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FEDERATOR

Devoted to the cause of the Promotion of the Federation of Nations.
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Published by the Society for the Promotion of the Federation of Nations
Nellie Wheelwright, President
910 Third Ave., Los Angeles, Calif., U.S.A.

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Federation of Nations

N. H. W.
Vivo Marziale

O. Z. H.



THE CALL OF EVERY LAND

In order to meet the need of the present day, the Society for the Promotion of the Federation of Nations will issue a monthly. This society is the only one of its kind expounding the science of geneological ties of the Twelve Tribes of the Aryan, or White Race, defining the gradations of Progress, leading to final emancipation. It is not a Peace Society, knowing only too well there can be no gain without an equivalent in return in which human life is the greatest of all sacrifice.

This Society is incorporated under the laws of the State of California. Our object and aim is plainly set forth in articles of the incorporation, herewith quoted:

FIRST: That the name of the corporation shall be the SOCIETY FOR THE PROMOTION OF THE FEDERATION OF NATIONS.

SECOND: That the purposes for which it is formed are to be strictly educational upon lines geneological and relative to tribal relations of the Aryan White Race, devising ways and means whereby a Federation of Nations be made possible, and thru mutual understanding assure a World Peace, necessary for the furtherance of progress and civilization, encourage individual and collective relation, setting collective good above the selfishness of an individual or set of individuals.

FIFTH: This Society is not organized for any mercenary objects or for profit, but to use every available means within the boundaries of law and order to make universal the guarantee vouchsafed by a Federation of Nations.

The object is the Federation of the Nations, based on the study and understanding of the relationship existing in the Aryan White Race as a great family of Nations, and our purpose is never to fail to call

a fertile country. It is well in this day of complexity to remember his perfect simplicity of life and never-failing integrity and devotion to duty. His mother was a woman of almost austere simplicity, whose training was a bulwark of strength to her son in the days and hours of testing, for the forming of the Union was a test.

What was the motive that inspired Washington, who loved the simplicity of country life, and constantly referred to the "shade of my own vine and fig tree," and really had no inborn desire for fame or fortune? It was this same desire in the hearts of those who were willing with him to write and stand by a Declaration of Independence, and "to assume among the powers of the earth the separate and equal station to which the laws of Nature and Nature's God entitle them," that formed the Union.

Never in the history of the Aryan Race has it faced such conditions as this year will bring. The thot and desire of this Man of Destiny echoes and re-echoes today from the Atlantic to the Pacific, calling upon us to awaken and see that the solution will lie in the Federation of Nations.

The picture of that dignified character bending all his energies to the federation af the Thirteen Infant Colonies into a family of States or a Union is inspiring to us to prepare the way for the future. And he, too, had to bring a sacrifice, for the best of his life was devoted to the Country, and the laying the foundations upon which to build the future of this Race.

May the peoples of this great country revive the spirit and wish of Washington, and continue to promote the thot and desire of the Federation of Nations, that the great burden of War be lifted forever from the White Man's shoulders.

WASHINGTON'S WONDERFUL VISION OF
AMERICA'S GREAT FUTURE

Originally published by Wesley Bradshaw, from a reprint in the National Tribune.

The last time I ever saw Anthony Sherman was on the Fourth of July, 1859, in Independence Square. He was then 99 years old and becoming very feeble. But tho so old, his dimming eyes rekindled as he gazed upon Independence Hall, which he had come to look upon once more.

Let us go into the hall, he said. I want to tell you an incident of Washington's life, one of which no one alive knows except myself, and, if you live, you will before long see it verified. Mark the prediction. You will see it verified.

From the opening of the Revolution we experienced all phases of fortune, now good and now ill, one time victorious and another conquered. The darkest period we had, I think, was when Washington, after several reverses, retreated to Valley Forge, where he resolved to pass the winter of 1777. Ah, I have often seen the tears coursing down our dear commander's careworn cheeks as he would be conversing with a confidential officer about the condition of his poor soldiers. You have doubtless heard the story of Washington's going to the thicket to pray. Well, it was not only true, but he used often to pray in secret for aid and comfort from God, the interposition of whose Divine Providence brought us safely thru the darkest days of tribulations.

One day—I remember it well—the chilly winds whistled thru the leafless trees; tho the sky was cloudless and the sun shown brightly, he remained in his quarters nearly all the afternoon alone. When he came out I noticed that his face was a shade paler than usual, and there seemed to be something on his mind of more

than ordinary importance. Returning just after dusk, he dispatched an orderly to the quarters of the officer I mention, who was presently in attendance after a preliminary conversation of about half an hour. Washington, gazing upon his companion with that strange look of dignity which he alone could command, said to the latter:

"I do not know whether it is owing to the anxiety of my mind or what, but this afternoon, as I was sitting at this table engaged in preparing a dispatch, something seemed to disturb me. Looking up, I beheld standing opposite me a singularly beautiful female. So astounded was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to inquire the cause of her presence. A second, third and even a fourth time did I repeat my question, but received no answer from my mysterious visitor except a slight rising of her eyes. In this time I felt strange sensations spreading thru me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become useless. Even thought itself had become paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly, at my unknown visitor. Gradually the surrounding atmosphere seemed as tho becoming filled with sensations and grew luminous. Everything airy and yet more distinct to my sight than before, I now began to feel as one dying, or, rather to experience the sensations which I have sometimes imagined accompany dissolution. I did not think, I did not reason, I did not move; all were alike impossible. I was only conscious of gazing fixedly, vacantly, at my companion.

"Presently I heard a voice saying, 'Son of the Republic, look and learn.' While at the same time my

visitor extended her arm eastwardly, I now beheld a heavy white vapor at some distance rising fold upon fold. This gradually dissipated and I looked upon a strange scene. Before me lay spread out in one vast plain all the countries of the world—Europe, Asia, Africa and America. I saw rolling and tossing between Europe and America the billows of the Atlantic, and between Asia and America lay the Pacific. ‘Son of the Republic,’ said the same mysterious voice as before, ‘look and learn.’ At that moment I beheld a dark, shadowy being like an angel, standing, or, rather, floating in midair, between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand, while with his left hand he cast some upon Europe. Immediately a cloud arose from these countries and joined in mid-ocean. For a while it remained stationary and then moved slowly westward, until it enveloped America in its murky folds.

“Sharp flashes of lightning gleamed thru it at intervals, and I heard the smothered groans and cries of the American people. A second time the angel dipped water from the ocean and sprinkled it out as before. The dark cloud was then drawn back to the ocean, in whose heaving billows it sank from view. A third time I heard the mysterious voice saying, ‘Son of the Republic, look and learn.’ I cast my eyes upon America and behind villages and towns and cities, springing up one after another until the whole land from the Atlantic to the Pacific was dotted with them. Again I heard the mysterious voice say, ‘Son of the Republic, the end of the century cometh, look and learn.’

“At this the dark, shadowy angel turned his face southward, and from Africa I saw an ill-omened specter approach our land. It flitted slowly over every town and city of the latter. The inhabitants presently set

themselves in battle array against each other. As I continued looking I saw a bright angel, on whose brow rested a crown of light, on which was traced the word 'Union,' bearing the American flag, which he placed between the divided nation, and said, 'Remember ye are brethren.' Instantly the inhabitants, casting from them their weapons, became friends once more, and united around the national standard.

"And again I heard the mysterious voice saying, 'Son of the Republic, look and learn.' At this the dark, shadowy angel placed a trumpet to his mouth and blew three distinct blasts, and, taking water from the ocean, he sprinkled it upon Europe, Asia and Africa. Then my eyes beheld a fearful scene. From each of these countries arose thick black clouds that were soon joined into one. And thruout this mass there gleamed a dark red light, by which I saw hordes of armed men, who moved with the cloud, marched by land and sailed by sea to America, which country was enveloped in the volume of cloud. And I dimly saw these vast armies devastate the whole country and burn the villages, towns and cities that I had beheld spring up. As my ears listened to the thundering of the cannon, clashing of swords, and the shouts and cries of millions in mortal combat, I again heard the mysterious voice saying, 'Son of the Republic, look and learn.' When the voice had ceased, the dark, shadowy angel placed his trumpet once more to his mouth and blew a long and fearful blast.

"Instantly a light as of a thousand suns shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment the angel upon whose head still shone the word 'Union,' and who bore our national flag in one hand and a sword in the other, descended from the heavens attended by legions of white spirits. These

immediately joined the inhabitants of America, who I perceived were well-nigh overcome, closed up their broken ranks and renewed the battle. Again amid the fearful noise of the conflict, I heard the mysterious saying, 'Son of the Republic, look and learn.' As the voice ceased, the shadowy angel for the last time dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious.

"Then once more I beheld the villages, towns and cities springing up where I had seen them before, while the bright angel, planting the azure standard he had brought in the midst of them, cried with a loud voice: 'While the stars remain and the heavens send down dew upon the earth, so long shall the Union last.' And taking from his brow the crown on which blazoned the word 'Union,' he placed it upon the standard, while the people, kneeling down, said 'Amen.'

"The scene instantly began to fade, dissolve, and I at last saw nothing but the rising, curling vapor I at first beheld. This also disappearing, I found myself once more gazing upon the mysterious visitor, who, in the same voice I had heard before, said, 'Son of the Republic, what you have seen is thus interpreted. Three great perils will come upon the republic. The most fearful is the third, passing which the whole world united shall not prevail against her. Let every child of the republic learn to live for his God, his land and Union.' With these words the vision vanished, and I started from my seat and felt that I had seen a vision wherein had been shown me the birth of progress and destiny of the United States."

"Such, my friends," concluded the venerable narrator, "were the words I heard from Washington's own lips, and America will do well to profit by them."

THE EXECUTIVE FOR FEDERATION

Extracts from the great speech of January 7th prove that the Executive is a staunch and unyielding advocate of the Federation of Nations:

"What we demand in this war, therefore, is nothing peculiar to ourselves. It is that the world be made fit and safe to live in; and particularly that it be made safe for every peace-loving Nation which, like our own, wishes to live its own life, determine its own institutions, be assured of justice and fair dealings by the other peoples of the world as against force and selfish aggression.

PEACE PROGRAM OUTLINED

"All the peoples of the world are in effect partners in this interest, and, for our own part, we see very clearly that unless justice be done to others it will not be done to us. The program of the world's peace, therefore, is our program, and that program, the only possible program, as we see it, is this:

"1. Open covenants of peace, openly arrived at, after which there shall be no private international understandings of any kind, but diplomacy shall proceed always frankly and in the public view.

"2. Absolute freedom of navigation upon the seas, outside territorial waters, alike in peace and in war, except as the seas may be closed in whole or in part by international action for the enforcement of international covenants.

"3. The removal, as far as possible, of all economic barriers and the establishment of an equality of trade conditions among all the nations consenting to the peace and associating themselves for its maintenance.

"4. Adequate guarantees given and taken that national armaments will be reduced to the lowest point consistent with domestic safety.

"5. A free, open-minded and absolutely impartial adjustment of all colonial claims, based upon a strict observance of the principle that in determining all such questions of sovereignty the interests of the populations concerned must have equal weight with the equitable claims of the Government whose title is to be determined."

WOMAN SUFFRAGE CROSSES ITS JORDAN

Miss Jeannette Rankin, Congressman from Montana, calls January 10 the "independence day for the women of America." The victory means, in her opinion, "that the women of the world who look to America for leadership and democracy will soon be enfranchised also."

Mrs. Harriet Stanton Blatch, president of the Women's Political Union, holds it full of meaning that "this mighty struggle for self-government should be consummated just now." To her "it is an augury for the victorious end of the war against autocracy abroad." For "we now fight with clean hands and clean consciences for democracy," and "with American women standing free and grateful beside them, our men can not fail to attain a victorious peace."

The New York Tribune is not a whit behind the most jubilant suffragist in calling the passage of the amendment by the House "a sign-post of real National progress," which "registers the first National advance won by democracy in America as a consequence of the war."

We read in the Chicago Herald: "Suffrage remains with us a legal privilege and not a natural right, but it has become more and more clear that distinction against an entire sex in granting this privilege violates natural justice."

FEDERATOR

THOTS ARE THINGS

No one need fear the truth, for sooner or later you will meet it face to face, and it will reckon with you.

This thot of the Federation of Nations is not a new thot—for it has been entertained for thousands of years—it might be said at the very beginning of the White Race.

It is only a question of time to usher in the Federation of Nations, entertained by great minds countless thousands of years ago.

Each individual who makes a covenant with self that "I am a factor in the Federation of Nations," and uses all proper means to reach the members of the Twelve Tribes of the White Race, will hasten the day.

George Washington talked and wrote about truth, but he never failed to apply it to himself; consequently his truth remains on Earth to point the way.

The Society for the Promotion of the Federation of Nations realizes that what is of value in solving the problems of this era must be in accord with the needs of the day. The Aryan Race is at this very moment facing such problems and conditions as never before recorded in its history.

If there is an effect, then there must be a cause. If there is war, there must be broken law. Nature is too perfect in her operations not to have a cause before there can be an effect.

Our object is to lead the thinking, reasoning minds to see the Cause. The effect, Wars, Commercialism and thousands of other ills, we leave to those who bear them on their shoulders. We propose to remove the cause and then the effect will cease. The cause we might put in a few words— *separation and lack of understanding* of the laws of Nature for the development of the White Race. And so the first step is the

Every Race, just as every Land, must play its role on the present stage of Adjustment. If therefore the White Race, the highest of the physical evolution, has reached its apex, the individual that has attained to a still higher perfection, must lead his fellow-Aryans up to his more ennobling plane. And as great men do seem to think alike (another proof of universal relationship or kindredship) these men and women must combine in pure friendship, and work together, that thru their united efforts a "Federation of Nations" may be culminated, and a new and better Civilization, composed of a more perfect Humanity be made possible, obviating for all time all Tribal difference—a Royal Family of Friends.

Thus, and then, shall character be exalted, and happiness everywhere prevail; due also to the genius that shall ever keep abreast with the Spirit of the Times, turning all things to Use, not abuse, and according to all true Justice.—*Arthur Fitzroy.*

A LEAGUE OF NATIONS

Lord Lansdowne said that two essentials were requisite for a league of nations. The first was, in his view, that it must be open to all and comprise all the important powers, while the second was that it should be armed with executive powers sufficient to secure unquestionable obedience to its decisions.

Lord Lansdowne said he believed that if the league was able to apply pressure in different shapes it could guarantee peace in the civilized world, or at least secure a delay for discussion and conciliation which would, in many cases, effectively avoid the threatened dangers. He believed the omens were entirely favorable to the formation of such a league, one of the most hopeful omens being the interest taken in it in the United States, without whose adhesion the consummation of the idea would be beyond reach.

A REVELATION

Given by Count Tolstoi

(Reprinted by request)

This is a revelation of events of a universal character, which must shortly come to pass. Their spiritual outlines are now before my eyes. I see floating upon the surface of the sea of human fate the huge silhouette of a nude woman. She is—with her beauty, her poise, her smile, her jewels—a super-Venus. Nations rush madly after her, each of them eager to attract her especially. But she, like an eternal courtesan, flirts with all. In her hair-ornament of diamonds and rubies is engraved her name: "*Commercialism*." As alluring and bewitching as she seems, much destruction and agony follows in her wake. Her breath, reeking of sordid transactions, her voice of metallic character like gold, and her look of greed are so much poison to the nations who fall victims to her charms. And behold, she has three gigantic arms with three torches of universal corruption in her hand.

The first torch represents *the flame of war*, that the beautiful courtesan carries from city to city and country to country. Patriotism answers with flashes of honest flame, but the end is the roar of guns and musketry.

The second torch bears *the flame of bigotry and hypocrisy*. It lights the lamps only in temples and on the altars of sacred institutions. It carries the seed of falsity and fanaticisms. It kindles the minds that are still in the cradles and follows them to their graves.

The third torch is that of *the law, that dangerous foundation of all unauthentic traditions*, which first does its fatal work in the family, then sweeps through the larger worlds of literature, art and statesmanship.

The great conflagration will start about 1912, set by the torch of the first arm in the countries of Southeastern Europe. It will develop into a destructive calamity in 1913. In that year I see all Europe in flames and bleeding. I hear the lamentations of huge battle-fields.

But about the year 1915 a strange figure from the North—a new Napoleon—enters the stage of the bloody drama. He is a man of little militaristic training, a writer or a journalist, but in his grip most of Europe will remain until 1925. The end of the great calamity will mark a new political era for the Old

World. There will be left *no empires and kingdoms*, but the world will form a Federation of the United States of Nations. There will remain only four great giants—the *Anglo-Saxons, the Latins, the Slavs and the Mongolians*.

After the year 1925 I see a change in religious sentiments. The second torch of the courtesan has brought about the fall of the church. The ethical idea has almost vanished. *Humanity is without the moral feeling*. But then, a great reformer arises. He will clear the world of the *relics* of monotheism and lay the cornerstone of the temple of pantheism. God, soul, spirit and immortality will be molten in a new furnace, and I see the peaceful beginning of an ethical era. The man determined to this mission is a Mongolian Slav. *He is already walking the earth*—a man of active affairs. He himself does not now realize the mission assigned to him by a superior power.

And behold the flame of the third torch, which has already begun to destroy our family relations, our standards of art and morals. The relations between woman and man is accepted as a prosaic partnership of the sexes. Art has become realistic degeneracy. Political and Religious disturbances have shaken the spiritual foundations of all nations. *Only small spots here and there have remained untouched* by those three destructive flames.

The *anti-national wars* in Europe, the *class war* of America, and the *race wars* in Asia have strangled progress for half a century.

But then, in the middle of the century, I see a hero of literature and art rising from the ranks of the *Latins* and purging the world of the tedious stuff of the obvious. It is the light of *Symbolism* that shall outshine the torch of *Commercialism*.

In place of polygamy and monogamy of today, there will come a *poetogamy*—a relation of the sexes based fundamentally upon poetic conceptions of life.

And I see the nations growing wiser, and realizing that the alluring woman of their destinies is after all nothing but an illusion.

There will be a time when the world will have *no use for Armies, Hypocritical Religions and Degenerate Art*.

Life is evolution, and evolution is development from the simple to the more complicated forms of the mind and the body.

I see the passing show of the world-drama in its present form, how it fades like the glow of evening upon the mountains. One motion of the hand of "*Commercialism*" and a new history begins.

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Vol. 1

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No. 2

A PLEA FOR DEMOCRACY

We would call attention to the speech on Woman's Suffrage, as delivered by Miss Jeannette Rankin, in the House of Representatives, January 10, 1918, sounding forth, as it does, the vibrant note of prophecy, and making an earnest appeal for "that measure of justice, which is based on equal opportunity, equal protection, equal freedom for all," as a foundation for democracy. We read further:

"We are facing today a question of political evolution. International circumstances have forced this question to an issue. The result has been a sudden change in our national Conscientiousness. The things we have for years been taking for granted are suddenly assuming a new significance for us. Today we are mobilizing all our resources for the ideals of democracy. Might it not be that a great force that has always been thinking in terms of human needs, and that always will think in terms of human needs, has not been mobilized? Is it not possible that the women of the country have something of value to give the Nation at this time?

"It would be strange indeed if the women of this country through all these years had not developed an intelligence, a feeling, a spiritual force peculiar to themselves, which they hold in readiness to give to the world. It would be strange if the influence of women through direct participation in the political struggles,

dreamed of. George Washington saw the horrors to be experienced by this country.

When the nations are willing to live as families on their separate estates (for at present they are neither willing nor ready) we shall see the Federation of Nations. Then they will become obedient to divine laws and all will feel amply repaid and realize that the tears, the suffering, the anguish, was the price they paid to walk in the way of ignorance.

A big brother played a trick upon his younger brother, making the younger brother seem to be in the wrong, still, when he heard his mother and father planning to mete out punishment to that little brother, he rushed into the room with clear and shining eyes, and said, "You cannot touch him, he is my brother, he is my brother!" As soon as we individually can see this, peace will be born in the hearts of the Aryan race.

We must call together from the race Federators, whose eyes are clear and purpose strong, to call out from the nations their saviors. Thus we shall hasten the dawn of that great day when we shall *know* that we are a family. There is room enough for all the nations, plenty and to spare, and we will federate for mutual good-will and protection.

You are to decide individually, what you will do to promote this thot, the Federation of Nations, so that this desire will spring up in the hearts of mankind thruout all the nations now at war, that this great sixth race, the white race, may be saved from annihilation.

Now, while there is grim war and death reigning in uncontrolled power, is the time to pave the way, leading to the Federation of Nations, that will assure a lasting state of peace on earth.

FORWARD

Self-preservation calls to mind the perpetuative principle,—that which is co-existent in all forms of life manifestation, showing limitations and restrictions as to form and expression, according to the three determining factors,—time, space and causation, remaining ever active, ceaseless in operation, calling out from each particular kind of class, certain characteristics, not to be found in preceding types or species.

Everywhere in nature we find variation, distinction, differentiation, to this end, that the manifold attributes of Infinite Intelligence may continue to manifest, thru the mineral, the vegetable, the animal, and thru man, the individual, reaching the collective state or culmination in the race.

Wherefore, then, does it matter whether that intelligence expresses at one time, more of solidity and permanence as the onyx, or more of the evanescence of color and perfume in the rose. It sufficeth to know that today I am,—that tomorrow I shall be, not the onyx nor the rose, but that which shall persist thruout eternity.

With this same perpetuative principle in mind, Omar Khayyam reiterates:

“And fear not less existence, closing your
Account, and mine, should know the like no more;
The Eternal Saki from the Bowl has pour’d
Millions of Bubbles like us, and will pour.

“When You and I behind the Veil are passed
Oh, but the long, long while the World shall last,
Which of our Coming and Departure heeds
As the Sea’s self should heed a pebble cast.”

As women, as mothers of a race that is to be, we should become conscious of the perpetuative principle of life. When the women of our land, guided by the

knowledge and application of eugenic laws, shall center their thought upon the birth of saviors, then saviors will be born.

WHERE IS THE REAL NON-RESISTANT?

MATTHEW V: 38-48.

Who can surrender to Christ, dividing his best with
the stranger,
Giving to each what he asks, braving the uttermost
danger
All for the enemy, MAN? Who can surrender till
death,
His words and his works, his house and his lands,
His eyes and his heart and his breath?

Who can surrender to Christ? Many have yearned
toward it daily.
Yet they surrender to passion, wildly or grimly or
gaily:
Yet they surrender to pride, counting her precious and
queenly:
Yet they surrender to knowledge, preening their feathers
serenely.

Who can surrender to Christ? Where is the man so
transcendent,
So heated with love of his kind, so filled with the spirit
resplendent
That all of the hours of his day his song is thrilling and
tender,
And all of his thoughts to our white cause of peace
Surrender, surrender, surrender?

V. Lindsay, in Literary Digest.

EDUCATION AND CULTIVATION

It is being conceded that a turbulent state of affairs thruout human kind is due to one of two causes, or both—*bad habits acquired* by circumstances or *bad habits inherited* thru prenatal influence. All bad habits, no matter of what source, are disastrous to the progress of man, or society. Bad habits bar the greater possibilities vouchsafed to man by Nature and Nature's God. Reverse the *modus operandi* of aquisition and form good habits, which may take place of their opponent and lead man into channels of perfection.

Prenatal influence, as well as conditions or environments, have to be considered more seriously then current among the average type of man. We not only need to be on the alert as to our surroundings, but above all things must learn to treat with contempt every phase not in accord with the standard of perfection, and the code of ethics. We need to cultivate good habits and encourage morals among all classes and types of men. Good habits need to be cultivated, since mean habits grow of their own accord, as will weeds upon a field, left to its fate. The moment we cease to cultivate the good habits, we lay ourselves liable to impositions. Good habits acquired, still demand our attention and care. Nothing of value can take care of itself. It is within the nature of things that the good must be taken care of. Not that the good be apt to turn bad—altho often it does—but the good is apt to be crowded out by the bad, as we may notice it in a fine lawn invaded by Johnson grass. Cultivation sets aside vigilance. Wherever vigilance becomes evident we know that there has been a great deal of negligence. Attention to present needs suggests cultivation. Education, "pedagogic" education, whether objective or abstract, does not suffice. Education and Cultivation must be twins. The one cannot supplant

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No. 4

STUDY OF MAN

A Series of Articles

Before we shall enter into the particulars of all events that have passed from the darkest times of approximately 107,000 years ago to the more enlightened times of about 10,000 years ago, and then investigate all the doings, manners, customs, occupations, progress, etc., of all the primitive peoples, and—at last enter the stage of the brightest era from about 10,000 years ago to the present time, when the elect, Zoroastrians and Hebrews, make their appearance and sound the Gospel of Mazda, and Yave, respectively, among the slowly advancing and civilizing, yet still brutal, nations, we deem it necessary to become acquainted with the most important *geological periods*, so as to enable us in time to better comprehend and grasp the more serious and momentous subjects in view, the difficult problem whereof should not only be discussed, but also decisively and definitely settled, in so far as such a task lies within the province of the human intellect.

Counting backward geology first reveals to us the Holocene or Recent epoch, that extends to and includes the present time. Holocene from the Greek Holos, whole, and Kainos, recent, new.

The second geological period is the Pleistocene or Glacial epoch (Lat. *glacialis*, icy, cold; *glacies*, ice).—"A large part of the known deposits are lacustrine (Lat. *lacus*—lake) or seaborn, rising from or produced by the sea, or by the marshes or swamps, and the areas of their depositions, as lake basins."—(Chamberlin and Salisbury's geology). In prehistoric times the habitations of dwellers were erected on piles over the waters of a lake, as in Switzerland. The lacustrine deposits, often stratified, or silt, peat, etc., formed on lake bottoms, may contain remains of indigenous plants and animals and others washed down from the surrounding land.

"There are two sources of information concerning the depth attained by the ice in North America during the Glacial period. It requires but a cursory examination to see that the highest point of Mount Desert Island, on the coast of Maine, was completely covered by the glacier, showing that at the very margin of the ocean, the ice must have been considerably more than 2000 feet deep.

"Even Mount Washington, New Hampshire, was either wholly enveloped by the ice current, or, if a pinnacle projected above the glacier, it could have been no more than 300 or 400 feet higher. Boulders, (worn fragments of rock fallen from their places and reposing near by) from the Laurentian axis of the continent, which stretches from Lake Superior northward to the west of Hudson Bay—have been transported westward a distance of 700 miles, and left upon the flanks of the Rocky Mountains at an elevation of over 4000 feet."—See G. F. Wright, *Ice Age in N. America*, 1889, pp. 166-171.

The third Geological period is the Pliocene epoch, and pertains to the fourth in order of age of the series of strata comprised in the Tertiary system, or to the corresponding Geological epoch. Some authorities di-

vide the Cenozoic era into the Paleogene and the Neogene systems. The Pliocene system is placed as the second series of the Neogene (pleion, Gr. more, Kainos, recent).

"The seven hills of Rome are of the Pliocene period, with fluvatile deposits and recent terrestrial shells 200 feet above the Tiber." (Draper, *Intell. Devel. Europe*, Vol. II, p. 307).

The Prehistoric Times, belonging to a period antecedent to the Historic Age, covered by or within written history, have no definite chronological significance, since historic records extend back to very different times in different places.

In general the Prehistoric Times are reckoned from the first appearance of the primitive couple or couples, whether created simultaneously, or at various times by the direct power of God upon the various Continents, to the time when the Historic Age started on its career and reckoned its time from the beginning of its own appearance, and such Prehistoric Times comprise not less than 100,000 years.

Geology teaches us, there are now only five general classes of mankind, the sixth, or the green race, having become extinct with the submerging of Atlantis (Atalonia), except a small remnant found upon islands, still so mixed, that of the pure type there are none. The five remaining races are the black, the brown, the copper-red, the yellow and the white.

The first four classes made their appearance apparently at various times on the different continents, and not until the earth reached the full capacity of preparation. Presumably has God created by His potent "*Jehi*" (let there be) and "*Wajehi*" (there was) more than one couple of either sex in each of the diverse continents.

For the white race, in which the Zoroastrians and the Hebrews stand out prominently, God evidently

created but one couple each—the Zoroastrians approximately 10,000 years ago and the Hebrew 7000 years ago.

SQUIBBS

Whether Bible students or Bible believers or not, the war has brot out points heretofore little thot of. More and more mankind begins to realize that it is a war breaking down the barriers of estrangement, drawing heart and mind nearer to one another. While we started to fight but for one issue, many more have appeared that spur man on to greater action. It no longer seems to be a case of win or gain but to adjust matters for all time to come. The final outcome of it all will be the Federation of Nations. Such seems to be the only assurance of lasting peace or emancipation. How soon we shall have to come to our final adjustment no one knoweth, perhaps not even the Son of Man. The efforts put forth are indescribable. The opposition exerts itself beyond belief—still we are nearing the goal.

There are many things this war calls out and among others the question as to cause. Ordinarily speaking there are many issues. Underlying them all there must be a cause—an only cause. Before we shall be able to even form opinions, ideas have to advance each and every one of them of a particular value as would be bead upon bead completing a chain. The encounter has not been called out by any other of the races but the White Race. Using any of the other races where brute force seems a necessity by no means makes it a racial but a tribal war. The tribes of the Aryan race are at war, if not all the Twelve, then the greater portion thereof, affecting all those who seem to be but spectators just as much as all those engaged in

the great drama. The study of races suggests itself strongly and there is no doubt about it that fire and blood alone can burn out and wash away the foreign elements, which have crept into our being.

Knowing the capacity of things we have a right to expect our full value. In case of lack of efficiency we have to employ ingenuity as well as force.

The man who said, that in cleaning the barrel of a gun, it takes more elbow-grease than oil, knew that we can achieve the highest only thru the constant application of efforts.

Strenuous measures bridling the loose tongues of blabbers, may seem bitter pills for many of us to swallow, but watch the results, and you will be as pleased as the prophet, who even asks the Lord: "Cleanse us with bitter herbs."

Because much misunderstanding exists in the world it should by no means discourage us from imparting a better understanding even tho all our efforts be not appreciated. In fact, it is the narrow-minded, after all, who ever seek recognition and remuneration for what few intellectual blossoms he has to offer to the world.

At times it seems as if we made but little progress, still, we must remember that to achieve great things more time is spent in preparing the path.

What all our preaching and teaching failed to accomplish we gain thru fire and blood. The price is great, still can we ever hope to gain anything worth our while without pay?

He who sacrifices his appetites and habits, he who gives his means and money does well indeed in a cause for redemption, but emancipation comes only after life has been sacrificed. He therefore who gives his life is the most important factor.

The man who thinks he robs himself when called upon to give of his substance, must be possessor of his own life. If so, he has no claim on others, nor the right to expect their aid.

The question should never be who started the fight, but what can we do to come to an understanding most profitable to all concerned?

The more difficult it seems to make a living all the more one wants to live just to see results.

He who lives for appetites and habits has very little to expect when the great day of emancipation appears.

The greater portion of the great White Race is ready to pass any ordeal just so the desired end be obtained. Time no longer comes into play—the goal is the only factor.

For three consecutive seasons a man planted his field and failed. The first year it was drought, the second locust devoured the crops, the third a prairie fire wiped him out. Everybody tried to discourage him but he planted the fourth year and reaped enough to make good for all the preceding years. It was a banner crop they said, and why not when the elements simply prepared the ground. We may learn many a lesson from men who never say die. It is easier to say die or surrender than to keep up the fight.

“The greatest study of man is man,” not only suggests a survey of characteristics, but also suggests the study of man in his various periods of development or evolution. The classifying and simplifying may make it possible for even the most elementary mind to comprehend it and with it change the whole of our methods of thinking, speech and action. At any rate a more universal knowledge of evolution will tend towards the betterment of the White race, and overcome the bar-

riers which still hold us at bay and make it difficult to make equal concessions whereby we may gain the desired end.

With each day the prophecies of old stand out clearer, be they Ezekial or Daniel, Matthew or the Apocalypse. Even the Visions of a Washington and a Tolstoi reveal to us the inevitable. As gold must be tried by fire so the soul must be tried by pain. Not the pain inflicted by any particular individual but a pain that goes deep into the heart and soul, realizing that a general conflict involves many phases.

The reason the Lord does not seem to answer our prayers as readily as expected may be due to the fact that we do not pray in the proper attitude, or because of fear.

Fear is the most terrible of weapons used by the Adversary, and yet if we would treat it with silent contempt, fear would soon leave us and give room to courage to meet the enemy upon any ground.

MOTHER'S DAY

The setting aside of the twelfth day of May calls attention to Mother as the important factor, and that after all the most important thing connected with the race is motherhood. And just as soon as we see mothers understanding the laws of nature, and thus imparting to their offspring, that, which is their birth-right, not only a perfectly healthy body, but a mind and will conscious that the body is the instrument which must be understood and perfectly controlled—then and only then shall we see perfection demonstrated in the grand White Race.

George said, "Mother, who is more important, you or I? You are the more important; if it were not for you, I would not be here. Now that I am here we are both important."

FEDERATOR

RACE AND RACES

The subject of race is somewhat vast, if an understanding is to be obtained that would in any way lead to the solution of perplexing problems. Many ways and methods have been advanced by scientific men and many more themes propounded. We surely have to appreciate the patience as well as the keenness engaged in the pursuance of such an elaborate task as that of classifying the types evolving from out of each race, and their final mixtures. To us the subject seems of vast importance. But in the short space allotted to us we can treat the subject in rather a summary way only, leaving to the reader to look up works in line with the subject.

For the present we are largely interested in the White Race, as all the grievances of the world seem to be centered right there. The conflict is among the members of the great Aryan or White Race. What the underlying cause to such a disastrous encounter is no one seems to know. All the ingenuity brot to bear, all the pressure used seems to fail to make the desired effect. New problems arise and greater efforts have to be used to keep at bay the terror of a power no one can fathom. We question ourselves as to the strange phenomena of the Twentieth century, weighing the subject from every point of view, still only to admit we are baffled. There is much more to be accomplished than we at first started out for. It is not only a world's war—it is a world's judgment, and a world's adjustment. The White Race is to be purified. The foreign blood within its veins must be eradicated. The study of the races reveals that such foreign blood has been imposed upon the White Race, retarding progress at many periods. What has been accomplished was due to individual effort, but now that the Spirit of the Times has brot things to a focus, socialization forces

WASHINGTON'S WONDERFUL VISION OF AMERICA'S
GREAT FUTURE

(Reprinted by Request)

Originally published by Wesley Bradshaw, from a reprint in the National Tribune.

The last time I ever saw Anthony Sherman was on the Fourth of July, 1859, in Independence Square. He was then 99 years old and becoming very feeble. But tho so old, his dimming eyes rekindled as he gazed upon Independence Hall, which he had come to look upon once more.

Let us go into the hall, he said. I want to tell you an incident of Washington's life, one of which no one alive knows except myself, and, if you live, you will before long see it verified. Mark the prediction. You will see it verified.

From the opening of the Revolution we experienced all phases of fortune, now good and now ill, one time victorious and another conquered. The darkest period we had, I think, was when Washington, after several reverses, retreated to Valley Forge, where he resolved to pass the winter of 1777. Ah, I have often seen the tears coursing down our dear commander's careworn cheeks as he would be conversing with a confidential officer about the condition of his poor soldiers. You have doubtless heard the story of Washington's going to the thicket to pray. Well, it was not only true, but he used often to pray in secret for aid and comfort from God, the interposition of whose Divine Providence brought us safely thru the darkest days of tribulations.

One day—I remember it well—the chilly winds whistled thru the leafless trees; tho the sky was cloudless and the sun shown brightly, he remained in his quarters nearly all the afternoon alone. When he came out I noticed that his face was a shade paler than usual, and there seemed to be something on his mind of more than ordinary importance. Returning just after dusk, he dispatched an orderly to the quarters of the officer I mention, who was presently in attendance after a preliminary conversation of about half an hour. Washington, gazing upon his companion with that strange look of dignity which he alone could command, said to the latter:

"I do not know whether it is owing to the anxiety of my mind or what, but this afternoon, as I was sitting at this table engaged in preparing a dispatch, something seemed to disturb me. Looking up, I beheld standing opposite me a singularly beautiful female. So astounded was I, for I had given strict orders not to be disturbed, that it was some moments before I

found language to inquire the cause of her presence. A second, third and even a fourth time did I repeat my question, but received no answer from my mysterious visitor except a slight rising of her eyes. In this time I felt strange sensations spreading thru me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become useless. Even thought itself had become paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly, at my unknown visitor. Gradually the surrounding atmosphere seemed as tho becoming filled with sensations and grew luminous. Everything airy and yet more distinct to my sight than before, I now began to feel as one dying, or, rather to experience the sensations which I have sometimes imagined accompany dissolution. I did not think, I did not reason, I did not move; all were alike impossible. I was only conscious of gazing fixedly, vacantly, at my companion.

"Presently I heard a voice saying, 'Son of the Republic, look and learn.' While at the same time my visitor extended her arm eastwardly, I now beheld a heavy white vapor at some distance rising fold upon fold. This gradually dissipated and I looked upon a strange scene. Before me lay spread out in one vast plain all the countries of the world—Europe, Asia, Africa and America. I saw rolling and tossing between Europe and America the billows of the Atlantic, and between Asia and America lay the Pacific. 'Son of the Republic,' said the same mysterious voice as before, 'look and learn.' At that moment I beheld a dark, shadowy being, like an angel, standing, or, rather, floating in midair, between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand, while with his left hand he cast some upon Europe. Immediately a cloud arose from these countries and joined in mid-ocean. For a while it remained stationary and then moved slowly westward, until it enveloped America in its murky folds.

"Sharp flashes of lightning gleamed thru it at intervals, and I heard the smothered groans and cries of the American people. A second time the angel dipped water from the ocean and sprinkled it out as before. The dark cloud was then drawn back to the ocean, in whose heaving billows it sank from view. A third time I heard the mysterious voice saying, 'Son of the Republic, look and learn.' I cast my eyes upon America and beheld villages and towns and cities, springing up one after another until the whole land from the Atlantic to the Pacific was dotted with them. Again I heard the mysterious voice say,

'Son of the Republic, the end of the century cometh, look and learn.'

"At this the dark, shadowy angel turned his face southward, and from Africa I saw an ill-omened specter approach our land. It flitted slowly over every town and city of the latter. The inhabitants presently set themselves in battle array against each other. As I continued looking I saw a bright angel, on whose brow rested a crown of light, on which was traced the word 'Union,' bearing the American flag, which he placed between the divided nation, and said, 'Remember ye are brethren.' Instantly the inhabitants, casting from them their weapons, became friends once more, and united around the national standard.

"And again I heard the mysterious voice saying, 'Son of the Republic, look and learn.' At this the dark, shadowy angel placed a trumpet to his mouth and blew three distinct blasts, and, taking water from the ocean, he sprinkled it upon Europe, Asia and Africa. Then my eyes beheld a fearful scene. From each of these countries arose thick black clouds that were soon joined into one. And thruout this mass there gleamed a dark red light, by which I saw hordes of armed men, who moved with the cloud, marched by land and sailed by sea to America, which country was enveloped in the volume of cloud. And I dimly saw these vast armies devastate the whole country and burn the villages, towns and cities that I had beheld spring up. As my ears listened to the thundering of the cannon, clashing of swords, and the shouts and cries of millions in mortal combat, I again heard the mysterious voice saying, 'Son of the Republic, look and learn.' When the voice had ceased, the dark, shadowy angel placed his trumpet once more to his mouth and blew a long and fearful blast.

"Instantly a light as of a thousand suns shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment, the angel upon whose head still shone the word 'Union,' and who bore our national flag in one hand and a sword in the other, descended from the heavens attended by legions of white spirits. These immediately joined the inhabitants of America, who I perceived were well-nigh overcome, closed up their broken ranks and renewed the battle. Again amid the fearful noise of the conflict, I heard the mysterious voice saying, 'Son of the Republic, look and learn.' As the voice ceased, the shadowy angel for the last time dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious.

"Then once more I beheld the villages, towns and cities springing up where I had seen them before, while the bright

angel, planting the azure standard he had brought in the midst of them, cried with a loud voice: 'While the stars remain and the heavens send down dew upon the earth, so long shall the Union last.' And taking from his brow the crown on which blazoned the word 'Union,' he placed it upon the standard, while the people, kneeling down, said 'Amen.'

"The scene instantly began to fade, dissolve, and I at last saw nothing but the rising, curling vapor I at first beheld. This also disappearing, I found myself once more gazing upon the mysterious visitor, who, in the same voice I had heard before, said, 'Son of the Republic, what you have seen is thus interpreted. Three great perils will come upon the republic. The most fearful is the third, passing which the whole world united shall not prevail against her. Let every child of the republic learn to live for his God, his land and Union.' With these words the vision vanished, and I started from my seat and felt that I had seen a vision wherein had been shown me the birth of progress and destiny of the United States."

"Such, my friends," concluded the venerable narrator, "were the words I heard from Washington's own lips, and America will do well to profit by them."

THE DAUNTLESS SOUL

I know my soul is like the bird
That dares the vastness undeterred.
Look! where the bluebird on the bough
Breaks into rapture even now!
He sings, high on the tossing elm
As tho he would a world o'erwhelm.
Indifferent to the void he rides
Upon the wind's eternal tides.

He tosses gladly on the gale,
For well he knows he cannot fail—
Knows if the bough breaks, still his wings
Will bear him upward while he sings.

—*Selected*

FEDERATOR

THOT WAVES

As the waters flow and flow to empty their substance into the depths of mighty oceans, even so do our deeds collect in the Fullness of Time to live from generation to generation.

There is nothing original nor of value unless it comes to us from the fathomless within. It is in the inner chambers of the earth that forces are at work performing all that is for the perpetuation, maintenance and futherance of the earth. Likewise, in the inner chambers of the heart of man, the real being has its throne and all that comes not from that center can have no lasting value as far as the progress of the individual is concerned.

Of what value is it to me—the knowledge of the world which solves not my problems? Of what value to me the scientific researches that light not my path, the dictates of all the philosophies that give me no light as to the life that moves and propels the form that is my Temple of Flesh?

As long as the cornerstone of perfection is not laid on earth true character cannot be attained in the worlds to come for only what man sows here shall he reap there.

After all it is not the man but the character that falls into the balance of life's scale.

The "school of adversity" seems the one gods choose as necessary and advantageous for the growth and development of charcter, that the virtue of goodness and its many subsequent qualities may be brot forth, adorning human nature with all her super-excellence thru living experiences.

Mankind continues to read life's book backward, continues to invert nature's laws and persist in worshipping the phenomenal. Yet they profess faith in him who said, "*the letter killeth; the spirit giveth life.*"

We live in the twentieth century after the One who came not only to bring a message of love and upliftment to the race, but to emancipate woman. Nevertheless, we find that woman is not recognized as a citizen even in this land called the Land of Freedom. Long and submissively have the mothers of the race waited for their children to place them in their rightful position in this Union; which means the Land of Promise to the Aryan or white race, where shall be evolved such conditions that shall make even perfection possible.

The women of this country are now asking that this amendment be added to the Constitution of the United States, namely:

"The right of citizens of the United States shall not be denied or abridged by the United States or any State on account of sex."

We are most profoundly interested in all that concerns woman, for the time has arrived when she must be in the front ranks of the race, and even correct existing evils in society.

"A nation cannot rise above the level of its women" is so trite, that there are few to whom it is not familiar, still how many can you find that understand it as a fundamental truth in ethics, or the principle of human morality and duty?

These are the days of adjustment and the only way is to right this wrong quickly or it will rise up in judgment, bringing more destructive conditions than it imposes upon the race today. There is a force, a power within the very earth herself which will stand only a certain amount of infringement upon her laws written by the Hand that never errs. All too patiently has woman borne the heavy burdens of injus-

tice thru all the long ages, and this injustice has even been reflected to her offspring, and now in a fury of destruction the race is being annihilated.

It is not amiss to say that the Federation of Nations is dependent upon motherhood, based upon the understanding of genetics. In this alone shall we see the solution to the trials, sorrows and heartaches that abound today and shall continue to be the portion of this great white race until we live in harmony with the laws of nature.

PROPHETIC

“Although over nineteen centuries have passed away since His coming, whom the suffrages of uncounted millions have given the exalted title of ‘Prince of Peace,’ yet peace on earth seems as insubstantial as a rainbow formed by the ever bright rays of justice shining thru the tears of human pity. Indeed the great Teacher foresaw that wars and rumors of war would trouble men long after His coming. He predicted that such things ‘must first come to pass’ for ‘nations shall rise against nations and kingdom against kingdom.’ He foretold that upon the earth there would be long after His advent ‘distress of nations with perplexity * * * men’s hearts failing them for fear and for looking after those things which are coming on the earth’.”

The above is one of the many thots called out by the coming of the days so clearly seen by the Prince of Peace, and only expected by the few. He also said, “Ye shall be hated of all nations for my name’s sake.” But the message and the Message Giver still live and shall in time and season call out from men’s hearts the desire that shall bring about the Federation of Nations.

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STUDY OF MAN

Article II

BLACK OR NEGRO RACE—AFRICA

Ethnology reveals to us five races, the sixth race, the Olive-Green, having been exterminated due to the submerging of a continent known as Atlantis or Aetalia. Remnants of the Olive-Green race may be found scattered among the Islanders, but absorbed among the other races almost beyond recognition. In Ethnology, man as a whole is classified according to shape of skull, contour, nose, lips, teeth, hair, color, mentality, etc.

The more we enter into the details of such a study, in connection with Geology, all the more we conclude that God created, either simultaneously, or more probably at various times, one pair or more of both sexes in the different countries on this globe.

All indications as to the preliminary creation of a human race point to Africa, where, more than 110,000 years ago, either one or more pairs appear. Here we make acquaintance with the Ulotrichi, the wooly type of man, divided into two classes: the Negro or Bushman, and the Negroid or Ethiopian. These again are subdivided into four branches: Wolof, Bantu, Negro

and Negrillo. To note the differences as to their progress, eight principal groups acquaint us with the Black race: Equatorial (Pigmy), South African, Nilotic, Sudanese, Senegambian, Guinean, Nubian or Lametan, and Bantu.

These groups have again developed characteristics sufficient to draw lines of demarcation, and these diverse people are the result:

The Equatorial tribes or peoples are: Akkas, Dokos, Obongos, Tikk Tikks, Vouatoans, and the Kimos, who are now extinct.

The South African tribes: Bushmen, Hottentots, Namaquas and Quaquas.

To the Nilotic tribes belong the Baris, Bongos, Dinkas, Kiks, Nuers and Shillaks.

The Sudanese tribes comprise the Akras, Battas, Bornus, Haussas, Kanoris and Ngurus.

The Senegambians claim the Banyums, Foys, Sererus and Wolofs.

The Guinean tribes include the Ashantis, Dahomis, Fantis, Krus, Mandingoes, Vets, Yorubas.

The Nubian or Lametan tribes comprise the Barabras, Dongolese, Monbuttus, Nubas, Niam-Nyams, Pouls and Tumalis.

The Bantu stock has the following tribes or peoples: Baralong, Basutos, Bechuanas, Bengas, Kongoese, Damas, Duallas, Hereros, Kaffirs, Ovambos, Sakalavas, Swahills, Wagandas and Zulus.

It is not our intention to go into the details of diverse characteristics. Our enumeration of groups and tribes is merely to show that with the progress of time nature proposes to call out the latent powers within her objective forms, revealing greater possibilities, and still retaining the fundamentals that create a fixed race.

The Ulotrichi, or Negro, claims the brown-black to the jet black color. Their chief features are a thick

brutality and ignorance, yielding to superstition, and shows a horror of death.

The striking analogy between the bodily structure of man and that of the nearest of the anthropoid apes lends color to the theory held by many scientists, that man became differentiated from the common ancestral type in the *Pilocene* period. The most important fossil remains, sustaining this theory are, first, the *Pithecanthropus erectus* (pithekos, ape; anthropos, man). It was found by Prof. Dubois, Sociologist of Atlanta University, in Upper Pilocene, Java, in 1891. The type is extinct. When living, it resembled the human type more closely than any of the anthropoid apes. The calvarium was incomplete the upper portion of the cranium was vaulted. There were two molar teeth to grind food with. Because of advanced age, or due to accident, the femur was found diseased. The brain capacity was about 900 cubic centimeters, or two-thirds of the average of the human skull. The femur measured 455 millimeters in length, its shape proving that the pithecanthropus walked perfectly erect.

The second skull of note, deserving our attention is the Neander skull. It was found in 1857 in a cave near a ravine called Neanderthal on the Duessel river, Dueseldorf, Rhine province. Prof. Huxley, the recognized English physiologist (1895), declared the skull to be "the most brutal of known human skulls."

Les hommes de Spy are two skeletons discovered in 1886, near Namur, Belgium. They associate with the remains found in the Moustier (grotto) on the Vezère (river), the Dordogne department, France. These skeletons are traceable to the Paleolithic age, when flint was extensively used.

The Naulette jaw, discovered in 1885 near Dinant, Belgium, again favors the deduction of Darwin, Huxley, Spencer and other scientists. The Naulette was found among the debris dating back to the Quarter-

nary fauna, a period erroneously called Pleistocene, which included all deposits later than the Tertiary period, and is now included in a psychozoic era, and not in the Cenozoic, but including the Helocene. The Pleistocene epoch is now generally considered with and equivalent to the Glacial epoch.

The Cromagnon skull is so called because found in Cro-Magnon, a cave in Dordogne district, France, where the supposed remains of dolichocephalic race of the Magdalenian period have been discovered. Magdalenian period is the archeological epoch typified by the remains found in the debris of La Magdaleine, France. This locality has furnished a great number of paleolithic implements of flint, bone and ivory, besides antlers and bones, ornamented with figures of horses, reindeer, fish, elephants, men, etc.

There are numerous skulls which are claimed to date back to the Quarternary period. Worthy of mention are those of the Grotto des enfants near Mentone (France), those of Constadt, Wuerttemberg, and of Furfooz, in the Ardennes, a hill country in Belgium and the Rhine province.

As all these skulls are dolichocephalic (short skull of excessive breadth), while the brachycephalic (short skulls) race does not appear in Europe until the neolithic period, it has been asserted that as the race of man advanced in intelligence the prognathism (character of jaws), which was inherited from his simian-like ancestors, became gradually smaller, until the face assumed the almost straight and classic profile of modern times. (The gnathic index is to point above 103 degrees, the facial angle to be under 80 degrees.)

The Ipswich man, discovered in 1912 near Ipswich, England, is supposed to date back to the Quarternary period, and to represent the earliest remains of man yet found in Europe.

FEDERATOR

THOT IS POWER

That thot is power, we see demonstrated daily, and the clearer the inward sight, all the more we can see how it is clearing the earth of the useless to make it receptive to the useful.

Indeed we are scientific when we turn the useless into the useful, and thus *prove* that all is good when the one from whom flows a thot, word or deed, or who manipulates the objective world is a genuine scientist, ever seeking to reclaim all that comes his way, and again *prove* by demonstration that he knows why he is here upon the earth.

No one can say we have not gained a great deal of knowledge since August, 1914, still many will say what a price to pay! If I ask myself who set the price, what will the answer be? Here again I must have a sane and sound view as to cause, and willingness to learn the truth, no matter if it grieves even my pride as a member of the Aryan race.

There must be a power back of those who can know and reason out, that, as man would have it so, all the agony of this war, all the agony yet to come from other sources, is but the price that the great Aryan race chooses to pay that it might break Nature's laws, even like a disobedient child, and to realize now that it is a blood sacrifice.

These are the days to solve individually the meaning of the oft' quoted but not often understood truth, "What man soweth that shall he reap." Perchance we would do well to direct our attention to its real meaning, but in that case we must bear in mind that we must separate our thot from all prejudice, and then it will dawn upon us that *truth* is stranger than fiction.

If we know that "sorrows are the condition of the world's failures," it means we must get busy correcting our failures, and here again we will apprehend clearly

that even in our world failures, we are brothers, and, as we know it is the duty of brothers to come to an agreement, a ray of the great dawn will appear in the dark horizon.

The one who leads, is the man or woman who can think for self, no matter whether their thot is directed towards the higher and useful development of a plow or a human being.

The one who lives joyously today, in the midst of the judgment of the race, bearing whatever is imposed with the one thot, the final emancipation of the race, surely is a living witness of God on earth.

The Spirit of the Times moves upon the hearts of those who are destined to stand for principle, and they are *impelled* to perform their part, with fiery eloquence, perhaps awakening the slumbering embers of love for the inherent rights of mankind. Or some move to destroy liberty, perhaps, and the veil of ages is rent in twain. Going back we find it in the history of the Colonies, going forward it will continue to be written in the history of the Union, until right is might, and all will have the blessings of the Declaration of Freedom.

It thrilled many hearts to hear the cry, "Give me liberty or give me death!" but looking back we see that George Washington was the one whose heart never ceased to beat for that cry of humanity, and he had to bear the agony and the sorrows it called out, even hatred and treachery from those who should have stood by his side for liberty and freedom. The day dawned when he was acclaimed the Father of his Country.

If we still believe we are to "judge the tree by its fruit," what do we think of ourselves, the Aryan race, with all our God-given endowments and possibilities without end? And why does this mighty tree, with all our cultivation, continue to bear the fruits of sorrow, heartaches and vast destruction, nearly two thousand

years after the coming of the Savior unto the Aryan race?

A Savior is not one who turns His eyes Heavenward, or holds a lamb without blemish in His pictured arms, but He who uses His eyes to see the way out of this wilderness of the destruction of the Aryan race, and carries in His arms, so to speak, that which will be used to save, and thus verifies beyond the possibility of a doubt that here is a Savior.

CREEDLESS LOVE

A creedless love that knows no clan,
No caste, no class, no cult but man;
That deems today, and now and here
Are voice and vision of the seer;
That thru this lifted human clod
The inflow of the breath of God
Still sheds its apostolic pow'rs
Such faith, such hope, such love be ours.

We think man climbs an endless slope
Tow'rd far-seen table-lands of hope;
That he thru filth and shame of sin
Still seeks the God who speaks within;
That all the years since time began
Work the eternal Rise of Man,
And all the days that time shall see
Tend tow'rd the Eden yet to be.

Too long our music-hung'ring needs
Have heard the iron clash of creeds;
The creedless love that knows no clan,
No caste, no class, no cult but man
Shall onward move as moves the sun,
And blend all hearts and faiths in one.
Such love with all its quick'ning pow'rs,
Such love to God and man be ours.

THE OPEN DOOR FOR MANKIND

Have we ever thot that there is nothing original or of value unless it comes to us from the fathomless within? It is in the inner chambers of the earth that forces are at work performing all that is for the perpetuation, maintenance and furtherance of the earth. Likewise, in the inner chambers of the heart of man, the real being has its throne and all that comes not from that centre can have no lasting value as far as the real progress of the individual is concerned. Do what we will, learn and study what we may, there is no real enlightenment except that which comes from within as an illumination. To create, to produce, to realize—these are the real states that are for the man who has come into his own.

Have we ever thot that it is not for us to accept that which another has created or worked out? That is for him and not for us. We must first find our own creative forces—and to them there is no end. It is the eternal thot within the being which alone has the power to quicken, strengthen, invigorate and give zest to the being. All else is but the borrowed light that leads nowhere and creates nothing. To be original, to be creative, to produce that which is of real value—that is the aim and end of the individual.

Have we ever thot that tho we search thru all the millions of volumes that have been written, we shall find no help for solving the great problem that is before us? These volumes contain either another's knowledge, are the testimony of that which has been called out from the inner self, or else are but the imagination of a mind void of real thot—true it is that the master writes his music, but if we cannot express that music upon the instrument, the written sheet does not solve the problem—we must know from within.

Have we ever thot that all the world has sought to

find the great secrets of life in the things of the outer world, but found them not? All the world has sought to wrest from Mother Nature the secrets of her hidden operations, and yet the world has remained ignorant as to the vital questions of life. Long has been the search and deep the yearning, and yet no one has wrested from the phenomenal the inner workings of the principles of life, ever creative, operative, productive, yet evasive.

Have we ever thot of what we can do to save ourselves from the overwhelming waves of ignorance and the engulfing tides that flow over us, giving us neither the key of life eternal, nor solving for us the great problems, the solution of which is to satisfy the yearnings and desires arising in our own bosom? The outer cannot yield to us the secrets of the inner workings. If we would know the beginning of all things, if we would have real knowledge, if we would be wise, strong and great—and at the same time simple as a child—we must go to the source whence all *life* and all *knowledge* flow. We must go to the spring within the well, the life within the life, the heart within the heart—the center of the very being wherein is enthroned the living God of our own being. There we must listen with the inner ear and perceive with the inner senses. There is the door that opens into all the hidden realms of wisdom and understanding.

The one who is convinced that when the time is ripe, we shall draw together in a *federation* the twelve tribes of the Aryan Race, and ever holds this thot, has come to an understanding of our relation to one another. Nothing but continued destruction will come out of bitterness and unkindness. All things can be made possible for the advancement of the Race thru the Federation of Nations.

"If history teaches anything, it is that only an idealistic peace will survive. Only a settlement based on principles so just that they will appeal to all mankind should be accepted. The world has paid too awful a price to be cheated of the only victory that will qualify the sacrifices made at the instance of the ruling classes. Moreover, an idealistic peace is the only practicable peace. And idealism between nations, as between individual men, means liberty, freedom, and equality of opportunity. Freedom is the alternative to imperialism. And imperialism, the lust for the lands of other peoples, is the cause of this war."

* * * * *

"An idealistic *Federation* should provide for the fullest possible development of all peoples. It should welcome the contributions of all states to the civilization of the world.

The world wants variety, not uniformity. Nations should be encouraged to be different. The world is enriched by the racial and institutional characteristics of many peoples. An idealistic *Federation* will conserve the contribution of all peoples, be they great or small.

* * * "Ancient Greece gave the idea of the Federated State to the world, of independent communities joined for mutual advantage into a Federated State. Within the little republic of Switzerland French, Italians, and Germans live in cordial relationship in different cantons, each canton enjoying the largest degree of autonomy consistent with the unity of the republic. There are no nationalistic conflicts in this little country, although great mountain-ranges and difference of speech separate one section from another and create natural obstacles to unity. The United States of America is the world's greatest example of the Federated State in which each commonwealth retains to itself the control of its internal domestic affairs.

"The Federated State offers a solution for these na-

tionalistic cravings that cannot be satisfied by complete autonomy.

"The gains from such a world-wide program are not the gains to peace alone, but to the cultural wealth and happiness of the world. The small states and weaker peoples should be released from unwilling bondage and be guaranteed protection by the united action of the world. The greater powers owe an obligation to the weak, dependent, and exploited peoples of the earth.

"A *Federation* conference inspired by such ideals would usher in a new era. It would end the cause of wars. It would make disarmament possible. It would end the hates that this war has engendered. It would save the dignity of nations. It would raise the level of international relations to a new level.

"A just *Federation*, like a just contract, is observed because of its justice. It will have the support of all but the privileged classes. It will be a people's *Federation*. No one can doubt that democracy and socialism are to be powerful factors in the world when this war is over. Every conference of the workers of the world has been alike in this—it has declared against annexations and conquest; it has insisted that might gave no right; it has specifically declared for the integrity of small nations, for the right to the free use of the seas, for an end of exclusive dominion over weak and defenseless peoples. Democracy everywhere has demanded disarmament and the adjustment of future controversies by judicial proceedings. Democracy has given its terms to the world.

"We have only two alternatives. There are no others. One is force, the other is justice. One exclusive privilege, the other equality of opportunity. One the power of arms, the other the power of public opinion. Even a court of nations cannot maintain an unjust *Federation*. Its foundations would be too insecure. It cannot maintain a dictated *Federation*. But a court of na-

tions could maintain a just Federation the terms of which were so generally accepted that they commanded the support of democratic public opinion even of the most dynastic of nations."

And now our attention is called to Cobden's speech in 1846, in which the principle that shall draw men together is called "Freedom of Trade." Let us see the thot back of it, and in this thot that truth that shall bind us together. He said:—

"I have been accused of looking too much to material interests. Nevertheless, I can say that I have taken as large and great a view of the effects of this mighty principle as ever did any man who dreamt over it in his study. I believe that the physical gain will be the smallest gain to humanity, from the success of this principle. I look further; I see in the free trade principle that which shall act on the moral world as the principle of gravitation in the universe—drawing men together, thrusting aside the antagonism of race and creed and language, and uniting us in the bond of eternal peace. I have looked even farther. I have speculated and probably dreamt in the dim future—aye, a thousand years hence—I have speculated on what the effect of the triumph of this principle may be. I believe that the effect will be to change the face of the world, so as to introduce a system of government entirely distinct from that which now prevails. I believe that the desire and motive for large and mighty empires, for gigantic armies and great navies—for those materials which are used for the destruction of life and the desolation of the rewards of labor—will die away. I believe that such things will cease to be necessary, or to be used, when man becomes of one family and freely exchanges the fruits of his labor with his brother man. I believe that, if we could be allowed to reappear on this sublunary scene, we should see at a far distant period the governing system of this world revert to something

like the municipal system; and I believe that the speculative philosopher of a thousand years hence will date the greatest revolution in the world's history from the triumph of the principle which we have met here to advance."

Here all the thots expressed are drawn to a center, as it were, of the universal need, a Cosmic man to point the way to inspire idealism and guide the conferees of the Federation negotiations along lines of freedom—freedom of trade, freedom of the seas, freedom from imperialism, freedom of people, freedom from privilege and monopoly in every form. The world waits on such philosophy. It waits on such a generous-handed freedom. And a Federation inspired by such motives would live by its own righteousness. It would stand by its own justice.

VERITY

"The fundamental source of all your errors, sophisms, and false reasonings, is the total ignorance of the natural rights of mankind. * * * The sacred rights of mankind are not to be rummaged for among old parchments, or musty records. They are written, as with a sunbeam, in the whole volume of human nature, by the Hand of the Divinity itself, and can never be erased or obscured by mortal power."

As Alexander Hamilton dedicated himself to the sacred cause of forming this Union, the Promised Land, even of ancient days, it was given to him to look with clear eyes into the cause of the failure of the Aryan race to evolve, and his words are as true today as then. And when a sufficient number of us can see this Truth, and stand as instruments for the "Spirit of the Times" to use, just as it used those who welded together the Thirteen Colonies into the Federation, then will be born the Federation of Nations.

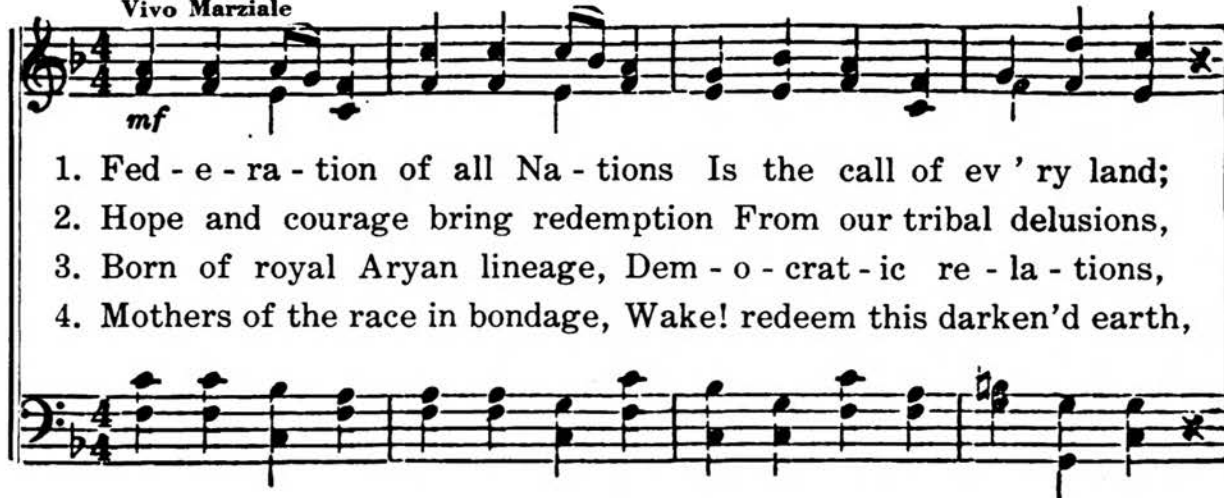
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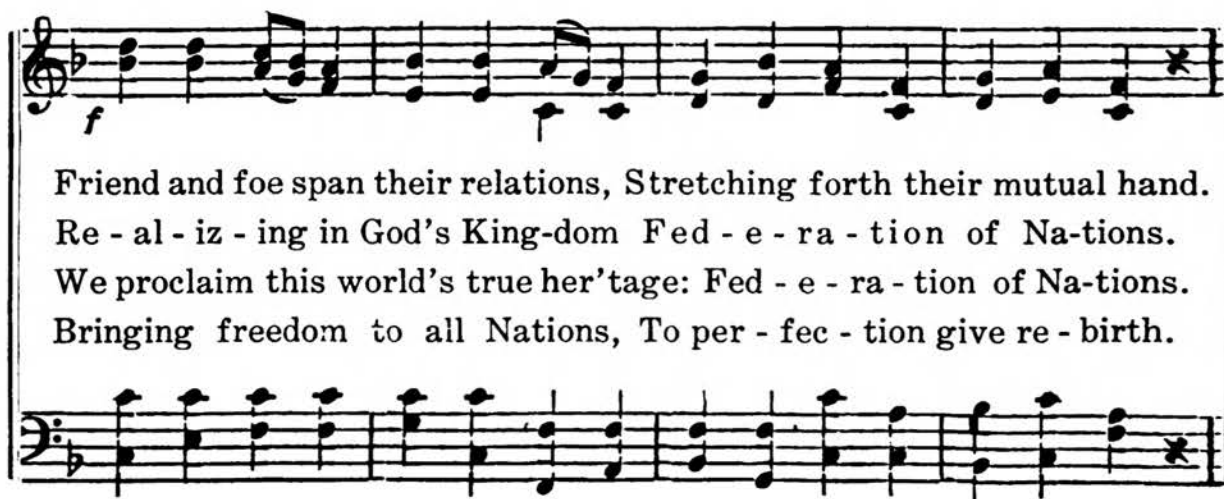
Vivo Marziale

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1. Fed - e - ra - tion of all Na - tions Is the call of ev ' ry land;
2. Hope and courage bring redemption From our tribal delusions,
3. Born of royal Aryan lineage, Dem - o - crat - ic re - la - tions,
4. Mothers of the race in bondage, Wake! redeem this darken'd earth,

f



Friend and foe span their relations, Stretching forth their mutual hand.
 Re - al - iz - ing in God's King-dom Fed - e - ra - tion of Na-tions.
 We proclaim this world's true her'tage: Fed - e - ra - tion of Na-tions.
 Bringing freedom to all Nations, To per - fec - tion give re - birth.



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STUDY OF MAN

Article III

II. BROWN OR MALAYAN RACE—POLYNESIA

The second race in the study of Anthropology is the Malayan, or Brown Race. Again we may say that either simultaneously, or more probably at various times, has God created one pair or more of the Brown, males and females, in Polynesia, conjecturally 105,000 years ago.

The Malaysians belong to the brachycephalic race of mankind. They show greater intelligence and are less brutal than the Negro or Black. The reason the Malaysians are the brachycephalic type is because their arms respond quickly to the operations of the brain or head. As the thot strikes them so the arm moves. (Brachyo—from the Latin *brachium*, *arm*; kephale—from the Greek, *head*.) They are generally of short stature and slight frame. The skin varies from a deep brown to a light, bright shining hue. The nose is straight, the eyes large, sometimes slightly oblique, and they have long, straight black hair, called Euthycomi.

As to stock there are three principal divisions—Negritic, Malayic, Australic. The Negritic stock has three groups: The Negrito, Papuan, Melanesian. The

Malayic stock claims two groups: Malayan and Polynesian. The Australic possesses two groups: Australian and Dravidian.

To the Negrito groups belong the tribes of Aetas, Mantras, Mincopies, Sakai, Schobaengs, Semangs.

To the Papuan are counted Papuans and New Guineans.

The Melanesian comprise the following people: Fijians, Loyaltyns, New Caledonians, etc.

The Malaysians are divided into Battas, Dyaks, Hovas (Madagascar), Javanese, Macassars, Malays, Sumatrese, Tagals.

The Polynesian group is divided into Maoris, Micronesians, Polynesians.

The Australian group considers Australians and Tasmanians.

The Dravidian group gives the tribes of Dravidas, Kanarese, Khonds, Malayalas, Tamils, Telugus, Tudas, Mundas, Bhillas, Ho, Kholas, Minas, Santals.

Some ancient writers claim that what are now the Archipelago, Hawaiian Islands as far as Ceylon, were once a continent called Malaya, where the Brown man reached a civilization equal to that of the Olive-Green race, the Aetolonian or Atlantean, the continent situated between Africa and America. By some catastrophe the main land of Malaya is supposed to have sunk into the Pacific ocean, leaving the still remaining groups of islands untouched.

That each and every race has within itself the properties, propensities, gifts and talents unto civilization cannot be doubted, altho it must be admitted that to each of them a certain limit has been set by Nature and her God.

As to language the Malay Race possesses the agglutinative form of speech, and is divided into, first, the Malayo-Javanese, to which belong the dialects of

the Achinese or Attich, Batta, Buju, Dyak, Lampong, Mangkassars, Malay, Nicobar, Rejang. Malayan is also spoken in Malacca, Sumatra, Borneo, and Celebes.

The second form of the Malay language is the Tagal, spoken in Formosa, Madagascar, and Ladrone.

The third is the Melanesian group of Fiji, Loyalty, New Britain, New Caledonia, Hebrides and Solomon Islands.

As to the advancement and progress of the Brown or Malayan Race, the Spirit of the Times, as revealed in the various ages from the Paleolithic to the Neolithic, and on thru the Age of Metals, has had its effects controlled and governed by conditions and environments which no man is able to account for. Perchance such phenomena may be entirely within the designs of Providence, which to fathom is still the hope and endeavor of minds touched by the magic wand of Science and Faith.

Brief as our little studies may be, they will suffice the much occupied student in the race of daily pursuits, to gain a birdseye view, a general perspective, of Nature's efforts to pave the way unto a race endowed with a higher consciousness and a comprehension of man's unlimited possibilities, once he awakens to a full realization of his true purpose and object here upon this most beautiful and glorious earth, disfigured only by the mind and hand of reckless beings.

III AND IV. OLIVE-GREEN — EXTINCT; DUSK-RED — INDIA, AMERICA

With the exception of very rare instances it is hardly possible to speak of pure types, or a race absolutely free from inter-mixture. For this reason many problems confront the student of Anthropology, as Geology, Ethnology and Philology only too frequently confine themselves to conjectures and provincialities.

It seems as if Nature purposely ran into extremes, that the mind of the civilized man may all the more be taxed in search of origin and the tracing of his genealogy, ethnologically speaking.

The third race in order was the *Olive-Green* colored race partly absorbed in all the races, and as a body extinct when Atlantis (Aetalia) sank to the bottom of the Atlantic. Such is the story told by ancient Egyptian historians and such is the statement of Plato, the recognized Greek philosopher.

The *Olive-Green* was followed by the *Dusk Race*, the color whereof is rather uncertain as it runs from that of a pallor to copper, red and brown red. The Hindu is a remnant of that *Dusk-Red Race* and so is the American Indian. Whether in Asia, or whether in America, it is still an open question, but either simultaneously, or more probably at various times, has God created one pair or more of the *Dusk-Red*, males and females, conjecturally 103,000 years ago.

As to hair, the Hindu, as well as the Indian, belong to the *Leiotriches* (smooth hair) except where mixed with other races the hair turns *euplocomi* (curly). The hair of the Hindu as well as the Indian, is cylindrical in section; i. e., if you cut off the hair across its length, you will see with the aid of a microscope, the hair to be cylindrical at the end of the cut.

The *Dusk Race* proper has been confined to India to the same extent as has the Mongolian to China. Some scientists hold to the theory that the Hindu is of the *White Race*. Considering miscegenation, much goes in favor of this theory. Taking for granted that the cradle of the *White Race* has been rocked in the Himalaya Range, the trend of civilization extending westward, there is no doubt but that a number of Whites remained in India and readily mixed with the *Dusk*. Later, Caucasians, forcing their way eastward,

Geology teaches us that Nature combined *color* and *intelligence* as belonging together, or being, at least, in some relation to one another. There is no doubt that the Mongolian Race is superior to the Dusk-Red, as the White or Caucasian Race in turn is superior to the Mongolian or *Yellow Race*, and in fact the *summa summaris* of the intelligence of all the races, thus the very crown of creation.

Ethnology does not exclude the skulls of negroes, but shows by their illustrations the advance in later appearing types, or the *modus operandi* in which one race follows another, each one disclosing a higher degree of intelligence over their predecessors. There was a time when this earth was possessed by the Black race entirely, followed by a time when the Black and Brown fought for preemptory rights. Then the Olive-Green and the Dusk-Red proposed imperialism and were not long afterwards invaded by the Yellow race, followed by the ever struggling Whites, desirous to possess a fraction of terra firma to exercise their particular endowments.

By analogy we can see a blending without limit or line of separation. Thus the Brown race is mixed with the Black and the Olive-Green, the Dusk-Red with all of the former and the Yellow race to a great extent. All the races readily mixed without scruples.

The White race alone seems to have an inborn abhorrence of miscegenation, until by some unknown agent even the White race has been visited to a degree at least, and its sacredness invaded. Miscegenation borrows color and also some of the cranial formation, as *color* and *civilization* are in closest relationship.

Considering the Dusk-Red as the inhabitants of America we find them divided into nine principal groups: The Arctic, North Atlantic, North Pacific,

Mexican, Inter-Isthmian, Columbian, Peruvian, Amazonian and Pampean.

To the Arctic we classify the Aleutians and Eskimos.

Of the North Atlantic the following tribes may be mentioned: Athopascans, Algonquins, Caddoes, Dakotas, Iroquois, Muskokis, Shoshones, Tinneh, etc.

The North Pacific are known as the Californians, Haidas, Pueblos, Tlinkits.

The most prominent of the Mexicans are the Aztecs, Mixtecs, Zapotecs, etc.

The Inter-Isthmian group has the Maya tribes as the most prominent.

The Colombian tribes are the Barbacoas, Chibchas, Chocos, Cunas, Mocoas.

The following belong to the Peruvian group: Aymaras, Kechuas, Puquinas, Yuncas.

The Amazonian tribes are: Arawaks, Caribs, Cariris, Panoans, Tapuyas, Tupis.

Pampean tribes are Abipones, Araucans, Calchaquis, Patagonians, Yahgans.

To enter into the study of each and every group and tribe, mentioned and not mentioned, is beyond our province. But this is certain—that America has been made the refuge unto many races and their admixtures. Some of the Negrito blood, as well as that of the Malayan, quite frequently becomes prominent. The Olive-Green and the Mongoloid type also is well represented, so much so that one is led to believe that much of the culture of China, of India and of Egypt found its way to the American continent. Mingling with what culture there was, a civilization different from that of the old world evolved, yet leaving sufficient evidence of foreign influence to make traceability possible. We may say, "God moves in a mysterious way His wonders to perform."

V. THE MONGOLIAN RACE—ASIA

In the east of Asia, either simultaneously or more probably at various times, God created one pair or more of the Yellow race, males and females, conjecturally about 102,000 years ago. At any rate they are a great improvement upon the former race and races, altho their types are numerous, their heads varying from the extreme dolichocephalic to the brachycephalic types. The skin, too, takes on various shades of yellow to a bright straw color. The faces are as greatly varied from the clear classical cut to that of the irregular, impropportionate lines. The hair is long, black and straight.

Ethnologists divide the Mongolian race into two principal branches: The Sinitic and the Siberic.

The Sinitic have three groups: The Chinese, Tibetan and Indo-Chinese; while the Siberic have six groups: Tungusic, Mongolic, Tartaric, Finnic, Arctic, Japanese.

The Chinese group claim the Chinese, while the Tibetan group is divided into the Bhotanese, Ladakis, Nepalese, Tibetans.

The Indo-Chinese are divided into the following tribes: Annsnese, Burmese, Cambodians, Cochinese, Siamese, Tonkinese.

The Tungusic have the Manchus and Tunguses.

To the Mongolic belong the Kalmucks and Mangols.

The Tartaric are divided into Cossacks, Huns, Kirghiz, Turcomans, Turks, Usbegs, Yakuts.

The Finnic are the Esthonians, Finns, Karelians, Lapps, Livanians, Magyars, Mordvins, Ostiacks, Samoyeds, Ugrians, and the Vogals.

To the Arctic belong the Ainos, Chukckees, Giliaks, Kamchatkans, Koriaks, Mamallos.

Of the Japanese groups there are but the Japanese and Koreans.

Some ethnogolists consider another stock, the Dravidian with the Tamils for a group. But investigation shows the latter is a strongly mixed type of the Dusk-Red and a small ingredient of the Mongol.

The typical Mongols, almost pure, are the Sharras, whose most important group is the Khalkhas, the inhabitants of the Gobi area, where Professor Auriel Stein spent years in the study of ancient records, claimed to be more than ten thousand years old, a time of which we know nothing as to written history.

The Chinese, too, claim to have written records dating as far back as ten thousand years and prove a genealogy of imperial succession to as remote an age as that of its records. To disbelieve it will in no wise alter facts—to believe it simply adds years to history but does not lengthen time and eternity.

To the west of the land of Gobi, with its many yet undiscovered treasures, both in literature and filthy lucre, are found the Kalmucks, who subsist on mules' milk and its diverse products. The annual feasts consist of innumerable mules' milk delicacies, while in the ceremony, in praising Him from whom all blessings flow, a mule is carried with the greatest pomp of Asiatic etiquette. After paying homage and libation to the *mule*, the communion of milk products is indulged in. A sight of the festivities and the dances around the *mule* depict to the observer the days of the historical desert where Israel danced about the *golden calf*. As mule raisers the Kalmucks are a decided success. They do not pay for their grazing grounds, neither need they worry about an advance in the scale of prices for labor, or high cost of living. Whenever they are in need of help they just capture strangers, and couple them up—two by two—and set them to work. They do not engage a private tutor to teach their language

to the newly captured slaves. They swing the whip and talk at the same time, relying upon the super-human side of the unfortunate captives to come to an understanding. The Kalmuck neither needs the Gospel nor Culture—the *mule* is his sole satisfaction.

The mixed Buriats inhabit either side, east and west of the southern portion of Lake Baikal. Here traces of a lost civilization may be found. The people, reduced to their present state, due to constant invasion and oppression, breeding contempt and discouragement, remind one very much of the reduced aristocracy of our South.

The Mongoloid are like the Mongols in ethnic characters, and are one of the great types of mankind, including the Malay, some of the groups of the American Indians, and the Chinese in general. The Mongoloid stock has yellowish brown or reddish brown skin, some running into the various tints of mud. The eyes are dark, the hair usually black and straight. Their craniums range between the extreme dolichocephalic and those of the brachycephalic types.

In the advance of time many of the Mongolian tribes, occupying the vast Asian plains, north of the great ranges of the Himalayas, became afterwards pastoral nomads who harassed other people of settled habits. The Chinese, about a fifth of the entire population of the earth, had already, in times very remote, developed a civilization quite advanced in various lines, but once a certain stage in culture had been reached, a momentum set in, showing no marked improvement for thousands of years thereafter.

The languages or dialects of the Mongoloids belong to the agglutinative Finno-Tartaric, or Ural-Altanic stock, and embraces Manchu, Turko-Tartaric, Finnish and Samoyed.

The monosyllabic language of China forms an in-

dependent stock. The Mandarin (Kwan Hwan, official language) is the literary dialect. It has neither alphabet, inflection, declension, nor conjugation and consists of about five hundred spoken monosyllables, which have different meanings, according to intonation. The words are of one syllable, and have simple uninflected roots. No word is allowed to have more than one consonant and one vowel, the vowels including diphthongs and nasal vowels. It would appear that the language was not a natural evolution of another language, but the product of one or more intellects to create a language like our Volapük, Esperanto, etc. Most of the monosyllabic types are also tone languages, i. e., they depend upon variations of the tone for the distinction between otherwise identical words. In the written language of China there are over forty thousand characters. Time, number and gender are expressed by using two or more words.

Printing and the use of gunpowder, and many more simpler inventions are the patent right of the Yellow race, and were in use while the White race struggled for culture and civilization.

The Mongolian type runs between the extremes of the physical, spiritual and intellectual propensities of brain capacity. In the spiritual all thinking was centered upon the moral, the intellectual side developing reason on ethical and social lines. The intellect saw nothing but fixed laws in everything. But because of the moral concept such belief fell into favoritism. To discover and find out to what extent one's destiny was fixed one had to take chances. If crowned with success—it was pre-ordained. If failing to attain—it was because of an immutable law governing one's career. For this reason the Mongols felt prompted to venture and to try, leaving it to the "wheel of chance" to determine destiny.

THE FOURTH OF JULY, 1776, AND 1918

The fourth of July, 1776, fanned into flame that ever present desire in the hearts of the race for Independence and Freedom. The stand taken on that day might be said to have written the Declaration of Independence of the Thirteen Colonies. Looking back, as if viewing a beautiful picture, it all seems very easy, indeed, one might say quite poetic. Nevertheless, if history is read and digested the grim reality of it will become plain. It must be a reading not only of the Colonies but the histories of the actors in it. We must hear the inspiration back of them and perceive with our that the power that pressed them into action and on and on in this written story of human lives and hopes.

For this was a momentous climax to a long-continued drama—which might be designated The Evolution and Development of the Race. Then you will, beyond a doubt, hear that musical, unafraid and far-reaching voice of Patrick Henry. He dared amidst wavering and timid hearers to shout forth upon the waves of ether, that there was only one way, could be only one way, and that was to dare all for that “separate and equal station to which the laws of Nature and Nature’s God entitled them.” George Washington, whom we have since named the Father of His Country, will walk before you; there will be tears in his eyes, and if you listen you will hear it whispered, “he is ambitious”; but there he stands, ever true to the cause of freedom, and always free, because he had no ambitions. With General Washington it was all duty, for his head was too clear and his heart too pure to see gain for self. He will tell you over and over again, when his duty is finished, he will return to Mount Vernon, and call out from those fields and hills the

bounty and blessings of Nature. Like the Virginians of his day he was ever ready to give open-handed hospitality, and in him will be seen the love of the ideal simple life. And as you read Alexander Hamilton, youthful and dependable, he will claim your attention. You will see why "The General" always trusted him—again you hear the whisper, "here is an ambitious man"—but behold what he measured up to in the cause of freedom, not only during the Revolution, but in placing the newly federated states in their position among the nations of the world. And that life of service to the race will stand out so clear that the man himself lives now. Thomas Jefferson with his pen will walk before you, bearing in his hands the Declaration of Independence. A great throng will appear before your eyes, from Virginia, called in those days the *Mother of Statesmen*, and from one and all of the Thirteen Colonies. And as they stand before your vision you will realize that they will have to bear awful privation and hunger. You will see their lives offered up, and their blood will flow for the freeing of the Promised Land. Among them will stand out traitors, and those with no love of freedom in their hearts, but only seeking self-aggrandizement. And woman will be there with the sacrifice of the ages bound to her. Of course she is in the background; perhaps man has thrust her there, or perhaps she has taken that place in her negative state, but still you will see she has made a step to free herself of the accumulation of time. And you will be thrilled by a drama that is immortal, and that ever has, ever will continue to sow the seeds of freedom, until we shall live in God's kingdom on earth.

This Fourth of July, 1918, is most momentous. These struggling colonies are now the mighty United States, reaching from ocean to ocean, and still holding

In these days of experience many have learned that *character* is not made in the factory of ease and luxury, but out in the biting winds, and under the fiery heat of the sun. Yes, where we have to stand face to face with the wild beast still roaming in the wilderness of unregenerated hearts, and yet to be conquered, knowing that when the scales are balanced and this earth is a Paradise, even they are to be redeemed.

Self-reliance is the slogan of the day. The more we put into practice our own gifts and endowments, all the more we shall be convinced of the endlessness of our possibilities.

The enemies of progress, because of their seeming success in the past, forget the picture of the evenly balanced scales of Justice. She remains and will surely weigh all their deeds in her balances. And they shall hear, "Depart from me ye workers of iniquity, I know you not."

These being the days of adjustment we can say with the Executive that "duty stands stark and naked, and even with closed eyes we know it is there," waiting in all things to be clothed in performance. There is only one way we can render service and that is, "To perform our duty for the sake of the duty, with no thought of a reward or of escaping punishment."

Today there is a Divine Weaver busy drawing together all the threads in an evenly woven and most beautiful cloth, which shall clothe in a perfect garment the brotherhood of man. To clearly comprehend this we must look about us and see the adjusting of the conditions in the world as being drawn to a center that is reached by many avenues. The most vital of these lead thru the physical, mental and spiritual being. Then, lo and behold we find we are woven out of all things, therefore, all things are possible.

THE HANDWRITING ON THE WALL

At the feast of Belshazzar and a thousand of his lords,
While they drank from golden vessels, as the Book of
Truth records;

In the night as they reveal in the royal palace hall,
They were seized with consternation, 'twas the hand
upon the wall.

See the brave captive Daniel as he stood before the
thrung,

And rebuked the haughty monarch for his mighty deeds
of wrong;

As he read out the writing—'twas the doom of one
and all,

For the kingdom now was finished, said the hand upon
the wall.

DUTY

Time was I shrank from doing right,
From fear of doing wrong;
I dared not brave the sacred fight,
Because the foe was strong.

But now I cast that finer sense
And sorer shame aside;
Such dread of sin was indolence,
Such aim at Heaven was pride.

So near is grandeur to our dust,
So close is God to man,
When duty whispers low: "Thou must,"
Then man replies: "I can."

This unpublished little poem is from the pen of
Julia Magruder, the well known Southern authoress.

FEDERATOR

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No. 7

STUDY OF MAN

VI. CAUCASIAN, WHITE OR ARYAN RACE— ASIA AND EUROPE

The White Race is known by various names, deriving its terms largely from the locality placed by ethnologists, or where conjecturally first discovered. The cradle of the white man is the bone of contention, both among scientists and theologians. The latter takes the biblical account for his premise, while the scientist goes more by evidence. While the theologian has some points in his favor the scientist not only embodies the indisputable, but sheds light upon all the dark corners of theological uncertainties.

The White Race is the sixth great race in its progress of anthropological developments, embodying all of the intelligence of preceding races to such a marked collective stage that the possibilities of the White man seem almost unlimited, and backed by the statement of being the offspring of God, thus His living witness, all things are possible to man by virtue of such divine relation.

The White Race may be called the Historical Race by reason of its attention to History, or the intense desire to trace thru geneological records its origin. This trait the White Race inherited from the Yellow or Mongolian Race. While the latter cling to ances-

tral geneology, merely to prove their positions in government, due to the belief in divine succession, those of the White Race have taken the more scientific view, attempting to establish the origin of, and the relation in matter.

The earliest or ancient History reveals to us two great divisions in the Aryan race: the Avestan and the Hebrew families, the Eastern and the Western households, the latter represented by Abraham, the former by Zoroaster (Zarathushtra).

The Zoroastrians date about as far back as 10,000 years; the Hebrew about 7,000. Elaborate research reveals to us the knowledge of written records from that remote time, known as Ancient History, down to the end of the Western Roman Empire, A. D. 476, including all of the Oriental History, the Zoroastrian, Hebrew, Egyptian, Greek and Roman.

The second period into which the White Race is classified is called the Mediaeval age, embracing a period of about one thousand years in length, and closing with the revival of Learning and Protestant Reformation, A. D. 1517, or with the discovery of the New World by Columbus, A. D. 1492.

The Modern Historic age dates from A. D. 1517.

The Historic age may also be divided into (a), the Sacred Historic age, as given by the records of the Zoroastrians and Hebrews, and (b), the Profane Historic age, the history of secular or worldly events.

The Historic age treats of a systematic record of past events, in which man has taken part,—of the deeds, manners, customs, motives, that have existed; of the noteworthy diversity in regard to the previously, not so exactly, but now more definitely, given length of time in the different countries, since the written records, according to the recent discoveries, have revealed to us with greater accuracy the nearest duration

of time of each of the various countries.

For example, in the valleys of the Nile and Euphrates recent discoveries of written records prove to date as far back as 7,000 years ago. On the island of Crete (Mediterranean) the numerous inscriptions found lead us back to about 6,000 years ago; while Chinese historians claim records written over 5,000 years ago. The history of Greece and Rome dates back 3,000 years, while the history of northern Europe is reckoned with the beginning of our era.

To arrange an authentic chronology would be taking liberties unworthy and short of truth. 'Tho figures are supposed never to lie, we shall always have to make allowance when it comes to dates preceding our era.

When and where the first White man appears must be left to those records that are available. Bible writers take up a theme whereby the creation of the first man makes up the foundation work of their calculations. In this respect the Zoroastrian and the Hebrew scriptures show analogy and betray the possibility of plagiarism on the part of the latter, or rather reveal Ezra at an advantage when assisted by Babylonian scribes in the arranging of a history for the Hebrews.

Modern chronologers place Creation at diverse dates. Pode claims 5,421 B. C., Hales gives 5,411 B. C., Clinton 4,138, Usher 4,004, Calvisius 3,950, and Hillel 3,761 B. C.

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The Hebrew records of the Creation of Man reveal to us the Garden of Eden as the White Man's cradle. Touching upon Creation and Evolution very briefly the Scriptures purport a theme, following the trend of evil rather than that of Man's purpose, possibilities and real aim on earth. Losing sight of Creation and Evolution, the scribes deal with the subject

of man's fall and the accumulation of endless degradations. The origin of Sin underlies the great drama of a whole race, affecting all the races. Since all our readers are fully familiar with the Hebrew account of man, we shall not enter into details. Yet, it may be well to call attention to the idea entertained by the scriptural playwright, that all races inferior to the white, as a punishment of their wayward ways, have been marked by change of color, while from an evolutionary standpoint it is just the reverse; everything in matter rises thru the lower strata to that of highest attainments.

The biblical conjectures, attempting a relation between the races, are quite novel. If nothing more, the proof is given as to man's constant desire to know *whence, where and how*. So intense is the desire to know the reality of things, that the speculative side of the intellect is set into full action to pacify our yearning after knowledge. Very little can be gained thru the Bible as to origin and relation. The same is true of the Zoroastrian scriptures which precede the Hebrew records.

To the White Race are conceded the Greek, Latin, Anglo-Saxon, Breton, Persian, Afghan, Armenian, Hindu, Russian, Syrian, Arab, Abyssinian, Georgian, Circassian, Basque, Magyar (Hungarian), some of them more or less mixed, or tinged, with a portion of the blood of preceding races, affecting the chroma to a degree of uncertainty. Furthermore, methods of living and climatic conditions play their orgies to some extent.

While all other races will mix and perpetuate their new types, the White Race, by miscegenation, either returns to the original state or becomes annihilated. This may be learned from noting the following results: A white father and a negro mother create a mulatto, a white father and a mulatto mother create a quateron, and a white father and a quateron mother

result into a *quintero*. A white father and a *quintero* mother tend to the return of white.

The following table may be of interest:

<i>Father</i>	<i>Mother</i>	<i>Child</i>
White	Indian	Mestizo
White	Mestizo	Creole
White	Chinese	Chino-blanco
Indian	Negro	Chino
Indian	China	Chino-cholo
Indian	Chino-cholo	Indian
Indian	Mulatto	Chino-oscuro
Indian	Mestizo	Mestizo-claro
Indian	Quaterona	Mestizo
Indian	Quintera	Mestizo
Indian	Zamba	Zambo-claro
Negro (N. A.)	Indian	Zamboor
Negro (S. A.)	Indian	Cariboco, Mameluco
Negro	Mulatto	Zambo-negro or Cubra
Negro	Quaterona	Mulatto
Negro	Quinterona	Pardoc
Negro	Mestiza	Mulatto-oscuro
Negro	Chinese	Zambo-Chino
Negro	Zamba	Zambo-negro
Mulatto	Zamba	Zambo
Mulatto	Mestizo	Chino
Mulatto	Chino	Chino

Further explanations may give to one a still better idea as to *miscenegation*: *Creole*, a native of Spanish-America or the West Indies, originally of French or Spanish parentage, distinguished from a negro, aboriginal, or person of mixed blood, or in the United States, a white descendant of French or Spanish settlers of Louisiana and the Gulf States, characterized by distinct speech and social traits, or in Louisiana, either a white native who speaks French or a native-

born negro, as distinguished from one brought from Africa; or in Alaska, an offspring of a Russian father and an Eskimo or Indian mother.

Creole-negro—one born in a part of the West Indies or of the United States that was originally Spanish or French.

Creole-patois: the French spoken by the negroes of Louisiana.

Mestizo: any one of mixed blood, especially in Mexico, the Western United States, and the Philippines; a person of mixed Spanish and Indian blood, also a person of mixed Chinese and Philippine blood. Nearly half of the population of Mexico are Mestizos; they are rancheros, muleteers and servants. The rest of Mexico's population are creoles, mulattos, Aztecs, Mayas, Mixtecs and about 10 per cent of the twelve millions are pure Spanish.

Usually the White Race is divided into two branches, the North Mediterranean and the South Mediterranean. The North Mediterranean again is divided into (3) principal stocks: The Euskaric, Aryac, and the Caucasian.

With the Euskaric we number the Euskaric, Celtic, Italic, Illyric, Hellenic and Lettic.

To the Aryac belong the Teutonic, Slavonic and Indo-Iranic.

To the Caucasian belong the Lesghic, Circassic, Kistic, Georgic.

The South Mediterranean Branch is re-divided into two stocks: the Hamitic and Semitic.

To the Hamitic belong the Libyan, Egyptian, East African.

The Semitic include the Arabian, Abyssinian and the Chaldean.

VII. PHILOLOGICAL DEDUCTIONS

Before we shall go any farther in our study of

parent tribes are made out in the same way.

In considering the Indo-European group we first acquaint ourselves with the Aryan branch, which is divided into the Iranian and the Indian. The Iranian, with its (15) languages affects the Afghan, Bactrian, Kurdish, Persian, Pahlevi, Parsee, Pazend, etc.

The Indian has about fifty languages, to which belong the Arsami, Hindustani-Gipsi, Hindi, Bengali, Kabul, Kashmiri, Gujarati, Prakriti, Punjabi, Sanskrit, Sindhi, etc.

The Sanskrit represents the oldest form of the Indian as preserved in the Vedas, dating back to 1500 B. C., while the Prakritic developed about 300 years B. C., and from it all modern Indian speeches have ramified.

The Zend, the language of the Avesta, is the oldest of the Iranian tongues.

Gipsi came from the far East into Europe in the twelfth century, having borrowed from the Persian and Armenian on its way. Various dialects of Northwestern Indian, including Kafiristan, Chitral, Glicht, and Dardistan have recently been regarded as descended from the Aryan, but independent of either Indian or Iranian.

The second great branch of the Indo-European group is the Armenian, with its old or classical Armenian and its modern Armenian. The characteristics are a half-way speech between Aryan and Slavo-Celtic, showing Semitic influence. Armenian literature begins about 400 years B. C.

The third branch is the Hellenic with the Aeolic and its six languages of Arcadian, Boeotian, Cyprian, Glean, Lesbian, Thessalian; the Doric with its six languages of Corinthian, Megaric, Peloponnasian, Sicilian; the Ionic or Epic; the Iono-Attic and its six dialects, the Alexandrian, Byzantine, Hellenistic Neo-

Greek, Romaic and Kolne; then the Northwestern Greek with the dialects of Aetolian, Epirote, Locrian, Phocian.

The Epic poetry of the Illiad and the Odessey dates from the tenth century B. C.

Attic literature predominated in 400 B. C., and subsequently gave way to the Kolne, which became corrupted during Byzantine times into Romaic, whence modern Greek. During the nineteenth century a Neo-Greek revival began in favor of reinstating the classicism of the Kolne.

The Illyrian branch, northern Illyrian and southern Illyrian, with the Albanian dialects (the Suez and Tosk), the Phrygian, Scythian and Thracyan. The vocabulary is largely mixed with Latin and Greek. The Albanian is the sole survivor of a group of dialects formerly spoken by the Messapians, Tapygians, and Dunians.

The Celtic branch divided into Brython, i. e., with the dialects of the Armorican, Breton, Brezoueth, Cornish, Cymric and Welsh; then the Gaulish and the Gaelic (Goldelic), with the dialects of the Irish, Manx, Erse or Scottish Gaelic.

Gaulish lingered in France until the sixth century A. D. Irish is the classical speech of Celtic philology. Ogham inscriptions in Irish date earlier than the fifth century. St. Patrick's hymn, the fifth century. The language of the Picts is generally held to be related to Brythonic.

The Italic branch is subdivided into Umbro-Samnitic, classical Latin, and Popular Latin with Italian, Provençal French, Portuguese, Spanish, Langue d'oc, Langue d'oïl, etc. The Etruscan is of unknown origin, while Italian is a development of the Latin Sermo Rusticus, and Spanish of the popular Latin carried into Spain. In France a Lingua Romana or Romance tongue

existed in the seventh century, the prose of St. Eulalia (ninth century) being its earliest literary document. St. Eulalia was a Spanish Christian maiden who suffered martyrdom under Diocletian in 508 A. D., and has since been the patroness of Barcelona.

The langue d'oc, or language of the Troubadours, became known as Provençal and sank into a patois (lingo) after the thirteenth century. After undergoing Teutonic influence the langue d'oïl found itself predominant in the thirteenth century, and thenceforth gained a sort of international currency.

The Teutonic branch is classed into the East Teutonic and West Teutonic. To the East Teutonic belong the tongues of the Gothic, Danish, Norwegian, Swedish, Old Norse, Icelandic. The West Teutonic claim the Old Saxon, English, High German, German, Dutch, etc.

The Gothic is extant in portions of the Bible of Ulfilas (fourth century), in the Codex Argenteus. The Norse tongues have been preserved in the ninth century in Eddas and Skalds of Iceland. Old Saxon is represented by a Christian poem, Heliand (830 A. D.) composed in Westphalia; Middle High German by the epic of the Nibelungen, and modern German owes its sway to the influence of Luther's translation of the Bible. English written literature begins with Beowulf and the poem of Caedmon (670-680). Modern English dates from about 1485.

The Slavo-Lithuanian or Baltic-Slavic branch is divided into three classes; the Baltic, Slavonic Southern and Eastern, the Slavonic Western. To the Baltic class belong the tongues of Kurland, Lettic, Lithuanian, and Prussian. The Slavonic Southern and Eastern claim the Bulgarian, Great Russian, Little Russian, Russian, Old Church Slavonic, Servo-Croatian, Ruthenian, White Russian, etc. To the Slavonic Western

we concede the Czech, Kasubian, Moravian, Polish, Wendish, Slovakian, etc.

In the eighth century Slavonic was spoken thruout Western Europe; the oldest literary record is the Ostro-nir Gospels, which show the language as it was in the ninth century. The earliest document in Polish is the fourteenth century Psalter of Queen Margaret. Russian has records since the eleventh century.

RAYS OF LIGHT.

We are not in need of creeds,
But we need more men of deeds.
And more women—motherly;
Neighbors to be brotherly.

The man of the hour is he who is able to create something independently of others, and thereby makes others dependent upon his own creation.

The Spirit of the Times manifests in the ever-willing; all others have to be passed by as does the sunlight before those who hide in the shade.

A commonwealth, to become a model, needs to enforce three measures: to the individual, individualism; to society, socialism; to the nation, nationalism.

Truth cannot be taught; it must be lived.

Truth is never found in creeds, but in deeds.

He who seeks no honor, neither caring for reward nor recognition, has attained to virtues that the learned strive for in vain.

But few there are on this earthly plane who fathom the depth of truth, the height of religion, the broadness of intelligence, the vastness of life.

He who wants better government must first learn to become better himself.

The value of every human act is contained in the motive.

FEDERATOR

RECAPITULATIONS.

The inaugurators of this war may not have been aware of any other issue but that of destruction, but according to common law, good is returned for evil.

What would have taken centuries to effect, a single decade is accomplishing. The war has called to action every phase of science, ingenuity and invention. Science is blessed with discoveries ordinarily not entered into.

Medical science, particularly simplified surgery, is reaping the lion's share of victory. *Materia medica* has groped in darkness for many decades, while surgery has had but little opportunity to prove its worth, owing to lack of subjects. With the immense variety of wounds, fractures, gangrene, and untold infections, more than enough means are now at its command to set into service all the ingenuity the mind of man is subject to.

Many of the pseudo sciences, feeding on the failures of *materia medica*, as well as the credulity of the average being, are losing their hold, while a layman will hereafter be better informed as to cause and cure.

The foodest, who with sacrificial efforts offered to the world ideas of the simple life, only to be pooh-poohed, may now die in peace, since the administration has made the issue not only a moral one, but the only means unto mental attainments. The food question has grown into scientific dimensions, and a child may have access to all the recent admissions and discoveries.

The Red Cross work calls out the interest scouting failed in, and the knowledge of first aid will become proverbial to our age. In short, everybody will be more or less his own physician and surgeon, while the professional man will pursue his research work, offering all his discoveries to the government, which in turn shall give it to the people at large.

The mechanical field is fairly honeycombed with inventions, the inventive genius running the curry-comb of his mental vision over the atomic world in search of better understanding of nature's laws, and, if need be, to fathom the inductive force that induces a negative ion in the presence of a positive one to give birth to an electron.

The stern militarist has gathered much he would otherwise never have considered. Even he has come to the realization that greater than victory is character. While others concluded we all need true religion. Gospel preachers are getting away from sophistry and narrowness, realizing that there are no differences, except in the shallow mind, unwilling to yield to the demands of time, and insufficiently centered upon the possibilities of this life.

Science in general is all the more inspired to pursue research work, with a renewed impetus that the subject of life may enjoy a better understanding, and consequent consideration lead man into a channel of greater possibilities, and not only unfold the hidden powers within, but lengthen life's duration to enjoy them.

As the war goes on the average man grows more charitable, and the question, "Am I my brother's keeper?" more forcibly presses the heart to answer without evasion.

As the war goes on problems both national and international meet solution, while perplexities of individual import are dissolved, altho the acid test of sore trials may have to be frequently applied, that inherited tendencies be annulled.

As the war goes on self-interest will be swept away like chaf before a wind, and tho many a face may turn the other way, it will soon turn back and be glad it is past greed and avarice.

As the war goes on we shall have solved all economic questions, that otherwise never would have reached solution, owing to our theoretic stand and in-opportunity to practice what we preach. But now, with problems confronting us we are compelled to adjust ourselves, and with it realize the practicability of true individual and social economy.

As the war goes on we mind not time but possibilities and accomplishments. No longer do we count personal possessions—but the good we all may do. Not revenge—but the amount of charity we may be able to offer. Not how much pain we may inflict—but how best and quickly to alleviate all pain and heal the wounds inflicted by misunderstanding.

As the war goes on, and the fifth year of its sweep we have entered, anxiously looking into its seasons, months, weeks and days, many ask, "How long, O Lord, how long?" Not that we are anxious, for whatever is in the designs we cannot alter, nor ask that it be set aside, or perchance be postponed; for the sooner life's battles are fought, the sooner the end to strife is reached. It may be but a little while—it may be much longer. Time shall not stand in the way of a harvest. Tho it may all appear evil—as far as the ways of man are concerned—good will be the outcome. The prophetic eye can see it; the faithful may feel it; all others shall share it.

Four years are behind us, and summing it all up we must admit we have learned much, and greater knowledge is yet to be added. True, some would have it, that ere one settlement is reached, new difficulties are already beginning to confront us, yet, who knows but that the duration of the present encounter has for its purpose to "kill two birds with one stone."

We have stood it for four years and are by no means the worst for it. If anything, we are better

equipt to meet adversities of whatever nature or field. The proofs furnished in the days gone by shall all the more inspire us to meet the future with whatever it may have in store for us.

In becoming internationalists, all private interests cease, and with it opens up relations heretofore fertile in the minds of altruists and humanitarians only. To-day we share with equal interest the worldwide program of federation. Differences are meeting solutions diplomats heretofore proved incapable of announcing.

We surely have good reason to welcome the new war year without the slightest heart quiver, convinced of the step that shall reveal to us the path leading to final emancipation, which some of us, at least, may enjoy, as many of us now living shall not die.

PROMOTING THE FEDERATION OF NATIONS

While diplomats and statesmen are drafting plans admitting discussions upon the feasibility of a Federation of Nations, the Society for the Promotion of the Federation of Nations proposes to acquaint us with Nature's laws, and their effect upon the race now struggling for emancipation. The more conversant we are upon facts, involving a race, all the sooner and more effectively we shall be able to arrive at an understanding of problems, otherwise perplexing, and in consequence of insufficient understanding keep us widely separated, making it impossible to come to a mutual understanding.

The study of races shows us the fall of man, and how the sins of the fathers are revenged upon the children. We see the terrible effect of miscegenation, and the utter impossibility of ever reaching a state of heaven under governing conditions. We realize the impossibility for the Lord's prayer to materialize, or

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STUDY OF MAN

VIII. THE PHILOLOGICAL ASPECT.

The conciseness of our contributions may appear somewhat encyclopaedic and brief, still the subject of Race studies is so vast and extensive that it becomes necessary to touch upon Philology, as even here many a hold may be gained to trace relation between, and progress in, as well as deterioration of tribes and races. Presenting our subject from every possible standpoint, admitted by science as feasible propositions and hypotheses to eventually arrive at tangible conclusions, we admit what subject matter is available to a student upon these most important lines. Particular details, gratifying a special trend of thought, may be readily obtained from libraries. To pursue our investigations only such bridges of documentary structure are necessary as will assist us in reaching the shore of deductions, making connections that lead into paths attaining a desired goal.

The *second* group for our consideration is the Semitic, which is divided into the North Semitic and the South Semitic. The North Semitic branch governs the Aramaeo-Assyrian with the tongues known as Aramaic or Syriac, Assyrian, Chaldee, etc., and the

Canaanitic with the Hebrew, Moabite, Phoenician, Iberian, etc.

The South Semitic branch claims the Arabic with the Dialects of classical Arabic, Neo-Arabic, Thamudic, or Libyani, etc.; then the Himyaritic with the tongues of Sabeian, Bakili, Himyartie, Katabanian, etc., and the Abyssinian, which controls the Amharic, Geez, Sarari, Tigrai, Gurague, etc.

Assyrian is the most archaic form of Semitic speech. From it came the Aramaic, the Semitic language of commerce, about 1,000 years B. C., which gave way to the Syriac at the beginning of the Christian era, and was in turn supplanted by Arabic about 1,000 A. D.

The languages of the Canaanitic branch are mainly diverting dialects of the same speech, the golden age of the language being represented by the older portions of the Old Testament. Arabic reached its height about the beginning of Islam. Geez was the court language of Abyssinia until the fourteenth century, when it gave way to Amharic. It possesses a translation of the Bible dating from about 400 A. D.

The Semitic group of languages embraces the living dialects of Arabic proper and Amharic; also the dead languages of Ethiopic and Himyaritic. Originally the language was spoken by Arabians only, but now it has spread widely among Mohammedan nations. It has an extensive literature in numerous dialects. The classical form is the dialect of Mekka, where Mohammed wrote the Koran, and is therefore the sacred language of Islam. The alphabet consists of 28 letters and is widely used in Asia and Africa, from Morocco to India.

The Hebraic embraces the Biblical Hebrew, the language of the Samaritan Pentateuch (five books of Moses) and the Carthaginian. The Hebrews were descendants of Eber or Heber. After the Babylonian captivity (536 B. C.), Hebrew became strongly Aramaic, consequently most of it went into the Hebrew

canon of scriptures. In the days of Ezra the canon consisted of the Law, the prophets and the Hagiographa—the third of the three ancient divisions of the Old Testament. The present-day Hagiographa consists of the Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah and Chronicles.

Mishnaic Hebrew is the tongue used by the Scribes and Doctors in their expositions of the law. The change of alphabet took place when Jewish exiles returned to their home land and had become familiar with the script of Babylon. The vowel sounds are indicated by an elaborate system of points introduced by the Masoites.

Jews are a particular branch of the Hebraic division of the Semitic type. Under theocracy (1491—1416 B. C.) the Jews were known as *Hebrews*; under monarchy (1055—588) as *Israelites*; during foreign domination (721—856) as *Jews*. The modern representatives of this tribe are termed Hebrews in race and language, Israelites in religion, but Jews in both senses.

The Aramaic embraces the living Neo-Syriac, Chaldee and Syriac, the language of the cuneiform inscriptions, the medium of international communication in Western Asia prior to the eighth century B. C. Aramaic was the language of Palestine after the captivity. Chaldee was the language spoken by Christ and His disciples, and used in the Targums and some passages of the Old Testament. Aramaic is ancient Aram or Aramaea. The alphabet is the most ancient of the Semitic language, dating from the seventh century B. C., long used in Asiatic commerce and forming the basis of the Hebrew, Arabic and Syriac alphabet.

The cardinal characteristics of the Semitic group are:

- (1) Roots consisting of three consonants, and
- (2) Inflection by means of internal vowel change.

The third group in order of linguistic studies is the *Ural-Altaic*, also called the Finno-Tartaric, the Scythian, Sibaric or Turanian. There are six principal branches: Urgo-Finnic, Mongolian, Samoyedic, Tungus, Turko-Tartaric, Japanese.

The Urgo-Finnic again has four subdivisions: The Finnic with the tongues of Chudic, Finnish, Lapponic, Livonian, etc.; the Permian with Siryanian, Votiak and Permian; the Ugric with the Magyar, Ostiak and Vogul, and the Bulgaric with the dialects of Cheremiccian and Mordivinian.

The Mongolian branch claims the Buriat with the dialects of the Kalmuck, Sharra, Telentic.

The Samoyedic branch has the Beltir with the dialects of Kathal, Kamasin, Karagass, Motors, Targhi, Yuraks.

The Tungus branch known as the Gold with Lamest, Manchu, Tungus.

The Turko-Tartaric branch or Kara-Kalpak with Kirghiz, Osmanli, Turkeman, Tartar, Uzbez, etc.

The Japanese branch stands by itself with but few diversions.

The Ural-Altaic is an agglutinating speech spread over a vast region from Turkey to the sea of Okrotsk, and from the Mediterranean to the Arctic Ocean.

Finnish has a literature including the modernized Kalevale, an epic poem, of which Hiawatha is an imitation.

Linguistic data in Magyar go as far back as the end of the twelfth century.

Osmanli, the official cultivated Turkish language, is rich in poetry, modeled on the Persian style and dating back to the fifteenth century.

Philologists detect a relationship between the Accadian or Sumarian and Etruscan languages and one or the other of the branches of the Ural-Altaic group. The Sumaric problem presents the anomaly of an idiom

on Babylonian inscriptions, clearly non-Semitic in character, and remarkable for vocalic dissimilation similar to that found in modern Finnish.

Japanese belongs to the Koreo-Japanese stock of the Mongolian group of languages, apparently distinct from the Ural-Altaic family. Its literature dates from A. D. 712 in the *Kosiki*, a sacred book of Shintoism.

The *third* group of languages is called the *Ural-Altaic*, as derived from the Ural and Altai mountain ranges and neighboring countries, where the Sibiric, Sinitic and Scythian tribes ruled supremely. Their languages designate a family of languages of an agglutinative structure and Mongoloid type, also known as Turanian. Originally the Turanian included the speech of Asiatic origin that is neither Arian nor Semitic, but in later use it is practically synonymous with Ural-Altaic, which, denoting the form of Gentile kinship, prevails among the Dravidian peoples of India. (Turan was the mystical founder of the Turkish people.) The Libiroic branch pertains to all the straight-haired people of Northern Asia. The complexion of the Libiric shows quite a process of miscegenation between white and yellow.

The Sinitic type, branches of Eastern Asian people, have a sallow complexion. In Java a yellow girl is considered a superior beauty to the white.

The Scythian type is one of the ancient nomad stock known to the Greek as Scolati, dwelling along the North shore of the Black Sea. These Scythians invaded anterior Asia in 700 B. C., but were repelled. In 500 B. C. they were driven back by the Sarmatians, the ancient Poles, famous as riders and archers, occupying Southern Russia. While the European Scythians are known to have used an Indo-European idiom, their race is a question of doubt. It was probably Arian with very strong admixture of Mongol blood. They are men-

tioned in the Apocrypha, 2 Macc. IV, 47. Scythia is said to be the present Turan and Southern Russia.

The *fourth* great distinctive group of languages is the *Monosyllabic*, of which the Chinese is in a class by itself.

The *fifth* group, as affirmed by philologists, is the Hamitic, divided into three principal branches: Egyptian, Cushitic and Berber (Libyan). The ancient Egyptian had the Demotic, Hieratic and Hieroglyphic for its diversion in tongues. The modern Egyptian is known as the Coptic with dialects, of which the Memphitic and Theban are the most prominent.

The Cushitic is divided into Aga, Begla, Deukali, Galla, Somali.

The Berber is divided into the ancient and modern. To the ancient are conceded the Kahaka, Lebu, Mauritian, Tamka, etc., while the modern tongues are Berber, Kabyle, Shilka, Sorgu, etc.

Ancient Egyptian, of which Demotic was the vulgar speech of the Taite period, is traced, by virtue of hieroglyphics, for over 6,000 years; Coptic, its lineal descendant, has a Christian literature in Greek characters, and existed as a spoken tongue until three centuries ago, when it was supplanted by Arabic. Coptic monasteries possess the earliest of Christian records, vastly different from those known as canonical in the Western world. Rome has made strenuous attempts to come into possession of these valuable manuscripts but has failed. It has been said that if some of these records were published to the world, the effect upon the average believer might prove disastrous.

The Berbers have a peculiar alphabet of 32 letters. Antique Berber inscriptions have been found all over North Africa. Berber is the common speech of Morocco and Western Sahara.

The Hamitic group is partly monosyllabic and has no apparent grammatical system. The ancient Egyp-

tian is the most important. It is the only Hamitic tongue which has records, and is believed to have been the first written language. It is extinct, and was followed by the Coptic, now only kept alive in the liturgy of the Coptic Communion. A resemblance appears between the Hamitic and Semitic languages, but the relationship has not been fully established. The Hamites were among the first of mankind evolving into a high state of civilization. They mixed extensively with the negro tribes of Africa, but in many instances retained their fair complexion, and are generally well developed physically. The Moslem peasant class among them are known as fellaheen.

Philologists have added to the five principal groups, four minor groups of which are in a class by themselves; no special branch can be determined. They are:

1. The *Koloran* or Munda group, classed as Asur, with the speeches of Gadsha, Inauz, Kharia, Kol, Korku, Korwa, Santali and Savora. The language is agglutinative and spoken by mountain tribes west of Calcutta.

Next in order is the Dravidian or Tamil group, of which the Brahul and Singalese are branches. To the Brahul are numbered the dialects of Goud, Kurgi, Malayalam, Telugu, Toda, Tulueti. Singalese is largely confined to Ceylon; Tamil is spoken from Madras to Cape Comorin and from the Ghats to the bay of Bengal. The oldest poem is the Ramacheritain in the Malayan tongue and dates back to the thirteenth century. The oldest extant Tamil grammar dates from that time. Very interesting philosophic treatises have been discovered, showing a Tamilian civilization and the love for philosophy and science.

2. The *Bantu* group: Eastern, North and Central, and the Western branches. To the Eastern branch belong the dialects of Kafir, Kipo-Korno, Swahili, Zulu, etc.

The North and Central have the Oci-Heroro, Uganda, Yeo, Tekeza, etc.

To the Western are classed the Bangala-Bobangi, Fan, Kongo, Banga, etc.

The purest Banta is spoken in the Kongo, and by the Zulus and Oci-Heroros. The most corrupt is the Fan.

The Bantu group has about 150 dialects. Swahili is the commercial language of eastern and central Africa. Bangala, Bobangi is the commercial language of Upper Kongo.

3. The *Negro* group, divided into Ashanti, Bari Fellup, Hausa, Ibo, Wolof, Yaruba, etc. Hausa is the lingua Franca of Middle Africa, while the Wolof is spoken in Senegal.

4. The *Nubian-Fullah*, with the principal dialects of Fullah or Pul, Dongalawi, Nubian and Tumali. They are suffix-agglutinating speeches of certain genealogical relationship, spoken westward of Lake Chad.

IX. PHILOLOGICAL CONCLUSIONS.

Some philologists classify linguistics into three principal divisions:

(1) Hamitic group; (2) Semitic group; (3) Ariac group.

To the *Hamitic* group belong the Egyptians, Libyans and Chaldeans.

To the *Semitic* group is given the Babylonians, Assyrians, Phoenicians, Hebrews, Arabians, Armaeans.

The *Arians* claim the Hindus, Medes and Persians known as Asiatics; the Greek, French, Italians, Spaniards and Portuguese as the classic people; the Gauls, Britons, Scotch, Irish, Picts and Welsh known as the Celts; the German, Dutch, English, Scandinavians and Danes are classed as the Teutons; the Russians, Poles, Serbs and Bohemians as Slavs.

These groups of languages may be roughly classified according to their morphological character:

In agglutinative languages the words are joined unconjugated, the grammatical relations are shown by infixes, prefixes and suffixes, which, while not in themselves independent words, are clearly distinguishable from those they modify. The agglutination varies from such simple forms as the English loath-*ly*, loath-*li*-ness, loath-ful-*ly* to the complexities of such expressions as the Turkish *sev-in-dir-il-me-mek* (not to be made to love oneself), composed of the root *sev* (to love) in combination with reflexive, causative, passive, negative and infinitive particles. The chief families of agglutinative languages are: Dravido-Munda, Bantu, Hamitic, Malayan, Polynesian and Ural-Altaic, including also Ainu, Japanese, Korean, Lin-Kiu, Caucasian, Georgian, Basque, Hottentot, Negrito, Australian, Tasmanian.

(c) *Inflectional* languages; wherein the agglutination has become so advanced that it is difficult to distinguish the original root-word from its inseparable modifiers, because they coalesce into each other. They join words together and make them into sentences, not by means of a set of small secondary and auxiliary words, but by means of changes made in the main words themselves, or words conjugate themselves. The most abstract type of inflection is evidenced in such forms as the English ring, rang, rung; mouse, mice, etc.

All agglutinative and inflected languages are distinguished as:

Polysynthetic or encapsulating, permitting an almost indefinite number of inflectional and derivative elements to be attached to one word, as in the Turkish; or,

Monosynthetic or oligosynthetic, allowing the addition of no more than one derivative element to a stem.

These inflectional languages have been divided into two great families, the Semitic and the Arian (Indio-European, also Japhetic). The Semitic family of languages is most clearly distinguished by this structural

character which is shown in less degree by the Arian family, and which is present to some small extent in most agglutinative tongues.

The Semitic languages embrace the valley of the Tigris and Euphrates, Syria and Arabia. (A large part of the Hamitic families, too, spoke the Semitic languages.)

The Arian languages embrace the countries from the plains of India, across the plateau of Iran, the Highlands of Armenia into Europe, covering nearly the whole surface of the latter.

(d) *Incorporating* languages; as for instance to embody the Basque and the American Indian languages. In incorporating languages the development of the inflectional form is carried to an extreme, the verb becoming practically a complete sentence in itself, as in Latin: *amat* (he loves) *scripsimus* (we have written).

Comparative philology, which involves the comparison of languages with each other, or includes the scientific investigation of the laws and principles that obtain in a language or group of languages, teaches that in every language there are three distinct epochs, influenced by the monosyllabic, the agglutinative and inflectional speeches.

The presence of the one or other and all forms denote the degree of influence and would show possibilities of amalgamation as to blood relation.

By nature one language is common to all races while the intellect soon evolves into versatility, due to necessity and power of application.

He only criticises the conditions of the world who is unable to do any better, while he who does his best under governing circumstances recognizes much that is admirable in his fellow-men and acknowledges that everyone more or less struggles against adverse conditions.

FEDERATOR
SIGNS OF THE TIMES

Every season brings forth its own kind, and by the fruit we can tell the advance of the season. For this reason is a saying: "By their fruits thou shalt know them." This may be applied to the individual, and it may be used in gauging a whole people, if not a whole world. We are inclined to think that the world at large has reached the season of fruit-bearing. That the adversary has infested our fields and has sent us pests, compelling us to meet a new vermin with entirely new measure, heretofore out of question, only spurs us all the more to use our ingenuity. It is wonderful how scientifically we are able to meet every strategy, and not only save the fruit but strengthen the very tree, assuring to it a far better future. No longer do we stand aghast before an approaching evil. In fact, we do not see the evil but rather the good to be derived from every effort trained into a new direction. Evils are such to the narrow, the uncultured minds, too lazy to leave improvised comfort in exchange for safety. Not evils but problems confront us, which to solve is a great privilege, assuring the golden fruits of labor. Heretofore we killed the goose that laid the golden egg, merely to satisfy our appetite and ever thereafter bemoan our misfortune in failing to find another goose. Fill up on eggs, but feed the goose that there be no end to eggs nor geese.

We are realizing now, more than ever before, that everything is for use. Even the heretofore useless may be put to great advantage, once we learn true economy. Emperor Francis, on his rounds thru the prisons, made it a point to personally enquire into the cause of incarceration. To a prisoner he said: "And what are you here for?" "For counterfeiting," was the prompt answer. "And the length of your term?" "Ten years," the prisoner replied. "Ah, then by that time you shall

be cured of counterfeiting." "I beg your pardon, Your Majesty, a good mechanic never forgets his trade." The Emperor ordered immediate release, offering the prisoner work in the mint, saying: "We cannot afford to allow good talent to go to waste."

Talents, no matter how embryonic, must be used. Abuse will never prove virtue. Fields of utility must be exploited, not for enriching the few, but for common good. There is plenty and to spare, but systematic order must first be devised, and many of the products, whether of the soil or the shop, localized. The system of exchange needs to be improved upon on a basis of a clearing scale. Some of the people need to be so placed according to capacity and ability. All tension must be released. To trust and intrust must be guarded with sacredness, not fear. We must cease churchianizing and in its stead democratize all our aims, making the civic center the common ground of social intercourse, and a medium for exchanging ideas or to gather information upon topics conducive to progress and higher attainments. For a time such steps may appear rather materialistic to the invalid mind, yet as time goes on we shall learn to understand that healthy prosperity leads to the unfolding of man's higher nature, cultivating the heart and training the mind.

Many a field may either lie in waste or appear in a chaotic state. Still we must be no more discouraged than would be an agriculturist at the sight of uncultivated soil. He figures on possibilities. Quite often his faith over-estimates the result of his labors, but he is not to be intimidated; he goes right on in his pursuits, knowing from experience that the third attempt always repays him from all his apparently lost efforts.

The harvest is surely ripe, but the laborers are few. Even here may be found a problem that needs adjustment. Child labor should be decried, yet there is a way where play may be made profitable by being directed

into useful channels. A few hours of field, garden, forest and shop work will aid the mind greatly in calling out the strongest attributes and determine early the future of the child, and with it its value to the community. Many a problem will meet solution and thus the anxiety of both the parent and teacher will be lightened.

This is a time of enlightenment, and none of us can afford to let this opportunity pass us without getting our share of the profit. Some of us may, perhaps, undergo a more crucial test before we awaken to realization. Let us hope of coming into our own today.

SURVEYS

Give us this day our daily bread,—such is the prayer. And we indeed learn to apply the literal meaning of this prayer day by day. Yes, this day, for just for today do we need our supplies. But when it comes to collective work we have to have it laid out for us for a whole season and beyond it.

To get better results the idea has long been conceived of federating every branch of labor. As all the branches become federated efficient work can be expected, since greater interest in one another becomes evident.

What we have learnt thru federating labor we now learn to apply in a greater measure to channels whereby a whole world may be federated.

None can afford to stand aside and have an opportunity pass by, the only opportunity unto emancipation; the boon looked forward to for ages. With the Savior we may say, "This is the acceptable time; this is the day of salvation."

The more we work toward one and the same end the sooner the barriers that hold us back shall be

broken, and the path to freedom shall spread unobstructed before us.

If that is power, then the deed which accompanies it with equal force cannot fail to gain the desired end.

That is indeed power; still some of us are liable to fold our hands serenely and wait. In this case that is misapplied. That to have power must be followed by action.

The that of food may be inspiring, but a dish served upon demand is by far more satisfactory.

That has power only when collectively directed in the same channel accompanied by undivided action.

The present encounter is not a means devised to kill one another, but to help remove differences which keep us from getting into closer touch with one another for the purpose of arriving at a mutual agreement.

Some talk boundary lines, others, indemnity; but these measures are not vital as the federating towards a common end assures protection and safety for all.

By the time we get near a point of negotiation we shall have our demands greatly modified. Even hot-heads will be satisfied with half a loaf rather than none.

Personalities and abusive language never right a wrong, neither does it bring contending parties to an agreement. Consideration and good judgment alone can be relied upon for settlement.

There are things in this world upon which neither that nor word can make an impression. A whip alone proves effective.

Every great change in this world is brot about thru individual suffering. Perhaps it is not within the designs of Heaven, neither relished by man, still so far no better means have been decided upon. We can only do as prompted. Some day time will change our ways as it has helped us to make many changes in days gone by. Collectively a change depends entirely upon the

consent of the majority in power, but not necessarily in numbers.

While there is deformation, there is also much reformation going on, and we all enjoy much information.

As long as we agree in the main it matters not how much we may disagree upon points that never enter into the framing of an agreement.

We can all be big enough to drop differences of a nature having no bearing upon the daily walks of life.

Some ideas occupying our cranium are intended for the individual's perusal and his kind, but they should not be published to reach everybody.

Differences of opinion are always of a local nature and should be considered as such.

The greatness of mind and character is revealed by ready consideration and firmness upon issues concerning the greater number involved.

Wise in truth is the one who willingly moves in accordance to the Spirit of the Times, and thus uses the changes going on about us for a bridge—and sees in the changes from the old to the new that ever-inspiring thot of good and better.

Clear was the vision of the one who said: "The only glory I have discovered in the war is in men's hearts—it is not external."

All attainment must come to us thru individual effort. Our own eyes must see the way within and without. Our own ears must hear the voice that is the voice of God within. Our own feet must walk the path that leads to the goal. The thot must arise from out of our own heart that shall make all things possible to the *individual*. When we are conscious of these attainments, the Federation of Nations will not only be the collective state, but the individual realization.

FEDERATOR

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STUDY OF MAN.

ARTICLE X

With our last article in the September issue we have closed our preludes, and hereafter propose to pay attention to the White or Aryan Race, with its two great groups and its many divisions.

We are obliged to take the premise that the White race, unlike all other races, has had two specific creations, and at decided intervals. Whether it was the object of an Omnipotent Power to thus remedy certain omissions, or whether such be in consequence of some designs which find their origin in regions of the great beyond, is a subject we cannot enter into in detail, as such may or may not be hypothetical—a premise we dare not take in this present study—the Study of Man. We must not deal with conjectures, lest we weaken the flow of intelligence and veil the intellect.

Evidences go to show that it has been within the designs of Providence to conduct the *modus operandi* of the creative energy thruout the evolutionary realms to such a wise degree, as to first create, or cause to be created, one or more pairs of white, whose cradle

ond Aryan type—the Semi-tes, coming out of the Southern portions of Arran, and by spontaneous genesis, not only possessed the embodiment of the Aryan Race, but also traits of preceding races more strongly marked, that with greater determination civilization might perchance assert itself. But here, as in the former, divisions followed one another with rapid succession, the greater portion mixing with the older Aryan, the southern type taking greatly to those characteristics developed by the former until many a type had to stand in a class all its own. This may account for so much aversion on the part of the Caucasian toward the Jews, who, like the former, are extreme types of two great stocks in the Aryan Race.

To form a better opinion of the *modus operandi* of the two great stocks, we shall have to take up each of them separately. In so doing we shall be led to a better understanding of the great differences existing, and the strenuous efforts so readily shattered in the face of reconciliation. The reason for the latter may be due to the fact that neither are sufficiently conscious of their origin, transcendently speaking nor able to comprehend that the over-stepping of the boundary lines would need some arbitration and mutual concession. Thus entities having their origin in a realm foreign to the correspondences of the elements in the Aryan Race, yet manifesting in the latter, must necessarily adjust themselves to the principles of the latter, and not impose the finesse of their spiritual realms foreign to the original design of the Aryan Race.

When the minority proposes to rule it does so by virtue of inborn rights, while whenever the majority proposes to force its will to the front, it is because of the impetus of their former estate in the atomic world. The latter are justified from their standpoint. still ignorance does not prove rights, any more than

ignorance or illiteracy can standardize truth, altho the claims of both may be made in perfectly good faith.

Every division, separation, dissention, only shows all the more the great desire of asserting inborn rights, and the demand of respect and toleration. The congregating and aggregating of types to their respective regions, and emigration and immigration engaged in according to higher promptings, makes it possible to enjoy one another's company, as much as a theater may hold an audience representing all the walks of life, and each one gaining the moral of a play according to individual interpretation.

As stated repeatedly we shall not argue upon the modus operandi of creation and evolution, neither the method employed by a vitalistic intelligence to create man, or the evolutionary processes to call man out of the manifold stratas of atomic, elementary and organic operations.

Belief or disbelief shall not have any bearing on facts as they stand. We may or may not hold with Darwin: "That natural selection has been the prime and efficient cause in the evolution of higher and lower organic forms, or that new species result from the selective action of external conditions upon individual variations from their specific type."

True, the above does not show the modus operandi, or the line of demarkation, or the transition from, or specific relation to one another. Still by grasping the operations of changes within one class itself, it leads to realization of laws conducting the transitory developments, allowing spontaneity to effect an apparant miracle, like unto the bursting of the bud into a perfect flower, or the chrysalis from an integument state. But we shall leave all the minor questions of evolution to vitalists and scientists to squabble over. With us it is not "*which* is it?", but "*is* it?" ever content to subtract the "*which*", like a polywog losing a tail when

turning into a frog, gleefully hopping about minus an incumbrance.

Aryan scriptures acquaint us with the struggles of racial relations, and the petite notions of civilization, where personal interest and the clamor of the undeveloped toward supremacy play an important part.

Once the earth assumed a solidity conducive to organic cymoses, after having passed decimillions of years of pressures and evolutionary operations, and settled into a position of determination, calling forth the black, brown, olive-green, dusk and yellow man, at intersticed times, varying in accordance to the law of correspondences, the "Yehi" manifested a *chosen people*—the white man—first known as Avestan, created about B. C. 12,000.

The Avesta-man appeared in Tibet, where for nearly 2,700 years he vegetated, unfolding first all the inclinations of his relative ancestors. In the meanwhile and due to mitotic differences a great division occurred which brot the Iranian Aryan and the Hindu Aryan, *each* following his own trend of thot. The Iranian Aryan who clung to the Avesta—the living word as revealed by tradition; the Hindu Aryan who copied the Avesta and created the Veda, adding his own speculations.

The Iranian or Avesta Aryan decried miscegenation, and thus left unmixed for a time at least, developed upon lines conducive to the daily walks of life, laynig a foundation to characteristics that created Persians, Medes, the classical people of Greeks, Romans, the Celts, viz. Gauls, Bretons, Scots (Irish), Picts; the Teutons, viz. Germans, English, Scandinavians, and the slavs, viz. Poles, Russians, etc.

The Veda man or Hindu Aryans, who disregarded current events and borrowing from the yellow race the speculative trend, lost themselves in metaphysics, diverging into Brahmanism, later modified thru

Iranian influence into Buddhism, and various transcendental speculations that debarred them from adding their influence to the great events of the world's history.

We beg to differ as to the assertion made by historians, ethnologists, and philologists that in Bactria, in Eastern Iran, where Zoroaster's ministry became active and effective, or not far from that place, the division and separation of one branch of the great Aryan Race occurred, and that there the Iranians and Hindus, the children of that wonderful family, bade each other farewell. (See Aban Yasht 3, 4, 5.)

ARTICLE XI

All the previously created objects within the mineral, vegetable and animal kingdoms are the outcome of processes and progressiveness caused by the continually active and vigorously working forces of nature. As to man, created in "God's own Image", and endowed with higher and exceptionally enlightened faculties, an entirely potent force had to be brot to bear, altho not in so great a perceptible manner in the creation of the black, brown, olive-green, dusk and yellow skinned man—who tho endowed with the capacity for growth and improvement, yet in their lowly stage were enabled but slowly to pass from the savage condition to the stage of a hunter at first, then of a shepherd, a nomad, and finally of that higher stage of an agriculturist, in which they were able to build cities and unite themselves into states—so that after thousands of years of experiences, and in spite of their slow efforts or progress, they finally loomed into a *political life*—the precious inheritance of humanity.

The White Race did not and could not evolve until all other races had reached at least that stage of developments which suggest a sharp line of demarkation.

We shall not take issue with Bunson, Usher, Clinton, Hales, Pool, Josephus, Scaliger or Petavino and their chronological conjectures, neither make comparisons with the figures given by Talmudists, the Septuaginta, the Samaritan Pentateuch, or the dates of Egyptologists and others, as one and all are confined to material rather limited to definitely set figures. Furthermore, the Bible is confined to a particular stock only, which depends for much of its information, not local or provincial, upon sources foreign to them. We are compelled to look outside of its own range if we wish to know more of the geneology of a *Dual Race* like that of the Avestan and Genesis stock, commonly called Aryan.

To class the Semitics into an entirely distinct race would be doing them an injustice, since in characteristics and mental index they are akin to the Caucasian race, altho appearing several thousand years later, and with a different country for its cradle.

Of all the races the White Race alone enjoys that dual creation, and Providence seems to have had something in its designs that it desires the scientific mind to search and fathom. Only gradual unfoldment may reveal the mysterious ways of an allwise Infinity.

Altho the subject may at first appear somewhat lengthy, we are impelled to touch upon the principle point, so as to gain a general idea of the *modus operandi* in anthropological matters, in which the White Race is predominantly concerned.

In the light of Asia, not the Semitic concept, the place or cradle delivering the manifestation unto the Aryan race, is found in the fertile southern and northern plateau of Tibet, between Himalya and Kuenlun. As beings of a white skin and colored from their own pure blood, the first pair to history became known as Mashya and Mashyana, approximate date is given as B. C. 12,000. About 2,600 years later Guromand, who

erroneously is often called the *first* man, instead of first man in the common-wealth, and who was the "first king" over the rapidly increasing Aryan or White Race.

The increase and advancement soon suggested the necessity of expansion, in the meanwhile differences of opinion arising. Some held to revelation, as later given thru the Avesta—the Living Word of God, of which Nature was the *written word*; others held to meditation as the only means unto attainment, as given in the latter's literary product, the Vedas. A separation grew inevitable, and one branch of the Aryans, who held to the Vedic ideas, later the Brahmanic tribes, and now Hindu Aryans, crossed the Hindu-Kush mountains, settled the shaded banks of the great Indus, and later along the valleys of the Ganges, where they exercised their civilization in the land of the so-called "Seven Rivers", the Indus with its affluents, from the river Indus deriving the name Hindus. Here they propounded their Gospel, writing hymns and singing songs to the great Brahm, or Universal Breath, who is the life of all, and into whose bosom eventually all creatures return, once they are stripped of the magic illusions of matter.

The country then settled by a dusk race was soon converted to the sublime faith, and miscegenation followed. Still, the philosophic trend of poetic inclinations was retained, and the Gospel carried to foreign lands, into Mongolia, Nepaul, China, Japan, Assan, Ceylon and as far as America.

The other Branch, in the meanwhile, recognized the necessity of new pastures, as well as agricultural grounds, and for this reason extended their operations beyond their limited range, and settled what was known as Eastern and Western Iran. The separation of the Aryan Race into Avesta, Aryans and Vedic Aryans took place about B. C. 9,500.

The Hindu or Vedic Aryans engaged in philosophic

speculations, deserved recognition for their untiring efforts to fathom the undiscoverable in life, tho making the average mind unfit for the pursuits of daily demands, and the study of mortal possibilities. Brahmanism reached its height about B. C. 8,000. It experienced quite a rivalry when Buddha appeared, about 557 B. C. teaching symbolism in contradistinction to Brahmanic Pantheism.

The myticissm and asceticism of Buddhistic new thot seemed to take with the populace, wherever Brahmanism had struck root, and proved a rival to the latter, so much so that for a time Brahmanism seemed endangered to lose ground. Still later on both worked side by side, and in perfect harmony, continuing to preach their Gospels to all the Eastern countries, of Asia and the Isles, invading the far West wherever favors invited their efforts. About 400 million people now confess Buddhism, while Brahmanism is followed by about 150 millions. The Rigveda is the text, while numerous other works expound the beauty and poetry of a moral, ethical and illuminary life which appeals to the leisure class, be they rich or poor.

UNDERSTANDING.

Certainly it is understanding we lack as a race, and conscious of the conditions of today is it not reasonable to find and remove the cause. The fifth year of the Great War is before us, and still we have not been able to solve the problem, but greater destruction of life and possessions are our lot as a race year by year. If a pool of water had accumulated upon the floor of a beautiful home, surely no one would continue to remove the water, just plain common sense would say find and remove the cause.

ing efforts to bring forth perfection.

The studies of man are now published to recall to mind much that has been lost by the race. This being the day of adjustment we must understand the underlying law or purpose of Nature. Truth will never be found by holding on to prejudice. Those who propose to benefit by this great opportunity must be free to accept the truth. Surely, all acknowledge that the race has missed its mark, or lost its way, and thus learn that the first step is to let go of ignorance and look to the "Spirit of the Times" for guidance.

VOICES FROM THE STREET.

"Sitting near the window one day the sound of the voices from a group of boys playing in the yard one story below would now and then come floating up. I paid very little attention, but enough to catch that while they were not entering the firing line or the battle—their play was the war. Like many of the older boys they cheered the soldiers who were entering the battle and greeted them with loud praise on their return. Then they called, "start the band playing for here comes the regiment all shot up". And so their play went on with variations for about an hour, when suddenly a shouting long and loud went up from all the voices—"hurrah, hurrah, hurrah, here comes the FEDERATION, and we can all go home!!!"

*Waste not thy life in letters of dispute,
Argument is death to the Voice of Truth;
Of Creeds and of Beliefs debate with none,
It widens out the breach unto defeat.*

OMAR KHAYYAM

THE STUDY.

The study of man, or the six races will reveal avenue after avenue leading to a clear perception of the truth. Furthermore, this study will rend in twain the veil of ignorance, superstition and error. Instead of saying truth is at the bottom of a well, we will see truth in ourselves and every object about us. Then we will begin to eat of the fruit of freedom.

The study of man will, when taken as a whole, remind us that there is a place for everything, and moreover, everything should be given its own place. Man has interfered with this Divine order in innumerable instances, consequently it has all culminated in the present disorder, which is destruction. Destruction comes because we have not carried out the plan.

The study of man, embodying the six races, will point out many a mistake in our concept of the relation of the races. Now it will be plain why miscegenation is such a crime against mankind, and what we have had to suffer thru this awful error. The study will show why nature draws her sharp lines of demarcation, indeed we shall see that all our agony, marking our flight down the centuries, is to because of the lack of *purity of the blood*.

The study of man if entered upon with the purpose of finding the truth will sweep away many a cob-web from our brains. Almost before we are aware of it there will be a clearer conception of our relation to one another and the purpose of man made in that image we know is destined to eventually express perfection.

The study of man will point out to the reasoner the relation of race to race. We will be enabled to see the races even as a ladder, where we *must* take an upward step to ascend—a backward step means descend. It will make plain the evolution of man. When we become

true evolutionists we will thru application progress in all things.

The study of man will usher in the new era and enable one and all to take their place upon the earth. Thru it will be given the key to unlock the treasure-house of the mind of man, yea of the very earth itself. It will open all doors and we shall know there is nothing hidden that shall not be revealed to the faithful.

WE RECALL TO MEMORY.

It was a most significant occasion when on the Fourth of last July, the Executive of the United or Federated States of America, and thirty-three representatives of other nationalities, assembled at Mount Vernon to express their faith in the principles of freedom for all mankind, which were so purely consummated in the character and life work of Washington.

"I am happy to draw apart with you to this quiet place of old counsel in order to speak a little of the meaning of this day of our Nation's independence. The place seems very still and remote. It is as serene and untouched by the hurry of the world as it was in those great days long ago when Gen. Washington was here and held leisurely conference with the men who were to be associated with him in the creation of a nation. From these gentle slopes they looked out upon the world and saw it whole, saw it with the light of the future upon it, saw it with modern eyes that turned away from a past which men of liberated spirits could no longer endure. It is for that reason that we cannot feel, even here, in the immediate presence of this sacred tomb, that this is a place of death. It was a place of achievement. A great promise that was meant for all mankind was here given plan and reality. The associations by which we are here surrounded are the inspiring associations of that noble death which is only a glorious consummation. From this green hillside we also ought to be able to see with comprehending eyes the world that lies about us and should conceive anew the purposes that must set men free.

"It is significant—significant of their own character and purpose and of the influences they were setting afoot—that

Washington and his associates, like the barons at Runnymede, spoke and acted, not for a class, but for a people. It has been left for us to see to it that it shall be understood that they spoke and acted, not for a single people only, but for all mankind. They were thinking, not of themselves and of the material interests which centered in the little groups of landholders and merchants and men of affairs with whom they were accustomed to act, in Virginia and the colonies to the north and south of her, but of a people which wished to be done with classes and special interests and authority of men whom they had not themselves chosen to rule over them. They entertained no private purpose, desired no peculiar privilege. They were consciously planning that men of every class should be free and America a place to which men out of every nation might resort who wished to share with them the rights and privileges of free men. And we take our cue from them, do we not? We intend what they intended. We here in America believe our participation in this present war to be only the fruitage of what they planted. Our case differs from theirs only in this, that it is our inestimable privilege to concert with men out of every nation what shall make not only the liberties of America secure but the liberties of every other people as well. We are happy in the thought that we are permitted to do what they would have done had they been in our place. There must now be settled once for all what was settled for America in the great age upon whose inspiration we draw today. This is surely a fitting place from which calmly to look out upon our task that we may fortify our spirits for its accomplishment. And this is the appropriate place from which to avow, alike to the friends who look on and to the friends with whom we have the happiness to be associated in action, the faith and purpose with which we act.

"This, then, is our conception of the great struggle in which we are engaged. The plot is written plain upon every scene and every act of the supreme tragedy. On the one hand stand the peoples of the world—not only the peoples actually engaged, but many others also who suffer under mastery but can not act; peoples of many races and in every part of the world—the people of stricken Russia still, among the rest, though they are for the moment unorganized and helpless. Opposed to them, masters of many armies, stand an isolated, friendless group of governments who speak no common purpose, but only selfish ambitions of their own by which none can profit but themselves, and whose peoples are fuel in their hands; governments which fear their people and yet are for the time their sovereign lords, making every choice for them and disposing

of their lives and fortunes as they will, as well as of the lives and fortunes of every people who fall under their power—governments clothed with the strange trappings and the primitive authority of an age that is altogether alien and hostile to our own. The Past and the Present are in deadly grapple and the peoples of the world are being done to death between them.

There can be but one issue. The settlement must be final. There can be no compromise. No halfway decision is conceivable. These are the ends for which the associated peoples of the world are fighting and which must be conceded them before there can be peace:

"I. The destruction of every arbitrary power anywhere that can separately, secretly, and of its single choice disturb the peace of the world; or, if it can not be presently destroyed, at the least its reduction to virtual impotence.

"II. The settlement of every question, whether of territory, of sovereignty, of economic arrangement, or of political relationship, upon the basis of the free acceptance of that settlement by the people immediately concerned, and not upon the basis of the material interest or advantage of any other nation or people which may desire a different settlement for the sake of its own exterior influence or mastery.

"III. The consent of all nations to be governed in their conduct toward each other by the same principles of honor and of respect for the common law of civilized society that govern the individual citizens of all modern States in their relations with one another; to the end that all promises and covenants may be sacredly observed, no private plots or conspiracies hatched, no selfish injuries wrought with impunity, and a mutual trust established upon the handsome foundation of a mutual respect for right.

IV. The establishment of an organization of peace which shall make it certain that the combined power of free nations will check every invasion of right and serve to make peace and justice the more secure by affording a definite tribunal of opinion to which all must submit and by which every international readjustment that can not be amicably agreed upon by the peoples directly concerned shall be sanctioned.

"These great objects can be put into a single sentence. What we seek is the reign of law, based upon the consent of the governed and sustained by the organized opinion of mankind.

"These great ends can not be achieved by debating and seeking to reconcile and accommodate what statesmen may wish, with their projects for balances of power and of national opportunity. They can be realized only by the determination of what the thinking peoples of the world desire, with their longing hope

for justice and for social freedom and opportunity.

"I can fancy that the air of this place carries the accents of such principles with a peculiar kindness. Here were started forces which the great nation against which they were primarily directed at first regarded as a revolt against its rightful authority, but which it has long since seen to have been a step in the liberation of its own people as well as of the people of the United States; and I stand here now to speak—speak proudly and with confident hope—of the spread of this revolt, this liberation, to the great stage of the world itself. The blinded rulers of Prussia have roused forces they knew little of—forces which, once roused, can never be crushed to earth again; for they have at their heart an inspiration and a purpose which are deathless and of the very stuff of triumph."

These words of the Executive inspire the spirit of freedom for mankind. To write them in living history will require FEDERATORS who are capable of seeing the Federation of Nations binding the great Aryan race together. Equal opportunities for all. Yes, we need the George Washington of the Aryan race to make real even more than was accomplished by George Washington of the Colonies.

EQUALITY.

All men are equal in their birth,
 Heirs of the earth and skies;
 All men are equal when the earth
 Fades from their dying eyes.

'Tis man alone who differences sees,
 And speaks of high and low,
 And worships those and tramples these,
 While the same path they go.

Oh, let men hasten to restore
 To all their rights of love,
 In pow'r and wealth exult no more,
 In wisdom lowly move.

AVESTA.

DEC 3 1918

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STUDY OF MAN

Article XII

The Avestan or Iranian Aryans, originally Tibetan Aryans, immigrated into Arran (Iran), the modern Karabagh, where sixteen great mesas beckoned unto them to extend their industrious traits. This ancient Iran (Kran Airan) was a vast Quadrilateral plateau, extending from the Hindu-Kush and the Indus to the Tigris.

On the north it was bounded by the Jaxartas (Sir Darya, or, Gihon in Hebrew), which flows through the provinces Forgaush, Samarkand into the Aral Sea; then, by the Caspian Sea, or the sea of Kamrud (Voru-kaska) which lies north of Taparistan, a province including part of Mazadaran; then, by the valley of Araxes (Arras, Oxus, Vangrehi Daitya, or Veh Rud, El Nahu, later Jihun or Amu Daria) where the Araxes flowed from the mountains of Ararat (the resting place of Noah's historical ark), and emptied its volumes of waters most powerfully down to the Caspian Sea, through the alluvial lands of Aryanem Vaego; *today* the Araxes (Oxus) empties into the Aral Sea.

On the south the boundary lines were drawn by the Indian Ocean and the Persian Gulf.

The great Desert with Gobi and its once cherished splendor, fills the center of this quadrilateral plateau, and divided the ancient Arran into Western and Eastern Iran.

The Western Iran again was divided into the northern part occupied by Elam (Elymais, Susiane, Suristan, Khoristan, Pars, Fars or Persia); on the western side the plateau was protected by the Zagros mountains. This chain formed a natural barrier, and was the best possible protection against foreign invasion on that side.

Eastern Iran had for its northern boundary Turan or Turkestan, inhabited by a people hostile to the Iranians, who immigrated there about 5000 B.C.

The Turanians are always represented in the Avesta as the bitter enemies of the Zarathushtrians. All the cities, mountains, rivers, lakes and places in connection with personages and events mentioned in the Avesta, are located in *Eastern* Iran (Afghanistan). Here also Zarathushtra was born, in a mansion by the Vanguhi Dartya river. On Mount Oshedar the Commandments were revealed to Zarathushtra, and later the Avesta was composed.

Zarathushtra's parents are known as Porushaspa and Dughdova, the elite of aristocracy. Vishtasp's kingdom, too, bordered here on Porushaspa's domain. From Manguhi the Gospel spread to Bactra, the seat of activity and Zarathushtra's effective ministry. Here also Zarathushtra suffered martyrdom, at the age of about 77.

Inasmuch as the Vedic or Hindu Aryans relied upon philosophical speculations, the Avestan, or Iranian Aryans looked for revelations. For this reason Zarathushtra ascended "the Mount of many questions," and as thousands of years after, in the case of Moses, he was instructed as to the wish and will of the Lord regarding His "chosen people," the Iranians.

mentals and pairikas, and thru concentration upon the Unspoken Word, establish within the circulatory system the fire of Love, consuming past memory, and by illumination, live within the consciousness of Eternity.

B.C. 8500—Forming of the first Constitution and the establishment of the First Dynasty, known as Paradhata, later called the Peshdadyan dynasty. (In Avestan *para*—primitive, before, first, foremost, beyond, ethereal, transcendental; *dhata*—monumental, absolute law and order, indestructible, castle.)

This Paradhata dynasty established rules of justice and government which found embodiment in the codex of Hammurapi, whom Moses copied in turn.

B.C. 8500-8420—Haoshyangha (Hushrangh) first king of the Paradhates, was, according to Firdousi's Shah Namah, the grandson of Gayomarth (chieftain of the foremost agricultural tribe) and the son of Fravak, who was killed by the black Div (the chief of the savage tribes roaming about the Arran ranges). The Div encountered Fravak at the head of an army of lions, tigers, vultures and Paris (demon warriors), and destroyed him. Hushrangh reigned over the seven Keshvares of the earth, or rather the descendants of the Avestan people wherever in settlement. Each Keshvara again had its chiefs or governors and vassals.

B. C. 8420-8390—Takmaurapa (Tahmurasp or Tahmuraf), brother to Yima, who succeeded him, reigned for thirty years. He was a rough-rider. His cyclonic horse he called Ahriman, the very devil. The spirit of Ahriman besought the wife of Tahmuraf to reveal to him the secret of her husband's powers. She confided that it was the unbounded love for her. Ahriman deceived the woman and Tahmuraf pursued the incarnation of the devil over mountains and dells. His unbridled fury of jealousy and wrath took Tahmuraf until at an embankment, Ahriman took possession of

the horse and with one leap took horse and man down into the chasm below. Yima, who followed with a squad, later managed to release his brother's body from the horse, Ahriman, under whose weight the remains lay. He, Yima, thereby recovered love, with its arts and civilization, which, it is claimed, would have otherwise been lost to his people.

B.C. 8390-8350—Regents ruled until Yima (Gamshed) ascended the throne.

B.C. 8350-7450—Yima, brother to Tahmuraf, reigned with his family as successors for 900 years. Yima or Hyima stands for snow. Thus he was the King of Hyimalaya or Himalaya—*snow layers*, snow range. Previous to that age the valleys were semi-tropical; but a sudden change was wrought in the position of the earth toward her solar relation. She changed her zodiacal position. Yima received revelations as to the inevitable change. Terrific snow storms were to rage and cover, not only the mountains, with everlasting snow, but plant and beast were both to be endangered. Yima was prompted to build a Vara, where he might nurse the tender plants of semi-tropical origin. He gathered every animal in pairs and established quite a zoological garden. He selected the finest specimens only, that in absolute perfection all things might be perpetuated.

Yima hoped the fall of snow and the blizzards would cease, but whenever there was a momentum, lasting for several months, the snow falls turned all the more ferocious thereafter. Yima remained in his Vara (Crystal Palace) for three years before means of protection could be devised to sufficiently meet all emergencies thereafter. All indications point to plagiarism on the part of Chaldean mythologists, and later Hebrew scribes, unless events run analogous at various times. Yima's snow deluge took place B.C. 8150. Noah's flood B.C. 2348. The last Yima was assassinated by

Azi Dahaka.

B.C. 7450-7400—Thraetona, the son of Athwya, pursued Azi Dahaka who had killed Yima and ravished the two daughters of the latter, Arnavaz and Sharinez. Azi Dahaka was captured, bound and fastened to the wall of a cave on Mount Damavand. The legend has it that at the great reckoning day, Azi Dahaka (Zobak) is to be slain by Keresaspa, the archangel, by the mere brush of a bird's feather. Thraetona married the two daughters of Yima, Arnavaz bearing one son named Airyu, while Sharinez bore the two sons, Tura and Sairima. The three reigned as kings over Iran, Turan and Rum.

Legends have it that at the fullness of time the three kings from the far East shall wander to the West and deliver Soshyant from the persecution of usurpers.

B.C. 7400 to 7350—Manushitra (Minokhir) made peace with Afrazyab and fixed the boundary lines between Arran and Turan.

B.C. 7350-7300—Keresaspa (Garshap), the last of the Paradhatas. He inherited the fravashis (spiritual propensities), as his guides and guardian angels, of Yima or Jamshed, the son of splendor, and Haoma or Vivanghara, the prophet unto life Everlasting, who imparts regeneration through the Eucharistic cup. He declared and lived the Mazdaznan law, and the first revealed and only infallible religion as revived by the Lord Zarathushtra.

He, Garshap, discovered the lost Haoma plant on Mount Elborz, where he was led by the good Spirit, and reinstituted Communion with Saints in accordance to Tibetan rites. The Haoma plant, when properly compounded and fermented, is to prove a panacea for all physical ailments, and partaken in a spirit of Eucharistic thanksgiving, brings consciousness of life Everlasting to a wandering soul in a world of aimlessness and uncertainties.

Karesaspa lies asleep in the valley of Pisin, south of Kabal, where he is to remain until the Great Morning shall appear. Then he will rise and dispose of Zobak, the chief of the Divs, while Haoma shall deliver Afrazyab, the Divs' heaviest stockholder, into the hands of Khosrav, the angel of the Lord. Haoma, the prophet of Mazda, whose spirit lives as a hermit in the mountains, shall overhear the lamentations of Afrazyab who seeks refuge in a cave. Haoma with his magic power will cast a spell upon Afrazyab, bind him and hold him for the angel of the Lord. Of Keresaspa the Bundahish says: "The glory of Heaven stands over him for the purpose when Azi Dahaka becomes unfettered, he may arise and smite him, while myriad guardian angels, spirits of the righteous, are as a protection to him."

In pre-Zarathushtrian days the only revealed religion and worship, together with the practices of Haoma communion, was observed by the three great sages Vivanghat, Athwyn, Thritha.

Article XIV

The first dynasty of kings bore no distinctive titles, and every regent was content with the emphasis on the first syllable, which denoted to them the same as *Zar*, thus Ha, Ta, Ma, Yi, Thra, Ke, *Zar* applied to spiritual guides, or prophets and priests.

The second dynasty stands out more prominent, bearing the title of Kavi or Kai (from which Caesar, Kaiser seems to be derived.) The dynasty is known as the Kayarisan, and reigned from B.C. 7300 to 6823.

B.C. 7300-7250—First king is Kavi Kavata (Kai Kobad). He was the adopted son of Usava. (See Bund. 31:24.) The rapid growth of the Iranians and their aggressiveness, as well as their search of grazing ground farther north during summer and south during

winter, called down the envy and wrath of savage tribes, inviting differences, litigations and wars. Much of the spiritual and educational unfoldment suffered on account of continued wars for the protection of material interests. For this reason kings no longer served as patriarchs, and the paternal side suffered. As the interests became divided, the spiritual guides, envious of the splendor attained by the Kais, bred the unwholesome aspiration for temporal power.

Thus from generation to generation the spirit of envy grew in dimension. The Kings envied the Zarathushtras for the confidence of the people they enjoyed, while the Zarathushtras hankered after the splendor and power attained by the kings. Intrigues, plots and chicaneries thus have worked their way into humanity, ending in diplomacy to deceive the unwary.

B.C. 7250-7180—Kavi Aipivohu (Apiveh) son of Kai Kobad had four descendants: Usadan, Arshan, Pisanah and Biarshan; Firdusu in his history calls them Kaus, Arish, Paslim, Arnim.

B.C. 7180-7130—Kavi Usadan (Usa or Kai Kaus), first-born of Kai Kobad, was the Solomon of Arran, who devoted his time to writing psalms and moral codes, or wise sayings, and yielded to the flattery of the fair sex. Being much occupied with literary pursuits, he entrusted his throne to his son.

B.C. 7130-7090—Kavi Syavarshan (Syavaksh), son of Kavi Usadan, the poetic Kai. All went well until the mother-in-law to Syavaksh grew jealous of the attentions paid him by his father, and she schemed with Rebeccan trickery a plot that brought the wrath of his father down upon him, culminating in exile. Syavaksh took refuge with Afrazyab (Frangrasyan) the arch fiend and irreconcilable enemy of the Iranians, whose dynasty ruled the Turanians for many hundreds of years, but for a time had made peace with the Iranians. The reigning Afrazyab received the exiled with

great honor, whose superiority in intellect Afrazyab recognized. Their friendship grew to such an extent that Afrazyab gave Syavarshan his only and most beautiful daughter in marriage. But "with the powers of fate no eternal covenant can be made." Karsivaz (Keresavazda) brother to Afrazyab caught the spirit of jealousy and envy. By means of calumnious accusations Karsivaz extorted from Afrazyab an order to put Syavarshan to death. The murder caused a feud that stirred to continued wars.

B.C. 7090-6990—Kavi Khosrovo (Kai Khusro Husrava) was the son of the murdered Syavarshan, delivered by the daughter of his envious mother-in-law. Khusro and his sons remained in rule for one hundred years, during which time wars were waged against the Turanians; in one of the encounters Frangrasyan was killed, and thus Kai Khusro avenged the murder of his father. Aurvasara, the usurper of many of the kingdoms rightfully belonging to the Kayanian dynasty, was also defeated in war, and all the kingdoms federated into one empire of Aryan nations or tribes.

The government seat of the Turanians was on the north of the Eastern Iran, and bordering closely to Kanga (Kangdez), the fortified town of the Iranians, from whose watch-towers the movements of the Turanians were scanned with an eagle eye.

The Avan Zasht (Avesta) tells us that Tusa, the brave warrior of Kai Khusro fought by the Castle of Kanga with his Turanian enemies, the sons of Vaesaka. Vaesaka himself was friendly disposed toward the Iranians. He was the head of the Visah family whose foremost member (see Aban Yasht) was Piran Visah, the clever and righteous minister of Afrazyab, but his counsels were despised for the common ruin, he himself forced into the warfield against Iran, and with all of his sons perished.

The Bahman Yasht says: The fortifications of Kanz-

dez (Kanga) were erected by Syavarshan, the murdered father of Kai Khusro, while sojourning with Afrazyab and confined to the district of Khvariz, a portion of Khorassan, described as a perfect paradise. The fort was built on the top of a high mountain, Antare Kangha. (See Zamyad Yasht 19:4.) The Khshathro-saoka, or fortress castle, is called in the Shah Nahma Kangdes (Fortress of Kanga). Possibly Khshathro-saoka is a mere epithet of "dwarem" (Castle of Kingly Welfare).

Bundahesh and Dinkard say: Kangdez was the city where Peshotanu, the son of Vishtasp and his commander Korshed-Checher, dwelt. It is evident that Kangdez was a Kayanian fortification for defense against the Turanians; and Bundahesh locates this fort on the east coast of the Caspian Sea.

Wars with Turanian tribes grew more frequent; the most persistent were those of the tribes of Varedhakas, Khyaonas, Hunus and the Danus, occupying the steppes of Jaxartes. The Kayanian monarchs were formidable opponents of the Turanian chieftains Frasiyan (Frasiyak, Avesha Frangasya) and Arjasp (Avesha Arejataspa).

The Iranian Kings as a rule enjoyed bravery, victory, wisdom, happiness, righteousness. The royal glory clave unto them all. Their possessions of a treasury, consisting of precious stones, jewels and gold borders on the fabulous. Their horses, cattle and sheep grazed on a thousand hills, adding to possessions and wealth. The lyrics sang to them before golden thrones, under golden canopies. For the accommodation of the royal household, as well as all the people, many places of prayer were erected. All in localities suggesting profound silence, of the phenomenal of nature.

The Iranians did not believe in wasting their energies on any edifice that would lead to habitual idol-

atry. To them nature's own temples, mountains, lakes, rivers and groves sufficed, while he who felt prompted by the spirit to officiate, or serve in an ecclesiastical capacity, had liberty to do so, at his own expense, as the seat of government would not maintain a special fund for the encouragement of idlers and their idolators. Places of worship, prayer, and exercise were set aside:

(1) On the mountain of Hara-Berezaita, in Mazandera, south of the Caspian Sea. Here astronomy had its seat and much learning developed in the science of metaphysics.

(2) On the top of Mount Hukaira, where a babbling spring reflected the starry heavens by night, and the waters whereof healed all unmentionable afflictions. Here the solutions of human fate were offered by ever ready sages, versed in astrology and psychology.

(3) The four-cornered Varena where the snappy air offered vigor and salubrious breath to the enervated southlanders. The place was thus dedicated to Vayu (Breath, air, spirit). The rarified air rushed into the lungs without effort, consequently induced perfect relaxation, invigorating, quickening and reviving the dynamics. Consumptives and atrophic sufferers made their pilgrimages to this spot.

(4) In the valley of Pison (Pishinangh), south of Kabul, where somnambulist and the obsessed, or mentally deranged, and maniacs were promised release from their bondage; their obsessions drawn out by exposures, exorcisms, chastisements, ablutions, water-cure, and many more methods quite in harmony with our most modern concepts of new thought therapeutics.

(5) The mountain Erezifya, between Margiana and Ariana, "The Sariphi Monte" in Ptolomaeus. Here was to be seen the beautiful veil of heaven's canopy at early sunrise and at sunset, revealing the garment of the Almighty in colors defying an artist's

powers of imitating or mixing tints. The poetic mind here mused upon the phenomenal in Nature, gaining inspiration as well as revelations appertaining to the atomic worlds. Here the "Five Virgins," emblematic of "wisdom," appeared at the hour of midnight to beckon the weary wanderer of the deep valleys below to a home in the sky, "where the stars are ever shining bright."

Besides these five principal pilgrim's delights there were minor religious resorts, where educational and therapeutical subjects were taught, treated and dispensed and supported by voluntary contributions.

B.C. 6990-6850—Reign by the family of Vishtasp, who rose from the governing of a mere province to that of an empire. The Vishtasps held sway for one hundred and forty years. The dominion covered Eastern Iran, from Kangdez on the north to Saistan in the south. Within the vast domain was situated Airyana Vaego and the River Vanguhi Daitya (Araxes, Arra); in the north of Eastern Iran, the modern Afghanistan, (Garden spot), in whose neighborhood the Lord Zarathushtra was born in B.C. 6900. (By no means in Western Iran to which Media and Persia belonged.)

Article XV

B.C. 6870—Zarathushtra at the age of thirty received commission to revive the monotheistic philosophy of life, and obedience unto the designs of the Infinite, the Lord God Mazda: "To reclaim the earth, to turn the deserts into a paradise, a paradise unto Mazda and His victorious associates to dwell therein." The Iranians or Avestan Aryans, owing to their continued wars and constant contact with the Turanian tribes, began to copy the latter, paying attention to the raising of cattle and the building of cities, thus neglecting agriculture and horticulture. Zarathushtra also saw

to his horror, miscegenation with the conquered Turanian tribes, which was contrary to all the original covenants made, while as Aryans in their original abode. Herein the White race was to be a characteristic and an absolutely independent race, not only to stand aloof from all other races, but to evolve to such a high standard of perfection that the last tie of mortal relation be severed and Aryans stand out as the creation of God, free from interceptions. Zarathushtra held that even in the midst of war, neither agriculture nor horticulture were to suffer, but rather all the more attention be paid to them, that by a freer and more wholesome living the heart may grow stronger, the mind more ingenious, the body more powerful to cope with conditions to a successful finish.

B.C. 6867—Vishtasp, the powerful, was the first among the Kayanian kings to subscribe to the revelations of Zarathushtra, and accept the original code of the Aryans. The first proclamation issued admonished artists and crafters, as well as social entertainers, to return to the land and study the methods of reclamation as promoted by the illustrious Zarathushtra, who with a large staff of students, traversed the country far and wide, demonstrating the value of agricultural science.

Kavi Vishtasp and his whole household, including his brother Zairivairi, the Prime Minister Gamasp and his brother Frahaostra, Hutaosa, wife of the Kai Vishtasp, too, was an ardent promoter of the new revival. The whole of the court confessed the spirit of the times, and all the schools soon followed suit. This revival was by no means to prove fruitless even as to political directions; for with renewed zeal, Vishtasp's armies repelled the invasion of Turanian tribes, and by B.C. 6863 the vast Turanian countries were conquered by the victorious Iranian Aryans, and for many centuries thereafter the other wild hordes, dispersing

dominions of the *ancient* Iranian and Turanian kings mentioned in the Avesta. Turan (Tuirya) was on the other side of the Oxus. The nomadic Turanians, the tribes of the barren steppes of the Jaxartes (Sir Darja, Darjaga) whom the Greeks called Scythians, often crossed the Oxus (Amu Darja) and invaded Sogdiana, Bactria, Marziana, and other fertile regions. Even later the Achaemenian, the Ash Kanian (Arsacid) and the Sassanian kings had to protect their Eastern Iranian dominions from the inroads of the Trans-Oxanian barbarians.

4. Kae-Kasta (Chaeshasta) situated to the east of the sea, Vorukasha (Caspian Sea) in Eastern Iran, the present Lake Urumiah. This was King Husrava's favorite place for saying his prayers. Here Vishtasp's heroic general Tusa fought the Turanians to a finish and smashed their lines, leveling their fortifications. Here also the oozing oils were set on fire to fight the Turanians, and to force them to change their positions in battle. From this region the second unborn son of Zarathushtra is to come forth to add by his presence the power of reconciliation.

5. Mount Roshan (Revand) to which Vishtasp removed the pillar of fire, Frobak, as an ensign of final victory, and the fire urn, Burgin-Mitro from Chorasmia (Quarijun, Khiva) in the provinces of Kabul and Khorossan, respectively.

6. Mount Miyan-i-dosht, where Arjasp was defeated by Vishtasp, and the final peace treaty was signed. This place is between Astarabad and Nisapur. Here the third unborn son of Zarathushtra is to receive his communion as a Mongolian Slav to rid the world of its delusions of religious phantasies.

It may be well to bear in mind that whatever information there may have been available to the elementary student of history, of necessity the history of a whole race must be considered before a scholar can

make claim upon an education for others to base their faith on. To reject Truth by no means diminishes its power, and although God's mills may grind slowly, when time is considered by fractions, they grind fine enough to eventually command respect. Those who prefer to follow the influence of miscegenation, and even laud of their foreign blood flowing in their veins, are perfectly welcome to such pride; those who claim their affiliation with any other branch but the original stock must continue to attempt to unravel the perplexities that follow all uncertain blends. But every move in the world today points toward a democracy that cannot be mistaken. True, much of past history may still play its orgies, but with each act the play is shortened, and ere another era shall dawn upon us, we shall be able to know one another better. It is in this spirit that we shall continue with our geneological studies and give a synopsis of the *second* type within the expansion of the White or Aryan race—the Semites.

CONCLUSIONS

There is only one trust—the righteousness of the cause for which you stand. Time has and will ever persist in proving that this is in accordance to truth.

Nature smiles, but man weeps. Why? The former is keeping the law, the latter is breaking the law. Still we can look ahead and see the season when both will smile. Then both will be at one, for the laws of nature will be the laws of man.

I am invincible if my thot is invincible — guided by Infinite Intelligence. Having seen the goal as ever onward and upward, nothing can overcome me for I am the creator, the factor, the power, the active agent and yet the ego must realize this stage of consciousness for it to be *mine*.

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STUDY OF MAN

Article XVI

For whatever reason or design, must be left to a student to determine, still the fact remains that in addition to the Aryan White Race, separated into two great divisions—the Avestan and the Vedic Aryans—a *second* type was added, after the former had existed for about 4700 years and created quite a history for their offspring, although many of the original purposes of their manifestation had periodically disappeared and had to be revived, often at the sacrifices of God-awakened souls.

Perhaps the materialistic trend that grew evident, or the carnal desire for splendor, which asserted itself everywhere to a smaller and a greater degree, may have had a bearing upon the ripening of a thot, the materialization whereof was to call to their senses the haughty men of power.

At any rate, a new type of White, possessing all the qualities of the blood equal to that of Aryan blood, and with mental propensities akin to those of the original Aryan, appeared upon the scene of action. Their only difference was that of sharply cut lines, unlike any other race.

The place wherein the "Jehi" of the mighty *Yav* (the Magians' secret abbreviation of *Yatha-Ahu-Vairyo*, or "The Will of the Lord is the Law of Holiness," created the first Semitic pair, known as Adam and Hayeva, as beings of a white skin and proportionate blood ingredients, colored from the flow of their own blood, was the southern part of the valley known then as Babylonia, (ancient Assyria), a province of Mesopotamia—at *present* an alluvial deposit.

B. C. 5421—A people suddenly rose to prominence on an extensive strip of alluvial deposit overlooked by other tribes and nations. This primeval garden, soon noised about as a "Paradise," proved in fertility equal to the proverbial and luxuriant growth of grain in the valleys of the Nile. The fertility proved so fabulous that its inhabitants were made fabulously wealthy; enjoying to hearts' content the handiwork of their progenitors. Genesis says of this garden that "out of the ground God made to grow every tree that is pleasant to the sight and good for food."

This favored plain in a remote period of antiquity, became the seat of an agricultural, industrial and commercial population, among which the arts of civilized life found their very earliest developments.

By the Semites B. C. 2000, Mesopotamia was called *Aramnaharaim* (Aram Syria). The Greeks gave it the name of *Mesopotamia* (700 B. C.), which means "the country amidst two rivers" (*Tigris* and *Euphrates*)—*mesos*, middle, *potamos* river. A portion of that strip of country is designated as *Padan Aram*, the most productive of all. Four places claimed fabulous fertility:

(1) *Ur* of the Chaldaea in the northwest. (Abram's, or Abraham's birthplace.) Abraham means "one who asserts himself by breathing God's fresh air."

(2) *Haran* (*Charran*) in the south (where Abraham resided for a time after leaving *Ur*).

(3) Chebar, a tributary of the Euphrates, (where Ezekiel saw his vision).

(4) Charchemish, a fortified city, at the confluence of the Chebar and the Euphrates.

Genesis, attempting to describe the paradise in the poetic language of an Aryan mind, considered the two principal rivers, adding their tributaries as two more rivers, which circumvallated and traversed the paradise. Adam, as the sole owner, thus enjoyed the power of a monarch, that knew of no rivalry, for even at such an early date in the history of civilization, wealth was a strong talking point.

To come into possession by picking a quarrel had long been dismissed from society, and much attention began to be paid to *legal* proceedings, as old-time records would show. There is no doubt about it, but that a neighboring princess lusted after the possession of this paradise which Adam discovered and enjoyed. The way Genesis says it, to have Adam and Eve lose their holdings is well expressed. Whether by foul play, or whether legally justified must again be left to the intelligence of the researcher. Suffice it is to say that Genesis chose to call this gentleman Satan, who succeeded to gain the confidence of Eve, from whom he learned the flaw in the title and forthwith got into possession.

The symbolical apple still has its proverbial significance, for the apple the first Genesis pair bit, turned out so sour that they found themselves in the hole; for when their progenitor called for a friendly chat in the cool of the evening, he found the pair with shattered hopes. Our worthy student may make his own deductions or form conclusions more or less palatable to an intelligent mind.

One thing is certain, that revenge has cast its roots deeply into the heart of our Semitic cousins, and the desire for the regaining of possessions has permeated

their minds, a characteristic all their own, and those who share their blood fully or partially.

It would take us farther than we would care to enter into, were we to go into detail of all the manipulations of Destiny and Fate in the offspring of the Semites.

Confining ourselves with the original stock and those closely allied with them, remaining in Mesopotamia, for the others had settled all over the earth, undergoing many changes as wrought by climate and environments, we are able to make connections where there are many broken links in history.

B. C. 3159—The great deluge swept away those closely allied to the original stock, leaving but Noah and his family to reckon with, as the Elect in whom there was to be set all the hopes to retain memory of a once cherished state while in the bosom of the Heavenly Father. Noah leaving the ark on Ararat, settles in the land of Shinar, with his three sons, Shem, Ham and Japhet. The story, like the one of Yima in his vara, tells us all about the preservation of animals in pairs, but not a word about the records and geneology from Adam down to Noah. Suffice it to say that Noah and his sons were by no means the only ones on the face of the earth, for the sons and their offspring migrated each in a different direction to live among Gentiles.

B. C. 3059—Shem's family leaving Mesopotamia, went to the South of Arabia, which then offered many advantages. Another portion, after some sojourning at the borders of the Mediterranean Sea, left and went beyond the Tigris.

Ham's family dispersed into Phœnicia, Egypt, Ethiopia, Arabia, Lydia, Hebron.

Japhet's descendants worked their way into Hindu-Kush, entering into India. They mixed partly with the Vedic Aryans and tribes of other races, causing miscegenation. Another portion of Japhet's descendants,

migrating west of Mesopotamia, amalgamated with the Iranian Aryans, their blood blending, but features changing and characteristics modifying. Those entering Europe mixed with Greeks, Romans, Teutonic tribes. Magog, the second son of Japhet, or rather his descendants, allowed themselves to miscegenate with the Turanians.

It was once held that in accordance with the laws of nature, God had to devise a plan whereby a race destined to eventually occupy the earth exclusively, had to have all the elements eradicated from their being that held them to the geneological line of preceding races, and the Semite, as a special Aryan product, had to be introduced to by-bridge, as it were, and save the whole of the race for final redemption.

Of Abraham, it is said, that by his seed all nations shall be blessed. This article not being a treatise on eugenic lines, but rather geneological, we shall leave such points to the discussion of scientific men, or bodies of ecclesiastic determination; suffice it to say, that the commercial spirit, embodied in the Semites has proven a great blessing, for to the extent that such tactics are employed in the daily walks of life, the Aryan mind grows all the more ingenious, until the inventive spirit discovers means to lighten the white man's burdens and brings to earth the heaven his heart has longed for.

What is known as Jew is no more a pure Semite, than a Magyar is a true Aryan; all must be purified until the blend is called out that creates an Aryan as intended by Nature or God.

B. C. 2082—Again we are to lose sight of Noah, Shem, Ham and Japhet. That part of the work accomplished as to mingling with the "Gentile" nations (Iranian Aryans), we are given a single personage to build a new history and enact a new drama of life, that proposes new themes, morals and aspects for the building of character and tearing down traditional accumula-

tions.

Here we learn of the call of Abraham, the last of his tribe with Noah's pedigree, remaining at mother's apronstrings, while all the rest of the folks scurried the earth. But even the few that were left behind made it uncomfortable for Abraham, who, no doubt, was the traditional record-keeper of the Lord's House of Records.

Abraham did not fancy the idolatry his people had fallen into; idolatry that follows a life of ease and comfort. Man had adjusted himself to a routine that deepened the rut of daily walks—Abraham desired "action." But his people had accustomed themselves to that lucky-go-easy existence that anything awakening them out of a lethargic state, brot down their wrath upon the intruder of their slumbers. All the legal agents got busy against Abraham, who found that it was a fickle thing to destroy the idols of holy fathers. To make a long story short, Abraham came to the realization that *Ur* was not the only place on earth to eke out an existence, even if the country-roads boasted of better pavements than those of Adabazayet.

Once Abraham made a start, he kept moving, developing taking ways as he wandered from place to place. "Westward is the trend of civilization" for, with the course of the sun, all true Aryans were to wander. From the East inspiration is to come to us, but towards the West we must direct our feet if we would find revelations materializing.

Abraham at last found suitable grazing grounds in Egyptian domains.

B. C. 1896—Isaac, the only legal offspring of Abraham, is born of Sarah, considered a most beautiful woman of Aryan type.

B. C. 1837—Esau and Jacob, twin brothers, are sons of Isaac. Esau, the rightful heir to the sole chieftainship, is outwitted by Jacob, who has to leave the

country of his father, but eventually returns and is re-instated, while Esau and his descendants migrate and become absorbed among the "Gentiles" (Iranian Aryans).

B. C. 1700—Jacob received the name of "The Enlightened" (Israel). To him are born twelve sons in polygamous relation. These twelve constitute a synod of holy terror to their grief-stricken father, ever conspiring and entering into compacts of intrigue, even selling their younger brother, Joseph, as a slave to Egyptians. Joseph rises to honor among the Pharaohs and secures for the rest of his family all the fat government jobs. But "vengeance is mine, saith the Lord, I shall repay." And Israelites had a strenuous time of it after the demise of Joseph.

B. C. 1652—Many Egyptologists claim B. C. 1300, but it matters little, as "many heads, many minds, many opinions."

There were revelations to Moses and final Exodus. A particular tribe of Semites organized into a Commonwealth. After many and varied vicissitudes, landed in Canaan, then a most fertile country, romantic and sublime, governed by judges under the guidance of a prophet, and lastly by prophets.

The *forty years* of bitter experiences in the desert, attempting to eke out a livelihood must have brought the tribe of Israel to their original Aryan senses; for once they reached the Promised Land, each and every one coming into their inheritance, and Judges 21:25, says of them, that "every man did *that which was right* in his own eyes."

B. C. 1095—Israel repeals its democratic constitution, electing a king in place of its executive board of Judges. King Saul reigns from 1095 to 1055.

B. C. 1055—1015—David ascends the throne after much controversy among court favorites. David had many wives and concubines, but his meek sheep-ranch-

ing ideas developed into methods that would do justice to any worldly-inclined antinomian, for he was not content with his unrestricted pick, he lusted after other men's wives as well. To possess his general's wife he sent Uriah, the general, to war and instructed secret agents to do the job, reporting Uriah killed in battle that legally David may possess the wife. Of course David was "a man after God's own heart," as the scribe puts it, and for that reason we must admire him for his Semitic tendencies.

B. C. 1015—975—Solomon seems to have inherited some of the better sheepish traits of his father's kingship by "Divine Right." Besides caring for the many women he wrote verses. He was a great copyist, and like David, had verses written in his own name, and set to music under his title. Solomon wrote wise sayings. He had all the literary treasures of both the Iranian Aryans and the Hindu Aryans at his command, as records show. But with all his wisdom he was outwitted by the Queen of Sheba, a shaded lady, perhaps not so shaded as to the moral standard, for she simply demonstrated taking ways when she eased Solomon of his many lucrative treasures.

B. C. 953—Division of the monarchy into two separate kingdoms—Israel and Judea.

B. C. 588—Jews taken into captivity; end of separate political life.

B. C. 536—Return of Jew tribe to Jerusalem with revolutionizing ideas, and the religion of the Magis. Wars and revolutions characteristic of monarchial and ecclesiastical rule.

B. C. 5—The turning point of civilization. Birth of the Christ idea, or its incarnation in the Son of Man.

A. D. 70—Titus takes Jerusalem. Final end of Jewish nationalism. Dispersion and absorption into the Aryan race, leaving but the tribal traits to blend and amalgamate, or the union of the Avestan (Iranian)

and the Vedic (Hindu) Aryans, a process which has covered nearly two thousand years.—The finale is to be decided by the present encounter and the decisive one to follow.

Article XVII

The early or introductory history of the Avestan and Genesis families seems to run on strikingly resembling parallels, either of which may be used to prove that similitudes run in corresponding channels, or history will repeat itself. Thus we find the creation of worlds by Mazda to correspond to the story in Genesis by Yav, the Creator. The creation of Mashya (man) is equal to Adam (man) ; then the snow deluge of Yima and the great flood of Noah. Again the division of the earth (migration) by Thraetona and his three sons, Tura, Sairima and Airya, according to the Avesta, while in the Pentateuch Noah has three sons, Shem, Ham and Japhet, who dispersed in various directions. The Avesta calls Zarathushtra to re-establish pure worship and revive the law-books, while the Pentateuch calls Moses to deliver his people and teach them the commandments.

The three patriarchs in the Avesta are Haoma, Athwya and Sasna, while the Pentateuch announces Abraham, Isaac and Jacob. As to doctrine the Avesta declares Faith in but one God. Moses, too, holds to but one God, and final emancipation thru obedience to the will of the Lord, the leading thot of the Avestan, the Yatha-Ahu-Vairyo, or the Yav.

All great religious systems of the world teach Monotheism ; for religion to be such must be of Aryan origin, the only race to whom the especial blessing is given to become conscious of the reality of God and of direct communication. Each and every one of these systems have their own text-books or bibles. The doctrines, beliefs, customs, practices, ceremonies, etc.

varya priests. It chiefly consists of responsive readings, and recitations set to measure, and poetic prose, of prayers on the breath, and invocations applicable to the consecrations of sacrifices of victims and utensils; as that of amulets, scapulars, holy water, chalk and other materials destined to carry charms, dispelling disease and the influence of evil spirits.

Sama-Veda is merely a reproduction of parts of the Rig-Veda, arranged for the Soma, communion mass, (the Iranic Haoma Eucharist). These ceremonies are to be performed by priests specially set aside and known as Udgatris. It appears to be a recast of hymns, broken up and arranged so as to be chanted during the various expiatory ceremonies.

Atharva-Veda, more recent and less original than Rig-Veda, consisting of twenty books, two in prose, the rest in verse. It contains charms, prayers, spells, imprecations, and many cosmogonic and theosophic hymns. Its verses are used as magical spells and invocations. It is not used for solemn sacrifices nor the reading of mass. It differs from the others as it teaches only expiatory, preservative or imprecatory rites, and thus is calculated for common use and services held by the laity.

These hymns are written in Sanskrit, a dialect of the Zend, from which many were copied and remodeled to suit the Vedic mind. Allusions to the Himalaya bear witness of the origin of these hymns. But as the Vedic tribes descended into India, additions to the original "Word" suggested themselves, and with it change of concept. Eventually, and once in a country foreign to that of their cradle, the Vedic tribes developed a social and political system all their own, following a trend of thot and taking a premise that justified them at that time.

The caste idea which developed among Vedic tribes was due to the fact that the country was inhab-

ited by dark and other colored tribes, which were subdued. That there may be no miscegenation practiced, the four principle castes were established and a fifth respectively.

The high caste consists of Brahmans proper, of pure white skin. They dare not perform any kind of labor, but attend to the intellectual and spiritual demands. They determine all matters of government and war. Sixteen members constitute the consistory, of whom one is the power, who alone performs or superintends the sacrificial mass, but without partaking of the offering.

The second caste consists of Khshatias, temporal rulers and of warriors, divided into many ranks.

The third caste is known as the Vairyas, consisting of agriculturists, horticulturists, florists and of merchants.

The Sudras is the fourth caste containing artisans (mechanics) and helpers or laborers.

Pariahs are really outcasts who perform the meanest of day labor, and may be classed as a fifth class; to which the slaves and savages belong. That inferior tribes may never infringe upon a superior, it became common law for the position of a father to descend upon his son or sons, that there may be proficiency, efficiency and dexterity in each line or vocation. Thus it was no trick of telepathic prestidigitation to know if a man were a blacksmith, that great-grandfather was a blacksmith too, while once a merchant, always a merchant; and a bullet-maker had to keep his nose to the grindstone forever.

The carnal point of the Vedic or Hindu theology hinged on the doctrine of Transmigration of Souls. The Hindu regards existence in this world as a time of trial, to determine whether he be worthy or whether he be unworthy. Furthermore, in addition thereto, it may be for punishment which may be abridged by

prayers and sacrifices, by penance and purification. If a man neglects the ordeals prescribed, then the soul after death will be joined to the body of an animal, corresponding in characteristics to those of former negligence, and the soul has to pass all the intervening stratas of evolutionary processes, making all the rounds up to a point where the entity once more will be permitted to enter the wheel of chance. The state is one of a purgatory, and relatives or philanthropists, who have the welfare of a soul at heart may redeem it by proxy, engaging the services of priests to shorten the days of penance, and either have it return to earth or send it straightway into the bosom of the Eternal Brahm. These two ways are determined by the *ecclesia*, the means to effect such charms not to be revealed here out of respect for the high caste, and those who may entertain similar scruples.

Besides the Vedas the Hindus possess one hundred and eight Upanishads which contain mystical or secret doctrines, belonging to the third division of the Vedas (Sama), and moreover very extensive works of the highest value, both prose and poetical, but the absence of artistic form prevents their being appreciated by general readers.

The Hindus possess copious remains of ancient art; among the most remarkable are the rock-hewn temples and grottos, some of these temples resting upon a balanced rock, slightly rocking. The most artistic are those of Ellora, in the middle of lower India; and the Island of Elephanta in the Bay of Bombay. They are elaborately sculptured and inscribed, and must have required the labor of thousands of hands for ages. These monuments of art and perseverance suffice to show that people in those days did not, as the Hebrew prophet would put it, believe "the belly is their god."

B. C. 568—Buddhism came into prominence in India. It may be called reformed Brahmanism. Rein-

carnation and Karma are the essential features. Their salvation lies in right thought, right word, right deed demonstrated by simple life, denial of desires, resolution, reliance and meditation; the latter five are the "crown of wisdom" unto the former "three essentials," or the "Triune Principle" governing Nirvana, which state is the only one worthy of attainment, but cannot be reached as long as the individual soul has or entertains desires, for every desire, no matter how slight, has its counterpart in matter, and by virtue of its specific weight, drags the soul into states of illusions playing havoc here on earth.

Buddha, (which means "Enlightened") was a Hindu sage, who on his travels thru Iran, gained access to the ancient code of the Tibetan Aryans, and upon his return to his own kith and kin modified the ritualism, asceticism and caste belief, denying the then recognized virtues as false premises and detrimental to a soul's progress. Like unto the conclusions of Confucius there is but One Path (Tao) that leads to Emancipation: "Annihilation of desire," which can be attained by individual effort alone.

The *Pali* Scriptures disclose a mind keen, powerful, deductive, virtuous, wise and tactful. Every theme reveals the true, compassionate friend of his fellowman and his fellow-beings, who judges not by outward appearances, but searches the heart. This won for Buddha Gautama Siddharta the confidence of the people, and the Gospel of Emancipation spread like wildfire, among the Hindu Aryans, winning the Mongolian and other races for this new creed.

The Aryans were destined to be a progressive and practical race. The Hindu Aryans amassed fabulous wealth in gold, precious stones, pearls, ivory, spices, silks and many more valuable means leading to arts which passed unchanged from generation to generation. Their products enriched Phoenicia, Italy, and lastly

England. As Hindus they enjoyed exceptional advances in literature, largely of a philosophical and metaphysical nature, the latter developing to such a fine point that hairsplitting in terminology grew into a leading factor. Disregarding current events, being absorbed in metaphysical subtleties, Hindu Aryans had but little influence upon the great occurrences of the world's history. Pantheism, Monotheism, Vitalism and Atheism found a happy blending in Buddhism.

Gautama wrote his epistles and gems of that under the branches of the *butha* (wisdom) tree, also called *buthi* (serpent) for the serpent is the symbol of wisdom; even our Savior counseled "be as wise as a serpent." But with all the metaphysical, psychic and phenomenal accomplishments, the Hindu Aryans had lost, in the majority of cases, the power of application leading to material accomplishments, like our Christian dark and middle ages, there was wrangling over subtleties, and the priest-caste schemed separation as the only means of arresting dissensions, and for this reason set one tribe against another.

The vast countries were divided into small democracies, governed by favorites of the priestcaste. To keep up the excitement, and divert the minds of the people from thinking on independent lines, the priests stirred up malice, envy, jealousy among governing heads, the Rajahs (Toplights), as constant strife and vigilance is the price of life. Under such conditions there could be no progress. It was providential when England stepped in to create order out of chaos. Opinions may run wild when touching upon the latter part of this subject, nevertheless "God moves in most mysterious ways His wonders to perform." India gave us her spiritual treasures, we are able to tell her of our accomplishments. Thus the blood still in its purity to a greater measure may be redeemed and added to the Aryan stock until this "other flock" be at one.

Both Brahmans and Buddhists cling to a rigid diet, often too much so, and with so little variety that scurvy, skin diseases, tumors, enlarged glands, spleen troubles and intestinal afflictions are quite common. As a rule the people are extremists, starving themselves either thru choice or need. The idea of the "hereafter" is the primary cause to all oddities in the daily walk of life.

ANNOUNCEMENT

In January, 1919, the "FEDERATOR" will be united with the "MAZDAZNAN" monthly magazine. The series of articles in which we are all vitally concerned, the "STUDY OF MAN," will be continued in this magazine, and recall to memory our purpose here upon the earth. The "MAZDAZNAN" magazine is One Dollar per year. Send subscriptions to MAZDAZNAN PRESS, P.O. Box 1854, Los Angeles, California.

Our reason for making this change is to keep step with the Spirit of the Times, and to conform with the economic measures advised by the Administration, which to value is the duty of every true citizen fostering democracy.

Surely, those of us who reason must be conscious of the demand of our *duty* to know the history of this great Aryan Race. None can deny the fact that we are passing from the old conditions into the new and we must be well informed to build the "Federation of Nations" on a lasting foundation.

With blessings of the season,

Nellie Wheelwright.