

Mount Shasta Annotated Bibliography

Chapter 16

Legends: Lemuria

The lowly primate, the lemur, was named after ancient Roman mythological ghosts called 'lemures.' According to the Oxford Classical Dictionary, 1970, there was a Roman festival called 'Lemuria.' But the modern name of 'Lemuria' was named for the mammal lemur. In the mid-19th Century paleontologists coined the term 'Lemuria' to describe a hypothetical continent, bridging the Indian Ocean, which would have explained the migration of lemurs from Madagascar to India. Lemuria was a continent which submerged and was no longer to be seen. By the late 19th Century occult theories had developed, mostly through the theosophists, that the people of this lost continent of Lemuria were highly advanced beings. The location of the folklore 'Lemuria' changed over time to include much of the Pacific Ocean. In the 1880s a Siskiyou County, California, resident named Frederick Spencer Oliver wrote *A Dweller on Two Planets, or, the Dividing of the Way* which described a secret city inside of Mt. Shasta, and in passing mentioned Lemuria. Edgar Lucian Larkin, a writer and astronomer, wrote in 1913 an article in which he reviewed the Oliver book.

In 1925 a writer by the name of Selvius wrote "Descendants of Lemuria: A Description of an Ancient Cult in America" which was published in the *Mystic Triangle*, Aug., 1925 and which was entirely about the mystic Lemurian village at Mt. Shasta. Selvius reported that Larkin had seen the Lemurian village through a telescope. In 1931 Wishar Spenle Cervé published a widely read book entitled *Lemuria: The Lost Continent of the Pacific* in which the Selvius material appeared in a slightly elaborated fashion. The Lemurian–Mt. Shasta legend has developed into one of Mt. Shasta's most prominent legends. The entries in this section document the books and articles about Mt. Shasta and its Lemurians.

Especially interesting from a historical standpoint is the 1960 book by 'Mother Mary' entitled "Atlantis Speaks Again." The book discusses the publishing history of the Oliver manuscript, replete with appearance of Phyllos the Tibetan after the death of Oliver. 'Mother Mary' was part of a tradition of people associated with Frederick Spencer Oliver and the book contains essays by Oliver himself, and contains as well reproductions of the original Oliver manuscript.

The [MS number] indicates the Mount Shasta Special Collection accession numbers used by the College of the Siskiyou Library.

[MS154]. Andrews, Richard R. **The Truth Behind the Legends of Mt. Shasta.** New York: Carlton Press, Inc., 1976. Written to dispel the confusion which arises from the study of the many different myths and legends about Mount Shasta. The author states that he is an experienced metaphysician trained under Dr. Doreal (see *Doreal Mysteries of Mt. Shasta*). Note that the author makes many unexplained comments, such as: "The Great Souls, the inhabitants of the Secret City of Mt. Shasta, are not the Lemurians as legends would have us to believe. They are Atlanteans. It is an Atlantean Colony. One of their tasks is to guard the Lemurians that are imprisoned beneath the Caroline Islands" (p. 23); and: "What about the UFOs? All are not from outer space. Some are from our Secret Cities here on earth" (p. 31). The author states on the final page that: "Notice, O people, the wisdom in this message is ever shining with truth, vibrating with rhythm and endowed with beauty, because as a channel I am fulfilling a duty. Revere it and let it inspire and enhance thee, let it remind thee of the Seven Secret Cities of which one is Mt. Shasta but not in view of the mortal eyes, because of the conduct and habit of lies. Legends have flourished and perversion grew thick, but the Great ones are not troubled with our ignorance and tricks" (p. 48). Contains a photograph of Dr. Doreal. 16. Legends: Lemuria. [MS154].

[MS2000]. Beckley, Timothy Green. **The Smoky God and Other Inner Earth Mysteries**. New Brunswick: Inner Light Publications, 1993. 141 pp. Consists of several essays, the major essay is 'Olaf Jansens's Story' written in the late 1800's. Table of contents: Author's foreword -- Olaf Jansen's story -- Beyond the north wind -- In the under world -- Among the ice packs -- Conclusion -- Author's afterword -- Saucers from Earth! -- Secrets of the subterranean cities -- The Agartha network -- Capitol cities -- Spotlight on Telos -- Introducing the woman from Telos, the city beneath Mount Shasta / Sharula -- Aliens & Atlanteans of Mount Shasta / Commander X -- The girl from beneath Mt. Shasta. . "A rare--century old, but all too true--book tells of a fantastic journey made inside the earth where the author meets a race of giants who befriend him. This valuable manuscript was believed lost for all time, but is now reprinted in its entirety, along with other incredible material that provides important evidence that our earth is hollow and populated by a super race believed related to those who once resided on the continents of Lemuria and Atlantis."(book jacket).

Contains two accounts of Mount Shasta: an interview with 'Sharula, princess of the underground city beneath Mt. Shasta' p. 113-128, and an essay by Commander X entitled: ' Aliens and Atlanteans of Mount Shasta', pp. 129-140. Sharula states that Teleos is primary Lemurian outpost located within Mt. Shasta, with a small secondary city in Mt. Lassen, California, US. Teleos means 'communicaton with Spirit.' Population 1.5 million.' 'My name is Sharula and I come from a city underneath Mt. Shasta, called Telos. The city was constructed about 14,000 years ago at the termination of the Lemurian continent. When the scientists and priests of Lemuria realized the continent was about to sink, they petitioned a group called the Agharta Network, which controlled all the subterranean cities, to build our own city beneath Mt. Shasta. There was an original set of caverns there. We chose to enlarge these caverns to make them bigger and more livable.....We have perpetual light through a process of energizing stones to create full spectrum lighting. We process them with the forces that make small suns. (p. 122). ' Commander X states: 'One of the UFO underground bases the 'good guys' are definitely in control of, is the baase beneath Mt. Shasta in northern California. The tunnels under Mt. Shasta are vast and house equipment and ships you wouldn't believe could possibly exist. There are teleportation and levitation devices, huge (by our definition) 'Mother -Ships' and a crystal almost the size of a New York City skyscraper.' (p. 129). Contains a description of 'Bonnie' who was born in Telos and because of the account's details, must be the same person as 'Sharula'. Commander X quotes 'Bonnie' as saying that the early Lemurians come from the planet Aurora (p. 136.). See also Robbins, Diane "We Are Not Alone" for another version of the Teleos story. 16. Legends: Lemuria. [MS2000].

[MS954]. Blavatsky, Helene Petrovna 1831-1891. **Isis Unveiled: A Master Key to the Mysteries of Ancient and Modern Science and Theology**. Theosophical University Press, 1960. First published 1877. Not seen. Reported to contain the first metaphysical interpretation of Lemuria. Many of the esoteric legends of Mt. Shasta, including those about Saint Germain, have indirect links to the writings of Madame Blavatsky. 16. Legends: Lemuria. [MS954].

[MS1294]. [California Folklore]. **Le Murians**. In: California Folklore. 1960. Vol. 17. p. 157. Source of citation: Lamson, 1984, p. 124 16. Legends: Lemuria/40. Find List. [MS1294].

[MS153]. Cerve, Wishar Spenle 1883-1939. **Lemuria: The Lost Continent of Pacific**. San Jose, Calif.: Supreme Grand Lodge of AMORC [Ancient Mystical Order Rosae Crucis] , 1974. Fourteenth edition. 'With a special chapter by Dr. James D. Ward.' First published 1931. Additional subtitle on dustjacket: 'The Mystery People of Mt. Shasta.' Wishar Spenle CervŽ is the pseudonym of Harve Spencer Lewis. First paperbound edition published in 1997. Contains only one short chapter about the legends of Lemurians in northern California. The chapter is entitled "Chapter XI: Present-Day Mystic Lemurians in California" and the Mt. Shasta portions are based in large part on the Selvius 1925 article about a Lemurian Village on Mt. Shasta (see Selvius 1925).

CervŽ's tale contains a description of the Mt. Shasta Lemurians: "one of these oddly dressed individuals would come to one of the smaller towns and trade nuggets and gold dust for some modern commodities. These odd-looking persons were...tall, graceful, and agilewith larger heads, much larger foreheads, headdresses that had a special decoration that came down over the center of the forehead to the bridge of the nose, and thus hid or covered a part of the forehead that many have attempted to see and study" (pp. 250-251).

The book states that the ruins of the Lemurians are found all over northern California and southern Oregon; in particular there was a well-built Lemurian preserve on top of a mountain north of Olene in Klamath County. Contains a rather speculative account of the Klamath Lake Indian petroglyphs resembling the characters of the supposed Lemurian alphabet, the Greek alphabet, and the ancient Druid brotherhood (p. 241). Contains short discussions of the lights seen on Mount Shasta and of the tunnel into the city inside Mount Shasta.

According to the publisher's preface an organization named the Oriental Literature Syndicate received circa 1920 a collection of "very rare manuscripts dealing with many of the age old traditions preserved in the secret archives of Tibet and China....Among the manuscripts retained by the Oriental Literature Syndicate were several dealing with the ancient records and traditions telling the story of the lost continent of Lemuria. It was the intention of the Syndicate eventually to

gather together from all parts of the world the thousands of tabulated and recorded facts regarding Lemuria and its people, and to put these into a highly instructive and fascinating book for public dissemination." Note that the Lemuria-Mt. Shasta legend was not necessarily part of the manuscripts mentioned above, only that the organization was going to do research into Lemuria.

In 1925 AMORC published some of the organization's findings about Lemuria in an article written by Selvius (see Selvius 1925). Note that the 1925 Selvius material was entirely about Mt. Shasta and also mentioned the forthcoming book which was not published until 1931.

Lemuria... was the only book ever published under the Wishar S. CervŽ pseudonym, though H. Spencer Lewis was a prolific author under his own name. Another pseudonym of H. Spencer Lewis was "Sri Ramatherio," author of the 1925 Oriental Literature Syndicate publication entitled *Unto Thee I Grant* (see Sri Ramatherio 1948).

In 1931 AMORC published the *Lemuria...* book. It was in large part responsible for the popularization of the Mt. Shasta Lemurian myths and legends. Published in 1931 it closely corresponds to the Selvius article of 1925, and predates several other articles and books of the early 1930s which also helped promote the Lemurian-Mt. Shasta legend (see Lanser 1932, Spence 1933).

Note that there was an earlier Mt. Shasta book, F. S. Oliver's circa 1899 *Phylos the Thibetan...*, which although it only briefly mentioned Lemuria does seem to be the source of many of Mt. Shasta's legends of temples, tunnels, and interdimensional beings. Astronomer and author Edgar Lucian Larkin in 1913 published an article about lost continents which in part contained Larkin's review of Oliver's book. The Selvius 1925 and CervŽ 1925 material about Larkin viewing Mt. Shasta through a telescope and seeing a Lemurian temple and village was probably based on a misreading of Larkin's 1913 article. 16. *Legends: Lemuria*. [MS153].

[MS744]. Childress, David Hatcher. **Lost Cities of Ancient Lemuria and the Pacific**. Stelle, Ill.: Adventures Unlimited Press Publisher's Network, 1988. Contains an introductory chapter on the history of the geological and occult concepts of the lost Pacific continent of Lemuria. The author states that "The word Lemuria is not an ancient one, nor is it mentioned in any traditional legends. Its origin is geological and it came into being circa 1887" (p. 5). Note, however that other books contain references to the ancient Roman festival of Lemuria, and that the geological use of the term Lemuria dates back to the 1860s (see "Lemuria in Ancient Antiquity" in Hammond and Scullard 1970; and see McGillivray 1985).

Theories of the lost continent of Mu are considered. The author makes no differentiation between Lemuria and Mu, when he states that: "From historical sources one can also find reports of lost civilizations such as Atlantis, the ancient Rama Empire of India, the Osirian Civilization in the Mediterranean Valley and North America, Hyperboreans, and a lost civilization in the Pacific generally known as 'Mu' or 'Lemuria'" (p. 4). Note that James Churchward, the great investigator of the Mu legends of antiquity, however, never equated the two theoretical continents (see Churchward 1953). The author describes in some detail the Lemurian concepts of H. P. Blavatsky, founder of the Theosophical Society.

In the main the book is not a history but rather a first person account of travels around the world in search of ancient mysteries. The author qualifies his personal use of the term Lemuria by stating that: "The subject of lost continents needs to be approached with a good measure of caution. There is a good deal of occult mumbo-jumbo as well as out-and-out falsities and hoaxes connected with ancient civilizations, especially Atlantis and Lemuria. As I refer to 'Lemuria,' a vague term at best, I am speaking not necessarily of a continental land mass, but perhaps of a Pan-Pacific culture that merely inhabited the various island archipelagos prior to the present-day inhabitants" (p. 6). 16. *Legends: Lemuria*. [MS744].

[MS48]. Churchward, James 1852-1936. **Cosmic Forces: As They Were Taught in Mu Relating to the Earth. Volume 2**. Mt. Vernon, N.Y.: The author, 1935. First American edition. This is the only book by Colonel James Churchward which directly mentions Mt. Shasta. Churchward developed an elaborate theory of geology based on the idea of very long gas chambers or tunnels running through the earth. He calls his tunnels gas 'belts', and these belts roughly line up the world's volcanoes. He includes a map of the 'Cascade Belt' which consists of three or more tunnels which intertwine like loose ropes underground along the Sierra Nevada and Cascade Ranges. He says "During the last few years there have been several quakes in Mexico on this belt, some doing damage to life and property. An extremely bad belt block in Mexico would send Mt. Shasta and Mt. Lassen into activity again" (pp. 172-173). The map appears on p. 171.

Churchward's observations of the linear chains of the world's volcanoes can be explained today by the theory of plate tectonics subduction zones. 16. *Legends: Lemuria*. [MS48].

[MS73]. Churchward, James 1852-1936. **The Children of Mu**. New York: Ives Washburn, 1953. First American edition published in 1931, earlier English editions may exist. Colonel James Churchward, who studied during the late nineteenth century with spiritual teachers in India, came upon some ancient writings in India which in turn led him to a lifelong search for the land of Mu. Note that Churchward was not the originator of the name or idea of Mu. In 1864 a French scholar named Brasseur studied Mayan writings and discovered the story of a lost continent which he named MU

after the resemblance of two indecipherable symbols which appeared to look like the M and U of modern alphabets. A French archaeologist named Plongeon later uncovered the story of MU as written on the walls of Mayan ruins (see *Mystic Places*. Time-Life books, 1987).

In *Children of Mu*, Churchward summarizes his idea of Mu: "For the benefit of those who have not read *The Lost Continent of Mu* a short synopsis of its contents follows. The Land of Mu was a large continent situated in the Pacific Ocean between America and Asia, its center lying somewhat south of the equator. Basing its area on the remains which are still above water, it would have been about six thousand miles from north to south. All the rocky islands, individually and in groups, scattered over the Pacific Ocean were once part of the continent of Mu. About twelve thousand years ago cataclysmic earthquakes rent Mu asunder. She became a fiery vortex, and the waters of the Pacific rushed in, making a watery grave for a vast civilization and sixty millions of people. Easter Island, Tahiti, Somoas, Cook, Tongas, Marshall, Gilbert, Caroline, Marianas, Hawaii and the Marquesas are the pathetic fingers of that great land, standing today as sentinels to a silent grave" (p. 15).

Modern geologists would scoff at Churchward's ideas, since the above mentioned islands are evidently the result of individual volcanic sea mounts and not the result of any breaking up of a supercontinent.

The idea of Mu is in many respects similar to the idea of Lemuria. Mu and Lemuria are not necessarily one and the same hypothetical continent. Churchward's ideas of Mu seem to have a genesis in archeology and the written record of the world's cultures, whereas Lemuria was originally the result of paleontology.

In the popular folk tales of Mt. Shasta, Lemuria is most often mentioned, and Mu comes in a distant second. But both ideas have been adapted to the local lore, since either hypothetical continent could have left survivors, corporeal or otherwise, who live in, at, under, above, or through Mt. Shasta.

Churchward wrote several works beginning with *The Lost Continent of Mu* first published in London in 1926. He also wrote *The Children of Mu*; *The Sacred Symbols of Mu*; and *The Cosmic Forces of Mu* in two volumes. An autobiographical account of his life in India was presented in his lecture before the American Society for Psychical Research in New York, in April of 1931, and published in Santesson, Hans Stefan. *Understanding Mu* New York: Warner Books, Inc., 1970.

Only one of Churchward's books mentions Mt. Shasta. On page 172 of *Cosmic Forces*, Vol. 2, Mt. Shasta is noted as one of the Cascade Peaks (see Churchward 1935). 16. Legends: Lemuria. [MS73].

[MS482]. Cooke, William Bridge 1908-1991. **Cooke Discusses 'Lost Continent' Book**. In: *Mount Shasta Herald*. Mt. Shasta, Calif.: Dec. 11, 1940. Mount Shasta botanist W. B. Cooke describes what fields of knowledge are useful in determining if the lost continents of "Lemuria" and or "Mu" did indeed exist. Cooke concludes that: "...a continent of the great extent described in either book [Churchward's or Cervž's] is not believed to have existed at any time by any recognized scientist." Cooke outlines the fields of Astronomy, Physics, Geology, Physiography, Geography, Biology, Zoology, Botany, Ecology, Genetics, Paleontology, Archeology, and Ethnology. 16. Legends: Lemuria. [MS482].

[MS262]. Davies, Clem. **Lemurians on Mt. Shasta**. Hollywood, Calif.: Dr. Clem Davies' Ministry, Inc., 1955? 21 page pamphlet. The author, who constantly reminds the reader that "truth is stranger than fiction," uncritically accepts many of the Lemurian myths about Mount Shasta. Myths retold are those of Mr. Lewis Spence, Professor Larkin, the I AM organization, and the Rosicrucians. The author concludes that "the Aquarian Age" in which the human race regains the lost powers held by the Lemurians, is one and the same as the "Millennium" (p. 17). He writes: "God gives us glimpses, such, for instance, as this one [the existence of Lemurians] on Mt. Shasta, of a great and better world in the Millennium to come" (pp. 20-21).

The Clem Davies Timely Topic Radio Program series, broadcast on KMTR, Hollywood, published scripts of programs (see computer catalog OCLC). The "Lemurians on Mt. Shasta" may have been part of the radio script series. 16. Legends: Lemuria. [MS262].

[MS82]. de Camp, L. Sprague. **Lost Continents**. New York: Dover Publications, Inc., 1970. First published 1954. Contains a chapter entitled "The Land of the Lemurs," (pp. 51-75). Covers the mid-19th Century use of the name "Lemuria" by paleogeologists, and credits English zoologist Philip L. Sclater with the coining the term Lemuria. Lemuria, or Land of the Lemurs, refers to the land bridge continent hypothetically accounting for the fossil remains of lemurs in both Madagascar and India. The author explains how the idea of a Lemuria was appropriated by Madame Blavatsky and Theosophists, including Scott-Elliot and Rudolf Steiner, and how eventually the idea entered into the lore of Mt. Shasta via the writings of Frederick Scott Oliver, Edgar Lucien Larkin, W.S. Cervž, and Edward Lanser. The author also discusses critically the 'I AM' stories of Guy Warren Ballard (pp. 71-72). Contains an excellent and lengthy bibliography on lost continents (pp. 319-331).

De Camp dismisses the credibility of the Mt. Shasta Lemurian sightings by the Mt. Lowe observatory astronomer

Edgar Lucian Larkin, sightings which CervŽ, and others, held as proof of Mt. Shasta's Lemurians. De Camp writes: "This tale [F.S. Oliver's *Phylos...*] influenced Edgar Lucian Larkin, an elderly occultist who for some years before his death in 1924 ran the Mount Lowe Observatory in California--not to be confused with the nearby Mount Wilson Observatory. Whereas the latter is a great scientific institution, the Mount Lowe Observatory was operated as a tourist attraction by the Pacific Electric Railway in connection with their Mount Lowe Inn. Larkin showed visitors the stars through a small telescope until in the 1930s the telescope mechanism broke down and the Inn burned" (pp. 71-72). Note however that de Camp does not mention that Professor Larkin was a well-known science writer and contributor to the Hearst newspapers. 16. Legends: Lemuria. [MS82].

[MS930]. Doreal, M. **The Return of the Gods to America**. Sedalia, Colo.: Brotherhood of the White Temple, Inc., 1943. 'First Printing 1943.' Discusses Atlantis and mentions Lemuria, but does not mention Mt. Shasta. One can infer that the author's other books, including the undated *Mysteries of Mt. Shasta*, were published around the same time as this 1943 book. 16. Legends: Lemuria. [MS930].

[MS907]. Doreal, M. **Atlantis and Lemuria**. Sedalia, Colo.: Brotherhood of the White Temple, Inc., no date. Does not mention Mt. Shasta, though the author also published a booklet entitled *Mysteries of Mt. Shasta*. Draws from a wide range of published sources especially those of Lewis Spence (see Spence *The Problem of Lemuria* 1976). Augmented by the author's own theories which run counter to most of the published theories of an advanced Lemurian civilization; he states: "The Lemurians had developed a tremendous mechanistic race. The Lemurians were comparable to our civilization of today; perhaps a little more advanced in some things; perhaps a little less than others....the Lemurians did not maintain their culture but rather, it degenerated and formed the highest barbaric tribes of the past." 16. Legends: Lemuria. [MS907].

[MS458]. Doreal, M. **Mysteries of Mount Shasta**. Sedalia, Colo.: Brotherhood of the White Temple, Inc., no date. A classic example of the fantastic stories about Mt. Shasta. Contains an account of the author's visit in 1931 to Mt. Shasta: "I am going to give you an account of what happened to me in 1931. I am not going to ask you to believe it but it is not a fairy story. When I was lecturing in Los Angeles, in 1931, two of the inhabitants of Mt. Shasta came to Los Angeles and attended my lectures and they were there for a week before they let me know who they were and then, one Friday evening, they introduced themselves to me and they told me I could visit them at Mt. Shasta. I told them it was impossible for me to go there and get back in time for my lecture. They said, 'We have another way of going,' so we took a car out into the hills, just off Cahuenga Boulevard, - out through Hollywood and drove out toward Topanga Canyon. They gave me a little thin mask almost like cellophane. We did not have cellophane at that time, at least not much, and it had no chemicals and they told me to put that over my face and I did. Then they gave me a belt with two little pockets on the side and a row of buttons. I did not know what was going to happen, but I knew something was going to happen. Each one took me by the arm and told me to press certain buttons and I went up through the air like a rocket plane and we rose until the earth looked like it was almost fading out, breathed perfectly because something in that mask over my face condensed the breath and it seemed that around us there was a shell of some kind of force, because I could hear a humming noise all the time. When we came down it seemed like almost no time had passed; probably, fifteen or twenty minutes. We landed about two thirds up the side of Mt. Shasta--we landed in front of a small building" (pp. 12-13). Also describes a city within the mountain: "...The space we came into was about two miles in height and about twenty miles long and fifteen miles wide and it was as light as a bright summer day, because suspended, almost in the center of that great cavern of space was a giant glowing mass of light" (p. 14). According to the author, Lemurians, cigar-shaped ships, and the Caroline Islands are all important to the story of Mt. Shasta.

Note that a biography of M. Doreal can be found in Kafton-Minkel's *Subterranean Worlds*, 1989. 16. Legends: Lemuria. [MS458].

[MS708]. [Fortnight: Magazine of the Pacific Coast]. **The Lemurians of Mt. Shasta**. In: Fortnight: Magazine of the Pacific Coast. March, 1957. pp. 34-35. A general account of the Lemurians on Mt. Shasta. Not well-researched. 16. Legends: Lemuria. [MS708].

[MS392]. Haeckel, Ernst Heinrich 1834-1919. **Hypothetical Sketch of the Monophyletic Origin and the Diffusion of the Twelve Species of Men from Lemuria over the Earth**. In: Spence, Lewis 1874-1955. **The Problem of Lemuria: The Sunken Continent of the Pacific**. Mokelumne Hill, Calif.: Health Research, 1976. Haeckel's article circa 1875? Spence's book first published in in England in 1933. Haeckel was one of the truly great scientists of the 19th century. He wrote that: "The hypothesis here geographically sketched of course only claims an entirely provisional value, as in the present imperfect state of our anthropological knowledge it is simply intended to show how the distribution of

the human species, from a single primeval home, may be approximately indicated. The probable home, or 'Paradise' is here assumed to be Lemuria, a tropical continent at present lying below the level of the Indian Ocean, the former existence of which in the Tertiary Period seems very probable from numerous facts in animal and vegetable geography. But it is also very possible that the hypothetical 'cradle of the human race' lay further to the east (in Hindostan of Further India), or further to the west (in Eastern Africa). Future investigations, especially in comparative anthropology and paleontology, will, it is to be hoped, enable us to determine the probable position of the primeval home of man more definitely than it is possible to do at present" (p. 102-103).

Note that Haeckel was a professor of zoology in Germany, and he published writings mostly about oceanic invertebrates. Widely read and highly learned, he became one of the first scientists to draw up a convincing genealogical tree of the relationships among animals. His use of the name and idea of "Lemuria," conjoined with his ideas of the twelve human races which stemmed from the proposed continent, helped popularized the name Lemuria. His cautious and scientific ideas were apparently appropriated by Madame Blavatsky as the basis for the pseudoscientific Lemurian and 'root race' theories of her Theosophical school and its later derivatives. 16. Legends: Lemuria. [MS392].

[MS103]. Hamilton, William F. **The Girl from the Lemurian Colony Beneath Mt. Shasta.** In: Walton, Bruce. **Mount Shasta: Home of the Ancients.** Mokelumne Hill, Calif. Health Research, 1986. pp. 78-86. Article first appeared in the New Atlantean Journal, Fall, 1980. This is the story of Bonnie, who "says she is a Lemurian born under the sign of Leo in 1951 in a city called TELOS that was built inside an artificial dome-shaped cavern in the Earth a mile or so beneath Mount Shasta." Contains conversations with Bonnie which cover a wide range of subjects. 16. Legends: Lemuria. [MS103].

[MS945]. **[Lemuria, in classical antiquity].** In: Hammond, N. G. L. and Scullard, H. H. **The Oxford Classical Dictionary.** London: Oxford University Press, 1970. p. 594. Second Edition. The name "Lemuria" was used by Roman writers in conjunction with an elaborate festival appeasing the 'Lemures' and other mythological creatures. According to the Oxford Classical dictionary: "Lemuria, 9, 11, 13 May, on which days apparently kinless and hungry ghosts, lemures (Wissowa's doubts, PW, s.v. 'Lemuria,' col. 1932, that such a word originally existed seem unjustifiable), were supposed to prowl about the houses. Ovid (Fasti 5. 419 ff.) describes the ritual of feeding and getting rid of them, but his assertion (443) that they were addressed as manes paterni is incredible" (p. 594).

Note that the name of the primate "Lemur" derives from this earlier Roman usage. The lemur is a nocturnal animal, and its name associates the animal with the night time, the time of ghosts and presumably the time of the Roman "Lemures". In the mid-1800s paleontologists determined that the fossil record of both Madagascar and India revealed that primate lemurs at one time lived on both sides of the Indian Ocean. The name "Lemuria" was proposed as the name for the sunken land bridge or continent separating the two places. This Lemuria allowed the lemurs to migrate. Later, German zoologist Ernst Haeckel proposed that perhaps Lemuria was the central place of human evolution from which the human races spread out like rays. These were all scientific, non-mystical ideas. Eventually the idea of a mystical Lemuria as a center of the "root races" entered the occult literature, especially through the Theosophical Society writings of Madame Blavatsky. Thus there can be said to have been three separate "Lemurias": that of the ancient Romans, that of the mid-19th Century paleontological community, and that of the late 19th Century occultists. In 1908 the idea of an occult Lemuria had been applied to California in general, and in 1925 to Mt. Shasta in particular (see Taffinder 1908, Selvius 1925). 16. Legends: Lemuria. [MS945].

[MS487]. Harshberger, Billie. **Palace Domes of Ancient Lost Race on Mount Shasta.** In: Five Star Weekly. Venice, Calif.: May 2, 1936. This Five Star Weekly article appears to be a rewriting and embellishment of portions of a W. S. Cervž's 1931 Lemuria, The Lost Continent of the Pacific.

Note that according to a 1936 letter from the Rosicrucians written to the Mount Shasta City Chamber of Commerce, it was the Rosicrucians who were responsible for this Five Star Weekly article about Mt. Shasta (see "Rosicrucian Order Presents..." In: Mount Shasta Herald May 28, 1936). 16. Legends: Lemuria. [MS487].

[MS393]. Lanser, Edward. **A People of Mystery: Are They Remnants of a Lost Race?, Do They Possess a Fabulous Gold Treasure?** In: Los Angeles Times Sunday Magazine. Los Angeles: May 22, 1932. Illustrated by A.L. Ewing. Lanser's article was reprinted in its entirety in 1933 in Spence The Problem of Lemuria: The Sunken Continent of the Pacific. London: Mayflower Press. This was one of the most widely read stories of the 1930s that specifically associated Mt. Shasta with a colony of Lemurians. Note that Lanser's 1932 article is very similar in content and style to Selvius's 1925 article "Descendants of Lemuria..." and very similar to W. S. Cervž's 1931 Lemuria--The Lost Continent ... The 1925 article mentions the Shasta Limited train experiences, and all three sources make references both to the 'Ceremony to Guatama' on Mt. Shasta, and to the telescopes of Edgar Lucien Larkin, leading one to believe that the 1925,

1931, and 1932 stories were the work of one person or group of people.

Lanser wrote in 1932 about two personal trips to Mt. Shasta, the first just a passing-by on the Shasta Limited train, the second time a trip to explore the mountain. At sunrise on the observation car of the train, during the first trip he saw the "whole southern side of the mountain was ablaze with a strange reddish green light." Later, Lanser asked a conductor about the phenomenon, and was answered "'Lemurians', he said. 'They hold ceremonials up there.'" Returning to Mt. Shasta some time later, Lanser explains that "I motored toward the point of my investigation, pausing at Weed, a town near Mt. Shasta, for the night. In Weed I discovered that the existence of a 'mystic village' on Mt. Shasta was an accepted fact. Businessmen, amateur explorers, officials and ranchers in the country surrounding Shasta spoke freely of the Lemurian community, and all attested to the weird rituals that are performed on the mountain-side at sunset, midnight and sunrise."

Lanser explains that there is an invisible boundary of a Lemurian settlement, which only "four of five" explorers have ever penetrated. Lanser also notes that: "The Lemurians have been seen on various occasions; they have been encountered in the Shasta forest, but only for a brief glimpse, for they possess the uncanny secret knowledge of the Tibetan masters and, if they desire, can blend themselves into their surroundings and vanish. At times they came into the neighboring towns--tall, barefoot, noble-looking men, with close cropped hair, dressed in spotless white robes that resemble in style the enveloping garment worn by the high-caste East Indian women today--to patronize certain stores.....Various merchants in the vicinity of Shasta report that these white-robed men occasionally come to their stores. Their purchases are of a peculiar nature. They have bought enormous quantities of sulphur as well as a great deal of salt. They buy lard in bulk quantities, for which they bring their own containers, peculiar transparent bladders. The gay materials and novelties of our modern civilization do not attract these simple people at all. Their purchases are always paid for with gold nuggets...They have frequently donated their large gold nuggets to charity. During the World War, they came forward with generous gifts to the American Red Cross, and more recently they sent a bag of gold to the fund for sufferers of the Japanese earthquake..."

Lanser explains the existence of Lemurians as follows: "Some scientists have long ago declared that certain of these early people migrated to other parts of the earth before the continents of Atlantis and Lemuria are supposed to have disappeared beneath the waters of the ocean and the Lemurians on Shasta are doubtless the descendents of those early survivors who trekked to the American continent, possibly South America, the succeeding generations finally moving north to California. That these Lemurians who live in California are cognizant of the disaster that befell their ancestors is revealed in the fact that each night, at midnight throughout the entire year, they perform a ritual of thanksgiving and adoration to 'Gautama' which is the Lemurian name for America. The chief object of this midnight ceremony is to celebrate the escape of their forebears from the doomed Lemuria and their safe arrival in Gautama." 16. Legends: Lemuria. [MS393].

[MS2064]. Larkin, Edgar L. Edgar Lucien 1847-1924. **The Matchless Altar of the Soul, Symbolized as a Shining Cube of Diamond, One Cubit in Dimensions, and Set within the Holy of Holies in All Grand Esoteric Temples of Antiquity.** Los Angeles, CA: E.L. Larkin, 1916. ix, 306 p.; front. (port.) plates.; 21 cm. 16. Legends: Lemuria. [MS2064].

[MS489]. Larkin, Edgar Lucien 1847-1924. **The Atlantides.** In: San Francisco Examiner. San Francisco, Calif.: Dec. 31, 1913. p. 18 [Editorial Page]. This 1913 article shows that Edgar Lucian Larkin was keenly interested in lost continents. Larkin, who wrote on occasion as a columnist, penned his article in answer to the question: "Is there any truth in the legend of the lost continent of Atlantis?" Larkin's long article is broken down into seven sections. The first section explains how the current time has seen a reawakening of interest in religion. In the second section he explains that as a teenager he read Plato with a passion, and has never doubted Plato's account of Atlantis. The third section paraphrases Frederick Spenser Oliver's Mt. Shasta book (see Oliver Phyllos the Thibetan...) by saying: "The people that we now call Atlantides call themselves the Poseidii or inhabitants of Poseid....entire buildings of precious stones."

Larkin then writes of the famous archaeologist Heinrich Schliemann. According to Larkin, Schliemann discovered at Troy an owl-headed vase which bore the inscription "From King Chronos of Atlantis."

"The fourth section tells how Schliemann, on his deathbed, left a sealed letter which was placed in a bank vault. The letter was only to be opened by someone willing to take a solemn vow to spend the rest of their life investigating the clues in the letter. In 1906 Schliemann's son took the vow. He opened the letter and found that it was about Atlantis.

In the fifth section Larkin describes how the vase from Atlantis was opened, as instructed in the letter. Inside was a metal disk of platinum, aluminum, and copper alloy. Larkin thinks the metals came from Central America. The inscription on one side of the disk was in an unknown script, while on the other was a Phoenecian inscription saying: "Issued from the temple of transparent walls."

Section six explains how a young man at the foot of Mt. Shasta ran home and told his mother that his hand was

writing and it would not stop. Taking paper, a book was written in intervals. The writing began in 1883. The book was about Atlantis.

Section seven explains how Oliver's mother traded a copy of her son's book for a copy of Larkin's own book entitled *Radiant Energy*. Larkin read the Oliver book and was impressed. Of Plato and Oliver, says Larkin: "Both books, Plato and the dictated book, were on Atlantis. But the boy's mighty, majestic, imposing, fascinating book gives the names of the cities and sunken Poseid, and of the temples of gold, alabaster, platinum, diamonds and countless gems..."

Note that Selvius in 1925 stated that Larkin published an account of sighting Lemurians on Mt. Shasta. No such article has yet been located. It may be that Larkin's 1913 "Atlantides," because it does mention Mt. Shasta, lost continents, and "...temples of gold...and countless gems," may be in some way the source of the legend that Larkin himself saw Lemurian temples on Mt. Shasta. That Larkin saw Lemurian temples on Mt. Shasta was reported by Selvius in 1925, and also by Cervž in 1931, and by Lanser in 1932. The Selvius, Cervž, and Lanser articles may have been based upon a misinterpretation of this 1913 Larkin "Atlantides" article. 16. Legends: Lemuria. [MS489].

[MS1054]. Larkin, Edgar Lucian 1847-1924. **The Lost Continent of Atlantis as Described in Plato's Dialogues**. In: San Francisco Examiner. San Francisco, Calif.: June 14, 1914. Editorial and Dramatic Section, p. 6. col. 1-8. Ideas about "Lost Continents" were very popular in California long before the Selvius 1925 article first associated Mt. Shasta with Lemuria. Larkin underscores this interest by stating in 1914 that: "The interest in Atlantis is now more marked than at any time since I began replying to questions 47 years ago. In response to many I will quote first from Plato's Timaeus..."

Note that according to Selvius (see Selvius 1925) Larkin is supposed to have written an article or articles stating that Larkin himself saw Lemurians at Mt. Shasta. No article confirming any published article by Larkin mentioning seeing Mt. Shasta Lemurians has yet been found, though Larkin does mention (see Larkin 1913) reading F. S. Oliver's Mt. Shasta book (see Oliver 1929). 16. Legends: Lemuria. [MS1054].

[MS394]. Larkin, Edgar Lucian 1847-1924. **[Lemurians on Mt. Shasta]**. In: Spence, Lewis 1874-1955. **The Problem of Lemuria: The Sunken Continent of the Pacific**. Mokelum Hill, Calif.: Health Research, 1976. Part of a reprint of the Edward Lanser 1932 Los Angeles Times Sunday Magazine article about Mt. Shasta. English publication reprinting Edward Lanser's version of the Larkin-Mt. Shasta story. Larkin's story is told by Lanser as follows: "Prof. Larkin, with determined sagacity, penetrated the Shasta wilderness as far as he could--or dared--and then, cleverly, continued his investigations from a promontory with a powerful long-distance telescope. What the scientist saw, he reported, was a great temple in the heart of the mystic village--a marvellous work of carved marble and onyx, rivalling in beauty and architectural splendour the magnificence of the temples of Yucatan. He saw a village housing from 600 to 1000 people; they appeared to be industriously engaged in the manufacture of articles necessary to their consumption, they were farming in the sunny slopes and glens surrounding the village--with miraculous results, judging from the astounding vegetation revealed to Prof. Larkin's spy-glass. He found them to be a peaceful community, evidently contented to live as their ancient forebears had lived before Lemuria was swallowed up by the sea (p. 106)."

Note that the Larkin legend is often retold in a form that Larkin saw Mt. Shasta from Mt. Lowe in Los Angeles. But none of the earliest articles citing Larkin explicitly state this as a fact.

Note also that Larkin was well-known as a writer. In the San Francisco Examiner of Feb. 1, 1920 (Sunday), Page N9, col. 2-3, appears a photograph of Larkin with the following caption: "The famous scientist and astronomer, well known as contributor to the Hearst newspapers, is shown looking through his 'Spinthariscopes' at a chart of the stars in the region about the north celestial pole. The Spinthariscopes is an instrument containing radium chloride mixed with zinc sulphide. The scientist has recently repeated his belief in the existence of the sunken continent of Atlantis, thought to have been located in what is now the Atlantic Ocean, somewhere between Africa and South and Central America." Larkin's articles on various scientific and literary subjects have appeared in more than a dozen different magazines, such as the *Overland Monthly* and *Scientific American* (see card file under Larkin, Edgar Lucien., at the California State Library).

Note too that Larkin's supposed testimony, as to the existence of Lemurians on Mt. Shasta, was first used to 'prove' the credibility of the Lemurian myth in an 1925 article by "Selvius" and then in a 1931 book by W. S. Cervž. Edward Lanser's 1932 article in the L.A. Times is another instance of the Larkin story being used as corroborative evidence to bolster the Lemurian-Mt. Shasta idea. However, the entire Larkin story is probably based on a misreading, by Selvius, of an article Larkin wrote in 1913. Larkin probably never proposed the telescope story attributed to him (see Larkin 1913, Selvius 1925). 16. Legends: Lemuria. [MS394].

[MS1086]. Lee, Hector Haight 1908. **There is a Telling, Oct. 21, 1956**. Chico, Calif.: Chico State College, Oct. 21, 1956. Transcript of an episode from a televised folklore series. A televised episode about Mt. Shasta. Contains the story of I-E-K-A: "...so they sent out and asked an old Indian what the Indian name was for the mountain. He said it was I-

E-K-A. Well, their representative went off to the legislature, but when the crucial moment came he forgot the word the Indian had pronounced. The best he could remember was Y-re-ka. Asked how to spell it, he said, 'Why, just spell it the way it sounds.' So it's officially Yreka."

Contains several of the Mt. Shasta legends, including those about the Lemurians and the I AM religion. Begins with a reference to a Mt. Shasta climbing party in 1870: "At 11,000 feet all their watches mysteriously stopped, but as the party came back down, the watches started again at exactly the same altitude."

Contains references to Professor Larkin and the Lemuria myth. Note that the author states that in "1913 at Mount Lowe Observatory, Professor Larkin was looking through his telescope and saw on Mount Shasta what he reported to be several golden domes." This Larkin legend is not well verified in any respect; the highly questionable date of 1913 possibly comes from a report, which includes a misreading of a 1913 Larkin article, by the Lee's students Carrico and Holbrook (see Carrico and Holbrook 1949, and Larkin 1913). 16. Legends: Lemuria. [MS1086].

[MS2193]. Maier, Mary Mother Mary and Phylos the Thibetan. **Atlantis Speaks Again: by Mother Mary ; in Collaboration with Phylos-The Thibetan-Elderon, Holtah-Kemistrus-Zonus-Mol Lang of the Order of Azariah.** Hollywood, CA: M. M. Maier Publishers, 1960. 371 pp. First edition, one of 333 copies of the subscriber's edition. Contains reproductions of the original manuscript of Frederick Spencer Oliver's 'A Dweller on Two Planets' Contains photographs of 'Mount Shasta' 'Mary Elizabeth Manley Oliver,' 'chair of Frederick Spencer Oliver,' 'table of Frederick Spencer Oliver'. This book is 'dedicated to Frederick Spencer Oliver's mother, Mary Elizabeth Manley-Oliver, whose life was given in service to her son's work, and to all progressive thinkers everywhere, but especially to the visible and invisible helpers who have made possible it's presentation to the world.' A compendium of materials. An important book containing unique information about the writing of 'A Dweller on Two Planets: or The Dividing of the Way,' by Phylos the Thibetan, with Frederick Spencer Oliver, amanuensis. Contains reproductions of several pages of the original Oliver manuscript of 'A Dweller...' One of the reproductions shows the title page of the manuscript, which has at its bottom the very important inscription or equation which was left out of the 1905 first edition of 'A Dweller'. This inscription reads: '26: 17 :: 25.8 + 30 : 24 ' (p. 176) According to Maier, Mrs. Oliver had deleted the numbers from the published book because it was thought to be an equation which couldn't be solved by mathematicians. Mrs. Maier describes how a Mrs. Bense (who, it is explained, was contacted by Phylos in semi-invisible form) went to Mrs. Oliver and explained that this missing inscription was the key to much understanding of the esoteric meaning of 'A Dweller...'. Contains ostensible photo reproductions of several pages of the 'Dweller manuscript' (pp. 46-47). Contains photo reproductions of letters from Frederick Spencer Oliver to his mother, dated June 1896, (pp. 37-40).

Contains an essay by Frederick Spencer Oliver entitled: 'Karma as a Cure for Trouble' (pp. 139-143).

Contains an 1897 letter (pp. 328-343) written by Frederick S. Oliver to W. A. Venter, Nov. 22, 1897 which attempts to explain and locate a lost manuscript of 'A Dweller..' sent to N.Y. and purported to have burned in a train wreck on the manuscript's return voyage. Oliver states: 'Many months ago Phylos informed both myself and Mr. Putnam that from then on there were evil opponents in his own realm that would make every possible effort to defeat the appearance of his book. It would seem as if this train wreck, if by it the MS. is lost, was the crowning effort of the opposition....And now, O'God. I thank Thee! by all this effort I am come to the Gates of Gold, and standing in the Gate Azariah, I wait to see the work bring hope to thousands, peace to many and firm footing on the path of Ages first pointed me by Phylos' (pp. 331).

Mother Mary Maier was an important spiritual teacher in the Mount Shasta region during the 1950s and 1960s. The preface to Atlantis Speaks Again states: "Mother Mary is the last director of the Order of Directive Biblical Philosophy of Intensification, the outer organization of the Order of the Azariah Group of the Master of the Sanctum at Mount Shasta." Apparently a member of Howard Zitko's group 'The Order of Azariah' (see Zitko: 'An Earth Dweller Return') she later donned orange robes and was known as the leader of the Shree Shree Provo sect in Mount Shasta City (see Frank: California's Sacred Mountain).

Mother Mary Maier writes of Phylos: "I, Mother Mary, have committed myself to carry on this work to the best of my ability and to guard against intrusion from destructive forces." (p. ix).

For a more detailed analysis of Atlantis Speaks Again, see Frank W. Fox: 'Frederick Oliver and Phylos', pp. 8-13. 16. Legends: Lemuria. [MS2193].

[MS772]. Mansfield, Abraham Joseph. **The Golden Goddess of the Lemurians.** Redding, Calif.: Abraham Joseph Mansfield, 1970. Third Edition. Contains a chapter entitled 'The Godly Lemurian Ghosts of Mt. Shasta' (pp. 11-20). Mansfield's friend was on Mt. Shasta in 1931 when a seven foot tall being appeared and said 'I am a Lemurian---what are you doing here?' Lemurian caves below Mount Shasta were visited. The story contains elements of time standing still, radiation used to grow vegetables underground, body-mind dissociation, and great treasure vaults. This chapter was also published in Walton, Bruce, editor. Mount Shasta: Home of the Ancients. Mokelumne Hill, Calif: Health Research, 1986, pp. 67-73.

Mansfield's book also contains chapters about Lemuria, Peter Lassen, Lost Gold Mines, and an Inca Princess. The book as a whole is hard to define; it appears to be the product of sheer imagination and uncritical legend jumping. 16. Legends: Lemuria. [MS772].

[MS65]. Mansfield, Abraham Joseph. **The King of the Lemurians**. Redding, Calif.: the author, 1976. Contains a chapter entitled "The Godly Lemurian Ghosts of Mt. Shasta" (pp. 11-20). Mansfield's friend was on Mt. Shasta in 1931 when a seven foot tall being appeared and said "I am a Lemurian--what are you doing here?" Lemurian caves below Mount Shasta were visited. The story contains elements of time standing still, radiation used to grow vegetables underground, body-mind dissociation, and great treasure vaults.

Mansfield's book also contains chapters about Lemuria, Peter Lassen, Lost Gold Mines, and an Inca Princess. The book as a whole is hard to define; it appears to be the product of sheer imagination and uncritical legend jumping. 16. Legends: Lemuria. [MS65].

[MS698]. Martinelli, Emma. **Probing the Mystery of Mt. Shasta**. In: The Journal of Borderland Research. March, 1962. Vol. XVIII. No. 2. pp. 12-16. This is the same article which appeared as a letter in Amazing Stories magazine in 1946 (reprinted in Walton 1986), with additions by the author of visits to the mountain in 1952 and 1953. The journal editor adds a postscript about his own 1961 visit to Mt. Shasta. 16. Legends: Lemuria. [MS698].

[MS101]. Martinelli, Emma. **My Strange Experiences at Mt. Shasta**. In: Walton, Bruce. **Mount Shasta: Home of the Ancients**. Mokelumne Hill, Calif. Health Research, 1986. pp. 74-76. Article first appeared as a letter in Amazing Stories, Oct. 1946. The author visits Weed, in 1946, determined to interview the residents for information about the unusual 'mountain people.' 16. Legends: Lemuria. [MS101].

[MS460]. Maxwell, Robert. **Lemuria - Fact or Fiction?** no date. Source: Walton '...visit to the inner cavern colony of Mt. Shasta..' 40. Find List/16. Legends: Lemuria. [MS460].

[MS1088]. [Mount Shasta Herald]. **Rosicrucian Order Presents Chamber with Book on Lemuria, Lost Continent of the Pacific**. In: Mount Shasta Herald. Mt. Shasta, Calif.: May 28, 1936. Consists of reprinted portions of a letter accompanying a gift copy of W. S. CervŽ's book Lemuria, The Lost Continent of the Pacific. The letter was sent by the publishers, known as the Rosicrucian Order, to the Mt. Shasta City Chamber of Commerce. This letter apparently was sent for two reasons, one to disavow any real factual basis to the Lemurian legend, and two, to disclaim any responsibility for some tours to Mt. Shasta which had proved to be hoaxes. The letter also remarks on the movie Lemuria, The Lost... produced by the Rosicrucians.

The letter states: "We are oftentimes amused by the rumors that we originated these tales or merely accepted them as facts. The book merely relates these legends. In the appendix of this book it refers to our sources of information for the facts and details. We are no more responsible for the facts than is the publisher who publishes Anderson's Fairy Tales or the Arabian Nights. The letter finishes with the statement: "There is a great deal of difference between a book publishing the legends and tales as such, and definitely stating from the public platform that these things are so in fact."

A disclaimer contained in this letter says: "As a further point of information, we would like to say that there is a society which is responsible for the exaggerated and ridiculous claims that abound about Mt. Shasta. This society has its quarters in California, and in lectures throughout the country, it claims that its headquarters are at Mt. Shasta, from which emanates its instructions, and where there are conducted many strange rites, etc. Incidentally, that society has even gone so far as to arrange tours to Mt. Shasta to see these strange ceremonies and mystical rites, but upon arriving there, on one pretense or another, they explain away the fact that they are not there." 16. Legends: Lemuria. [MS1088].

[MS2211]. Oliver, Frederick Spencer. **Letter to W. A. Venter, Nov. 22, 1897; Along with Letters to His Mother, June 26 and 23, 1896**. In: Mary, Mother. **Atlantis Speaks Again**. Hollywood, CA: M. M. Maier Publishers, Letter to W. A. Venter, Nov. 22, 1897 (pp. 328-343). Letters to his mother, June 26 and 23, 1896 (pp. 37-40). The letters reveal some of the difficulties and spiritual presuppositions behind the publication of 'A Dweller on Two Planets' 16. Legends: Lemuria. [MS2211].

[MS157]. Oliver, Frederick Spencer 1866-1899 and Phylos the Thibetan (spirit). **A Dweller on Two Planets: or, The Dividing of the Way**. Los Angeles, Calif.: Poseid Publishing Company, 1929. Frederick S. Oliver was the 'amanuensis' for the 'spirit' named 'Phylos the Thibetan.' Possibly first published in 1899, though the earliest OCLC computer catalog listing is for a 1905 edition. The single most important source of Mt. Shasta's esoteric legends. This book contains the first published references linking Mt. Shasta to: 1) a mystic brotherhood; 2) a tunnel entrance to a secret

city inside Mount Shasta; 3) Lemuria; 4) the concept of "I AM"; 5) "channeling" of ethereal spirits; 6) a panther surprise. Book consists of two main parts, with a short interlude section about Mt. Shasta entitled: "Seven Shasta Scenes: Interlude" (pp. 241-248)

Of an interior tunnel and a secret interior home of a mystic brotherhood within Mount Shasta, Oliver writes, and note that it is not with the normal vision: "...that a long tunnel stretches away, far into the interior of majestic Shasta. Wholly unthought is it that there lie at the tunnel's far end vast apartments, the home of a mystic brotherhood, whose occult arts hollowed that tunnel and mysterious dwelling: 'Sach' the name is. Are you incredulous as to these things? Go there, or suffer yourself to be taken as I was, once! See, as I saw, not with the vision of flesh, the walls, polished as by jewelers, though excavated as by giants; floors carpeted with long, fleecy gray fabric that looked like fur, but was a mineral product; ledges intersected by the boulders, and in their wonderful polish exhibiting veinings of gold, of silver, of green copper ores, and maculations of precious stones. Verily, a mystic temple, made afar from the madding crowd, ..." (p. 248). The above quote comes from an 'editorial' interlude, entitled 'Seven Shasta Scenes: Interlude' (pp. 241-248) authored by Oliver himself. This chapter was also published in Walton, Bruce, editor. *Mount Shasta: Home of the Ancients*. Mokelumne Hill, Calif: Health Research, 1986, pp. 119-123.

A Dweller on Two Planets is a famous novel of spiritual fiction, and the human author (Frederick S. Oliver) claimed the story was transmitted from the voice of a noncorporeal entity who went by the name of Phylos (also called Yol Gorro). Oliver states, in a 1899 introduction to the book, that the transmission and writing was begun in Yreka, California. He says the book was mostly written within sight of Mount Shasta in 1883-1884 and finished in 1886. The novel, with an autobiographical tone of voice, combines the philosophical, occult, and religious concepts of many lands into a narrative of spiritual wanderings of 'Phylos' first alone, and later with his Chinese friend 'Quong,' through lands both physical and ethereal, over the rather long period of about 30 centuries. Quong and Phylos enter into the tunnel at Mt. Shasta (p. 272).

The novel makes many references to Atlantis and one reference to Lemuria. Of Lemuria, Phylos says: "Back of the time of Zailm we gazed upon a scene on the great continent Lemuria or Lemorus" (p. 408).

Note that several points of this book were incorporated into the Selvius 1925 article about Mt. Shasta as the home of Lemurians. Taking just two examples, the large torpedo shaped air-water ships as drawn and described by Oliver are mentioned in Selvius, and the Jesus and Gautama reference in Oliver also appears in Selvius. There is very little doubt that Selvius in 1925, and Cervž in 1931, borrowed much from Oliver.

Note that astronomer Edgar Lucian Larkin, whose name was associated with the telescope sighting of a Lemurian village on Mt. Shasta (see Selvius 1925), read Oliver's book and corresponded with Oliver's mother sometime before 1913 (see Larkin 1913).

Oliver's book also contains a passage about a panther springing upon Phylos and Quong, just prior to their entering a secret doorway to the tunnel of the secret city within Mount Shasta (pp. 269-275). Note that there is a similar but different story about a panther at Mount Shasta, written by Godfrž Ray King and published in the book *Unveiled Mysteries* in 1934 (see King 1939).

Oliver's book also contains the earliest published reference connecting Mount Shasta to the idea of 'I AM': "Then these two potentials unite and receive the Spirit, or I AM, which was always undivided, and which illumined each soul of its pair equally" (p. 412).

Glossary in back of book defines 'Lemurinus, Lemuria or Lemorus, a continent of which Australia is the largest remnant to-day.' 16. Legends: Lemuria. [MS157].

[MS158]. Phylos the Thibetan (spirit). **An Earth Dweller's Return**. Milwaukee, Wis.: Lemurian Press, 1969. First published in 1940 in an edition of 3000 copies. The 1940 book was originally sold at the 'Temple of the Jewelled Cross,' in Los Angeles. A 1930s' revision of *A Dweller on Two Planets*. The editors state: "The revision of *A Dweller on Two Planets* will disclose many truths by means of which the blind will receive their sight into the Science of Being; then those whose eyes have been opened can partake of the intellectual feasts at the round table of the Lemurian Fellowship" (p. 10). Introduction states that the book is approved by "Phylos, Isschar, and the Lemurian-Atlantean group of the Theo-Christic Adepts. These Adepts are located at Mount Shasta, California. An illustration of the great stone door of Their Sachem is in this book. The Organization is called the Order of Azariah" (p. 9).

This book, which entirely reinterprets the original story by proposing that Oliver himself was a reincarnated high priest who had no recollection of his evil past. This book contains many esoteric ideas of karma focusing on the idea that the earth is inhabited by reincarnating Lemurian and Atlantean souls. Mt. Shasta is mentioned many times. The original *A Dweller on Two Planets* was supposedly authored by Phylos (spirit) through the amanuensis Frederick Spencer Oliver sometime around 1884. The compilers justify their reworking of the original book by stating: "All knowledge of past events was withheld from the amanuensis until shortly before his death. When alone with his mother, whom he adored, he gave glimpses of his thoughts of the past, especially as to whom Phylos had been, also Mainin. He also told her of the necessity for correcting the manuscript of *A Dweller on Two Planets* according to Phylos' later instructions, as much was

not correct upon the subject of matehood. Owing to the observations of one quondam friend, in particular, other ideas were advanced that were far from the truth. After the revealment of the cipher problem to the mother of Frederick Spencer Oliver, as well as to the compiler of this book...together with messages from Phylos....even from the first acquaintance with the Compiler, the mother was anxious to have her son's story as Mainin, the Lemurian-Atlantean High Priest. She believed it would be helpful to other earth dwellers if these corrected manuscripts could be released as two books...." (pp. 458-459).

Note that one computer database record for this book states that Howard John Zitko (1911-) was its editor. Also note that a newspaper clipping entitled "Bail of 5,000 for Lemurian" from the Milwaukee Journal, October 3, 1941, states that Zitko was the co-founder and leader of the "Lemurian Fellowship" and that he was charged with selling "Lemurian Temple" bonds in violation of securities law. The paper noted that the bonds only could be redeemed if the buyer had attained the ranking of a temple initiate, subject to certain unspecified conditions not explained in the article. 16. Legends: Lemuria. [MS158].

[MS1009]. Ramatherio, Sri. **Unto Thee I Grant**. San Jose, Calif.: Supreme Grand Lodge of AMORC, 1948. First published in 1925 by the Oriental Literature Syndicate, San Francisco, Calif. Sri Ramatherio was the pseudonym of H. Spencer Lewis, founder of AMORC (Ancient Mystical Order Rosae Crucis). The manuscript translation of *Unto Thee I Grant* was one of a group of donated documents which stimulated the Rosicrucian publishers to investigate the idea of Lemuria, and which eventually led to the publication of the 1925 and 1931 AMORC works linking Mt. Shasta to Lemuria (see Selvius 1925, CervŽ 1974). *Unto the I Grant* is not about Mt. Shasta nor about Lemuria, but since the book was mentioned and discussed in both Selvius's 1925 "Descendants of Lemuria" and in CervŽ's *Lemuria: Lost Continent of the Pacific*, one might assume that it would be about Lemuria. Instead, the book is about the philosophical teachings contained in an ancient non-Tibetan manuscript found in a Tibetan archive.

As far as the donation of rare manuscripts is concerned, the introduction to the 1925 *Unto the I Grant* gives a more complete explanation of the circumstances surrounding the donation than does the publisher's preface to the 1931 *Lemuria: Lost Continent of the Pacific*. Both discussions pertain to the development of the Mt. Shasta-Lemuria legend in so far as the donation was the catalyst which led the publisher to research the legend of Lemuria, and this research resulted in the 1925 "Descendants of Lemuria" the very first published work to state that Lemurians lived at Mt. Shasta. Note that in all likelihood "Sri Ramatherio," "Selvius," and "W. S. CervŽ" were all pseudonyms of H. Spencer Lewis. 16. Legends: Lemuria. [MS1009].

[MS98]. Robbins, Tom. **The Clock People of Mt. Shasta**. In: Walton, Bruce. **Mount Shasta: Home of the Ancients**. Mokelumne Hill, Calif. Health Research, 1986. pp. 59-60. This story is loosely adapted from the novel 'Even Cow Girls Get the Blues,' by the well-known writer Tom Robbins. The story of a northeast California 'tribe' who fled S.F. to northeastern California after the earthquake of 1906. 16. Legends: Lemuria. [MS98].

[MS1087]. [Rosicrucian Society]. **The Magic Dwellers of Mt. Shasta Mystical Ceremonies Explained**. [Rosicrucian Society], 1931? Publisher's publicity brochure for W. S. Cerve's *Lemuria - The Lost Continent of the Pacific*. One page, folding. Contains several references to the weird happenings at Mt. Shasta. Contains statements such as: "You will learn that the strange lights reported by many over Mt. Shasta were not due to material phenomena but were the results of certain profound mystical ceremonies being performed." 16. Legends: Lemuria. [MS1087].

[MS1117]. [Rosicrucian Society]. [**Lemurian mystic tour hoax**]. In: *Rosicrucian Digest*. Aug., 1935. Vol. 13. p. 267. An editorial, from the publishers who first published a Mt. Shasta Lemuria connection (see Selvius 1925), explaining that those who believe in the "fraudulent mystical appeal" of certain self-proclaimed mystics who claim to have discovered the secret temples on Mt. Shasta will be disappointed. The naive believer will lose time and money as well." 16. Legends: Lemuria. [MS1117].

[MS111]. Sanders, Garth and Doerr, P. **Little Lemurians and the Shasta Ruby**. In: Walton, Bruce. **Mount Shasta: Home of the Ancients**. Mokelumne Hill, Calif. Health Research, 1986. pp. 111-113. First appeared in the *Redding Searchlight*, May 4, 1964. States that Mount Shasta and Lemuria were discussed on a nationwide Art Linkletter television show in 1964, causing many letters to be written to the Weed Chamber of Commerce. Various humorous and interesting anecdotes by Weed and Mount Shasta residents are also quoted here. The gem ruby was discovered by Paul Doerr on the slopes of Mount Shasta, unfortunately it was later shattered, but the parts are now in Lawrence's Mystery Village Museum. 16. Legends: Lemuria. [MS111].

[MS766]. Santesson, Hans Stefan. **Understanding Mu: with a Never-before-published Essay by James Churchward**. New York: Warner Paperback Library, 1974. First published in 1970. The author draws attention to the fact that the idea of a legendary continent of Lemuria has become mixed up with the idea of a legendary continent of Mu. For example the author states that: "The following pages represent an attempt to sum up what are generally referred to as Colonel James Churchward's theories about Mu, the sunken continent in the Pacific known as Lemuria to Theosophists" (p. 9). The author also states that: "If you accept the concept that there was at one time a continent, now submerged, in the Pacific--not the Lemuria adopted by the Theosophists but instead James Churchward's Mu--you must also, in passing, accept the possibility that what we think of as the Garden of Eden was not located in the valley of the Euphrates but instead in this selfsame Mu, 'The Motherland of Man'" (p. 11). 16. Legends: Lemuria. [MS766].

[MS822]. Sclater, Philip Lutley 1829-1913. **Mammals of Madagascar [origin of the name Lemuria]**. Quarterly Journal of Science. April, 1864. pp. 213-219. English journal published in London. "I should propose the name Lemuria!" - so states the renowned and prolific English zoologist Philip Lutley Sclater in 1864. He was referring to his hypothesis that there existed at one time an immense continent which could account for the migration of lemurs between India and Madagascar. His deductions were based on the knowledge that there were fossil remains of lemurs in India, and that there were living lemurs in Madagascar. This proposed continent later was adopted by Haeckel as a possible source of the human race, and by the end of the nineteenth century spiritualist theories had moved the location of Lemuria to the Pacific Ocean. The concluding paragraph of the article is as follows: "To conclude therefore, granted the hypothesis of the derivative origin of species, the anomalies of the Mammal-fauna of Madagascar can best be explained by supposing that, anterior to the existence of Africa in its present shape, a large continent occupied parts of the Atlantic and Indian Ocean stretching out towards (what is now) America on the west, and to India and its islands on the east; that this continent was broken up into islands, of which some became amalgamated with the present continent of Africa, and some possibly with what is now Asia--and that in Madagascar and the Mascarene Islands we have existing relics of the great continent, for which as the original focus of the 'stirps Lemurum' I should propose the name Lemuria!"

For an excellent short biography of Sclater (which includes a few paragraphs of admiration by C. Hart Merriam) see: G. Brown Goode. Bibliography of Writings of Philip Lutley Sclater, 1844 -1896. Bulletin No. 49. United States National Museum, Smithsonian Institution, Washington: GPO, 1896.

Note that Sclater's theories presage the modern theories of plate tectonics. 16. Legends: Lemuria. [MS822].

[MS905]. Scott-Elliott, W. **The Story of Atlantis and The Lost Lemuria**. London: The Theosophical Publishing House London Inc., 1972. Reprint. The Lost Lemuria first printed in 1904, and The Story of Atlantis first printed in 1896. The Lost Lemuria was an influential book in that it helped establish an occult interpretation of the idea of a Lemurian continent. First published in 1904 it was a major link in the chain of Theosophical Society books and articles about Lemuria leading from H. P. Blavatsky (1877) to Scott-Elliott (1904) to Rudolf Steiner (1911). Note that neither California nor Mt. Shasta are mentioned as a part of Lemuria in any of the Theosophical books. Nonetheless, the occult Lemuria as defined by the Theosophists was later to be applied to Mt. Shasta (see Selvius 1925).

From the Foreword: "The object of this paper is not so much to bring forward new and startling information about the lost continent of Lemuria and its inhabitants, as to establish by the evidence obtainable from geology and from the study of the relative distribution of living and extinct animals and plants, as well as from the observed processes of physical evolution in the lower kingdoms, the facts stated in the Secret Doctrine and in other works with reference to these now submerged lands." Two maps are included with the work.

The author adds at the close of the book several statements of exotic Theosophical beliefs: "In the case we are considering--the founding of the Fourth Root Race--it was one of the Adepts from Venus who undertook the duties of Manu. Naturally he belonged to a very high order, for it must be understood that the Beings who came from the Venus system as rulers and teachers of our infant humanity did not all stand at the same level. It is this circumstance which furnishes a reason for the remarkable fact that may, in conclusion, be stated--namely, that there existed in Lemuria a Lodge of Initiation" (p. 106). 16. Legends: Lemuria. [MS905].

[MS498]. Scott, John P. **The Mystery of Mount Shasta**. In: The Rosicrucian Magazine. Jan., 1936. Vol. 28. pp. 8-11. Adds a new interdimensionality element to the Mt. Shasta Lemurian legend. The author visited Mt. Shasta during the height of the Lemurian-Mt. Shasta controversy following the 1931 publication of W. S. Cerve's Mt. Shasta-related Lemuria: Lost Continent of the Pacific. After talking to local residents and visiting the mountain, the author rationally rejects the existence of walking and talking real-life Lemurians. Nonetheless he then proceeds to the less obvious interdimensionality of the Lemurians. He says: "There are no storekeepers in the vicinity who have ever exchanged merchandise for gold nuggets with any strange inhabitants of this mountain. There are no Lemurian temples or ruins on the mountain....we will perhaps surprise our readers in what we have to say in conclusion...these ancient people are not on

the physical plane, nor are their temples! We think that many earthbound spirits from the old civilization which once existed in this locality are still there, held closely bound to the earth for centuries by their materialistic ideas. Mt. Shasta seems to us to be a so-called 'sensitive spot,' in which it is easier to contact those on the other planes than most other places..."

Note that the Rosicrucians' own magazine, which ten years earlier had begun establishing the Mt. Shasta-Lemurian legend (see Selvius 1925), has kept alive the legend of Mt. Shasta's Lemurians. Sceptics are kept at bay by denying the possibility for ordinary people to see Lemurians. Now only people who are sensitive enough can experience Lemurians. Thus the myth will never die as long as sensitive people say Lemurians exist.

Also note that there exists a nearly contemporaneous letter, running somewhat counter to the claims of Scott, written in May 1936 by the Rosicrucians and sent to the Mt. Shasta Chamber of Commerce. In that letter the Rosicrucians deny the reality of the Lemurians, and compare their 1931 book about Lemurians at Mt. Shasta to a book of fairy tales, not really to be believed in (see "Rosicrucian Order Presents Chamber with Book on 'Lemuria...'" In Mount Shasta Herald May 28, 1936). 16. Legends: Lemuria. [MS498].

[MS611]. Selvius. **Descendants of Lemuria: A Description of an Ancient Cult in America.** In: Mystic Triangle. Aug., 1925. Vol. 3. pp. 113-114. Also reprinted in the Rosicrucian Digest. May, 1931. Vol. 9. pp. 495-497. Note that this 1925 two-page article is the single most important document in the establishment of the modern Mt. Shasta-Lemuria myth. As Selvius says: "...the facts revealed here for the first time might have remained concealed for many more years" (p. 113). Most but not all of this article was incorporated six years later in W. S. Cervž's Lemuria: The Lost Continent of the Pacific. Although it is not known for a fact, it appears from the similarity of the material that "Selvius" and "Cervž" were one and the same person.

This entire article is about Mt. Shasta. The author introduces his subject as follows: "Nestled at the foot of a partially extinct volcano, protected from the hot sun of mid-day and the chilling breezes of the Pacific by the towering mountain there exists the strangest mystical village in the Western Hemisphere, without equal, perhaps, in the whole world. The last descendants of the ancient Lemurians, the first inhabitants of this earth, find seclusion, protection and peace, in this unique village of their own creation" (p. 113). Prof. Edgar Lucian Larkin, the Shasta Limited train, the Ceremony of Adoration to Guatama, the use of gold nuggets, and other references, all familiar to readers of the 1931 Cervž book, will be found in this earlier 1925 article.

Selvius himself was of course aware of the preparations for the later book, and says: "Much more could be said in very positive terms about the Lemurians in California, but these facts must be reserved for the book contemplated by the Oriental Literature Syndicate, whose agreement with the authorities responsible for the authentic matter the book will contain, make it impossible to reveal them at this time" (p. 114).

Note that some aspects of the 1925 article seem to have been borrowed from the circa 1899 Mt. Shasta book *Phylos the Thibetan: A Dweller on Two Planets*, by Frederick S. Oliver. In particular, the very same boats as illustrated in Oliver's book are discussed by Selvius: "Many testify to having seen the strange boat, or boats, which sail the Pacific ocean, and then rise at its shore and sail through the air to drop again in the vicinity of Shasta" (Selvius, p. 114). The mention of "Guatama" as used by Oliver in 1899 also seems to be the source of the "ceremony to Guatama" written about in 1925 by Selvius.

It is important to the history of this folklore to note that Professor Edgar Lucian Larkin, a well-known science writer for the Hearst newspapers, in 1913 wrote an Atlantis lost continent article about Oliver's 1899 Mt. Shasta book, and Larkin in 1913 mentions the "temples of gold, alabaster..." in reference to not Mt. Shasta but instead in reference to Oliver's 1899 "Atlantis." When Selvius in 1925 mentions Larkin's telescopic viewing of the "temple" on Mt. Shasta, it may have come from a misreading of Larkin's 1913 article. In any event the 1925 Selvius article begins the tradition of using Prof. Edgar Lucian Larkin as proof of the existence of a Lemurian village on Mt. Shasta. Selvius was probably using Oliver's 1899 book, and Larkin's 1913 article about Oliver's book, as source material in 1925. Thus Oliver, Larkin, and Selvius are the key links to the modern Mt. Shasta Lemuria Legend.

An entire paragraph was devoted to Larkin; because it is historically the first use of Larkin's name as proof of Mt. Shasta's Lemuria village, it is presented here in full: "Even no less a careful investigator and scientist than Prof. Edgar Lucian Larkin, for many years director of Mt. Lowe Observatory, said in newspaper and magazine articles that he had seen, on many occasions, the great temple of this mystic village, while gazing through a long-distance telescope. He finally learned enough facts to warrant his announcement that it was the last vestige of the works of the Lemurians" (p. 113).

There are details in this Selvius 1925 article which appear to have been reworked and elaborated upon in the 1931 Cervž book. For example, Selvius writes in 1925 that: "Occasionally, they have purchased goods of an unusual kind in the stores, always offering in payment a bag of gold nuggets of far greater value than the articles purchased. They have no need of money and manufactures; they produce and grow within their own village all that four or five hundred men, women and children require" (p. 113). In 1931 Cervž wrote "...gold nuggets of far greater value than the article

purchased, and they have refused to accept any change....those who have seen some of them at their mid-night ceremony around the fire claim that they have seen the silhouettes of some four or five hundred figures, and this number represents only a fraction of those grouped on one side of the fire." Clearly the 1931 material is an elaboration of the 1925 material.

As another example of elaboration, note that Selvius describes the Mt. Shasta Lemurians: "Various members of the community, garbed, as was their official representative, in pure white, gray-haired, barefoot and very tall, have been seen on the highways and in the streets near Shasta." (p. 113). This description is not so different from the later 1931 Cervž description which stated "...have been seen on the highways unexpectedly, garbed in pure white and in sandals, with long curly hair, tall and majestic in appearance,..." Many more examples could serve to show the relationship between the 1925 article and the 1931 book.

Note that the 1925 Selvius article was published in a Rosicrucian magazine of limited circulation. Today even a copy of the article is quite difficult to find. But the Cervž book is still in print and has been quite popular ever since 1931. Although the 1925 Selvius article was the essential 20th century source of the Mt. Shasta Lemurian legend, it was really the 1931 Cervž book which is responsible for the legend's widespread popularity. 16. Legends: Lemuria. [MS611].

[MS742]. Spence, Lewis 1874-1955. **Atlantis in America**. 1925. Spence discusses the continent of Lemuria. The date of 1925 is perhaps significant, for it is the same year that the first Mt. Shasta-Lemuria article appeared (see Selvius 1925). Spence in 1933 reprinted the 1932 Lanser article which was based on Selvius's 1925 and Cervž's 1931 book (see Lanser 1932, Spence *The Problem of Lemuria* 1976). 16. Legends: Lemuria. [MS742].

[MS391]. Spence, Lewis 1874-1955. **The Problem of Lemuria: The Sunken Continent of the Pacific**. Mokelumne Hill, Calif.: Health Research, 1976. Reprint. First published in England in 1933 by the Mayflower Press. The 1930s saw a number of books and articles containing information about the Lemurians of Mt. Shasta. The present book, originally published in England in 1933, helped spread the Mt. Shasta Lemurian myth overseas.

The author states in his introduction that "The proof that a native white race once dwelt in the Pacific area and that its vestiges are still to be found there, is, I am convinced, of the highest moment to the whole study of a difficult question" (p. 8).

Several unorthodox anthropological theories of human evolution are presented, and archaeological remains such as the monuments of Easter Island are given as evidence of the existence of the Lemurian race. The great naturalist Ernst Heinrich Haeckel (see Haeckel) is quoted on the theory of Lemuria. Spence quotes extensively from the L.A. Times 1932 article of Edward Lanser (see Lanser 1932), which is about both Lanser's and Larkin's purported Lemurian contact experiences at Mt. Shasta (see also Selvius 1925, and Cervž 1931). 16. Legends: Lemuria. [MS391].

[MS950]. Steiner, Rudolf 1861-1925. **Atlantis and Lemuria**. Mokelumne Hill, Calif.: Health Research., 1963. Translated from the German. Photo-reprint of the English translation edition published in London in 1923 by the Anthroposophical Company. A. F. Eichorn's *The Mount Shasta Story* mentions Rudolf Steiner's *The Submerged Continents of Atlantis and Lemuria* as one of the five most important books for understanding the occult aspects of Mt. Shasta (see Eichorn, p. 1). *The Submerged Continents...* was published in London in 1911 by the Theosophical Society, in an edition of 241 pages. The 1911 edition is very rare and has apparently never been reprinted. It is assumed that Eichorn was referring to the later book, entitled *Atlantis and Lemuria*, of 131 pages and published in London in 1923 by Steiner's Anthroposophical Society Company. Steiner had previously been a member of the Theosophical Society but had left that organization to found his own group.

Steiner prefaces his 1923 book by explaining that his method of historical writing is based on reading the ethereal Akashic Records: "Those who have enlarged their field of knowledge are no longer dependent on external evidences where past events are concerned. They can see that which is not sensibly evident, yet which time cannot destroy. And so, from available sources of history we can pass on to those which are imperishable. Such history as this is written in very different letters from those which record the every-day events of past times, for this is Gnosis--known in anthroposophical speech as the Akashic Records" (p. 8).

Steiner acknowledges the work of Scott-Elliot (see Scott-Elliot 1973) and then goes on to talk about the "root races," the laws of Manu, and other occult subjects. Volcanoes do enter into the picture, for the author wrote: "Lemuria was very storm tossed, and this earth had by no means attained to the state of density which has distinguished it in later days. Volcanic forces were in action everywhere beneath its thin outer crust, and greater or lesser streams of fire were to be found constantly breaking forth. Great volcanoes were to be found in a state of active eruption, so that--in the case of all work that was done the people had to make provision against being overtaken by this fiery element....But it was to the activity of these volcanic fires that Lemuria owed its destruction" (p. 65).

The dates of Steiner's Lemurian books, 1911 and 1923, are significant for they help establish a link of continuity of the occult Lemurian legend which apparently began with Madame H. P. Blavatsky around 1887. She appropriated the earlier

scientific evolutionary and geological Lemurian theories of Sclater, Haeckel, and others. After Blavatsky it was W. Scott-Elliot who published in 1904 a Theosophical Society book entitled *The Lost Lemuria* and then in 1911 Steiner published his *Submerged Continents...* A 1908 article by Taffinder suggested California was the last remnant of Lemuria, but it was not until 1925 that anyone published an account of Mt. Shasta as a home for the Lemurians (see Selvius 1925). 16. *Legends: Lemuria*. [MS950].

[MS737]. Taffinder, Adelia H. **A Fragment of the Ancient Continent of Lemuria**. In: *Overland Monthly*. 1908. Vol. 52. pp. 163-167. Important article because it is the first published account linking the idea of Lemuria with California. Mt. Shasta is not mentioned.

Taffinder presents a more or less coherent theory of the stages of man's evolution using as proof scientific and unscientific accounts of the great pan-Pacific Lemuria and its inhabitants. California has 'remained as the only monument in this part of the world to testify to the ancient grandeur of the land and the high civilization to which it gave birth' (p. 164).

The evolutionary theories of eminent professional naturalists including Sclater, Wallace, Serviss, Bruce, Haeckel, and Huxley are mixed up with the occult theories of Blavatsky, Besant, and Scott-Elliot. The author states that: 'Our early Lemurian ancestors are described as having been gigantic in height and correspondingly broad, possessing tremendous power, attaining the height of 60 feet. The later Lemurians averaged from 12 to 15 feet' (p. 166). The giant statues on Easter Island are taken as evidence of the size of the Lemurians.

The author postulates, following the authority of Scott-Elliot, that the degraded remnants of Lemuria still inhabit the earth, and may 'be recognized in the aboriginal Australians and Tasmanians, the Andaman Islanders, some hill tribes of India, the Tierra del Fuego, the Bushman of Africa....' (p. 166).

But an advanced civilization of Lemuria is thought to have existed, and according to the author 'Occult Science postulates that highly evolved beings from the planet Venus, not only guided and taught the primitive denizens of Lemuria, but assisted in improving the racial type' (p. 166).

Note that this article, with its Theosophical teachings and extension of the Lemurian Myth to California, may have been part of the research material involved in the creation of the Mount Shasta Lemuria myth as presented by Selvius in 1925 and by CervŽ in 1931. Both writers, who in all probability were one and the same person, leave clues that they have read Oliver's 1886 book, Taffinder's 1908 article, and Larkin's 1913 article. Thus by tracing the line from Oliver to Selvius, with a side line adding Taffinder 1908 and Larkin 1913, one arrives at Selvius in 1925 and CervŽ in 1931 establishing the Mt. Shasta Lemurian legend. 16. *Legends: Lemuria*. [MS737].

[MS100]. Thevenin, Rene 1877. **A Race of Supermen Who Perished 20,000 Years Ago?: Evidence Which Suggests There was a Powerful and Highly Civilized People Who Understood Secrets of Nature Which Were Only Recently Rediscovered by Modern Man- Where They Lived- What Destroyed Them**. In: *The American Weekly: Magazine Section of the San Francisco Examiner*. San Francisco, Calif.: Jan. 10, 1932. pp. 1-2. Chapter 9 of a series. 'by Prof. Rene Thevenin, The Distinguished French Scientist.' Front page feature, Jan. 10, 1932, story about Lemuria, but does not mention California or Mt. Shasta. Nonetheless it is one of the numerous 1930s Lemuria articles and books by different authors published after Selvius in 1925, and Cerve in 1931 (see Selvius 1925, Cerve 1931, Lanser 1932, Spence 1933). The article serves to demonstrate the 1930s public interest in lost continents.

Rene Thevenin's article contains a mix of ideas centering upon the idea of a "missing island continent" from which the many races of mankind have spread. The author also indirectly suggests that the wisdom of the people of the lost continent of Lemuria probably had much in common with the religious realization embodied in such mysteries as the Sphinx, the Pyramids, and the Tibetan sacred mantras. Note that *The American Weekly* magazine of the 1930s was devoted to unusual and far-fetched stories. 16. *Legends: Lemuria*. [MS100].

[MS971]. Thevenin, Rene 1877. **Les Pays Legendaires devant la Science**. Paris, France: Presses Universitaires de France, 1946. OCLC # 6971870. May help to explain the myth of Lemuria (see Thevenin 1932) vis-a-vis California. 16. *Legends: Lemuria/40*. Find List. [MS971].

[MS146]. Thomas, Eugene E. 1894. **Brotherhood of Mt. Shasta**. Los Angeles, Calif.: Devross, 1974. Reprint of the 1946 first edition. One of the important books of spiritual fiction that has helped establish the idea that Mt. Shasta is the home of a secret mystical brotherhood, a brotherhood descended in part from the lost continent of Lemuria. Contains descriptions such as: "In a moment the Master said: 'Donald Crane, thou hast sought for hidden knowledge. Thy desires have brought thee hither to be initiated into our Sacred Brotherhood. When thou didst find our retreat, thy joy was great. Thou hast trod the Sacred Highway no mortal man hath trod since the Great Unseen Power gave it a roof, except those individuals who have been especially privileged to do so' (p. 52). The author narrates the protagonist's victory over the

lower self through seven mystical steps; such self-mastery enables hero Donald Crane to join the ancient Brotherhood of Mt. Shasta. 16. Legends: Lemuria. [MS146].

[MS261]. Towbin, Laura Newman. **The Lemurians of Mount Shasta**. Mount Shasta, Calif.: Shastasong Publications, Apr., 1987. Seven page typewritten publication. An uncritical account of the "very conscious, very highly evolved" Lemurians. The author explains how in another dimension that: "The large cinder cone, known as Black Butte, is the primary telecommunications center which the Lemurians use as their connecting point between your realm, their realm, the Space Visitors, elementals, and the Angelic Realms" (p. 3). 16. Legends: Lemuria. [MS261].

[MS1157]. Victor, Frances Fuller. **Atlantis Arisen**. Philadelphia, Pa.: J. B. Lippincott Company, 1891. Tourist guide to mainly Washington and Oregon, though the author describes the passage by train up the Sacramento Canyon: "Then, again, up the ca-on we catch a glimpse of Mount Shasta, with its massive bulk divided into triple peaks piercing the sky at fourteen thousand four hundred and forty feet,-shining white with a blue sky over it" (p. 170). The author mentions the town of Sisson, present Mt. Shasta City, and its views of Mount Shasta. Incidentally, she informs the reader of the palindrome "Yreka Bakery" discovered on a passing sign (p. 170).

The author was interested in geology and described many geological formations and rocks seen during her travels. On the last page of the book she says, and more as metaphor than as fact: "If America is the Atlantis of Plato, or its substitute, as some believe, its west coast is the oldest, or that portion which was first elevated, as geology proves. It is also, as we know, the last to be brought under development....Henceforward man's effort will be to restore to earth on this favored soil the glories of the buried continent, and to substitute for Atlantis lost, Atlantis Arisen" (p. 412). Not an occult book. Published in 1891 it is nonetheless one of the first books to both mention Mt. Shasta and link the idea of a lost continent with the geology of the West Coast. 16. Legends: Lemuria. [MS1157].