

The Bible and Race Mixing Part 3

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Dear Senator Horner:

I know you and other senators and representatives are investigating the riot in Tulsa, Oklahoma in the 1920s; and while the information that I have sent you is not directly connected to that event, it is very well connected with the Slavery Issue in general.

You may not like what I am presenting you because it is not politically correct. But I respectfully ask that you examine the record and see how totally deceived that we have been for many years now. Our ancestors knew this information, but it has been denied to about 4 generations now. The information is hard to find, and takes much research to find it, but it is there. However, there are few who will take the time and effort to dig out the truth. And certainly no one in the media will do so for I believe most of them to be too lazy or too stupid or both.

Most of the so-called Racism by the older generation is not because they have anything against the blacks in general, but it is because they know the record and do not want history to repeat itself in America, they want America to be for their children and grand-children what it was for them when they came along.

I know that this letter is too long, but if one is to do a proper job of research and not get caught up in the trap of using the first thing that comes along in lieu of searching for the true record, one must present much more information than the younger generations have been taught. For about 30 years the schools, television, newspapers, magazines, and radio have trained our people to read only a sentence or two; and occasionally three or four sentences, after that their attention drops and they do not understand what they have just read. And they certainly don't want to go to a library and really read, perhaps a two or three hundred books to find out the truth of what has been presented them.

This is what has happened concerning the Slavery issue. They don't even know what racism is. Do You?

Racism, Anti-Semitism; What Are They? During the Korean Police Action, 1950-53, a new word was introduced to the English language. It was "brainwashing." Our enemies in Red China had a more descriptive term for it, they call it "thought control." They introduced it to their people

through a science called "Psychopolitics," which is the "art of controlling the thinking of an entire body of people, so that they will obey you without question."

Some Christians immediately become "touchy" when we say "White Christian Civilization," as though we meant that salvation does not apply to all. This is not our meaning! But if you are honest, you will have to admit, that only the White Nations have openly responded to the Gospel message. Colored nations have only been reached at great expense, effort and often danger. For many centuries the West was Christendom and its White Civilization was indubitably Christian: that, whether you like it or not, is an historical fact.

Only the White nations have founded their constitutions on God's Word; in them alone, is a day set aside for the worship of our God, and the rest of the body. A well-known atheist once said: "The strength of England can be found in their Sunday day of rest and worship."

In recent years, and in America in particular, there has been a plan underway in our educational system and the media, to make White People ashamed of being White. We are indoctrinated daily with a "guilt complex." While it is perfectly acceptable for a Black to believe and preach that "Black is beautiful," for a White to do the same will bring cries of "racist" from the press and the Judeo-Christian pulpits of America. While I am not a "racial supremacist," I am a "racist" if believing in one's own people and wanting to help them, makes one so. I go by these observable facts and many more:

- 1). Only our White People have openly accepted the Gospel and Christianity.
- 2). Only our White People have abolished slavery. England first in 1854, followed by the United States in 1865.
- 3). Our nations send out 98% of all Christian literature and missionaries.
- 4). Our White nations are the one's which feed the world's starving.
- 5). Our White nations are the one's who send aid when there has been a great catastrophe.
- 6). It is only our White nations that have based their governments on God's Laws.

If it makes you feel proud to see the accomplishments of the White Christian world, then according to the present "political" doctrine, you are a "racist or anti-Semitic!"

There is surely no nation in the world that holds "racism" and "Anti-Semitism" in greater horror than does the people in the United States. Compared to other kinds of offenses, it is thought to be somehow more reprehensible, than rape or murder - certainly more so than the murder of "innocent" unborn babies. The national media and public have become so used to tales of murder, rape, robbery, and arson, that any but the most spectacular crimes are shrugged off as part of the inevitable texture of American life.

However, "Racism" and "Anti-Semitism" are never shrugged off; for example, when a White Georgetown Law School Student reported in early 1995 that black students were not as qualified as White students, it set off a booming, national controversy about "racism."

If the student had related some statement that the Jews would have considered "Anti-Semitic," and anything or anyone that disagrees with them is labeled as such, or if they made the same statement the blacks would have considered them as "racist" the White student would have been crucified and

discharged from the school. Or if the student had merely murdered someone he would have attracted far less attention and criticism.

Racism is, indeed, the national obsession. Universities are on full alert for it; newspapers and politicians denounce it; churches preach against it; yet America is said to be racked with it, but just what is racism? Dictionaries are not much help in understanding what is meant by the word.

They usually define it as the belief that one's own ethnic stock is superior to others, or as the belief that culture and behavior are rooted in race. When Americans speak of racism they mean a great deal more than this.

Nevertheless, the dictionary definition of racism is a clue to understanding what Americans do mean. A peculiarly American meaning derives from the current dogma that all ethnic stocks are equal; despite clear evidence to the contrary. All races have been declared to be equally talented and hard-working, and anyone who questions the dogma is thought to be not merely wrong but evil.

The dogma has logical consequences that are profoundly important; if blacks, for example, are equal to Whites in every way - what accounts for their poverty, criminality, moral degeneracy and dissipation? Since any theory of racial differences has been outlawed, the only possible explanation for black failure is White Racism. And since blacks are markedly poor, crime-prone, and dissipated, America must be raked with pervasive racism. Nothing else could be keeping them in such an abject state.

All public discourse on race today is locked into this rigid logic and any explanation for black failure that does not depend on White Wickedness threatens to veer off into the forbidden territory of racial differences. Thus, even if today's Whites can find in their hearts no desire to oppress blacks, yesterday's Whites must have oppressed them. If Whites do not consciously oppress blacks, they must oppress them unconsciously, if no obviously racist individuals can be identified, then social institutions must be racist. Or, since blacks are failing so terribly in America there simply must be millions of White People we do not know about, who are working day and night to keep blacks in misery. The dogma of racial equality leaves no room for an explanation of black failure that is not, in some fashion, an indictment of White People.

The logical consequences of this are clear; since we are "required" to believe that the only explanation for non-White failure is White racism, every time a non-White is poor, commits a crime, goes on welfare, or takes drugs, White Society stands accused of yet another act of racism. All failure or misbehavior by non-Whites is standing proof that White society is riddled with hatred and bigotry. For precisely so long as non-Whites fail to succeed in life at exactly the same level as Whites, Whites will be, by definition, thwarting and oppressing them.

This obligatory pattern of thinking leads to strange conclusions:

FIRST: Racism is a sin that is thought to be committed, almost, exclusively by White People. Indeed, a black congressman from Chicago, Gus Savage, and Coleman Young, the black mayor of Detroit, have argued that only White People can be racist. Like wise in 1987, the affirmative action officer of the State Insurance Fund of New York issued a company pamphlet in which she explained that ALL Whites are racist and that ONLY Whites can be racist. How else could the plight of blacks be explained without flirting with the possibility of racial inequality?

Although some blacks and liberal Whites concede that non-Whites can, perhaps, be racist they invariably add that non-Whites have been forced into it as self-defense because of centuries of White oppression. What appears to be non-White racism is so understandable and forgivable that it

hardly deserves the name. Thus, whether or not an act is called racism depends on the race of the racist. What would surely be called racism when done by Whites is thought to be normal when done by anyone else. The reverse is also true.

Examples of this sort of double standard are so common, it is almost tedious to list them: When a White man kills a black man and uses the word "nigger" while doing so, there is an enormous media uproar and the nation beats its collective breast; but when members of the Black Yahweh cult carry out ritual murders of random Whites, the media are silent.

College campuses forbid pejorative statements about non-Whites as "racist," but ignore scurrilous attacks on Whites. At election time, if 60 percent of the White voters vote for a White candidate, and 95 percent of the black voters vote for a black opponent, it is Whites who are accused of racial bias.

There are 107 "historically black" colleges, whose fundamental blackness must be preserved in the name of diversity, but all historically White colleges must be forcibly integrated in the name of...the same thing. To resist would be racist.

Black Pride" is said to be a wonderful and worthy thing, but anything that could be construed as an expression of White Pride is a form of hatred. It is perfectly natural for third-world immigrants to expect school instruction and driver's tests in their own languages, whereas for native Americans to ask them to learn English is racist.

Blatant anti-White prejudice, in the form of affirmative action, is now the law of the land; and anything remotely like affirmative action, if practiced in favor of Whites, would be attacked as despicable favoritism. All across the country, black, Hispanic and Asian clubs and caucuses are thought to be fine expressions of ethnic solidarity, but any club or association expressly for Whites is by definition racist.

The National Association for the Advancement of Colored People (NAACP) campaigns openly for black advantage but is a respected "civil rights" organization. The National Association for the Advancement of White People (NAAWP) campaigns merely for equal treatment of all races, but is said to be viciously racist and Anti-Semitic.

At a few college campuses, students opposed to affirmative action laws have set up student unions for White, analogous to those for blacks, Hispanics, Jews, and etc., and have been roundly condemned as racists. Recently, when the White students at Lowell High School in San Francisco found themselves to be a minority, they asked for a racially exclusive club like the ones that non-Whites have. They were turned down in horror. Indeed, in America today, any club not specifically formed to be a White enclave but whose members simply happen all to be white is branded as racist or Anti-Semitic.

Today, one of the favorite slogans that define the asymmetric quality of American racism is "celebration of diversity." It has begun to dawn on a few people that "diversity" is always achieved at the expense of White (and most of the time White men), and never the other way around. No one proposes that Howard University be made more diverse by admitting Whites, Hispanics, or Asians. No one ever suggests that National Hispanic University in San Jose, California would benefit from the diversity of having non-Hispanics on campus. No one suggests that the Black Congressional Caucus or the executive ranks of the NAACP or the Mexican-American Legal Defense and Educational Fund suffer from a lack of diversity. Somehow, it is perfectly legitimate for them to celebrate "homogeneity." And yet any all-White group, a company, a town, a school, a club, a neighborhood, is thought to suffer from a crippling lack of diversity that must be remedied as

quickly as possible. Only when Whites have been reduced to a minority has "diversity" been achieved.

Let us put it bluntly. To "celebrate" or "embrace" diversity, as we are so often asked to do, is no different from "deploring an excess of Whites." In fact, the entire nation is thought to suffer from an excess of Whites. Our current immigration policies are structured so that approximately 90 percent of our annual 800,000 legal immigrants are non-White. The several million illegal immigrants that enter the country every year are virtually all non-White. It would be racist not to be grateful for this laudable contribution to "diversity." It is, of course, only White nations that are called upon to practice this kind of "diversity." It is almost criminal to imagine a nation of any other race countenancing blatant dispossession of this kind.

What if the people in the United States were pouring its poorest, least educated and most criminal elements across the border into Mexico? Could anyone be fooled into thinking that Mexico was being "culturally enriched?" What if the state of Chihuahua were losing its majority population to poor Whites who demanded that schools be taught in English, who insisted on celebrating the Fourth of July, who demanded the right to vote even if they weren't citizens, who clamored for "affirmative action" in jobs and schooling?

Would Mexico, or any other non-White nation tolerate this kind of cultural and demographic depredation? Of course not. Yet White Americans are supposed to look upon the flood of Hispanics and Asians entering their country as a priceless cultural gift. They are supposed to "celebrate" their own loss of influence, their own dwindling numbers, their own dispossession, for to do otherwise would be hopelessly racist.

There is another curious asymmetry about American racism. When non-Whites advance their own racial purposes, no one ever accuses them of "hating" another group. Blacks and Jews can join "civil rights" groups and Hispanics can be activists without fear of being branded as bigots and hate mongers. They can agitate openly for racial preferences that can come only at the expense of Whites. They can demand preferential treatment of all kinds without anyone ever suggesting that they are "anti-White."

Whites, on the other hand, need only express their opposition to affirmative action to be called haters. They need only subject racial policies that are clearly prejudicial to themselves to be called racists. Should they actually go so far as to say that they prefer the company of their own kind, that they wish to be left alone to enjoy the fruits of their European heritage, they are irredeemably wicked and hateful.

Here, then is the final, baffling inconsistency about American race relations: All non-Whites are allowed to prefer the company of their own kind, to think of themselves as groups with interests distinct from those of the whole, and to work openly for group advantage. None of this is thought to be racist. At the same time, "Whites" must "also" champion the racial interests of non-Whites.

They must sacrifice their own future on the altar of "diversity" and cooperate in their own dispossession. They are to encourage, even to subsidize, the displacement of a European people and culture by alien peoples and cultures. To put it in the simplest possible terms, White people are cheerfully to slaughter their own society, to commit racial and cultural suicide. To refuse to do so would be racism.

Of course, the entire non-White enterprise in the United States is perfectly natural and healthy. Nothing could be more natural than to love one's people and to hope that it should flourish. Filipinos and El Salvadorans are doubtless astonished to discover that simply by setting foot in the

United States they are entitled to affirmative action preferences over native-born Whites, but can they be blamed for accepting them?

Is it surprising that they should want their languages, their cultures, their brothers and sisters to take possession and put their mark indelibly on the land? If the once-great people of a once-great nation is bent upon self-destruction and is prepared to hand over land and power to whomever shows up and asks for it, why should Mexican, Blacks, Jews and etc., complain?

No, it is the White enterprise in the United States that is unnatural, unhealthy, and without historical precedent. Whites have let themselves be convinced that it is racist merely to object to dispossession, they have allowed themselves to be convinced that it is natural for their sons and daughters to marry a black, Jew or any other race, other than their own, that it is racist to work for their own interests.

Never in the history of the world has a dominant people thrown open the gates to strangers, and poured out its wealth to aliens. Never before has a people been fooled into thinking that there was virtue or nobility in surrendering its heritage, and giving away to others its place in history.

Of all the races in America, only Whites have been tricked into thinking that a preference for one's own kind is racism. Only Whites are ever told that a love for their own people is somehow "hatred" of others. All healthy people prefer the company of their own kind, and it has nothing to do with hatred.

All men love their families more than their neighbors, but this does not mean that they hate their neighbors. Whites who love their racial family need bear no ill will towards non-Whites. They only wish to be left alone to participate in the unfolding of their racial and cultural destinies.

What Whites in America are being asked to do is, therefore, is utterly unnatural; they are being asked to devote themselves to the interests of other races and to ignore the interests of their own kind. This is like asking a man to forsake his own children and love the children of his neighbors, since to do otherwise would be "racist."

What then, is "racism?" It is considerably more than any dictionary is likely to say. It is any opposition by Whites to official policies of racial preference for non-Whites. It is any preference by Whites for their own people and culture. It is resistance by Whites to the idea of becoming a minority people. It is any unwillingness to be pushed aside. It is, in short, any of the normal aspirations of people-hood that have defined nations since the beginning of history; but only so long as the aspirations are those of Whites.

These same anti-Christ's are at work in America, striving mightily to destroy the freedoms our forefathers fought and died for and we might add the freedom the blacks and Jews have enjoyed over the years also. While many intellectuals sneer at the idea of a conspiracy going on now, they will admit there have been many conspiracies in history. But it won't happen here!

The nations of Christendom are unique among all other nations of the world, because their laws are based on the premises that there are certain "God given right" which are outside the scope of governmental control. Since these rights come from God Himself, they are known as "inalienable right." Government may not tamper with these in any way, shape or form.

There are four major rights we have in America, which form the foundation of our Constitutional government:

1). The RIGHT OF THE PEOPLE TO KEEP AND BEAR ARMS, as found in the Second Amendment. A freedman has always had the "God given right" to protect himself, his family and his property from the depredations of evil men, whether they be "run of the mill" criminals, or a criminal government which seeks to run roughshod over the rights of it's people. The government criminal, acting within the protection of the Law, may be more of a danger to you than the man who seeks to break into your house and rob you of your belongings. This is the principal reason this Amendment was included in the Constitution.

It was not for the rights of a man to hunt, or have gun for target practice, but as a "last ditch stand" of the Freedman against a government which has run amok. Our Founding Fathers stated that if the time ever came, when our government began to take away our God given rights, then it became not only our Right, but our Duty to throw out that government and install one which would protect the rights of it's citizens.

2). The RIGHT OF WORSHIP WITHOUT STATE CONTROL. This country was never meant to be a "pluralistic society." it was set up as a Christian country, to protect the rights of Christians to worship God according to the dictates of their conscience. The documents which founded every state prove this! Many of them specifically state that they were formed: "For the glory of God and the propagation of the Christian faith." Other religions have obtained freedom under our system.

3). The FREEDOM OF SPEECH, PRESS and ASSEMBLY, and last, but not least;

4). The RIGHT TO OWN PROPERTY.

There are many others, some incorporated in the Bill of Rights, but these four are the cornerstones on which the foundation of America was laid. These were the rights our forefathers demanded from the tyrannical King John of England, when on a foggy day in the year 1214, at Runnymede, England, the British freedmen, sword in hand, forced the king to sign a document called the Magna Carta. They did not do this on bended knee, but stood "SWORD IN HAND" and demanded their God given rights.

Since that time, the nations of Christendom have been unique in their concept of freedom. We must remember that Freedom is a fragile thing at best. Benjamin Franklin, the senior statesman of America once stated: "He who values security more than his freedom, deserves neither."

Our Christian people for the most part, have forgotten this advice in these "latter days." The abortion issue is a good example. We have well meaning people in America, who cry great crocodile tears over the fate of baby seals in Newfoundland, yet see nothing wrong with the murder of 2-million unborn babies every year by abortion.

Entire communities come together to rescue a few whales trapped in the ice, and spend millions to free them, while others cheer from the sidelines. Yet the feeling of millions of young Americans, including many Christians, can be summed up in the words of a beautiful co-ed at Ohio State University, Columbus, Ohio, who asked: "If we can't have abortions and contraceptives, how will we handle the population explosion."

When asked if she had ever heard of such a thing as "self-control," one would have thought from the crowd reaction, that she had been slapped in the face. There were about 800 young Americans, ready to make their way into adulthood, who did not know that they had "freedom of choice" to decide whether they wanted to do "good" or "evil." They had been taught by Satanic teachers and everything they did was conditioned by their environment, and that they had no moral choice. How sad, and how terrible will be God's punishment on those who have taught them these falsehoods.

Later, it was discovered that the young woman who had asked the question was head of a committee dedicated to saving baby seals, yet she could see nothing wrong in the murder of unborn babies in the abortion murder mills of America. She had been taught that it was a woman's right to control her own body, even if it meant breaking one of God's major Laws. "Thou shalt not commit murder!"

Many Americans will take a stand for some "pet right" and ignore others. This is extremely dangerous. All our freedoms are so intricately woven together into the fabric of our well-being, that if we neglect one, a deterioration process begins, which in time will destroy all of them.

This principle was understood by a well-known America patriot named Davy Crockett, who in 1833, took a military force of Tennesseans on a thousand mile cross-country trek to fight at the Alamo. when they arrived, the Texicans said: "Davy, why did you come? This isn't your fight!" And Crockett said: "I've made it my fight!"

Why? Because he knew that if freedom was destroyed in Texas, it would only be a matter of time until it was destroyed in Tennessee. The same is true in 1995. If we allow the enemy to destroy South Africa, and in this case the enemy is our Shadow Government, the same force will in time destroy America, using the same methods. If the Shadow government can take away the right of parents in Nebraska to "home school" their children, they can do it wherever you are.

Whenever government forgets the true meaning of government, which makes it the "servant of the people," it becomes a terrible monster. Like "fire," it can be a blessing when it is under control, but a frightful monster when there is no control.

In America today, we are under attack from foreign, anti-Christ forces, headed by such organizations as the Anti-Defamation League, of the Jewish B'nai B'rith, which is an unlicensed agent of a foreign country (The Israeli government), that has been operating illegally on America soil, with government approval.

They have become the official advisor of our Justice Department in their dealing with Christian Patriots and for all practical purposes run our State Department and CIA in their handling of foreign affairs. Yet they have shown they will throw their brother and sister Jews to the wolves if they can gain more power, political control or money; The ADL cares nothing for American Jews, they are totally subservient to a foreign government which has clearly shown its contempt for the average American Jew!

When you read in the media, which is controlled by this same foreign, anti-Christ power, that the government is taking action against some Christian Patriot, or group of patriots, invariably you will see some statement from "Abie of the ADL." Look and See for Yourself! These are the people who have set up laws forbidding "para-military" training, while carrying out this same training in at least seventeen states free from government harassment. Let a group of Christian Patriot attempt to do this and see what happens!

But such is the strength of this alien enemy in the halls of our Congress and in the Judaized and subverted Judeo-Christian churches of America, that our leaders are afraid to stand up and fight against them, for it is the "kiss of death" to any politician, or pastor who has the courage to resist them.

The reason our British forefathers put such rigid controls on King John, 775 years ago and then continued them in their Constitutions, was that they were not only Statesmen, they were also

Historians. They realized that history proves that governments left to themselves, always seek control over its citizens, under the guidance of unscrupulous men who will gain by it!

The founders of our government took steps to protect the rights of Americans against such a government, in the remarkable document we call the Bill of Rights. It should and could be rightfully be called a Bill of Limitations, for that is what it is supposed to do to government.

The first nine amendments say in essence to big government: "Thou shalt not! Thou shalt not! Thou shalt not!" Then the Tenth Amendment, says it all by saying in essence: "Government, if there is anything we forgot in the first nine Amendments, you can't do that either, without the permission of the people."

By following these principles we have remained relatively free for over 200 years. But now, evil men in the government and a group in Congress known as the M.C.P.L. Members of Congress for Peace Through (World) Law, are pushing one agenda; One World Government.

Remember, that all these men have taken an oath of office to protect and defend our Constitution against ALL enemies, both foreign and domestic and they have not done this. To all intents and purposes, according to the definition of our Constitution, Article III, Section 3, they are TRAITORS! And should be dealt with accordingly!

Have you ever wondered why the 2nd Amendment, the Right of the People to Keep and Bear Arms, is under perennial attack? It is because this Amendment is the foundation of ALL of our freedoms. The great International Lawyer, Frederick Bastiat, in his book "The Law," states: "Each of us has the natural right, from God, to defend his person, his liberty and his property. These are the three basic requirements of life; the preservation of any one of them, is dependent on the preservations of the other two."

Civilization has been based on this premise for the past 6,000 years of written history. Once the right of a freedman to protect himself, his family and his property against anyone is taken away, he becomes a slave! Even the Scriptures tell us: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Timothy 5:8).

The Communist Lenin knew this when he stated: "A system of licensing and registration of firearms is the perfect device to deny gun ownership to the bourgeois." One thing the "free world" should have learned a long time ago, is that you can't play "patty cake" with a rattlesnake without getting bit! We have in America, many people who are either so "naive" or "brainwashed" that they believe if all tiger hunters would hang up their guns, the big cats would turn into vegetarians over night.

But here is a fact of life, they refuse to face. No matter whether you view a tiger as a "pussy cat" or a "beautiful animal," he is still a tiger. His tiger appetite for flesh and blood is as much a part of his tiger nature, as his stripes and when you live in a district where "man-eating" tigers roam, sensible people go armed!

The same is true when dealing with criminals or government traitors! The liberals in our government who have such lovely dreams of the future, simply can't understand that you can't legislate "equality" by law. That's the main reason they have pushed their "integration programs."

It is not to help the Blacks, or other Minority people, but to accomplish the "mongrelization of America!" You see, these men are also historians and know that history proves that whenever a people become "mongrelized" they are easier to control and are on their way to destruction.

Especially Roman, Greek, Egyptian and Babylonian history. Every great civilization that has existed in our 6,000 years of written history, has had to learn this lesson the "hard way."

I have been wondering why, after all these years, why our young White girls were suddenly so attracted to the blacks, but I now know why this is happening. It is because God wishes it to be so. Listening to a tape from one of the preachers who send them to me, I heard him say something that literally blew my mind. So I looked it up and sure enough, what I heard was true.

As you know I believe that the Anglo-Saxon, Germanic, Scandinavian, Celtic and kindred people of the earth today are the True Children of Israel. And that I also believe that the black race, is the "Beast of the Field" as spoken of in the Scriptures; so taking this into consideration when we read the following it is obvious the mixing of the White and the Black races IS OF GOD.

Yes, the mixing of the White Israelites and the Negroes, who are the "Beast of the Field," as spoken of in the scripture was prophesied by Jeremiah, as a sign of the last days of this age.

"Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it. At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, The people which were left of the sword (The Israel people which have been left from the murders of the Jews and Communists for the past 200 years) found grace in the wilderness; even Israel, when I went to cause him to rest (The American Israel people have, really, for the most part been at rest from wars such as they experienced in days gone by). The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee...For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God...Behold, I will bring them from the north country (Gog and Magog, Russia and China), and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all (The American Israel people have not gone hungry, since the latter day Israel, The United States of America has been a nation). Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness (The American Israel people did have virgins rejoicing in their virginity and the men were glad for it; they were fed to the full of everything the earth had to offer and they were certainly satisfied with the goodness and the fatness of the land), saith the Lord. Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not (Can there be any doubt that Rahel has been weeping for her children, for over 100-million of them have been murdered in the last century alone). Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border. I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear

son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord. Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities (In the last 50 years the people of the land have been moving more and more to the city because of government actions). How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, A woman shall compass a man (In this day and time women, children and aliens do rule over the Israel men). Thus saith the Lord of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The Lord bless thee, O habitation of justice, and mountain of holiness. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul. Upon this I awaked, and beheld; and my sleep was sweet unto me. Behold, THE DAYS COME, SAITH THE LORD, THAT I WILL SOW THE HOUSE OF ISRAEL AND THE HOUSE OF JUDAH WITH THE SEED OF MAN, AND WITH THE SEED OF BEAST (The Negroes)." (Jeremiah 30:23-24; 31:1-27)

It is an observable fact, that the aliens who have flocked illegally into America in the past thirty years, have become an albatross around our neck which is sinking us. They have not been a blessing to us.

During one period in the 19th Century, over 40-million immigrants flocked to these shores in the greatest immigration of all times. Almost 100% of them came from the White Christian nations of Europe. While their spoken language was not always the same, their heart's language was. Their ideas concerning freedom, religion, morals, integrity, womanhood, the family and the work ethic, were very similar. Which is just what the Scriptures said the True Israelites would do: "Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt." (Hosea 12:1).

But the immigrants who have inundated America in the last 50 years, are for the most part, alien to everything America stands for. They are heathen in concept, anti-Christian in religious belief, and most have come for what they can get from our people, and not what they can contribute to the country. They have flocked into America by the millions, settling in large cities like New York, Los Angeles and Miami.

The reason the enemy wants to destroy farmers and small business, is that you are the "backbone of the nation; you are the blue that causes America to hang together; you are the people who made us great. You are the conscience of the nation." Wake up to your responsibility! We do not advocate annihilation of everyone who disagrees with us. That's not only un-Christian but ridiculous. But we have the right to say to the aliens in our midst. If you want to live in peace within our borders, as productive citizens, and enjoy the freedom and security you will find nowhere else, then dwell in peace. But when you begin to interfere with our Christian way of life; when you attack our Christian principles; when you tell us what we can and can't teach our children in the public schools, or what Christian displays we may use on our Christian holidays, then you have overstayed your welcome and we have the right to ask you to depart. If you will not do so peacefully, then we should "throw them out."

We are sure that many of our problems come from a lack of understanding of the basic principles of freedom, for although we are an educated people, that does not mean we are knowledgeable. Someone once truthfully said: "Education without God, turns men into clever devils." And it often appears as though this is the goal of modern education. it certainly is not to develop Christian Americans.

We are inundated by men in position of responsibility, who are in the words of the Apostle Paul: "Ever learning, but never able to come to an understanding of the truth." [1] According to Isaiah 56:10-11, the D.D. behind many preacher's name could well stand for "Dumb Dog" instead of "Doctor of Divinity."

There are several reasons behind this lack of understanding on the part of our people. One is that the leadership of America, under the apathy of it's citizens, has sunk to a new low level. If you don't believe this, look at the level of appointees that have been elevated to positions of responsibility within the Clinton Administration. They are top heavy with anti-Christians, non-Whites and sexual deviates.

It seems to us that our current crop of politicians in "le cesspolle Grande on the Potomac," are more interested in promoting themselves than in the welfare of the country. As a result they will "sell out" to anyone who has the money, and are willing to pay for their Treason.

Second, our people as a whole, Christians foremost, have become mentally lazy and apathetic. It has become much easier to sit before the TV screen, or read a newspaper for our education, while you will find very few Christians who will look into the Bible for the answers.

When they come to a place that is difficult to understand, they trot to their Judeo-Christian minister, who tells them what he was taught in the seminary. Maybe it's right, but many times it's wrong. After all, we reason; the pastor is educated in the Scriptures. That's why we pay him. We can trust what he says. Yet we neglect the Scriptures such as Jeremiah 23:22, which clearly indicates that if the pastors would "preach the whole counsel of God's Word, the people would turn from their wicked ways." This by no means has happened, which indicates to us that something is terribly wrong with the preaching coming from our churches.

As a result, our churches are turning out a crop of Alka Seltzer Christians, who come to church and "fizz" for an hour or two on Sunday, while the rest of the week they can't be distinguished from the worldly crowd.

They are no doubt the Christians Jesus spoke about in Matthew 5:13, when He mentioned the "salt which had lost it's savor." It's ability to act as salt and hold back corruption. Then too, the American people are continually attacked by an enemy strategy called "mis-information." In the words of an old Arkansas hillbilly: "It ain't from knowin' so much that causes the trouble; as it's from knowin' so much that ain't so."

We should always remember that we will not lose our freedoms at 3 a.m. when there is a knock on the door and we open it to a man in a black Ninja Suit, with a hood covering his face with an automatic weapon in his harms, who says: "Come with me to the concentration camp." We will lose it when people like you and I see things which are wrong in our local government, our schools, and our churches, and turn back to the TV saying: "I'm just an individual, you know, and everyone knows that you can't buck city hall." When enough of us fee that way, we will hold the funeral for freedom. We will take her to the cemetery and bury her, and over her grave erect a headstone with this epitaph: "America died! Because our Christian people didn't want to be bothered!" (1 Timothy 3:7).

There is yet one other thing that I would like for you to consider. Check it out if you wish, and if you do you will find that what I have presented is true and accurate.

Civilizations That Have Been Destroyed

Because of Race Mixing

Egypt: Civilizations That Have Perished Through Contact With Colored Races: Egypt.

The ancient Egyptian's absorption of Negro blood is so remote in its beginning that some historians, mistaking later mixture for the original stock, held the Egyptians to have been Negroid in origin. More recent investigations have brought much light upon the physical type of the earliest inhabitants of the Nile Valley, and Egyptologists are now agreed that the early type was Caucasian and the Negroid admixture is subsequent to the period of Egypt's greatness.

The best known authority upon Negro history (Sir Harry Johnston) tells us that the Egyptians were a Caucasian people and that their early contact with the Negro imparted to that race all the arts of civilization they possessed up to the coming of the Persians, Greeks, Romans, Arabs, and modern Europeans to the continent of Africa. Breasted, who is second to no other authority in matters pertaining to early Egypt, recognizes the early date of the beginnings of this admixture with the Negro peoples to the south of Egypt, but dismisses the assumption that the Egyptians were themselves a Negroid people with "The conclusion once maintained by some historians, that the Egyptians were of African Negro origin, is now refuted." (James Henry Breasted, *History of Egypt*, p. 28).

After following the history of Egypt during the period of greatness and through the decay to the time mulattoes were sitting upon the throne of the once illustrious Pharaohs, Breasted recognizes that Negro blood had reached the aristocracy, and concludes that it was this blood which rendered the Negroid dynasty unfit for progress. "It was indeed now patent that the Ethiopians were unfitted for the imperial task now before them. The southern strain with which their blood was tintured began to appear as the reign of Shabatka drew to a close, about 688 B.C." (James Henry Breasted, *History of Egypt*, p. 554).

The consolidation of the kingdoms of Upper and Lower Egypt by Menes, the first Pharaoh, occurred 3400 years B.C. The accession of Teharka, a mulatto, to the throne occurred about 688 B.C. "It was at this juncture that we can trace the rising fortunes of Prince Teharka...he was the son of a Nubian woman, and his features, as preserved in contemporary sculpture, show unmistakably Negroid characteristics." (James Henry Breasted, *History of Egypt*, p. 554). There is, then, an interval of some twenty-seven centuries between the first Pharaoh and the date when a mulatto inherits the throne. It was of this period, when Negroids were upon the throne, that Isaiah foresaw the downfall of Egypt, "At the same time spake the Lord by Isaiah, the son of Amos, saying, Go and loose the sackcloth from off they loins, and put off thy shoe from they foot. And he did so, walking naked and barefoot. And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia; so shall the king of Assyria lead away the Egyptians prisoners and the Ethiopians captives, young and old, naked and barefoot." (Isaiah 20).

It was also of the Ethiopian supremacy that the officer of Sennacherib spoke to the ambassadors of Jerusalem, "Now, behold, thou trustest upon the staff of this bruised red, even upon Egypt; on which if a man lean, it will go into his hand and pierce it: so is Pharaoh king of Egypt unto all that trust on him." (2 Kings 18:21)

In seeking an ally against the Assyrians, the Israelites were drawn to depend upon Egypt. In earlier times the fame of Egypt, its highly developed civilization, had cast a spell upon the ancient world. Remembering its might and glory, and unaware of its present impotence, the Israelites sought the aid of Egypt in their contest with the Assyrians.

A survey of this ancient civilization will show that its great achievements were in the earlier centuries. There was a prolonged period of decline. The inhabitants lost initiative and ingenuity, and at the coming of the Assyrians they could offer but feeble resistance. We will understand the situation if we grasp the fact that Egyptian civilization was not overthrown; it decayed. The trouble was internal.

Material of the greatest importance, which determines conclusively the race type of the earliest Egyptians known to history, is so recent in its discovery that few of the standard authors on Egyptian history have been able to profit by it. Explorations and excavations by Americans operating in Egypt have contributed much to this field of knowledge. Working mainly upon the results of the Hearst Expedition of the University of California, under the direction of Dr. Reisner of Harvard, professor G. Elliott Smith of England has published a small but valuable volume dealing with the physical type of the Egyptian people from the earliest times to the builders of the pyramids. With this, and kindred information, we know the race lineage of the Egyptians as well as if these ancient people were in our presence.

“The hot, dry sands of Egypt have preserved through a span of more than sixty centuries the remains of countless multitudes of the earliest peoples known to have dwelt in the Nile Valley; and not the mere bones only, but also their skin, and hair, the muscles and organs of the body; and even such delicate tissues as the nerves and the brain, and, most marvelous of all, the lens of the eye, are available for examination today. We are able to form a very precise idea of the structure of the body of the Proto-Egyptian (First Egyptians)...it presented no resemblance whatever to the so-called ‘woolly’ appearance and peppercorn-like arrangement of the Negro’s hair.” (The Ancient Egyptians and Their Influence Upon European Civilization, 1911; by G. Elliott Smith, Professor of Anatomy in the University of Manchester, England).

Of the remains exhumed, not more than two per cent showed definitely a Negro admixture, and possibly an additional two percent showed a suspicion of Negro blood. That this percentage, small as it is, is found in the prehistoric burial grounds is ample evidence of the remoteness of Egyptian contact with the Negro. We see how unfounded is the assumption that the early Egyptians were of African Negro extraction. Yet the remoteness of the first interbreeding with the Negro is well calculated to have led some authorities astray. It is as if some future archaeologist should explore the ruins of present day Washington, find that one-fourth of its inhabitants were Negroes, and conclude that the Americans of the great civilization were of Negro extraction. The proportion of the Negro here would be twelve times as great as in Ancient Egypt. Should he attribute the civilization of America to the Negro because of these remains? Would not the archaeologist be in keeping with American history if he stated that the Negro resided in America, enjoyed the emoluments of its civilization, but did not contribute an impulse to its progress?

The Egyptians were of the brunette race we now call “Mediterranean.” They were not Negroes, nor were they Nordics, though individuals of both of these races were present. By reason of the fact that it is not to environment, but to race, that we must look for the major factor in the rise of great cultures, there has been a willingness on the part of some authorities to stress the Nordic influence in the higher Egyptian culture. Apart from the engineering skill shown in the building of the temples and pyramids the culture of the early centuries does not imply the influence of a race other than the Mediterranean. Pure Mediterraneans at the present time manifest cultural activities analogous to those of the ancient Egyptians. It is not sufficient to say that the present inhabitants do not contribute to cultural advancement, whereas the ancient Egyptians were leaders in civilization; for the present inhabitants of Egypt are not the pure descendants of the ancient Egyptians. The most highly constituted race, the most developed physically and intellectually, may, within a few generations, breed backward in the scale of evolution by absorbing the blood of an inferior race. Breeding backward! This is the nemesis of great cultures. Let us bear in mind that there is no

natural law affecting mankind which necessitates retrogression in mind or body.

While the blood of the early Egyptian, is well diffused throughout Egypt, it is significant that the Copts, who are the purest representatives of the pre-Moslem Egyptian, are distinctly Negroid, more so than a large proportion of the Semitic newcomers.

As we know that the great mass of the people were of the Mediterranean race, the most that can be said with regard to the higher culture being influenced by foreigners is that such influence was through the aristocracy. The periods of creative activity which Egypt has experienced since the coming of the Assyrians and Persians did not have origin in the Egyptians proper, but were instituted by foreign aristocracies of whose coming and activities we have ample knowledge.

Alien aristocracies gave to India, Persia, Greece, and Rome their creative periods; and with the passing away of these aristocracies there is an accompanying subsidence of culture. Also, we have before us at present numerous examples of foreigners, or people semi-foreign in race and institutions, imposing their degree of civilization upon less capable races. The electric lights and railways of India; the Suez Canal and Aswan Dam of Egypt; the mines and plantations of Africa; the entire progress, economic, political and social, of the two Americas have their source in a people who are alien in race to the earlier inhabitants of these countries over whom they rule in fact, if not in theory, as an aristocracy.

We have seen that the Egyptians of the creative period were of the white race. It now remains for us to trace in outline their great culture in order to appreciate the heights from which they fell. At the same time, we will keep in mind that the Egyptian civilization decayed. When the Asiatic conquerors (white people; Assyrians and Persians) came, they found a corrupted mass bearing the name Egyptian, ruled by a mulatto Pharaoh.

Drawing, in the main, upon "History of Egypt" (Breasted) (History of Egypt, from the Earliest Times to the Persian Conquest, by James Henry Breasted. Professor of Egyptology and Oriental History in the University of Chicago, Second Edition, 1909. The value of this work is not surpassed by any publication dealing with early Egypt), but disclaiming any purpose to identify this authority with any opinion here presented, saw inasmuch as data given by him is inseparable from the conclusions we reach, we now will observe the salient outlines of Egyptian culture.

Thirty-four hundred years B.A. the kingdoms of Upper and Lower Egypt were consolidated under the rule of Manes, the first Pharaoh. It was the Northern Kingdom, the Delta region, farthest removed from the Negro to the south and in close contact with the other white peoples of North Africa and Asia Minor, that at the time of the consolidation was most advanced, "That civilization was probably earlier and more advanced than that of the valley above. Already in the forty-third century B.A., the men of the Delta had discovered the year of three hundred and sixty-days and they introduced a calendar year of this length...it is the civilization of the Delta, therefore, which furnishes us with the earliest fixed date in the history of the world." (History of Egypt, James Henry Breasted, p. 32).

This same Manes, who appears in history as the first Pharaoh, "carried his arms southward against northern Nubia, which then existed below the first cataract as far northward as the nome of Edfu and built a dam above the city of Memphis to divert the waters of the Nile to gain more room for that city. The swamp lands of the Delta were being reclaimed as before the consolidation of the two kingdoms, and the rich lands obtained drew to the Delta a rapidly increasing population." (History of Egypt, James Henry Breasted, p. 37).

The first Pharaoh is seen to have reigned over a people able to divert the waters of the Nile, reclaim

the swamp lands of the Delta, and, important for our consideration, to wage warfare against the Negroid peoples of Nubia. The inhabitants of Nubia were less Negroid at this and earlier periods. Some authorities think that the draining of the Delta swamps led to a rapid movement of the inhabitants northward to that region, leaving behind the more feeble, and that these latter were not able to stem the migration into Nubia of the highly Negroid populations which connected white Egypt with Negro Africa.

That portion of Egyptian history covered by the reign of the Pharaohs is divided into thirty dynasties or family reigns. The greater number of these families were related more or less closely by blood ties. Space prevents detailed reference to the material culture of the unknown period of time referred to as the Prediagnostic Age. The first pharaoh, Manes, came into possession of a kingdom far removed from barbaric conditions. We are not to trace a civilization in its rudiments, but one possessing an already well established background of tradition and attainment.

In addition to those attainments implied in the activities already mentioned, the people under the first pharaoh are known to have used not only the hieroglyphic, but a cursive hand as well, and thus to have antedated by more than twenty-five hundred years the use of alphabetic signs by any other people.

The Second Dynasty erected stone temples, Namar, an early king, took 120,000 Libyans captive, and of their herds "one million four hundred and twenty thousand small, and four thousand large cattle." There is evidence that "the kings of this time maintained foreign relations with far remoter people" than the Bedouins of the Sinitic Peninsula, and that they were in commercial relations with the peoples of the northern Mediterranean in the fourth millennium B.A.

Dynasties three to six inclusive (2928-2475 B.A.) form that period known as the Old Kingdom. In religion, government, society, industry, and art, the Old Kingdom is revealed as a well-constituted state, exhibiting rapidly developing culture, physical and spiritual, superior to the culture of the dynasties to follow.

The Egyptians were a religious people, who at this remote date devoutly believed in the resurrection of the body after death and in the immortality of the soul. Osiris was their god of the dead, "king of the glorified." Of a just man they said, "As Osiris lives, so shall he live; as Osiris died not, so shall he also not die; as Osiris perished not, so shall he also not perish." (G.E. Smith, *The Ancient Egyptians*). They believed that a ferryman would row the departed to the land of the glorified, but that this ferryman would receive only those of whom it was said "There is no evil which he has done." This is the "earliest record of an ethical test at the close of life making the life hereafter dependent upon the moral quality of the life lived in this world." It will doubtless surprise the average reader to learn that such exalted religious teachings were held by the Egyptians more than four thousand years ago. At a later period their religion became debased, "the animal worship which we usually associate with ancient Egypt, as a cult, is a late product, brought forward in the decline of the nation at the close of its history." (See also, *Race or Mongrel*, by Alfred Schultz, Chapter "Egypt.")

Turning from the high spiritual conceptions of the ancient Egyptians we are struck with no less wonder when we behold their social and material culture. Within the home, the wife was in every respect the equal of the husband, and was treated as such. Filial affection and obedience to parents were enjoined upon all youths, and a favorite tomb inscription was, "I was one beloved of his father, praised of his mother, whom his brothers and sisters loved."

But it is not in their religious or their social attainments that the Early Egyptians were most conspicuous. Their use of metal tools dates back to such early times that some capable authorities

assert that the Egyptians initiated the Age of Metals. Let us not fail to appreciate the importance of such a step in the history of man. Prior to the invention of metal implements, the tools used in the industries and the arts were those made from stone, reed and bone. Consider the limitations upon the individual and upon the nation imposed by such possessions. It required infinite patience to fashion these tools and to make advantageous use of them. Industrial progress, of necessity, would be slow. But with the use of metals, industry would take a rapid course upward, and the people in possession of such culture would become strong in war as well as the arts of peace. So Egypt's visible greatness descends to us as the result of the early use of metal tools. "They brought from the first cataract granite blocks twenty or thirty feet long and fifty or sixty tons in weight. They drilled the toughest stone, like diorite, with tubular drills of copper, and the massive lids of the granite sarcophagi were sawn with long copper saws, which, like the drills, were reinforced with sand or emery."

With creative genius awakened, and conscious of their constructive talent, the Egyptians sought yet greater triumphs. Their kings, through a not always generous rivalry, wished to build imperishable monuments to their power, and this desire to live in the eyes of posterity gradually found expression in the pyramid tomb. A succeeding Pharaoh, viewing the tombs of his predecessors and profiting by the increase of wealth and architectural knowledge, would demand a yet greater monument to his glory. The existing generation would subscribe to his aspiration, for the pyramids were recognized as national achievements. So the age of the mighty pyramids was ushered in. These are the most conspicuous evidence of Egyptian greatness; and in the ability of the engineers in planning and overseeing, and the organized power of the Pharaohs in bringing them to perfection, we catch a glimpse of the Caucasian civiliziers of Egypt which must forever impress us with the height of their power and make it an absorbing study to discover the causation of their decline.

Zoster, the first Pharaoh of the "Old Kingdom" (2980-2475 B.A.) made his capital at Memphis. It was the Old Kingdom "in which art and mechanics reached a level of unprecedented excellence never later surpassed." With Zoster, as with Manes (3400 B.A.), we have record of the extension of Egyptian influence over the mulatto tribes of Nubia. At the accession of Manes, the Nubian frontier extended northward beyond the nome of Edfu. During the reign of Zoster, Egyptian conquest had quelled the turbulent mongrel tribes of Northern Nubia; and peaceful navigation of the Nile was possible for a distance of seventy-five miles south of the first cataract. From Manes to Zoster intervene more than four hundred years. Within these four centuries the southern frontier had been extended but little. Sesostris III of the Twelfth Dynasty, who came to throne in 1887 B.A., completed the conquest of Nubia. Between Manes and Sesostris III there is a period of fifteen hundred years. This evidence of the slow conquest and absorption of the Negroids to the south of Egypt should not escape our attention. These centuries cover the period of Egypt's greatness. Egypt was still white! During this period, and before it, the Egyptians were in constant contact with the Libyans to their west and with other Caucasian peoples to their north and east. From these they gave and received, and their civilization flourished. Their extension southward was slow, very slow, and to this they owed their long-lived civilization.

Before the time of Zoster, the royal tombs were constructed of sun-dried brick, but this king, desiring a more auspicious and permanent memorial, built a terraced pyramid of stone 195 feet in height. He became the first Pyramid Builder. Later kings of this dynasty erected the great stone pyramids of Dashur and Sneferu, and the last king constructed vessels 170 feet long for traffic on the Nile.

Across the Nile from modern Cairo (ancient Gizeh) the numerous tourists who frequent Egypt will get their first glimpse of the might and power of the civilization that has perished. There, among others, is the Great Pyramid, built by Khufu (Cheops). This is the mighty structure near which is located the Sphinx, the pictorial representations of which have long been familiar to the civilized

world. "How strong and effective must have been the organization of Khufu's government we appreciate in some measure when we learn that this pyramid contains some two million three hundred thousand blocks, each weighing on the average two and a half tons...The blocks were taken out of the quarries on the east side of the river south of Cairo, and at high water, when the flats were flooded, they were floated across the valley to the Base of pyramid hill. Here an enormous stone ramp or causeway had been erected, a labor of ten years, if we are to believe Herodotus, and up this incline the stones were dragged to the plateau upon which the pyramid stands. Not merely was this work quantitatively so formidable, but in quality, also, it is the most remarkable material enterprise known to us in this early world, for the most ponderous masonry in the pyramid amazes us by its fineness...The pyramid is, or was, about four hundred and eighty-one feet high, and on its square base measured some seven hundred and fifty-five feet on a side, but the average error is 'less than ten thousandths of the side in equality, in squareness and in level' ...Some of the masonry finish is so fine that blocks weighing tons were set together with seams of considerable length, showing a joint of one ten-thousandth of an inch and involving edges and surfaces equal to opticians' work of the present day, but on a scale of acres rather than feet or yards of material."

From the great pyramids let us turn to other activities which give insight into the wide range of Egyptian culture. The sculpture of the Old Kingdom exhibits the highest technical skill, and compares favorably with the work of modern artists. The temples of the period mark the greatest architectural attainments. Egypt is the source of calumniated architecture. This country, at the close of the fourth millennium B.A., had "solved the fundamental problems of great architecture, developing with the most refined artistic sense and the greatest mechanical skill the treatment of voids." The art of weaving was highly developed, so much so that the fabrics are a source of wonder to the modern beholder, while the goldsmiths were capable of producing the most exquisite ornaments, many of which have survived to the present day.

Toward the close of the Old Kingdom there is evidence of the weakening of the central power, but Egyptian culture did not suffer. Race is more than politics, religion or art. These are but the expression of race. The rise of the official class to greater influence and the consequent lessening of the Pharaoh's power would not then, of itself, have led to a lessening of cultural activities. Instead, this period was "of significant political development, and in material civilization one of distinct progress. Art and industry flourished as before, and great works of Egyptian sculpture were produced."

The Sixth Dynasty, last of the Old Kingdom, marks a foreign policy of increasing vigor. The Negro tribes of the south were compelled to contribute quotas to the Egyptian armies; and the use of these levies against white neighbors with whom the Egyptians were at war marks an unsavory epoch in the history of the contact of races. The non-creative races, compelled to rely upon their own resources in war or in peace, are insignificant competitors with the white man. But armed with the white man's inventions, they are transformed into formidable competitors, immediately attaining rank which evolutionary forces have not conferred upon them and assuming an influence which they are incapable of maintaining. The Pharaohs' use of multitudes of Negro troops against the enemies of Egypt had much to do with the final decay of Egyptian civilization. This custom continued for centuries. It became so universal that the Egyptian word for soldier is derived from the name of a powerful Negro tribe long accustomed to furnishing levies for the Egyptian word for soldier is derived from the name of a powerful Negro tribe long accustomed to furnishing levies for the Egyptian armies. "We know little of the Negro and Negroid tribes who inhabited the cataract region at this time. Immediately south of the Egyptian frontier dwelt the tribes of Wawat, extending well towards the second cataract, above which the entire region of the upper cataracts was known as Kush...In the upper half of the huge 'S' formed by the course of the Nile between the junction of the two Niles and the second cataract, was included the territory of the powerful Mazoi, who afterward appeared as auxiliaries in the Egyptian armies in such numbers that the Egyptian word for soldier

ultimately became 'Matoi,' a late (Coptic) form of Mazoi. Probably on the west of the Mazoi was the land of Yam, and between Yam and Mazoi on the south and Wawat on the north, were distributed several tribes, of whom Irthet and Sethut were the most important...They dwelt in squalid settlements of mud huts along the river, or by wells in the valleys running up country from the Nile." (The names and locations of these tribes will be of service in understanding the next chapter).

The Old Kingdom ended with the Sixth Dynasty (2475 B.A.). Space will not permit an attempt to portray the heights of Egyptian culture during that succeeding period known as the Empire. Let us omit, say, a thousand years of history and search for light upon the Egyptian Negro problem. This omission will bring us to approximately 1500 B.A. The Negro policy of the Empire will be found to be not radically different from that of the white nations now ruling Africa. We do not believe that the modern European has taken a leaf out of Egyptian history and modeled his Negro policy accordingly, but there is a striking similarity in method and intent. "Egyptian temples had now sprung up at every large town, and the Egyptian gods were worshiped therein; the Egyptian arts were learned by Nubian craftsmen, and everywhere the rude barbarism of the upper Nile was receiving the stamp of Egyptian culture. Nevertheless, the native chieftains, under the surveillance of the viceroys, were still permitted to retain their titles and honors, and doubles continued to enjoy at least a nominal share in the government...The annual landing of the viceroy of Thebes, bringing the yearly tribute of all the Nubian lands, was now a long established custom."

The gradual diffusion of Caucasian culture and the utilization of native chiefs, under direction of white colonial governors, was characteristic of the first attempt to implant civilization in Negro Africa, as it is of the present effort on the part of modern white nations.

We have seen that the earliest period of Egyptian history reveals a slight Negroid mixture in the populations of southern Egypt. Possibly some five percent of the inhabitants were Negroes or tinged with Negro blood. At the period we now have under consideration (1500 B.A.), there is no way in which it is possible to tell the exact extension of Negro blood, but as Egyptians were constantly going into the South and peoples from the South constantly coming into Egypt proper, it is not likely that more than half the population of the southern half of Egypt was still white. Blood admixture has without exception been the inevitable result of long continued race contact; and, as we know a mulatto inherited the throne a few centuries later, a guess that forty or fifty percent of the population was Negroid should be considered conservative. Constant immigration from west and east, armed and peaceful, had augmented the Caucasic element, and this would have tended to prolong the civilization.

Now, if we drop down another long period (800 years), we shall have passed through the age of decay to the point where a mulatto has become the Pharaoh.

From prehistoric time the Negro had sifted into the country. Many thousands came as soldiers for the Pharaohs of old, just as some modern rulers of Europe found it less costly to employ Negro mercenaries than white troops. Countless numbers had come as slaves; many included in the yearly tribute of the southern dependencies, others as captives taken in war; while the large levies for purposes of labor, even if not forcibly retained by Egyptian authorities, would find the Egyptian environment superior to their squalid settlements, and seek to remain.

Certain of the Pharaohs sought to prevent the mongrelization of Egypt by restricting Negro immigration, even to the extent of inflicting the death penalty upon the immigrant. But the Negro was a docile, subservient workman and soldier, and these characteristics created a demand to the influence of which less enlightened Pharaohs succumbed. So they came for centuries; not by force of arms in battle array, but as a subjugated and enslaved people. That the blood of a people who had not produced a civilization should have been instrumental in lowering the status of the Egyptians so

that progress ceased, is a lamentable event in world history. Negro blood made the proud Egyptian a mongrel. For three thousand years the same Nile has flowed, the same richly laden soils from its upper reaches annually have inundated the land, but the Negro Egyptian has known no progress. Thirty centuries have demonstrated that the mulatto of the Lower Nile, like the true Negro of its equatorial branches, is below the level of progress. The Caucasian at best progresses but slowly; mixed with the Negro he progresses not at all.

The Moslem Arab's conquest of North and East Africa has resulted generally in the mongrelization of the Arab. Thus is added another culture of the Caucasian race engulfed by miscegenation. The comparatively recent interbreeding of the Arab with his African subjects is an event which may serve to illustrate the factor determining the decay of early Egyptian culture.

"In Egypt there is an immense mass of pictorial and sculptural material for ethnological study covering a range of many centuries. Over three thousand years ago the artists who decorated the royal tombs distinguished between four races: the Egyptians, the Asiatics, the Negroes and the Western and North Europeans." (A.C. Haddon, *The Study of Man*, p. 13).

The Egyptian artists also pictured Negroes of different degrees of purity. The Canaanites of the Bible, described as a tall people, (Deuteronomy 9:2) are shown as blond. Of the four "races" as mentioned, three in reality are members of what is popularly called the "Caucasian race."

It is not, however, with pictorial or sculptural evidence that we are primarily concerned. In the introduction to his translations of the *Ancient Records of Egypt*, (Ancient Records of Egypt, in four volumes, by James Henry Breasted, Professor of Egyptology and Oriental History in the University of Chicago). Breasted says, "The volumes did not deal with the product of the artist and craftsman as such, but the written documents from which the history may be drawn today."

It should be made clear that the quotations from these volumes bearing upon the prolonged contact of the white Egyptians with the Negro peoples to the south, which it is possible to include in the scope of this chapter, are but a minor proportion of those available. From the time of the consolidation of the kingdoms of Upper and Lower Egypt by Manes (3400 B.A.), to the final decay and overthrow of the kingdom of the Pharaohs, is a period of approximately three thousand years, and this period is divided into possibly thirty dynasties. But it is in the Twenty-fifth Dynasty that the mulatto Taharka inherits the throne of the once powerful Pharaohs, that his sister is the divine head of the Egyptian religion, which in these centuries has become grossly debased, and that the mulatto king's Nubian mother becomes a Queen Mother before whom all bow down. For a period prior to the accession of the mulatto Pharaoh (Taharka) the civilization of Egypt was stagnant, while those dynasties succeeding Taharka's reign were imposed by foreigners, conquerors of Egypt.

In order to obtain documentary evidence of the constant intermingling of Egyptians and Negroes during the age of Egyptian greatness and decay, we may arbitrarily select certain dynasties and look to their records. As the preceding chapter included a discussion of the predynastic inhabitants and the racial character of those of the earliest dynasties, we will now select the sixth, twelfth, eighteenth, and, as the twenty-fourth covered only six years, the twenty-fifth dynasties. This will enable us to cover more than fifteen centuries of Egyptian history; from the creative works of white Egypt in the Old Kingdom to the decayed and stagnant culture of Negroid rule of the twenty-fifth dynasty.

Not only will we find it impossible to include from the available records of these dynasties all references bearing upon the Egyptians' dealing with the Negro, but it should also be observed that the ancient records preserved to us are but fragments of Egyptian history. The Pharaohs kept a yearly summary of their activities, but only two of these summaries have survived the ravages of

time. So the following quotations should be understood to be limited as evidence in three ways: (1) they are those records which, fortunately for us, have been preserved for thirty or more centuries; (2) they apply to only four out of thirty dynasties; (3) they are further limited by being arbitrarily selected from the total references translated by Breasted which bear upon Egyptian contact with the Negro. It will thus be readily seen that we have before us but a meager account.

The Sixth Dynasty

Inscription of Uni, Count and Governor of the South. (Uni was an official of the Old Kingdom. This inscription is the most important document preserved). "His majesty made war on the Asiatic Sand-Dwellers and his majesty made an army of many ten thousands; in the entire South...among the Irthet Negroes, the Mazoi Negroes, the Yam Negroes, among the Wawat Negroes, among the Kau Negroes, and in the land of Temeh." Here we see that in the Old Kingdom (2980-2475 B.A.) The Pharaoh levied Negroes by the ten thousands for use against a white neighbor. The army was sent into southern Palestine and "returned in safety after it had hacked up the land of the Sand-Dwellers.

His majesty sent me to dig five canals in the South, and to make three cargo-boats and four row boats of Acacia wood of Wawat. Then the Negro chiefs of Irthet, Waway, Yam and Mazoi drew timber therefor, and I did the whole in only one year." The Pharaoh came to inspect this work and at "The coming of the king himself, standing behind the hill country, while the chiefs of Mazoi, Irthet and Wawat, did obeisance and gave great praise." In this inscription and others we have ample testimony of the early use of the Negro as a laborer. With the growing demand for the black in peace and war, there was a gradual movement of the Negro from the south into Egypt.

Inscription From The Tomb Of Harkhuf

("The important inscriptions of this tomb inform us more fully than any other source of the commercial relations of the Old Kingdom with the Negro peoples of the extreme south, involving indirect traffic with the Sudan" - Breasted.)

Harkhuf made four journeys to the distant Negro country of Yam. Of his return from the third journey he says: "I descended with three hundred asses laden with incense, ebony, heknu, grain, panthers...ivory (throw-sticks), and every good product. Now when the chief of Irthet, Sethu and Wawat saw how numerous was the troop of Yam, which descended with me to the court, and the soldiers who had been sent with me, then this chief brought and gave me bulls and small cattle, and conducted me to the roads of the highlands of Irthet, because I was more excellent, vigilant...than any count, companion or caravan conductor who had been sent to Yam before."

At the time of the fourth journey to Yam, the old king Menere was dead and had been succeeded by Pepi II, who was, as yet, but a child. With the youthful Pepi II in mind, Harkhuf had secured a dwarf (pygmy) in the court informing the king that he was returning with many products of the south, including the dwarf. The child Pharaoh showed the greatest solicitude for the dwarf and dispatched a letter of instruction and promise to Harkhuf, which the latter considered of such value as to include it in his tomb inscriptions: "Come northward to the court immediately, thou shalt bring this dwarf with thee, which then bringest living, prosperous and healthy...to rejoice and gladden the heart of the king of Upper and Lower Egypt...When he goes down with thee into the vessel, appoint excellent people who shall be beside him on each side of the vessel; take care lest he fall into the water. When he sleeps at night, appoint excellent people who shall sleep beside him in his tent, inspect ten times a night. My majesty desires to see this dwarf more than the gifts of Sinai and Punt. If thou arrives at court this dwarf being with thee alive, prosperous and healthy, my majesty will do for thee a greater thing than was done for the treasurer of the god. Burded in the time of Isesi, according to the heart's desire of my majesty to see the dwarf."

Tomb inscriptions of Pepi-Nakht, an Elephantine nobleman of high rank: "I gave bread to the hungry, and clothing to the naked. Never did I judge between two brothers in such a way that one son was deprived of his paternal possession. I was one beloved of his father, praised of his mother, whom his brothers and sisters loved. The majesty of my lord sent me to hack up Wawat and Irthet. I did so that my lord praise me. I slew a great number there...I brought a great number to court as living prisoners."

The Sixth Dynasty, from which the selections above are made, came to an end 2475 B.A. The Twelfth Dynasty selections which will follow cover the period between 2000-1788 B.A.

The Twelfth Dynasty

The inscription of a Benihasin noble states that the Asiatics (Caucasian peoples) of the north and the Negroes of the south submitted to the king. The Nubian conquests of his dynasty were begun by Amenehet I, the first king of the dynasty. The inscription of Korusco contains a reference to the expedition to overthrow Nubia: "I seized the people of Wawat, I captured the people of Mazoi."

A sandstone stela found in the sanctuary of Wadi Half contains an account of the Nubian expedition of Sesostri I, which carries this king's wars to their southernmost limits. At the top of this stela there is a relief showing Sesostri I standing facing the Lord of Thebes, who says, "I have brought for thee all countries which are in Nubia, beneath thy feet." The god then gives to the king a line of bound captives, symbolizing Nubian towns.

Inscription of Prince Ameni

(Carved in the doorway of his cliff-tomb in Benihasin.)

"I reached Nubia of the Negroes...I forced the Nubian chiefs to wash gold."

The final conquest of Nubia was attained by Sesostri III in 1840 B.A. This king "conducted not less than four campaigns in this district, and probably more; and by his canalization of the cataract passages, and the erection of fortresses at strategic points, he made this country a permanent possession of the Pharaohs, which was never lost except for a time during the Hyksos period, until the dissolution of the Empire." (Breasted).

The first and second Semneh stela inscriptions recounting the subjugation of Nubia by Sesostri III are as follows:

The First Semneh Stela

"Southern boundary, made in the year 8, under the majesty of the king of Upper and Lower Egypt, Sesostri III...in order to prevent that any Negro should cross it, by water or by land, with a ship, or any herds of the Negroes; except a Negro who shall come to do trading in Iken, or with a commission. Every good thing shall be done with them but without allowing a ship of the Negroes to pass by Heh, going down stream, forever." (The "Ship" is a Nile boat).

The Second Semneh Stela

The king had to suppress numerous rebellions in Kush. Here we get an Egyptian estimate of the Negro: "When one is eager against him (the Negro) he turns his back; when one slinks back he begins to be eager. But they are not a people of might, they are poor and broken in heart. I captured

their women. I carried off their subjects, went forth to their wells, smote their bulls; I reaped their grain and set fire

thereto.”

Eighteenth Dynasty (1580-1350 B.C.)

There are numerous references to Egyptian contact with the Negro in the Eighteenth Dynasty. We shall be able to use but a few of them. Inscription of Ahmose: “Now after his majesty had slain the Asiatics, he ascended the river...to destroy the Nubian Troglodytes; his majesty made a great slaughter among them.” It is also recorded that females were taken for slaves.

The Tombos Stela of Thutmose I

“He hath overthrown the chief of the Nubians; the Negro is helpless, defenseless, in his grasp. He hath united the boundaries of his two sides, there is not a remnant among the curly-haired, who came to attack; there is not a single survivor among them...They fall by the sword...the fragments cut from them are too much for the birds.”

In the annals of the great warrior king, Thutmose III, at the sixth Karnak pylon there is “a list which contains no less than 115 of the names of the towns and districts of the Nubian regions conquered” (Breasted). Another pylon at Karnak contains possibly four hundred towns, districts, and countries conquered in Nubia. Thutmose III probably extended Egyptian conquest to Napata at the fourth cataract. It is known that his son, Amenhotep II, established his southern boundary there.

Tomb of Rekhmire, Prime Minister under Thutmose III during Egypt’s greatest power. (The scenes and inscriptions of this tomb depict in color and describe the peoples of Punt, Retunu, and Nubia)/

Hymn of Victory

Inscribed on a black granite tablet discovered by Mariette at Karnak. “I have bound together the Nubian Troglodytes by the tens of thousands. The northerners by hundreds of thousands as prisoners.” For centuries the Pharaohs brought captives into Egypt, white prisoners from the north, and black prisoners from the south. Egypt has long been the meeting ground of the Caucasian and the Negro. Intermingling of these races has produced the present Egyptian.

The Amata and Elephantine Stelar

Seven princes had been taken in revolt in Asia. On the return from this campaign these princes were carried head downward on the prow of the Pharaoh’s vessel. When arriving at Thebes, six of the princes were slain by the hand of the Pharaoh (Amenhotep II) himself. “Then the other fallen one was taken up-river and hanged on the wall of Napata, in order to cause to manifest the victories of his majesty, forever and ever in all the land and country of the Negro.”

Konosso Inscriptions

Cut in the rocks of the Peninsula of Konosso. These inscriptions are classed by Treasted as “the most interesting record of all the many Nubian wars.” They give another specific reference to the custom of bringing Negroes into the Empire.

A messenger reported to the king, Thutmose IV, that the Negroes were in revolt and descending from beyond Waway, gathering all the barbarians and revolters of other countries. A description of

the battle is given in which the Negro rebels are routed. The prisoners taken were settled in the mortuary temple of the kings at Thebes and their selection marked with a tablet bearing the words "Colony of Kush the wretched, which his majesty brought back from his victories." Another inscription described Thutmose IV as a "fierce-eyed lion who seized Kush."

Semneh Inscription of Amenhotep III

Stela now in the British Museum. "List of the captivity which his majesty took in the land of Ibbet the wretched."

List of Prisoners and Killed

Living Negroes.....	150
heads	
Archers.....	110
heads	
Negresses.....	250
heads	
Servants of the Negroes.....	55 heads
Their children.....	175
heads	
Total.....	740 heads
Hands thereof.....	312
United with the living heads.....	1,052

Tablet of Victory (Amenhotep III)

The king is pictured driving over the fallen of Kush, with their chief bound upon his horse, "annihilating the heir of wretched Kush, bringing their princes as living prisoners."

Hymn of Amon

On a building stela of the Temple of Soleo. The temple is described as "surrounded by a great wall reaching to heaven" and "settled with the children of the chiefs of the Nubian Troglodytes."

Tombe of Huy, Viceroy of Kush: Tribute of the South

"In the top line of Negroes are children of Kushite chiefs, among them a princess in a chariot drawn by oxen. The Negro chiefs wear Egyptian clothing, they bring similar tribute, and also curiously decorated oxen." (Breasted).

In the following dynasty the Negroes include in their tribute to Rameses III, "furniture of ebony and ivory; panther hides; gold in large rings; bows, myrth, shields, elephants' tusks, billets of ebony, ostrich feathers, ostrich eggs, live animals, including monkeys, panthers, a giraffe, ibexes, a dog, oxen with carved horns, an ostrich." (Breasted).

The Twenty-Fifth Dynasty

From the Eighteenth Dynasty (1580-1350 B.C.) to the Twenty-fifth (663-525 B.C.) is a period of six centuries. They mark the decay of Egyptian civilization.

Egyptian contact with the Negro peoples to the south, beginning in prehistoric times, had been continuous. It is known that Negroes constituted a small percentage of the population prior to the dynastic age, and also that there were some mixbreeds at this remote date. We have followed such history of contact as is preserved in the meager records of the three dynasties; the Sixth, the Twelfth, and the Eighteenth.

Dropping now to the Twenty-fifth Dynasty, we find that a mulatto has inherited the throne of the Pharaohs. From the First to the Twenty-fifth Dynasty there intervene twenty-eight centuries. From the Eighteenth to the Twenty-fifth Dynasty there is a period of six centuries. During this period Egyptian initiative and ingenuity slowly declined. When the mulatto was received as king, religion had fallen from an ethical test for the life hereafter to a cult of animal worship. The early Pharaohs built the pyramids and temples which stand today. The later Pharaohs built not; instead, they cut out the names of the early kings and inserted their names upon some of the greatest architectural achievements of the world. Art, science, and literature were dead.

Nubia, long a colony of Egypt, became independent under the rule of aristocratic priests of Thebes. Its capital was Napata, far south in Negro land. A priest-king of Nubia, taking advantage of internal dissension in Egypt, invaded that country and conquered it. The priest of Amon in Egypt welcomed the Nubian (Ethiopian) conqueror, for the Egyptian priesthood was divided and at enmity, and the aristocracy of Nubia were worshipers of Amon. The priests of Amon in Egypt sympathized with the religion of Nubia, and their exorbitant praise of Nubia led certain of the Greek historians to suppose that Egyptian civilization was derived from Nubia.

We are struck with awe when we consider the duration of Egyptian civilization. There were three thousand years of progress. We are no less struck with awe when we consider the completeness of its decay. There have been three thousand years of stagnation. During the past thirty centuries numerous white nations have sent additions to the Caucasian elements in Egypt, Assyria, Persia, Greece, Rome, Arabia and modern Europe have made Caucasian contributions in the persons of government officials, educators, religious instructors, merchants, agriculturalists, irrigationists, artists, explorers. But their coming did not impart permanent life to the dead body. Egypt is a bog which has received, but not given, for three millennia. It is a Negroid quagmire which engulfs the agencies of progress a little more slowly, but quite hopelessly, as does the Negro quagmire farther south in Equatorial Africa.

But thirty centuries of progress is comparatively a long period. How are we to account for such a lease on life? The answer is clear; isolation. Geographical location was the chief factor in perpetuating the civilization. Fringing deserts held off the white nations that might have overthrown it; the long and tortuous Nile, the only gateway into Equatorial Africa, with granite locked cataracts, rendered this route impracticable for massed race movements. The Pharaohs of the Middle Period of Egyptian history canalled the cataracts and extended their control far into Negro Africa. From this source came a race that had imparted no impulse to cultural progress. In Egypt, as in all other places upon the earth's surface, the white race has interbred with the subject races which it did not exterminate or expel. This interbreeding has been accomplished more slowly in some places than in others, but the end always has been the same.

Ages of interbreeding resulted in the blood of the non-progressive reaching all classes of the

Egyptians. "Kush, the wretched," "Ibbet, the vile," placed a son upon the throne. A Negroid people welcomed a mulatto Pharaoh.

Tanis Stela

Taharka, the mulatto prince of the Twenty-fifth Dynasty, was a son of Piankhi, priest-king of Nubia, and Nubian woman. Pictorial representations of him by contemporary artists show "unmistakable Negroid features" (Breasted). The Tanis stela records that he was brought up among the royal children. At an early age he was made an officer in the army and was given the command of the Egyptian and Ethiopian forces sent into Palestine. (See 2 Kings 19:20).

This expedition was intended to aid the Syria-Palestine state in revolt against Assyria. "Only in Judea did the prophet Isaiah see the futility of dependence upon Egypt." The Assyrian army was visited by a plague and for a time Assyrian triumph was delayed.

In the interval Taharka succeeded his father upon the throne of Ethiopia and Egypt. The Assyrians conquered Syria and invaded Egypt. Taharka was easily defeated and fled to his capital at Napata in the "black belt" of the Egyptian domain and, at the instance of the pretty princes of Egypt, made several attempts to oust the Assyrians. The "color line" had vanished. The Egyptian nobles sought time and again to reinstate the mulatto Pharaoh. In the subterranean passages of temples, inscriptions were recorded in his name, although the Assyrians possessed the land. Negroid Egypt wished a Negroid prince in preference to the greatest white monarch.

The High Priest of Amon was now a woman. Taharka had placed his sister in this office. When he became king, he sent for his mother, who was at Napata. When she saw him attired in his princely robes "she rejoiced greatly," and the people, when they saw the mother, "bowed to the ground to this king's mother, the young as well as the old." (Tanis stela).

So we leave Egypt, after its illustrious civilization, with a mulatto upon the throne of the Pharaohs, his sister the divine head of the Egyptian religion, and his mother the Queen Mother before whom all bow to the ground. Driven from Egypt, the mulatto Pharaoh returned to Nubia. "The retirement of Tautamon to Napata was the termination of the Ethiopian supremacy in Egypt. His whole career was characteristic of the feeble and inglorious line from which he sprang. Emerging from the remote regions of the upper Nile, the Ethiopians had attempted an imperial role and attempted to intervene in the international politics of western Asia.

At a time that Assyria was dominating the East, without a worthy rival elsewhere to stay her hand, it was to be expected that the historic people of the Nile should confront her and dispute her progress on even terms. To this great task the Ethiopians were appointed; but there was never a line of kings so ill-suited to their high destiny. Unable to weld together the nation which they had conquered into any effective weapon against the Assyrians, every attempt to stay the advance of that formidable enemy furnished only another example of feebleness and futility.

Only once does Taharka seem to cope successfully with the internal difficulties of his situation and to check for a brief moment the triumphant progress of Esarhaddon; but the indomitable Assyrian was never dealing with a first-class power in her conquest of Egypt, when the unhappy Nile dwellers were without a strong ruler; and for such a ruler they looked in vain during the supremacy of the inglorious Ethiopians. "Withdrawing to Napata, the Ethiopians never made another attempt to subdue the kingdom of the lower river, but gave their attention to the development of Nubia. As the Egyptian residents in the country died out and were not replaced by others...the Egyptian gloss which the people had received began rapidly to disappear, and the land relapsed into semi-barbaric condition." (Breasted, History of Egypt, p. 561)

India: Civilizations That Have Perished Through Contact With Colored Races: India.

“In population the Caucasian race leads the world, with about 800,000,000 souls. Nearly 300,000,000 of these, however, are of the darker branches of the race and live in Asia, 220,000,000 of them being Aryans of India.” (Senate Document No. 662, 61st. Congress, 3rd Session, Reports of the Immigration Commission, 1911, under title of Dictionary of Races or Peoples).

We have seen that mankind is divided into three great primary groups or races: black (Negro), yellow (Mongolian), and white (Caucasian). We have also seen that the Caucasian or white race is essentially migratory, and that its restless energy, combined with its superior cultural ability had, at an early period, led it from its primeval home into every continent. These age-long movements of the Caucasian had in pre-historic times given rise to extensive blood admixture with both black and yellow races, so much so that at the dawn of history there were numerous mixbreed Caucasian peoples fully constituted as “races,” some by admixture with the Negro, others by admixture with the Mongolian.

Our immigration officials, in the main, classify the peoples coming to our shores according to the languages they speak. For instance, the Hebrew from Russia is classified as Slavic. On the basis of language, the America Negro, immigrating into another country, would be classified as Caucasian because he speaks a Caucasian language. Language, then, is not a satisfactory test of race. Aryan language, in Asia, has outlived the purity of the Aryan race. It is by the language test only that it may be said 300,000,000 of our race live in Asia, 220,000,000 being Aryans of India.

The objection to language as a test of race lies in the fact that races mix, but that languages do not. When two peoples speaking different tongues come into contact the final outcome is the blood admixture of the groups and the survival of one of the languages. We see this principle in progress in Ireland and Wales, where Mediterraneans and Nordics are amalgamating, but where English is supplanting the Keltic speech acquired by the Mediterraneans from earlier Nordic conquerors. In central and northern Latin America, the Spanish and Portuguese languages have survived, though the pure whites are, with each generation, becoming submerged in the racial mixtures. We are, then, prepared to see why it is that a classification of Aryan peoples on the basis of language does not of necessity agree with their classification on the basis of race stock.

This must be certain: the “Aryan,” whatever his language may be, who is not of fair complexion is not Aryan. Nor does the Aryan become less fair when dwelling in hot countries. The Hima of Uganda and the Fula of Nigeria, Negroid Caucasians dwelling in equatorial Africa, are of much lighter complexion than the surrounding pure Negroes. After four centuries, the pure whites of Central America are as white as their ancestors in Europe. The English in Jamaica are not darker than the English in England. Those who have been exposed to a hotter sun and have become tanned will breed as true to the original type as their kinsmen in North Europe.

All ethnologists know that we find dark races at the poles and light skinned races at the equator. Climate, in conjunction with other natural agencies working over an immense period of time may, for all we know, serve permanently to darken a breed, but there has been no perceptible change in race complexions during the period of known history. So let us not permit mixbreeds to be, in forceful vernacular, “wished on us” under the guise of “our sun-burnt cousins,” by necrophile and uncritical authors. (The writer is not alluding to the very capable authors of Senate Document No. 662, 61st Congress, 3d Session. Throughout this valuable work there is an effort to define races and peoples in terms of blood lineage as well as classify them according to languages) Our relatedness to the Aryan conquerors of India is certain.

Such kinship is honorable and in it we gain in added confidence that Aryan breeds will develop great cultures wherever it is possible for them to express their inherent qualities. But surely those who assert that the present peoples of India are our blood relatives, and should be received as such, ought to be able to explain why the overwhelming mass of Indians are colored, why their complexion exhibits all shades of color, from the jet black to the blue-eyed blond! is that climate has selected the mass for racial slaughter and an infinitesimal few for racial preservation? We know that this is not true. Not climate, but the blood of colored races, is responsible for our "sun-burnt cousins." Not climate, but caste is responsible for the little purity that exists.

The briefest survey of the Aryan conquest of India will suffice to show that the white Aryan came into contact with a decayed civilization which was in its last stages as a result of the previous Caucasian conquerors of India having interbred with the aborigines. The breed which produced the earlier culture had become submerged in the black mass about them, and the new-coming Aryan found that the "melting pot" had prepared India for an easy conquest. The Aryans, by reason of race and culture, came as aristocrats. Their numbers were but small when compared with the colored multitudes about them. They came slowly from their homeland in the northwest where, in spite of later mixtures with blacks and yellows, we yet find Afghans and Persians who are fundamentally Aryan.

While all the darker strains of India may not be traced to the influence of the blood of the Asiatic branch of the Negro race, which at an early time was widely distributed on the Asiatic mainland, and which now has many representatives in the islands south of the continent, yet blood of the Negro is evident in certain of the races of India.

Speaking of the race types of India, Madison Grant says, "The Aryanized Afghan and Hinku of northern India speak languages derived from Old Sanskrit and are closely related to the Mediterranean race. Aside from common dolichocephaly, these peoples are entirely distinct from the Dravidians of south India, whose speech is agglutinative and who show strong evidence of profound mixture with the ancient Negrito substratum of southern Asia. Everywhere throughout the Asiatic portion of its range the Mediterranean race overlies an even more ancient Negroid race. These Negroids still have representatives among the pre-Dravidians of India, the Veddah of Ceylon, the Sakai of the Malay Peninsula and the natives of the Andaman Islands." (The Passing of the Great Race, p. 148).

The all but complete disappearance of the blood of the white civilizers of India is well expressed by the same authority, who says: "The Hindu today speaks a very ancient form of the Aryan language, but there remains not one recognizable trace of the white conquerors who poured in through the passage of the Northwest. The boast of the modern Indian that he is of the same race as his English ruler is entirely without basis in fact, and the little swarthy native lives among the monuments of a departed grandeur, professing the religion and speaking the tongue of his long-forgotten Nordic conquerors, without the slightest claim to blood kinship. The dim and uncertain traces of Nordic blood in northern India only serve to emphasize the utter swamping of the white man in the burning South." (The Passing of the Great Race, p. 70).

Not only were the eastern Aryans, before their amalgamation with other races, true representatives of the race type that has dominated civilization, but also it is from this branch of the race that we have received important arts and sciences, and to their ancient literature we are indebted for much that we know concerning the religious beliefs of our kindred, their social organization, their laws and race ideals.

The ancient literature of the Aryan is embodied in the Rig-Veda and the Epics. The Vedic times cover approximately the six hundred years intervening between 2000 B.C. and 1400 B.C. These

writings afford us a fair conception of Aryan society and reveal a vigorous, white, conquering people, well organized, respecting their women, already in possession of ancient laws, glorying in agriculture, passionately religious, imposing their faith and culture upon the surrounding colored populations to whom they refer in terms of contempt. Themselves they designate as a people of "fair complexion" and term those whom they have subdued "colored," and ridicule them, calling them monkeys; just as the Aryans four thousand years later have gone into Africa, Asia, Oceania, and the Americas, have boasted of their white complexion and vigorous mentality, and have accredited the dark races of these lands with close relatedness to chimpanzee and gorilla.

Let us look backward over a span of forty centuries and get a glimpse of these white invaders of northern India. Their records tell us that they were of fair complexion, with straight, well-bridged noses. The latter feature, as well as the complexion, marked them as a separate people and so impressed social ideals that, even to the present day, a man's social position varies in inverse ratio to the width of his nose: "that is to say, the nasal index, as it is called, is a safe guide to the amount of Aryan, as distinguished from the aboriginal blood in his veins." (India Through the Ages, F.A. Steele, p. 6) The tall, fair, high-nosed invader came as a conqueror, looked upon the mongrel and black multitudes as inferiors, and treated them as such. Of this treatment, however, we shall learn later.

Emerging from the hill country of Afghanistan and the slopes of the Hindu Kush, the Aryans (Nordics) took possession of that extremely desirable portion of India known as the Punjab. A glance at the map will show that the Punjab is a well-watered northern province and that it comprises but a small proportion of the present Indian Empire. From the Punjab, these blond Caucasians extended their sway, imposing themselves by force and the influence of superior culture upon the mixbreeds, who infested the country in countless numbers then, as they do now. We may better understand the ease with which this was done by the first Aryan invaders of India, by reflecting upon the ease with which foreign control has been imposed by the last Aryan invaders of India, the English. The task of the first Aryan invaders should have been even less difficult; for their invasion was by land from an adjoining territory, while the English have dominated India from afar, their line of communications consisting of a long and tortuous sea route. Both the first and last invasions were wrought by the hard-drinking, hard-fighting, military caste of Aryans; and both invasions maintained by prestige of race and culture rather than by constant appeal to arms.

When occupying the Punjab, the Aryans did not expel the mixbreed white-yellow-black populations whom they conquered (as yet the Aryans were not in contact with the blacks in the south of India). Throughout the history of their conquests, the Aryans have not expelled a subjugated people whom they could profitably enslave. Modern Aryans in North America did expel the red man, but they imported the black. The former would not work, the latter could be made to work. If we, from the vantage point of centuries, pass critical judgment upon the color policies of the Indian Aryans, we may ask ourselves in what did they fail and to what mistake is their final undoing attributable? We know that their failure must be attributed to their reliance upon caste, rather than expulsion, in dealing with their colored subjects. They sought to keep themselves white by imposing laws against race admixture and supporting such laws by the ideal of race purity and by religion. But long continued race contact, throughout human history, is written large in one word - amalgamation.

The story of civilization is, in the main, the story of the Aryan race and its culture. The history of the Aryan peoples show that where they have seemingly been most cruel in their dealing with other races, their civilization has been most permanent. Of the Nordic tribes who, between the fourth and sixth centuries of our era, overran South Europe, those that became isolated and finally lost by amalgamation with their subjects, rapidly declined as cultural factors; while those who replaced conquered peoples have led in civilization. Franks, Lombards and Saxons retained race and cultural capacity. The Aryan conquerors of South America, to a great extent, have amalgamated with colored

subjects. The settlers of North America segregated the colored race they found in possession of the land and have established a form of caste to prevent blood admixture with the colored race which they inducted into their midst.

Caste will not perpetuate the civilization of the whites who dwell with colored races, but it will prolong it. The Aryans of India relied upon caste. They knew that they owed their capacity in the civilized arts to their breed, and to their breed they owed their prestige among colored races. How to preserve breed and, at the same time, utilize inferior peoples to do their labor was the problem confronting the Aryan. The answer to the problem was, "caste, enforced by law and religion."

The priests were the scientists and philosophers, and they devised a system of social control designed to meet the requirements of the native problem. This extraordinary scheme has been classed among the greatest expressions of human ingenuity. Caste, as originally instituted, divided the population into four divisions; warriors, priests, agriculturalists and merchants, and laborers. The first was composed of those of the purest Aryan descent, while the last was made up mainly of the subjugated mixbreeds with whom the Aryan was in immediate contact. The heart of caste was not vocation, as at present, but endogamy (marriage within the caste). There were large groups of the subjugated population whom the Aryan did not honor with caste. These were referred to collectively as outcasts, recognized as barely human.

We see, then, a white people dwelling among a colored, who greatly outnumber them, and attempting to remain white by the institution of laws forbidding interracial marriage. "Our first glimpse of India discloses two races struggling for the soil, the Dravidians, a dark skinned race of aborigines, and the Aryans, a fair-skinned people. Descending from the northwest passages." (Encyclopedia Britannica, 11th ed., article "India.") Keane, in his *Ethnology*, says: "As a rule, the Anglo-Saxon and British Aryan, who are by far the most numerous and widespread out of Europe, do not amalgamate with the aborigines." (*Ethnology*, p. 410) This author is comparing the Saxon Aryan with Spanish, French and Portuguese "Aryans," who readily mix with colored races. But Saxon resistance to intermixture is relative only. The Saxon mixes with other races in every land where there is race contact. This mixing is slow, but the end will be the same. The same authority, on another page, himself affirms that the end of all race contact is amalgamation of races.

The Anglo-Saxon of the United States, like his early kinsmen in India, will retain comparative purity for many generations. Like his ancient relatives, he invokes law to prevent interbreeding of white and black. But the present day white man is not as well fortified against miscegenation as the ancient white man of India, who supplemented legal prohibition of marriage with non-whites by his religious teaching, and by caste, which was perfect in ideal and enforceable by law. In the United States, legal prohibition of interracial marriages has not been written in the statutes of all the states; and, too, we have a religion, which, instead of opposing interbreeding with the colored races within our midst, is interpreted by a large number of whites in such a manner as to minimize or abolish the color line.

But the peril to the color line in India, as in the United States, was not legal interbreeding of races. There, as here it was the illegitimate mixbreed who threatened the purity of the white race.

There has ever been a deplorable freedom between the white and non-white races which has resulted in an increasing number of mixbreeds. In India, caste prevented interracial marriage, but was incapable of preventing illegitimate unions. The Aryans, intent upon retaining race purity, yet unable to restrain men of their race from unions with colored women, and, in most instances unable to discover the guilty white, turned with a terrible wrath upon the helpless mixbreed. The half-castes were not permitted to reside within the limits of the city: were reviled by all, both black and white; and finally, the Aryan laws provided that, under certain conditions, the soldiers might slay

them without mercy. It is evident that such extreme measures would not be permanently enforced, most of all by men of the Aryan race, whose history is general marked by tolerance to races and creeds. In spite of legal restrictions, the mixbreeds increased. Caste prolonged race purity but did not preserve it. The modern "Aryan" in India is just such a mixture as the ancient Aryan was authorized to kill.

Of the "220,000,000" so-called Aryans of India it is not likely that one-tenth of one per cent are whites of the Aryan race. "Even the haughty Rajputs, formerly of the Kshatria (military) caste, have long lost their racial purity, and are now largely intermingled with Bhils and other primitive non-Aryans" (Keane). "Men who call themselves Hindoos still exist, Sanskrit derivatives are still spoken, but the Hindoo spirit, however, is dead; the noble blood has been lost in the Indian quagmire, in the yellow-black-white swamp." (A.P. Schultz, Race or Mongrel, p. 61).

Races dwelling in common territory will eventually amalgamate; and by observing the present, we are conscious that a slow amalgamation of white with non-white is occurring even in Saxon circles, and we know that amalgamation has already proved the end of hope in many Latin possessions. With the present in mind, we are able to understand the problems confronting ancient India and realize the Aryan's hopeless task in seeking to institute laws and customs that would perpetuate his breed and the civilization which proceeded from his breed, and which perished with it. The history of race contact will establish that the Aryans undertook an impossible task. They brought religion, law and caste to their aid, the most carefully devised agencies the world has known. But the human intellect has never proved equal to the task of regulating sex relations.

In Indian history, as in Egyptian, we find that the further back we go the greater the culture. This is explainable on the basis of breed. These civilizations were founded by Caucasian peoples, who eventually were replaced, by, or became mixed with, their colored subjects. That their cultures had a Caucasian origin is a matter beyond doubt. To make clear the causation of their decay, we may bring to bear numerous analogous instances from both ancient and modern history. We have the Greek and Roman cultures and those of Central and Northern Latin-America, which were implanted by a breed and declined with the breed which implanted them. There was gradual submergence of the creative breeds into the non-creative which, in all instances, were more numerous.

Let us look to the high state from which the Aryans of India fell and we may appreciate the loss to civilization. It was only about a century ago that the Western World began to realize the riches of the Sanskrit literature and the ancient glory of the Hindus. When the ancient treasures of the whites of India were translated, Europeans were struck with amazement to learn that their own language as that of the civilizers of India, and that the civilizers of India were a white people with a culture so deep and varied, and of such ancient origin, as to suggest that India was the home of the Aryan peoples, and that Western arts and creeds had been derived from Asia. We know now that the Aryans of India, like those of modern America and Australia, were conquering invaders, and that, like those of America and Australia, they carried their culture with them and imposed it upon colored races.

Hindu history reveals that it was the early invaders, not their mongrel offspring, who displayed affinity in ideals, race, and culture to the Europeans of the days preceding steam and electricity. However alien the Saxon student may feel when pouring over Egyptian and Assyrian records, he has consciousness of kinship with these tall, high-nosed, aggressive warriors, priests, and people, who emerge from obscurity upon the banks of the Indus, spread gradually to domination of the great Indian peninsula, carry their culture at a later date to Ceylon and Cambodia, and, after centuries of effort to retain race purity, gradually subside into the mongrel mass.

The Aryans opposed the colored peoples whom they conquered, not only on the ground of race, but

on the basis of religion as well. The colored “were abhorrent to the Aryans on account of their blacker blood and their unorthodox religion.” (Lionell D. Barnett, *Antiquities of India*, p. 4). Knowledge of the religions to which the Aryans objected will give justification for their opposition. Along with barbaric superstitions, the Dravidians practiced a cult of gross obscenity and followed these religious observances with debauchery of unrestricted passion. Also, the Dravidians recognized only the mother as head of the family, their practices being such as to render this custom the only satisfactory way to determine kinship. Now, the Dravidians were the mongrel remains of the previous civilization that had perished in India, and represented a far more capable type of humanity than the blacks about them and to the south. The Aryans found the best of India steeped in inexpressible obscenity and of this, as well as of the colored blood, they felt abhorrence.

To the religion of India, the Aryans opposed their own and with much success, so long as they remained white. The religion of the Indian Aryan had much in common with that of our European ancestors prior to the introduction of Christianity; and, if we look to their religion, we find that the Aryans of thirty centuries ago held high ideals, many of which it would be difficult to improve. They believed fervently in immortality, though the immortality was to be obtained by works rather than by faith. They believed firmly in the incarnation of God walking as man upon earth, that such incarnation had been accomplished; and they look forward to the return to earth of the same Redeemer incarnate.

The ancient laws of India (*Institutes of Manu*) represent an attempt to codify Hindu law just as the Code of Justinian represents the codification of the laws of certain Western Aryans. There is much in agreement between them, and the latter were probably well known to the Roman jurists. In these laws and throughout the Vedic hymns there is not a trace “of the many deplorable beliefs, traditions and customs, which in later years have debased the religious and social life of India; nor is there idolatry in the ancient religion such as characterizes the present, nor caste, nor enforced widowhood; neither is there any trace of, nor the faintest shred of authority for, either suttee or child marriage.” (*India Through the Ages*, F.A. Steele, pp. 8-9)

The early Hindu prayed to the god “comprehended all things.” “Take me to the immortal and imperishable abode where light dwells eternal.” “They still felt the impulse of wonder” and looked into immeasurable space “full of blazing and self-luminous worlds.” (Steele). The *Institutes of Manu* teach that of “all duties, the principal is to acquire a true knowledge of one supreme God; that it is the most exalted of all sciences because it insures immortality.” (*Cradle Land of Arts and Creeds*, p. 25, by Charles Sloan).

Thus at the very opening of recorded Aryan history, say four thousand years ago, we find the men of our race in possession of the most exalted religious concepts; the theory of one all-powerful God; of God become incarnate for man’s sake; of a miraculous birth of this incarnate God; and an expectation of a reincarnation of this God. They prayed, fasted and watched for His reappearing.

At the time of Jesus, Palestine had been under Aryan or semi-Aryan influence for more than a thousand years. Nor was this influence entirely form without; for a part of the inhabitants were Aryan, or partly Aryan, in blood. Although the centuries have brought great ethnic changes in this part of Western Asia, there long remained ethnic traces of the early Nordic blood, which was supplemented in copious measure by Greek conquests. The Hebrews under the influence of Judaism proved a difficult problem to their Assyrian conquerors, and large numbers of them were sent into exile. This was especially true of the districts of Galilee and Samaria. Here their lands were given to non-Hebrews with the express purpose of implanting a population which would be amenable to Assyrian control. But man-eating lions visited the new settlers, who believed that the gods of the dispossessed Jews (really Israelites, but the author did not know the difference) were angry because they were no longer worshiped. The newcomers consequently sent a deputation to the Assyrian

monarch begging that religious instructors be sent to teach them to worship the gods of the land. (2 Kings 17-41). The instructors were selected from the exiled Jewish priests and sent to Galilee, causing the settlers to add a Jewish cult to their religion. But the new religion did not change their race; and the Jews of Judea, grown exclusive by oppression, never accepted the Galilean "Jews" on terms of equality. They held the Galilean in contempt as being non-Hebrew in blood and possess of a spurious Judaism. From Galilee, which was predominantly, though not wholly, non-Hebrew, Jesus came. The Jews rejected him because of his origin.

The Great Teacher made use of the good that was in the Aryan religion as well as that in Judaism. His Sermon on the Mount is almost wholly Aryan; its teaching was found in the earliest Aryan instruction and was recorded in the literature of both Eastern and Western branches of that race, centuries before its delivery in Judea. Let it be remembered that the Aryans were looking for a reincarnation of God, the Jews for an earthly Messiah. The Aryans (the Westerner purer branch) have accepted Jesus as the incarnation of God; the Jews rejected him. The Christian world today is almost wholly constituted of the Aryan and those subject to the Aryan. Jesus as God incarnate is the highest expression of Aryan faith, and his social teachings are the highest expression of Aryan ethics.

Compare the exalted religious ideals of the early Aryans who conquered India with the repulsive cults of their mixbreed descendants, and what devout Christian will not feel a shudder of the soul when he contemplates the immeasurable and seemingly unbridgeable chasm between the "fair" people who entered India forty centuries ago and their innumerably mongrel posterity?

Let us quote well-recognized authority which shall serve to heighten our estimate of the culture of the conquerors of the Punjab. "The Aryan tribes of the Veda are acquainted with most of the metals. They have blacksmiths, coppersmiths and goldsmiths among them, besides carpenters, barbers and other artisans. They fight from chariots and freely use the horse, though not yet the elephant, in war. They have settled down as husbandmen, till the fields with the plough, and live in villages and towns. They have learned to build 'ships'(river boats)... unlike the modern Hindu, the Aryans of the Veda ate beef...thus the stout Aryans spread eastward through Northern India, pushed on from behind by late arrivals of their own stock, and driving before them, or reducing to bondage, the earlier 'black-skinned' races." (Encyclopedia Britannica, 11th ed., article "India.")

The "black-skinned" peoples with whom the whites came into contact were so numerous that miscegenation between the Aryan warriors and colored women soon produced a mixbreed element which threatened the purity of the white race. Knowing that race characteristics have not changed during the past forty centuries, and possibly not materially in a hundred centuries, can we not see that in early India there would be among the whites an element who wished to expel the colored from the destruction successively taken, in order to create an environment whereby the Aryan race and culture would be assured permanency? And is it not likely that this element was overruled by others who opposed "harsh measures" in dealing with the colored, and by another and more powerful element of property owners who profited by labor of the colored and were ready always to resort to force to keep them in serfdom? (Caste, as at first constituted, was based on color; and its preservation in its original form would have answered every purpose of slavery. Those opposed to expulsion of the blacks relied upon caste to preserve the white breed and at the same time enslave the colored).

Sympathy for the oppressed can be shown to have played an important role in the highly sensitive Aryans' dealing with the hapless elements of his own race, though perhaps not so much as in his dealing with other races. At the time of the removal of the American Indians from east of the Mississippi to their present locations, there were many Americans who opposed the measure as extremely cruel, although the retention of the Indians in their original homes would have resulted in

their absorption by the Saxon settlers and a consequent lowering of Saxon capacity. The opponents of removal would have made mixbreeds of the Caucasian to avoid offense to the Indian.

A critical study of race contact will prove that, however reprehensible are the few sub-normal whites who are content that their offspring by colored paramours be consigned to an inferior evolutionary status, it is not they, but the sympathizing abnormal whites who have given the greatest impetus to race amalgamation. This is especially true of the Anglo-Saxon Aryans, the sub-normal of whom do interbreed with colored people, but the abnormal of whom, in theory at least, assert that there should be no color line. For every slave owner of the Teutonic colonies of England, Holland and Germany, and for every slave owner of Teutonic America who has interbred with colored women, there have been a thousand non-slave owners of Teutonic race living apart from the colored races who have asserted that there is not, and should not be, a color line. These, then, constitute real problems when dealing with colored races, the sub-normal whites who transgress the color line in practice and the super-normal whites who oppose the color line in theory.

Religion, that mighty agency in mongrelizing the Caucasian, with its caste-eliminating, race-equalizing tenets, has been seized upon in all lands by the supernormal whites in their efforts to abolish the color line. The "melting pot" in India was not full until there arose a religion attempting to offset the Hindu religion which gave its sanction to caste to preserve the Caucasian. Hinduism taught the colored that caste was founded upon the will of God. Its purpose was to keep the races apart. When the illegitimate mixbreeds in India twenty-five centuries ago had increased until they were more numerous than the whites, there arose Gautama Buddha, an aristocratic mixbreed with yellow blood predominating, who stripped Hinduism (Brahmanism) of caste and sought a religious reformation that would level the races of India. India was ripe, the colored world was ripe and anxious for such a theory. The success of Buddhism knew no bounds. It was popular! Why not? The teachings of its founder gave to the mongrel a position in human society that evolution had denied him in nature. It bridged an impassable chasm with an assumption.

We leave India, having seen that every social agency of the Aryan devised to preserve race and civilization had failed; and that every social agency observable in the modern Aryan's color problems was used in India to promote amalgamation, and succeeded. The Aryan conquerors of India utilized every remedial measure but one; they did not attempt geographical separation of races.

I think this is enough to show you what many of older people know, and we do not wish it to happen to America. We want it to last and be to our children and grand-children what it was for us as we grew into man-hood and woman-hood. Is that so terrible?

Now I realize that you will probably not like what I have written, but I have written it from the heart, and since I am a Watchman on the Wall as described in the Book of Ezekiel, I did not write it so that it would be politically correct. I wrote it to be a true and accurate history, that many of our young people should learn. But I know that they never will because there is no one in a position of power to see that they get this information, and I don't have the money to have thousands of copies printed up and distributed to the schools. And even if I did I would probably spend the rest of my life in jail or I would be assassinated by some government agent or other.

I hope you can use this information and that you can find some value in it. I remain

Sincerely yours,

In His Name

Willie Martin