

Let us now look at the first great White civilization in that cradle of civilization in the Delta of the Nile. Here, due to unusual climatic conditions and the sands of the Nile, have been preserved so many artifacts, monuments and creative archaeological treasures that the history of Egypt can be read like an open book, stretching back as far as 6000 years of their exciting history. Furthermore, Egypt offers a classical lesson in history for us to study the contacts between a culture-creating, energetic White Race, and the negroid masses immediately to the south of it with whom the Egyptians were continually intermingling.

From the time of the consolidation of the kingdoms of upper and lower Egypt by Menes (3400 B.C.) to the final decay and overthrow of the kingdom of the Pharaohs, is a period of approximately 3000 years, and this period is divided into possibly 30 dynasties. Between the ascent of Menes to the throne of Egypt as the first Pharaoh at approximately 3400 B.C. and the ascent of Teharka, a mulatto to that same throne in 688 B.C., we see the span of Egyptian history unravelled from the first great heights it achieved, to its mongrelization and slow decay and final stagnation from which it never recovered. We can regard the ascent of Teharka as the death and the end of Egyptian civilization.

However, this White civilization did last for almost 3000 years, and that is a long time. We can learn from this span a great deal about the genius of the White Man and the results of blood poisoning that occur when he is in contact with the negroid race. The one thing we see in the survey of this ancient civilization is that its great achievements were in the earlier centuries, that is, when the White Race was still pure.

There was a prolonged period of decline. The inhabitants lost initiative and ingenuity. When the Assyrians came, the Egyptians could offer but feeble resistance. We can best understand this situation if we grasp the fact that Egyptian civilization was not overthrown. It was mongrelized and it decayed like a rotten apple. The trouble was internal. It was in the poisoning of its blood by intermingling with the blacks.

Already in the forty-third century B.C. the men of the Delta, who were White, had discovered the year of 365 days and they introduced a calendar of this length. It was the civilization of the Delta, therefore, that furnished us with the earliest fixed dates in the history of the world. It was the northern kingdom of the Delta region, farthest removed from the Nubians to the south, and in close contact with the other White peoples of north Africa and Asia Minor, that was the most advanced. At the time of the consolidation of the upper and lower kingdoms under Menes in 3400 B.C. the kingdoms of the north and the south were expanded. Of this time Breasted in his History of Egypt says, that Menes, the first Pharaoh "carried his arms southward against northern Nubia, which then extended 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."

So we see that the first Pharaoh reigned over a people already able to divert the waters of the Nile, reclaim the swamp land of the Delta, and important for our consideration, to wage warfare against the negroid peoples of Nubia. In addition to

these attainments the people under the first Pharaoh are known to have used not only the hieroglyphic, but a cursive hand as well, and thus have to its credit the invention and use of alphabetic signs at least 2500 years earlier than any other people.

The second dynasty erected stone temples. Namar, an early king, took 120,000 Libyans captive and of their herds "1,420,000 small and 4000 large cattle." There is evidence that the kings of this time maintained foreign relations with far remote peoples, and that they were in commercial relations with the peoples of the northern Mediterranean in the fourth millennium B.C.

The third to the sixth dynasties inclusive have formed the period known as the Old Kingdom and encompassed the time span from 2928 to 2475 B.C. 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." They believed that a praying man would roll the departed to the land of the glorified, but that this praying man 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 after dependent upon the moral quality of the life lived in this world. The animal worship which is usually associated with ancient Egypt, as a cult, is a later product brought forward in the decline of that nation as it became more intermingled and mongrelized with the blacks, bringing about a decline of its religion at the tragic closing of its history.

Not only were the ancient Egyptians highly advanced in their spiritual conception, but they had also achieved a surprisingly high level in their social and material culture as well. Within the home, the wife was in every respect the equal of the husband, and was treated as such. Affection among the immediate brothers and sisters and obedience to their parents was religiously taught to all youths. A favorite inscription upon a tomb was "I was one beloved of his Father, praised of his Mother, whom his brothers and sisters loved."

Probably the most outstanding achievement of the early Egyptians was their use of metal tools, which date back to such early times that some authorities claim that the Egyptians initiated the age of metals.

We can hardly overestimate the importance of this step in the history of man. Prior to the invention of metal implements, the tools used in the industries and arts were those made from stone, reeds and bones. This placed a tremendous limitation upon the advancement of any people or nation so handicapped. With the use of metals, however, industry could take a rapid course in war as well as in the arts of peace. We owe, therefore, to Egypt a great debt for the contributions to the progress of mankind, and not the least of these was their

invention of the use of metal tools.

With their creative genius awakened and conscious of their constructive talent, the Egyptians sought yet greater triumphs. As the dynasties followed each other, and the Pharaohs reigned and died, these hardy individuals wished to build for themselves imperishable monuments to their power. This desire to live in the eyes of posterity gradually found expression in the pyramid tomb. Each succeeding Pharaoh, viewing the tombs of his predecessors, would wish for a yet greater expression of his power and his glory in the building of an ever larger pyramid. And so the age of mighty pyramids was ushered in. These are undoubtedly 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 White civiliziers of Egypt which must further impress us with the magnitude of their power.

Zoser, the first Pharaoh of the Old Kingdom (2980 to 2475 B.C.) 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 Zoser, as with Menes (3400 B.C.) we have a record of the extension of the Egyptian influence over the mulatto tribes of Nubia. During the reign of Zoser, Egyptian conquest had quelled the turbulent mongrel tribes of northern Nubia and peaceful navigation of the Nile was possible for a distance of 75 miles south of the first cataract. From Menes to Zoser intervened more than 400 years. Within these four centuries the southern frontier had been extended but little. Sesostris III of the 12th dynasty, who came to the throne in 1887 B.C., completed the conquest of Nubia.

Between Menes and Sesostris III there is a period of 1500 years. This evidence of the slow conquest and absorption of the negroes to the south of Egypt is worthy of our attention. These centuries cover the period of Egypt's greatness. Egypt was still White.

Before the time of Zoser the royal tombs were constructed of sun-dried brick. However, with the arrival of Zoser, who, desiring a more permanent memorial for himself, built a terraced pyramid of stone 195 feet in height. He became the first pyramid builder. Later kings of this dynasty erected the great 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, which was ancient Gizeh, the tourists who visit Egypt today will get their first glimpse of the might and power of the civilization that has perished. There they can see among others the great pyramid built by Khufu (Cheops). To properly appreciate how strong and effective must have been the organization of Khufu's government, we must realize that this pyramid contains some 2,300,000 blocks, each weighing on the average two and a half tons.

Furthermore, the sculpture of the Old Kingdom exhibits the highest technical skill and compares favorably with the work of modern artists. Egypt at the close of the fourth millennium B.C. 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 also highly developed. So much so that their 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, that is around 2475 B.C., 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 expressions of race. The sixth dynasty, the 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 army; and the use of these levies against the White neighbors with whom the Egyptians were at war marks an unsavory epoch in the history of the contact of races. The non-creative black races, compelled to rely upon their own resources in war or 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 Pharaoh's use of multitudes of negro troops against the enemies of Egypt had much to do with the final decay of Egyptian civilization. In it we see the seed leading to its final decay.

Let us now proceed approximately another thousand years in the history of Egypt in the search for light upon the Egyptian-negro problem. This will bring us approximately to the year 1500 B.C.

Astonishingly, we find the negro policy of the Egyptian Empire of this time not to be radically different from that of the White nations now ruling Africa. Egyptian temples had now sprung

up at every large town and the Egyptian Gods were worshipped therein. The Egyptian's arts were learned by Nubian craftsmen and everywhere the rude barbarism of the upper Nile, which was black territory, 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 doubtless continued to enjoy at least a nominal share in the government. The annual landing of the Viceroy of Thebes, who was black, and the bringing of the yearly tribute from all the Nubian lands, was now a long established custom in Egypt.

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

The earliest period of Egyptian history reveals only a very slight negroid mixture in the population of southern Egypt, and Egyptian art, civilization and culture flourished. At the period we are now considering, namely 1500 B.C., there is no way in which we can possibly 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 of 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.

From pre-historic times, the negro had sifted into the country. Many thousands came as soldiers for the Pharaohs of old. 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 though they were not necessarily kept by Egyptian authorities, would find that the Egyptian environment was better than their own squalid settlements, and decided to remain in Egypt.

The Egyptians were not entirely unaware of the degenerating influence of the blacks among their civilization. Certain of the Pharaohs tried 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 and battle array, but as subjugated and enslaved people. With the result of all this mongrelization we now arrive at the end of the line. In the 25th dynasty in the year 688 B.C. the ascent of Teharka, a mulatto, to the throne of once proud Egypt, marked for all practical purposes, the end of Egyptian civilization. Teharka was the son of a Nubian woman and his features as preserved in contemporary sculpture show unmistakably negroid characteristics. As the mulatto inherited the throne of the once powerful Pharaohs, his sister became the divine head of Egyptian religion, which in these centuries had become so grossly debased that the mulatto king's Nubian mother became a Queen Mother before whom all bowed down. For a period prior to the ascent of the mulatto Pharaoh, Teharka, the civilization of Egypt had become stagnant, while those dynasties succeeding Teharka's reign were imposed by foreigners, who were now easy conquerors of Egypt.

And so ends tragically a once proud and beautiful civilization. We have many lessons to learn from the degradation and decay of Egypt — lessons that evidently have not penetrated our minds even to this day. Yet the lessons are clear and they are plain. One of the lessons that we can learn is that a civilization can live for thousands of years. In fact there is no reason why it cannot live forever if the blood of its creators remains pure and uncontaminated.

Secondly, we learn that no matter what civil or religious laws are inaugurated, the very presence of the black race in contact with the White Race will produce mongrelization, and mongrelization will inevitably result in the destruction and decay of that civilization. We also see that the *****, who makes a docile and pliable slave, is a temptation that the aggressive but short-sighted White overlords have found impossible to resist for use as cheap labor.

It is this very characteristic of the ***** — the face that he makes a docile and easily manageable slave — that has made him the deadly conqueror of the White Race wherever this poison was so conveniently, but short-sightedly, put to use.

We must also learn that no enforcement of civil laws, of social taboos, of religious practices, or any other practice yet conceived in the history of mankind, has been able to prevent the mongrelization of the White Race when it had the black non-creative race in its midst.

We can quite succinctly sum up the whole moral of Egyptian history in saying that there is no way in the world that we can save ourselves from the destruction of the black racial plague other than by expelling them far from our shores as quickly as

we possibly can.

For the White people of America the lesson is overwhelmingly plain — in fact it screams to high heaven: we must ship the *****s from out of our midst, back to Africa, as soon as possible.



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