

fine lines of the *Morte d'Arthur*, suggested possibly by a well-known passage in the fourth *Odyssey*, sings of

"The island-valley of Avilion,
Where falls not hail, or rain, or any snow,
Nor ever wind blows loudly, but it lies
Deep meadowed, happy, fair with orchard lawns
And bowery hollows crowned with summer sea."

Even beyond the limits of classic story, everywhere and always, has this oldest of legends held an abiding place in the hearts and memories of all men. Still do the inhabitants of the Arran isles, on the edge of the great western main, believe that from time to time they see the shores of a happy island rise above the waves. Still, in the time of Marco Polo, a similar tradition prevailed among the Cinghalese. The sagas of the North yet speak of the island of Atle: and even the Japanese Ainos of the farthest East retain the memory of a time when there was no land but islands, and when the first of the race, after drifting long on the ocean, landed at one of these, and lived in a garden of delights for many years. Nor is this all; these western seats were claimed as the well-spring and fountain-head of intellectual culture. Doubtless much of what we call mythic fable is but symbolism or allegory, divine influences clad in anthropomorphic robes, or philosophic sequence given in the form of narrative. But sharply and clearly from the mists of mythos and legend stands forth the story of Atlantis. Its pragmatic truthfulness is evinced by the choice of Solon, who selected it as the subject of an epopee, as well as by the solemnity and earnestness with which the story is brought forward by Plato as an ancient and family heir-loom. Even so grave a writer as Strabo, is of opinion that what Plato relates of the Atlantis is no mere invention: and the priests of Sais themselves confessed that the antiquity of Egypt paled before that of the Atlantids, who invaded Egypt in arms and sowed the seeds of its earliest cultivation. Atlantis was the daughter of Atlas. But Atlas had also a daughter named Merope, whence the "meropes," or speaking men, looking on language or articulate speech as the

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