of them pertain, as stated, to the calculations of Narada and Asuramâya. The latter has the reputation of a giant and a sorcerer. But the antediluvian giants (the Gibborim of the Bible) were not all bad or Sorcerers, as Christian Theology, which sees in every Occultist a servant of the Evil one, would have it; nor were they worse than many of "the faithful sons of the Church." A Torquemada and a Catherine de Médicis certainly did more harm in their day and in the name of their Master than any Atlantean giant or demigod of antiquity ever did; whether his name was Cyclops, or Medusa, or yet the Orphic Titan, the *anguipedal* monster known as Ephialtes. There were *good* "giants" in days of old just as there are *bad* "pigmyes" now; and the Rakshasas and Yakshas of Lanka are no worse than our modern dynamiters, and certain Christian and civilised generals during modern wars. Nor are they myths. "He who would laugh at Briareus and Orion ought to abstain from going to, or even talking of, Karnac or **Stonehenge**," remarks somewhere a modern writer.

As the Brahmanical figures given above are approximately the basic calculations of our esoteric system, the reader is requested to carefully keep them in mind.

In the "*Encyclopaedia Britannica*" one finds, as the last word of science, that the antiquity of man is allowed to stretch *only over* "tens of thou-

reader is asked to throw one more glance at the subject-matter treated of in the chapter which follows:—

—————

CYCLOPEAN RUINS AND COLOSSAL STONES AS WITNESSES TO GIANTS.

In his enormous works—*Mémoires adressées à l'Académie des Sciences*—de Mirville, carrying out the task of proving the reality of the devil and showing his abode in every ancient and modern idol, has collected several hundred pages of "historical evidence" that in the days of *miracle*—Pagan and Biblical—the stones walked, spoke, delivered oracles, and even sung. That finally, "Christ-stone," or *Christ-Rock*, "the spiritual Rock" that followed "Israel" (1 *Corinth. x. 4*) "became a *Jupiter lapis*," swallowed by his father Saturn, "under the shape of a stone."\* We will not stop to discuss the evident misuse and materialization of Biblical metaphors, simply for the sake of proving the *Satanism* of idols, though a good deal might be said† on this subject. But without claiming any such peripateticism and innate psychic faculties for our stones, we may collect, in our turn, every available evidence on hand, to show that (a) had there been no giants to move about such colossal rocks, there could never have been a *Stonehenge*, a Carnac (Brittany) and other such Cyclopean structures; and (b) were there no such thing as MAGIC, there could never have been so many witnesses to *oracular* and *speaking* stones.

In the *Achaica* (p. 81) we find Pausanias confessing that, in beginning his work, he had regarded the Greeks as mighty *stupid* "for worshipping stones." But, having reached Arcadia, he adds: "I have changed my way of thinking." Therefore, without worshipping stones or stone idols and statues, which is the same—a crime Roman Catholics are unwise to reproach Pagans with, as they do likewise—one may be allowed to believe in what so many great philosophers and holy men have believed in, without deserving to be called an "idiot" by modern Pausaniases.

The reader is referred to Volume VI. of the *Académie des Inscriptions* (*Mémoires*, p. 518, *et seq.*) if he would study the various properties of flints and pebbles from the standpoint of *Magic* and psychic powers. In a poem on *Stones* attributed to Orpheus, those stones are divided into *ophites* and *siderites*, "serpent-stones" and "star-stones." "The '*Ophite*'

\**Pierres Animées et parlantes.*, p. 283. *Théologie de la Pierre*, 270.

†Saturn is *Kronos*—"Time." His swallowing *Juliter lapis* may turn out one day a prophecy. "Peter (*Cephas, lapis*), is the stone on which the Church of Rome is built" we are assured. But *Kronos* is as sure "to swallow it" one day, as he has swallowed *Jupiter-lapis* and still greater characters.

is shaggy, hard, heavy, black, and *has the gift of speech*; when one prepares to cast it away, *it produces a sound similar to the cry of a child*. It is by means of this stone that Helanos foretold the ruin of Troy, his fatherland . ." etc. (Falconnet.)

Sanchoniathon and Philo Byblos, in referring to these *betyles*, call them "*Animated Stones*." Photius repeats what Damascius, Asclepiades, Isidorus and the physician Eusebius had asserted before him. The latter (Eusebius) never parted with his *ophites*, which he carried in his bosom, and received oracles from them, delivered *in a small voice resembling a low whistling*.\* Arnobius (a holy man who, "from a Pagan had become one of the *lights of the Church*," Christians tell their readers) confesses he could never meet on his passage with one of such stones without putting it questions, "which is answered occasionally in a *clear and sharp small voice*." Where is the difference between the Christian and the Pagan *ophites*, we ask?

It is also known that the famous stone at Westminster was called *liafail*—"the speaking stone,"—which raised its voice only to name the king that had to be chosen. Cambry (*Monuments Celtiques*) says he saw it when it still bore the inscription:— †

*"Ni fallat fatum, Scoti quocumque locatum  
Invenient lapidem, regnasse tenentur ibidem."*

Finally, Suidas speaks of a certain Heraclius, who could distinguish at a glance the inanimate stones from those which were endowed with motion; and Pliny mentions stones which "ran away when a hand approached them." (See *Dictionnaire des Religions par l'abbé Bertrand; art. on words Heraclius and Betyles*.)

De Mirville—who seeks to justify the Bible—inquires very pertinently, why the monstrous stones of *Stonehenge* were called in days of old *chior-gaur* (from *Cor*, "dance," whence *chorea*, and *gaur*, a GIANT), or the dance of giants? And then he sends the reader to receive his reply from the Bishop of St. Gildas. But the authors of the *Voyage dans le Comté*

\*The same, of course, as the "small voice" heard by Elijah after the earthquake at the mouth of the cave. (1 *Kings* xix. 12.)

†The rocking, or Logan, stones bear various names. The Celts had their *clacha-brath*, the "Destiny or judgment-stone"; the *divining*-stone, or "stone of the ordeal" and the oracle stone; the moving or animated stone of the Phoenicians; the rumbling stone of the Irish. Brittany has its "*pierres branlantes*" at Huelgoat. They are found in the Old and the New Worlds: in the British Islands, France, Spain, Italy, Russia, Germany, etc., as in North America. (See Hodson's "*Letters from North America*," Vol. II., p. 440.) Pliny speaks of several in Asia (*Hist. Nat. Lib. I., c. 96*); and Apollonius Rhodius expatiates on the rocking stones, and says that they are "stones placed on the apex of a tumulus, and so sensitive *as to be movable by the mind*" (*Acherman's Arth. Index*, p. 34), referring no doubt to the ancient priests who moved such stones by will-power and from a distance.

*de Cornouailles, sur les traces des géants*, and of various learned works on the ruins of **Stonehenge**,\* Carnac and West Hoadley, give far better and more reliable information upon this particular subject. In those regions—true forests of rocks—immense monoliths are found, "some weighing over 500,000 kilograms" (Cambry). These "hinging stones" of Salisbury Plain are believed to be the remains of a Druidical temple. But the Druids were historical men and not Cyclopes, nor giants. Who then, *if not giants, could ever raise such masses* (especially those at Carnac and West Hoadley), range them in such symmetrical order that they should represent the planisphere, and place them in such wonderful equipoise that they seem to hardly touch the ground, are set in motion at the slightest touch of the finger, and would yet resist the efforts of twenty men who should attempt to displace them.

We say, that most of these stones are the relics of the last Atlanteans. We shall be answered that all the geologists claim them to be of a natural origin. That, a rock when "weathering," *i.e.*, losing flake after flake of its substance under influence of weather, assumes this form. That, the "tors" in West England exhibit curious forms, also produced by this cause. That, finally, as all scientists consider the "rocking stones to be of purely natural origin, wind, rain, etc., causing disintegration of rocks in layers"—our statement will be justly denied, especially as "we see this process of rock-modification in progress around us to-day." Let us examine the case.

But read what Geology has to say, and you will learn that often these gigantic masses do not even belong to the countries wherein they are now fixed; that their geological congeners often pertain to strata unknown in those regions and to be found only far beyond the seas. Mr. William Tooke (*French trans., Sépulture des Tartares. Arch. VII., p. 2227*, speculating upon the enormous blocks of granite which are strewn over Southern Russia and Siberia, tells the reader that there, where they now rest, there are neither rocks nor mountains; and that they must have been brought over "from immense distances and with prodigious efforts." Charton (*Voyageurs Anciens et Modernes, Vol. I., p. 230*) speaks of a specimen of such rock "from Ireland," which had been submitted to the analysis of an eminent English geologist, who assigned to it a foreign origin, "*most probably African.*"

This is a strange *coincidence*, as Irish tradition attributes the origin of her circular stones to a *Sorcerer who brought them from Africa*. De Mirville sees in that sorcerer "an accursed *Hamite.*" We see in him a

---

\*See, among others, "*History of Paganism in Caldonia,*" by Dr. Th. A. Wise, *F.R.A.S., etc.*

†Ham was no more a Titan or Giant than Shem and Japhet. They are either all Arkite Titans, as Faber shows them, or myths.

dark Atlantean, or perhaps even some earlier Lemurian, who had survived till the birth of the British Islands—GIANTS in every and any case.\*

"Men," says Cambry, naively, "have nothing to do with it . . . for never could *human* power and industry undertake anything of this kind. Nature alone has accomplished it all (!) and Science will demonstrate it some day" (!) (p.88). Nevertheless, it is a *human*, though gigantic power, which has accomplished it, and no more "nature" alone than god or devil.

"Science," having undertaken to demonstrate that even the mind and Spirit of man are simply the production of *blind forces*, is quite capable of accepting the task. It may come out some fine morning, and seek to prove that nature alone has marshalled the gigantic rocks of Stonehenge, traced their position with mathematical precision, given them the form of the Dendera planisphere and of the signs of the Zodiac, and brought stones weighing over one million of pounds flying from Africa and Asia to England and Ireland!

It is true that Cambry recanted later on. "I had believed for a long time," he says, "that *Nature alone* could produce those wonders . . . but I *recant* . . . chance is *unable to create* such marvellous combinations . . . and those who placed the said rocks in equipoise, are the same who have raised the moving masses of the pond of Huelgoat, near Concarneau. . . ." Dr. John Watson, quoted by the same author "*Antiquités Celtiques,*" p. 99, says, when speaking of the *moving* rocks, or Rocking-Stones situated on the slope of Golcar (the "Enchanter"): "The astonishing movement of those masses poised in equilibrium made the Celts compare them to gods." . . .

In "**Stonehenge**" (Flinders Petrie) it is said that "**Stonehenge** is built of the stone of the district, a red sandstone, or 'sarsen' stone, locally called 'grey wethers.' But some of the stones, especially those which are said to have been devoted to astronomical purposes, have been brought from a distance, probably the North of Ireland."

To close, the reflections of a man of Science, in an article upon the subject published in 1850 in the *Revue Archéologique* (p.473), are worthy of being quoted. Says the paper, concerning the rocking stones:—

"Every stone is a block whose weight would try the most powerful machines.

There are, in a word, scattered throughout the globe, masses, before which the word *materials* seems to remain inexplicable, at the sight of which imagination is confounded, and that had to be endowed with a name as colossal as the

---

\*Diodorus Siculus asserts that in the days of Isis, all men were of a vast stature, who were denominated by the Hellenes Giants. "Οἱ δ' ἐν Αἰγύπτῳ μυθολογοῦσι κατὰ τὴν Ἰσιδος ἡλικίαν γεγενῆσθαι τῖνας πολυσωμάτων."

are moved by the same Spirit of dark fanaticism that moved the Pharisees to curse Jesus by saying to him "Say we not well thou hast a devil?"

Read the account about Indra (Vayu) in the *Rig-Veda*, the occult volume *par excellence* of Âryanism, and then compare it with the same in the Purânas—the exoteric version thereof, and the purposely garbled account of the true Wisdom religion. In the *Rig Veda* Indra is the highest and greatest of the Gods, and his Soma-drinking is allegorical of his highly spiritual nature. In the Purânas Indra becomes a profligate, and a regular drunkard on the Soma juice, in the terrestrial way. He is the conqueror of all the "enemies of the gods"—the Daityas, Nâgas (Serpents), Asuras, all the *Serpent*-gods, and of Vritri, the Cosmic Serpent. Indra is the St. Michael of the Hindu Pantheon—the chief of the *militant* Host. Turning to the Bible, we find Satan, one of the "Sons of God" (*Job*. i. 6), becoming in exoteric interpretation the Devil, and the Dragon in its infernal, evil sense. But in the Kabala ("*Book of Numbers*") Samael, who is Satan, is shown to be identical with St. Michael, the *slayer of the Dragon*. How is this? For it is said that Tselem (the image) reflects alike Michael and Samael *who are one*. Both proceed, it is taught, from Ruach (Spirit), *Neschamah* (Soul) and *Nephesch* (life). In the "Chaldean Book of Numbers" Samael is the concealed (occult) Wisdom, and Michael the higher *terrestrial* Wisdom, both emanating from the same source but diverging after their issue from the *mundane soul*, which on Earth is *Mahat* (intellectual understanding, or *Manas* (the seat of Intellect). They diverge, because one (Michael) is *influenced* by *Neschamah*, while the other (Samael) remains *uninfluenced*. This tenet was perverted by the dogmatic spirit of the Church; which, loathing independent Spirit, uninfluenced by the external form (hence by dogma), forthwith made of Samael-Satan (the most wise and spiritual spirit of all)—the adversary of its anthropomorphic God and sensual physical man, the DEVIL!

---

#### THE ORIGIN OF THE SATANIC MYTH.

Let us then fathom this creation of the Patristic fancy still deeper, and find its prototype with the Pagans. The origin of the new *Satanic* myth is easy to trace. The tradition of the Dragon and the Sun is echoed in every part of the world, both in its civilized and semi-savage regions. It took rise in the whisperings about secret initiations among the profane, and was established universally through the once universal heliolatrous religion. There was a time when the four parts of the world were covered with the temples sacred to the Sun and the Dragon;

but the cult is now preserved mostly in China and the Buddhist countries, "Bel and the Dragon being uniformly coupled together, and the priest of the Ophite religion as uniformly assuming the name of his God" ("*Archæology*." Vol. xxv.. p. 220. London). In the religions of the past, it is in Egypt we have to seek for its Western origin. The Ophites adopted their rites from Hermes Trismegistus, and heliolatrous worship crossed over with its Sun-gods into the land of the Pharaohs from India. In the gods of **Stonehenge** we recognise the divinities of Delphi and Babylon, and in those of the latter the devas of the Vedic nations. Bel and the Dragon, Apollo and Python, Kṛishṇa and Kaliya, Osiris and Typhon are all one under many names—the latest of which are Michael and the Red Dragon, and St. George and his Dragon. As Michael is "one as God," or his "Double," for terrestrial purposes, and is one of the Elohim, the fighting angel, he is thus simply a permutation of Jehovah. Whatever the Cosmic or astronomical event that first gave rise to the allegory of the "War of Heaven," its earthly origin has to be sought in the temples of Initiation and archaic crypts. The following are the proofs:—

We find (a) the priests assuming the name of the gods they served; (b) the "Dragons" held throughout all antiquity as the symbols of Immortality and Wisdom, of secret Knowledge and of Eternity; and (c) the hierophants of Egypt, of Babylon, and India, styling themselves generally the "Sons of the Dragon" and "Serpents"; thus the teachings of the Secret Doctrine are thereby corroborated.

There were numerous catacombs in Egypt and Chaldea, some of them of a very vast extent. The most renowned of them were the subterranean crypts of Thebes and Memphis. The former, beginning on the western side of the Nile, extended towards the Lybian desert, and were known as the *Serpent's* catacombs, or passages. It was there that were performed the sacred mysteries of the *kuklos anagkes*, the "Unavoidable Cycle," more generally known as "the circle of necessity"; the inexorable doom imposed upon every soul after the bodily death, and when it has been judged in the Amenthan region.

In de Bourborg's book, *Votan*, the Mexican demi-god, in narrating his expedition, describes a subterranean passage which ran underground, and terminated at the root of the heavens, adding that this passage was a snake's hole, "un agujero de colubra"; and that he was admitted to it because he was himself "a son of the snakes," or a serpent. ("Die Phoinizier," 70.)

This is, indeed, very suggestive; for his description of the *snake's hole* is that of the ancient Egyptian crypt, as above mentioned. The hierophants, moreover, of Egypt, as of Babylon, generally styled them-

gress held at Brussels in 1872, proves that the average man of Science will never see *but that which he wants to see*.\*

The modern archæologist, though speculating *ad infinitum* upon the dolmens and their builders, knows, in fact, nothing of them or their origin. Yet, these weird, and often colossal monuments of unhewn stones—which consist generally of four or seven gigantic blocks placed together—are strewn over Asia, Europe, America, and Africa, in groups or rows. Stones of enormous size are found placed horizontally and variously upon two, three, four, and as in Poitou, upon six and seven blocks. People name them "devil's altars," druidic stones, and giant tombs. The stones of Carnac in the Morbihan, Brittany—nearly a mile in length and numbering 11,000 ranged in eleven rows—are twin sisters of those at **Stonehenge**. The Conical *menhir* of Loch-Maria-ker in Morbihan, measures twenty yards in length and nearly two yards across. The Menhir of Champ Dolent (near St. Malo) rises thirty feet above the ground, and is fifteen feet in depth below. Such dolmens and pre-historic monuments are met with in almost every latitude. They are found in the Mediterranean basin; in Denmark (among the local *tumuli* from twenty-seven to thirty-five feet in height); in Shetland, and in Sweden, where they are called *ganggriften* (or tombs with corridors); in Germany, where they are known as the giant tombs (Hünengräben); in Spain (see the dolmen of *Antiguera* near Malaga), and Africa; in Palestine and Algeria; in Sardinia (see the *Nuraghi* and *Sepulture dei giganti*, or tombs of giants); in Malabar, in India, where they are called the tombs of the *Daityas* (giants) and of the *Râkshasas*, the men-demons of *Lanka*; in Russia and Siberia, where they are known as the *Koorgan*; in Peru and Bolivia, where they are termed the *chulpas* or burial places, etc., etc., etc.

There is no country from which they are absent. Who built them? Why are they all connected with Serpents and Dragons, with Alligators and Crocodiles? Because remains of "palæolithic man" were, it is thought, found in some of them, and because in the funeral mounds of America bodies of later races were discovered with the usual paraphernalia of bone necklaces, weapons, stone and copper urns, etc., hence they are declared ancient *tombs*. But surely the two famous mounds—one in the Mississippi valley and the other in Ohio—known respectively as "the Alligator Mound" and "the Great Serpent

---

\*The scientific "jury" disagreed, as usual; while de Quatrefages, de Mortillet, Worsæ, Engelhardt, Waldemar, Schmidt, Capellini, Hamy, and Cartailhac, saw upon the flints the traces of human handiwork, Steenstrup, Virchow and Desor refused to do so. Still the majority, if we except some English Scientists, are for Bourgeois.

Mound," were never meant for tombs\* (*Vide infra*). Yet one is told authoritatively that the Mounds, and the Mound or Dolmen Builders, are all "Pelagic" in Europe, antecedent to the Incas, in America, yet of "not extremely distant times." They are built by "no race of Dolmen Builders," which *never existed* (opinion of De Mortillet, Bastian, and Westropp) save in the earlier archæological fancy. Finally Virchow's opinion of the giant tombs of Germany is now accepted as an axiom:—"The tombs alone are gigantic, and not the bones they contain"—says that German biologist; and archæology has but to bow and submit to the decision.†

That no gigantic skeletons have been hitherto found in the "tombs" is yet no reason to say there never were the remains of giants in them. *Cremation was universal* till a comparatively recent period—some 80, or 100,000 years ago. The real giants, moreover, were nearly all drowned with Atlantis. Nevertheless, the classics, as shown elsewhere, often speak of giant skeletons still excavated in their day. Besides this, human fossils may be counted on the fingers, as yet. No skeleton ever yet found is older than between 50, or 60,000 years,‡ and man's size was reduced from 15 to 10 or 12 feet, ever since the third sub-race of the Âryan stock, which sub-race—born and developed in Europe and Asia Minor under new climates and conditions—had become European. Since then, as said, it has steadily been decreasing. It is truer therefore to say, that the tombs alone are archaic, and not necessarily the bodies of men occasionally found in them; and that those tombs, since they are gigantic, must have contained giants,§ or rather the ashes of generations of giants.

---

\*We take the following description from a scientific work. "The first of these animals (the alligator) designed with considerable skill, is no less than 250 ft. long. . . . The interior is formed of a heap of stones, over which the form has been moulded in fine stiff clay. The great serpent is represented with open mouth, in the act of swallowing an egg of which the diameter is 100 ft. in the thickest part; the body of the animal is wound in graceful curves and the tail is rolled into a spiral. The entire length of the animal is 1,100 ft. This work is unique. . . and there is nothing on the old continent which offers any analogy to it." Except its symbolism, however, of the Serpent—the cycle of Time—swallowing Kosmos, the egg.

†It might be better, perhaps, for FACT had we more *Specialists* in Science and fewer "authorities" on universal questions. One never heard that Humboldt gave authoritative and final decisions in the matter of *polypi*, or the nature of an excrescence.

‡57,000 years is the date assigned by Dr. Dowler to the remains of the human skeleton, found buried beneath four ancient forests at New Orleans on the banks of the Mississippi river.

§Murray says of the Mediterranean barbarians that they marvelled at the prowess of the *Atlanteans*. "Their *physical strength was extraordinary* (witness indeed their cyclopean buildings), the earth shaking sometimes under their tread. Whatever they did, was done speedily. . . . They *were wise* and communicated their wisdom to men" (*Mythology* p. 4).

Nor were all such cyclopean structures intended for sepulchres. It is with the so-called Druidical remains, such as Carnac in Brittany and Stonehenge in Great Britain, that the travelling Initiates above alluded to had to do. And these gigantic monuments are all symbolic records of the World's history. They are not Druidical, but *universal*. Nor did the Druids build them, for they were only the heirs to the cyclopean lore left to them by generations of mighty builders and—"magicians," both good and bad.

It will always be a subject of regret that history, rejecting *a priori* the actual existence of giants, has preserved us so little of the records of antiquity concerning them. Yet in nearly every mythology—which after all *is* ancient history—the giants play an important part. In the old Norse mythology, the giants, Skrymir and his brethren, against whom the sons of the gods fought, were potent factors in the histories of deities and men. The modern exegesis, that makes these giants to be the brethren of the dwarfs, and reduces the combats of the gods to the history of the development of the Âryan race, will only receive credence amongst the believers in the Âryan theory, as expounded by Max Müller. Granting that the Turanian races were typified by the dwarfs (Dwergar), and that a dark, round-headed, and dwarfish race was driven northward by the fair-faced Scandinavians, or Æsir, the gods being like unto men, there still exists neither in history nor any other scientific work any anthropological proof whatever of the existence in time or space of a race of giants. Yet that such exist, relatively and *de facto* side by side with dwarfs, Schweinfurth can testify. The Nyam-Nyam of Africa are regular dwarfs, while their next neighbours (several tribes of comparatively fair-complexioned Africans) are giants when confronted with the Nyam-Nyams, and very tall even among Europeans, for their women are all above 6½ feet high. (*Vide* Schweinfurth's latest works.)

In Cornwall and in ancient Britain the traditions of these giants are, on the other hand, excessively common; they are said to live even down to the time of King Arthur. All this shows that giants lived to a later date amongst the Celtic than among the Teutonic peoples.

If we turn to the New World, we have traditions of a race of giants at Tarija on the eastern slopes of the Andes and in Ecuador, who combated gods and men. These old beliefs, which term certain localities "*Los catntos de los gigantes*"—"the fields of giants," are always concomitant with the existence of pliocene mammalia and the occurrence of pliocene raised beaches. "All the giants are not under Mount Ossa," and it would be poor anthropology indeed that would restrict the traditions of giants to Greek and Bible mythologies. Slavonian countries, Russia especially, teem with legends about the *bogaterey* (mighty giants)