

WE RACISTS

The social-racist manifesto



G. A. Amaidruz

BERSERKER

BOOKS



WE
RACISTS
(^{2nd} edition)

The social-racist manifesto
presented by G.-A. Amaudruz

DEFENCE OF THE RACE

In contemporary history, there is hardly any term that arouses as much emotion and fear as racism. None engenders more childishness and cowardice. No problem is more fatal or more provocative than the racial problem. And yet, the destiny of humanity depends solely on a thorough examination of this problem and its one, unique and indispensable solution.

It is true that the word racism has been overused and distorted from its true meaning by dilettantes and fanatics, and one might well be tempted to abandon it. Thus, we could replace the word "racism" with "racialism" in order to perhaps escape the bad press. But that would not protect us from further distortion and would add to the ills of our time (where the value and meaning of words have fallen into painful confusion), while giving our enemies reason to rejoice. Moreover, this adaptation to the democratic milieu would be suspect from more than one point of view. However, basic honesty requires that we restore the meaning of the word racism to its purity.

Firstly, we condemn discrimination. Mistreating an individual because of their race, colour, language or religion is very unfair. Everyone can agree on this point. However, few people realise the terrible danger posed by systematic anti-racism. The clumsiness and disloyalty that characterise politicians have obscured and distorted this situation. Those who refuse to address this crucial issue are in fact fighting against those they believe they are defending.

We note that there is a clear conspiracy on a global scale that seeks to create a single world through racial integration. However, in all countries where this integration has been imposed, the result has been greater discrimination than ever before. Individuals are thus driven to extreme rebellion, with all that this entails in terms of resentment, bitterness, hatred and killing. We also note that the racial factor is so powerful that evil persists even where mixing is permitted, because each degree of interbreeding often gives rise to a new social class.

In the social sphere, superficial minds and infantile do-gooders have become pawns in the hands of leaders who incite racial violence... in the name of universal love! It is high time that people became aware of the unfathomable stupidity of these attempts made under the guise of 'universal love'. Indeed, the fate of humanity is at stake! Respect for biological heritage is a principle that cannot be ignored when it comes to human evolution. Those who, in the name of "brotherhood"

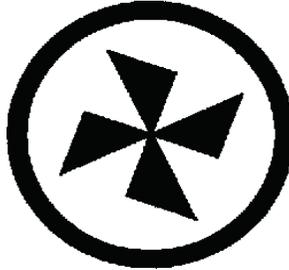
humanity" erase our hereditary heritage with a stroke of the pen, do not prevent it from acting. Indeed, Nature punishes violations of the laws of life, and anti-racists work towards their own demise even as they fight us. May this reflection, at least, prompt them to tolerate our ideas and respect the freedom of opinion to which they lay claim.

The well-being of humanity depends on the well-being of each race and vice versa, because one cannot truly flourish without the other. Racists banish the word equality from their vocabulary. The very idea of equality is absurd. Men are inherently unequal, both physically and morally. The same is true of races. Racists know full well that what democrats call prejudice is a normal, communal defensive reflex, and that it belongs to every race. The problems associated with the idea of blood can only be resolved through geographical harmony and peace by working towards an enlightened racial consciousness.

***Dr Jacques Baugé-Prévost, Psy.
M.D., N.M.D.***

Director

*Higher Institute of Psychosomatic,
Biological and Racial Sciences*



ADVERTISEMENT

The author is solely responsible for this presentation and commentary. While *Mani-feste social-raciste* is a collective work, developed within the framework of the New European Order, the present work, due to its size, cannot be. Nevertheless, many friends have contributed documentation, advice and ideas. We owe a great deal, for example, to our comrade Aryas, who has been a contributor since the beginning to "Europe réelle", a periodical fighting for a new European order.

But while the author is solely responsible for the content of this book, he has endeavoured to remain faithful to the Declarations of the New European Order^[1], which, since 1951, have expressed the common ideas of a social-racist team in Europe and overseas.

In 1969 in Barcelona, at its^{10th} assembly, the New European Order, following a proposal by the Celtic Movement, tasked comrades in Quebec with establishing the "Higher Institute of Psychosomatic, Biological and Racial Sciences" in order to promote social racism on a global scale.

That same year, the Institute published its first book: *Précis de Biopolitique*, by Jacques de Mahieu^[2], director of the Institute of Human Sciences in Buenos Aires

and former rector of the Argentine University of Social Sciences. This is an extremely avant-garde work, summarising some twenty years of scientific and philosophical research and opening up a host of important new perspectives for biopolitics.

Our work, however, has a more modest goal: to provide racists with responses to the objections of anti-racists. We have therefore avoided controversial theories in favour of sticking to the most firmly established findings. Nevertheless, we have sought to look beyond current events in order to be of service to the next generation of racists.

Lausanne, 1970.

1 — Nouvel Ordre Européen, Case Ville 2428, Lausanne (Switzerland).

2 — We recommend reading this "Summary" before the present text.

FOREWORD

In recent years, a flag has been unfurled across the world. It is not the flag of a nation, nor that of a party, but that of a new breed of men, armed with new knowledge and belonging to all white nations: these men are racists.

René BINET^[1]

The UN, UNESCO, the major 'democratic' parties, various Protestant institutions, even the Lutheran Federation, meeting in Evian (and betraying Luther), a host of cultural associations, municipalities, legislative assemblies, even the Grand Council of the Canton of Vaud in 1962, a swarm of "personalities" of all stripes, professors, scientists, writers, artists, clowns, sportsmen, preachers, from the height of their individual or collective imbecility, have solemnly condemned racism.

In the name of democracy, humanity, and freedom of opinion, these millions of mouths spew hatred and vitriol, demanding — and sometimes obtaining — the outlawing of racist "criminals" and the banning of their writings and words, for lack of being able to bring them before a Nuremberg tribunal and send them to the gallows.

Around the new flag flying amid this hatred, a few men: we racists...

Outside, the howls of disorder and decadence; within ourselves, calm. For we know.

We know that modernity is sick. It calls its sickness civilisation, progress, democracy...

— without realising that her only progress is towards the grave. She aspires to well-being, to 'happiness'; she would like to eliminate suffering and, if possible, death. These are typical ideals of a deranged person who is uncomfortable in his own skin, deeply unhappy with who he is, suffering from his own contradictions and terrified of death, which he already senses lurking around him. Modern man talks about humanity, brotherhood, love of one's neighbour, peace, non-violence, while he is dying of hatred. Hatred of everything that is healthy, noble, strong, generous, creative, beautiful, pure. Hatred of will, hatred of honour.

1 — René Binet, *Réorie du kacisme*, Ed. les Wikings, 10, rue Mayet, Paris 6^e, 1950.

We know where evil comes from, and we alone know the remedy. But we, a racist minority scattered throughout the world, still do not know whether our generation will be able to administer this remedy. For our knowledge is not widely known, and we must overcome the barrier of error and slander. Therefore, our little book is addressed not only to the present generation, but also to those that will follow.

We know that anti-racism, this militant form of decadence, leads to great catastrophes. China, in an exemplary effort, has equipped itself with all the modern weapons which, as soon as they are produced in sufficient quantities, will enable the Yellow race to spread across the Earth. And if some miracle, *in extremis*, were to avert this peril, the internal contradictions of plutocratic or communist democracies would soon bring about other disasters. Think, for example, of the great famines on an overpopulated planet, of the pollution of the air, water and soil which, once certain limits are exceeded, could wipe out entire populations at a stroke. think also of the inexorable degeneration of "civilised" nations, which are literally rotting away until the day when a single breath will sweep them away.

Reader, keep this little book in your library... it may be addressed to the survivors of ^{the 21st} century!

INTRODUCTION

Racism is as old as life itself.

As a behaviour aimed at eliminating carriers of defects (a typical example being wars between rats), instinctive racism is found at all levels of the animal world.

Once humans became conscious of it, it was already present in prehistoric times, since agriculture and animal husbandry could only progress through deliberate selection measures based on long observation of nature. The subtleties of heredity were obviously unknown, but its main laws were guessed at and, above all, successfully applied.

In ancient times, we need only recall the exposure of children among the Greeks, who thereby transposed methods proven in animal husbandry to humans.

Based on heredity, the medieval nobility was racist in its own way.

Meanwhile, philosophical thought had discovered a few theoretical fragments of racism. These elements add up: we already find appreciable examples in Kant, Goethe and Schopenhauer.

The age of the precursors begins. Fabre d'Olivet, in his *Histoire philosophique de l'Humanité*, notes, upon studying the oldest religious and legendary texts, that they all recount the clash between a race from the north (called the Boreans) and another from the south (called the Sudesians), and he draws conclusions from this, some of which surprise us with their foresight. In 1824, he was assassinated by a sect opposed to his views.

Meanwhile, the biology of heredity was born: Mendel was its father. Darwin drew the first theoretical conclusions from the old methods practised by breeders. Anthropology took off with Virchow and Quatrefages.

Alongside scientists (whose works are easily found in specialised literature), pioneers who immediately made use of their contributions paved the way for modern racism. Nietzsche dismantled the mechanisms of anti-selection in modern decadence. Gobineau made history by analysing history from a racial perspective, but his concept of 'pure races', which is untenable today, led him to desperate pessimism. Vacher de Lapouge, independently of Nietzsche but with greater precision, demonstrated the selective role of social structures.

After the pioneers came the followers: Houston Stuart Chamberlain corrected Gobineau, emphasising the factors contributing to the formation of new races: isolation of a community, selection, racial mixing prior to isolation (given that not all mixing is "successful").

In the 20th century, genetics opened up vast horizons. The study of twins established the enormous importance of psychological heredity.

France continued to produce leading authors, such as G. Montandon, A. Carrel and A. de Chateaubriant. But racism found greater means of dissemination in Germany and Italy with National Socialism and Fascism. Günther and von Eickstedt provided the anthropological foundation for racism, and Rosenberg laid the critical foundations for knowledge and culture (he was hanged in 1946 by the victors of the Second World War). The Italian contribution is much less well known, but it is worth reading about. "*Saggi sulle teorie etiche e sociali dell'Italia fascista*" by A. James Gregor^[1] does justice to Giovanni Gentile and highlights the originality of Italian racism.

In 1945, the victory of the "democracies" was also that of anti-racism, and bloody purges continued in the realm of propaganda through a barrage of attacks.

Nevertheless, in France, René Binet published *Réorie du racisme* in 1950; he was one of the five founding members of the New European Order in 1951 and went on to write *Socialisme National contre Marxisme*. In Germany, Friedrich Ritter himself edited the three volumes of *Das offenbarte Leben*^[2], which we discuss further on. Similarly, in 1969, Jürgen Rieger published a short work entitled *Kasse, ein Problem auch für uns*^[3]. In Italy, Julius Evola kept the flame alive after the war through his numerous works; we should also mention the articles by Gamma in *Le-gione* and those by Pino Rauti in *Ordine Nuovo*^[4]. In America, biologists and anthropologists successfully repelled UNESCO's offensive. Alongside Grégor, already mentioned, names such as Garrett, Gates and Swan crossed the Atlantic, and we will ask our friends in the New World, who are better placed, to complete our brief overview.

Today, ignoring the taboos of the day, scientists have quietly returned to work, and a still small team of racists has resumed theirs.

But the "democracies", after the failure of post-war purges and terror, will seek other weapons against ideas that are all the more dangerous to them because they have none to oppose them.

We are curious to see what they will find.

1 — Published in 1959 by the *Legione*, Via Andrea Verga 5, Milan.

2 — See p. 75.

3 — At the author's residence, Isefeldstr. 7, 2 Hamburg-Blankenese.

4 — Via degli Scipioni 268 A, Rome.

PART ONE

CRITIQUE of knowledge

A difficult discipline to access, the critique of knowledge, because it examines the degree of validity of our "certainties", renders great services in the positioning of scientific problems. The natural sciences are all based, more or less consciously, on acts of faith such as belief in an external world (cosmic space), in objective time, and in substances with given qualities. These are all points that seem obvious at first glance but which, curiously enough, give rise, depending on the author, to the most contradictory interpretations and the most spectacular disputes: for example, physicists disagree on the number of dimensions of space and the nature of time.

While scientists seek to establish laws that explain phenomena, and have no desire to engage in metaphysics, let alone religious reform, their *a priori* assumptions and structural hypotheses always involve metaphysical and sometimes even religious positions, whether they like it or not. And immediately, they find themselves under intense pressure. Supporters of various doctrines (philosophical or religious) seek to impose their principles and hypotheses on him, by force if necessary, as Soviet biologists and American psychologists have seen, who, following the intervention of black organisations, have been banned from conducting intelligence tests in schools in various urban districts. Thus, certain experiments are prohibited or imposed on the scientist, and ultimately, certain results are prohibited or imposed on him.^[1]

Scientists, in a healthy reaction, will often seek to free themselves from philosophical and religious doctrines, but without success because they have not sufficiently practised the critique of knowledge. It is easy, for example, to reveal the metaphysical *a priori* assumptions of positivism, which nevertheless claims to reject metaphysics.

Let us now turn to the main results of the critique of knowledge.

The Greek sceptics had already taken their investigations quite far. Descartes, through a timidly applied "methodical doubt," missed the crucial questions. But Kant posed the problem to which all subsequent philosophers have had to refer.

1 — In a lecture given in 1952, René Binet stated: "While it is possible for scientific researchers to be indifferent to politics, politics is in no way indifferent to their work."

"The effect of an object on the faculty of representation, insofar as we are affected by it, is sensation."¹¹ This is the famous proposition that revolutionised philosophy. Kant calls the possible sensation considered abstractly a "phenomenon". While he and his followers agree that this phenomenon constitutes the immediately given element of knowledge, several schools have interpreted the above proposition in different ways. For one, the "object" and the "faculty of representation" exist independently of the phenomenon: this is the realist school, with the subdivision consisting of declaring these terms to be knowable or unknowable. For the other, only the "faculty of representation" exists, the "object" being fictitious and having served Kant as a means of expressing himself more easily: this is the idealist school, which also has its nuances. For yet another, both terms are fictitious, simply a linguistic convenience to suggest what "sensation" is and, therefore, "phenomenon": this is the phenomenist school, with the strange but logical outcome of solipsism.

For yet another, the reality or unreality of the two terms remains problematic: this is the perspectivist school.

These different solutions to the problem posed by Kant represent the major possible metaphysical options, and we could easily show that all philosophical and religious beliefs relate to one or the other.

Through his structural hypotheses, the scientist generally places himself in a "naive" form of reliable realism, since, like a child, he accepts the reality of time, space and substances without questioning the scope or validity of these "*a priori*" assumptions. His goal is not metaphysics, however important his forays into it may be, but to discover the laws governing phenomena. The goal is scientific law, not structural hypothesis, which is merely an instrument. Scientific law can be derived from various or even contradictory structural hypotheses. Scientific certainty concerns the law and not the hypotheses used. Hans Vaihinger¹², a follower of Kant and Nietzsche, clearly understood this secondary role of hypothesis and wanted scientists to refrain from any metaphysical conclusions, even if the hypotheses encouraged them to do so: if the law is certain because it is confirmed by experience, the structural hypothesis always remains problematic. Scientists must say, 'It is as if', otherwise they are stepping outside their role. So when a specialist in a white coat, brandishing a test tube or bubble chamber film, comes along and claims that space has one more or one less dimension, that it is finite or shaped like a conch shell, that matter has such and such a structure, that it now contains such and such new particles, we have reason to see this as a pleasant joke. All these hypotheses are as valid as the artifices of calculation in higher mathematics: only the solution counts, that is, the scientific law. By method, the scientist's knowledge is limited to the phenomenon and cannot provide any information about what Kant calls transcendence: the realm of the "thing in itself". And since

Since 'faith' encompasses beliefs relating to this area, it follows that no laboratory can confirm or refute philosophical or religious convictions: these are a matter of individual conscience and relate more to the question of values than to that of knowledge.

Conversely, the doctrinaire, the theologian or the philosopher will overstep their bounds if they presume to prejudge any scientific result. From the moment their doctrine leads them to predict a certain behaviour of phenomena, they formulate a hypothesis and must submit to

1 — *Critique of Pure Reason, Transcendental Aesthetics*, & 1, al. 2.

2 — *Die Philosophie des Als-Ob*.

judgement of experience. Any pressure on the part of the philosopher on scientists, so common today, is nothing but pure and simple barbarism.

Therefore, racism, based on the laws of heredity as well as on data from anthropology and related disciplines, appeals to supporters of all philosophical and religious beliefs, provided that, aware of the limits of faith, they accept scientific discipline and still possess the instinct to defend their natural community.

Racism calls on the biological elite of all beliefs¹⁾ to fight against decadence.

Heredity

We will not go into detail here about the findings of hereditary biology since Mendel; we assume they are well known. If necessary, readers can refer to popular science books. Those by Jean Rostand, for example, are particularly clear and reveal both the scientist and the artist. But the numerous results achieved contrast with the fury of the controversies. Vitalists, materialists, fixists, evolutionists, Darwinists and Lamarckians engage in epic battles. These controversies stem primarily from a lack of precision when the problem is posed. Our previous remarks already allow us to dismiss opponents on many occasions, particularly when they invoke the same experiments and the same laws in favour of contradictory hypotheses. Scientific methods will never settle opposing metaphysical views. And when the controversy concerns facts, if the experiment gives victory to one side, it is always because the other has been reckless. Thus, supporters of a creator God readily fall into 'fixism', claiming that species, created from the beginning, hardly evolve at all. (Why would God not have created the simple protoplasmic masses referred to by transformists?) However, vinegar flies, wolf fish and other normally harmless organisms have defeated 'fixism' by evolving in the laboratory.

First of all, a definition of heredity, as one might expect, will help to clarify ideas and dispel false problems. We wanted to define it as the causal process by which an organism resembles the one or ones from which it originated.

However, limited to this, the definition would be both too broad and too narrow. Similarities due to the environment would be included; for example, a father and son who are both tanned because they go to the beach. It is therefore necessary to subtract similarities caused by the environment in order to obtain hereditary similarities — a delicate operation. Conversely, this definition would exclude the phenomena of atavism and combination, as well as mutations which, although not inherited, become hereditary. From a methodological point of view, it is important to define the concepts of *heredity* and *environment* in such a way that they are completely separate. If we designate 100% as the total of the causes of a given individual trait, we must always have: H (*heredity*) + M (*environment*) = 100%. The whole problem lies in determining the value of H , whose presence cannot be disputed. Indeed, very simple cases show the presence of hereditary phenomena to the casual observer: a mare gives birth to a mule. This animal differs from a foal, despite the similarity of the uterine environment. Well, the characteristics by which

1 — This does not mean that all metaphysical systems are equal. Their struggle reflects the struggle of values, the very foundation of cultural life.

2 — Those who have forgotten much about this subject would benefit from a refresher reading before continuing with this text. Basic work: Jean Rostand, *L'Homme*.

Our animal resembles a donkey while differing from a mare can only be due to the father, and the causes of these similarities must be found in the sperm.

For these reasons, we should correct our definition with a second element: the hereditary process, which, at one of its stages, encompasses all the events that take place in the fertilised egg; the environment, on the other hand, refers to the causal process which, at the same stage, encompasses all the events taking place outside the fertilised egg. The separation is therefore complete here, regardless of any interference that may occur between the two causal groups at later stages.

For the sake of clarity, let us refer to the differences between the child and its parents *as variations*. There are three types: *modification*, which is a difference due to the environment and is not hereditary; *combination*, which is a difference due to the fact that certain characteristics of the parents are mutually exclusive, with the child presenting an intermediate (café au lait colour of mulattos) or composite appearance; *mutation*, which is a difference due to causes that are still poorly understood (diet, climate, cosmic influences) and which is hereditary, differing from combination in that it constitutes an entirely new element, never seen in the ancestors; moreover, combinations and mutations behave differently in subsequent generations. The matter is now clear. As a trait depends on two factors: heredity (causal process originating from the fertilised egg) and the environment (causal process originating from outside), what is hereditary is not a particular aspect, but *a particular mode of reaction* of the organism, leading to a particular aspect, if the environment does not oppose it. Nevertheless, for the sake of simplicity, we can speak of hereditary character in cases where the influence of the environment is very weak and where the mode of reaction leads to

inevitably to appearance (for example: the pigmentation of black people).

By rigorously applying these precise principles, we will dispel many misunderstandings, such as the famous controversy over the 'heredity of acquired characteristics' — an imprecise formula, as we shall see.

Originating with Lamarck, one theory has supported and still supports the heredity of "acquired characteristics". What does this mean? If it simply refers to characteristics that appeared at a given moment, there is no need to tear one's hair out. In this sense, *mutations* represent acquired and hereditary characteristics, and the Lamarckian thesis cannot be questioned. But that is not what they are talking about. They are referring to physical or psychological characteristics caused by the environment in an individual, characteristics that would become hereditary.

This controversy is further exacerbated by the intervention of Marxists, who are hostile to any privilege of birth, be it physical or psychological superiority resulting from hereditary capital. One is either anti-capitalist or one is not! ... So let us do away with all reactionary ideas that assert irremediable differences between individuals and aim to sabotage human regeneration through communism! ...

In reality, the question is whether, among the various causes of mutations, there are any that consist of an individual acquiring a trait that will produce a mutation in the germ cell, and consequently a directed mutation that inscribes the said trait in the genetic code. Such a mechanism is conceivable, as a reversal of the causal chain. For example, a magnetic tape transmits a message to a loudspeaker, and you hear a symphony; but if, wanting to copy a record onto tape, you forget to disconnect the loudspeaker from the tape recorder, the latter functions as a microphone and records your conversations over the symphony on the record. Similarly, while a particular gene will produce a particular hormone which, in turn and if all goes well, will give rise to a particular physical or psychological structure, conversely, a new structure, exhausting the organism's response possibilities, would cause a hormonal imbalance leading to

the transformation of an unused gene or one assigned to another purpose, in order to correct the imbalance. The phenomenon would be similar to the development of one kidney after the removal of the other, with the simple difference that it would involve the miniature organ that is a gene.

While we are familiar with certain mutagenic factors such as X-rays, temperature and thymonucleic acid, we still know very little about the role played by various normal or pathological processes in the body and mind. Given the complexity of Lamarckian mechanisms, it is clear that science still has much to elucidate. In other words, the controversy is premature because it depends on further research. As for the anti-Lamarckians, who deny the mechanism because they have not yet been able to reproduce it in the laboratory, their position seems reckless.

From a practical point of view, the importance of the debate stems from the fact that the Lamarckian process, if proven, would enhance the value of educational methods and good individual behaviour, which could, under certain conditions, have a positive influence on heredity.

Moreover, even without Lamarckism, education and good behaviour remain important as they reveal favourable mutations to be selected.

Controversial issues of this kind, which are common to all natural sciences, should not obscure the remarkable progress made in the field of heredity biology over the past century. The giant salivary chromosomes of *Drosophila*, one hundred and fifty times longer than the others, marked an important milestone; under the microscope, they revealed transverse striations approaching the presumed number for the total number of genes. Localisation became possible. Topographical maps of chromosomes were drawn up... But the study of twins proved even more important.

When faced with experiments on flies or sea bass, one could recognise that it was all very well, but doubt that it was valid for humans, especially for their psyche. Before studying twins, attempts had been made to determine the M and H factors by examining children from the same orphanage, based on the idea that they lived in an identical environment and that, consequently, any differences between them were exclusively due to heredity. And heredity was found to be the overwhelming factor. But detractors contested the identity of the environment, explaining the differences observed by slight variations: one child had entered the orphanage a few months later; another sat in the front row while a third sat at the back of the class; one had experienced a disappointment that the others had been spared, and so on. As it was impossible to achieve a perfectly identical environment, it was not possible to isolate factor H with certainty. It therefore remained to examine cases of absolute hereditary identity in order to isolate factor M, and to study identical twins who, as we know, are two copies of a single individual. These twins, raised in similar environments (same family, same school), show nearly 100% concordance in psychological tests. Hence the first conclusion that the slight differences in environment mentioned earlier for orphans are negligible, so to speak. Furthermore, twins separated in childhood and raised in different families reveal the maximum influence of factor M, the only possible cause of the observed differences, reaching some 20% for a set of tests. But this time, faced with the objection that a maximum difference in environment is also unachievable, other methods allow us to get closer to reality. Bivitelline twins have the same heredity as ordinary siblings; comparing them with the latter highlights the role of identical age and uterine environment. On the other hand, depending on whether they are separated or raised together, the influence of variations in the M factor can be observed. Finally, the comparison of orphans of the same race, then of different races, mentioned above, allows us to see

to vary H. This range of methods leads to an estimate of around 75%¹ for the role of heredity in psychological structures.

The margin of error that remains is solely due to the imprecision of psychology itself and its tests, which detect discrepancies or similarities without generally being able to indicate their causes or exact significance. The test accurately records the variations in x and y, but does not give their values. However, a few simple considerations on the problem of tendencies already shed considerable light on the matter.

If we define character as the set of relatively stable irrational psychological aspects in an individual that influence their behaviour, character is to the soul what constitution is to the body.

The constitution is largely determined by heredity, but not entirely, as the environment can leave a lasting mark, especially when it acts early. Nevertheless, most lasting physical functional aspects depend on hereditary somatic structures. This already constitutes a presumption by analogy in favour of a strong correlation between character and heredity, in the sense that character is formed by numerous hereditary elements on which the environment has an influence. It has been objected that certain aspects, often lasting, such as avarice or courage, can arise or disappear under external influences. There is undoubtedly such a thing as education in courage, capable of transforming certain cowards into passable men, and one might be quick to conclude that these traits are exclusively a function of the environment and that, ultimately, one can have whatever character one wants. This would be a gross error based on simplistic reasoning supported by superficial observation, ignoring the many cases of cowardice that defy all education. The error stems from the fact that courage, for example, is not a simple character trait.

1 — Charles R. Stockard, *Genetic and Endocrine Basis for Differences in Form and Behaviour*, Re Wistar Institute of Anatomy and Biology, Philadelphia 1941. The author studies crossbreeding between dog breeds with marked differences in behaviour and demonstrates that these behaviours obey Mendel's laws exactly, proving the existence of psychological heredity, which is disputed by scribblers.

"democratic"; this is all the more true given that there is no doubt about the highly developed psychological life of dogs. See the works of Konrad Lorenz on this subject, in particular *Das sogenannte Böse*, Dr. G. Borotha-Schöler Verlag, Vienna 1963. In English: *Aggression*.

Francis Galton, *Hereditary Genius*, 1869, made history with his study of families of illustrious men, highlighting the role of heredity.

Johannes Lange, *Studies of Criminal Tendencies in Twins*, in *Journal of the American Medical Association*, vol. 102, 1934, p. 1098.

H. Kranz, *Criminology in twins*, in *Journal of the American Medical Association*, vol. 103, 1934, p. 1080.

H. H. Newman, *Multiple Human Births*, Doubleday, Doran & Co., 1940.

These three authors note similarity rates of over 50% in the criminality of monozygotic twins, which is extraordinary given that justice does not reach all guilty parties and that the environment provides the "opportunities that make thieves".

Franz J. Kallmann. *Re genetic theory of schizophrénia*, in "*American Journal of Psychiatry*", vol. 103, 1946, pp. 309-22, on the heredity of schizophrenia.

E. Hanhart, *Über 27 Sippen mit infantiler amaurotischer Idiotie*, in *Acta Genética Médica*, vol. 3, 1954, pp. 331-64. The author concludes that amaurotic idiocy is a recessive hereditary trait.

Cattel et al., *Re inheritance of personality*, in *American Journal of Human Genetics*, vol. 7, 1955, pp. 122-46. In 1955, the authors compared 104 monozygotic twins, 64 dizygotic twins, 182 siblings raised in the same household, 72 children of different parents raised together, and 540 children randomly selected from the population.

but complex. In courageous individuals, the will is able to overcome the animal fear of death. However, the fear of death, which is always present, is more or less intense depending on whether or not the psyche encourages it through a philosophy of pleasure and comfort. Similarly, willpower depends on many factors, such as exercise, sex hormones (the cowardice of eunuchs is proverbial), and the absence or presence of "repression". Courage, as a complex of tendencies that we will not study in detail here, lends itself to education, which can favour or counteract this or that tendency and thereby reverse the balance of power between will and fear of death. This is a fine result, but it does not create a single new characterological element, let alone prove that character can be forged as desired. On the contrary, this brief analysis rather reveals the limits of education. Such a reversal is only possible if the gap between the psychic forces at play is not too great.

On the other hand, it is quite obvious that our environment does not teach us to find burns, bites and stings unpleasant, nor can education make us appreciate them, as these pleasant or unpleasant sensations are closely linked to many tendencies... Moreover, no one would claim that hunger or sexual desire can be learned at school... However, it is argued that our musical tendencies make us go to concerts or that our taste for change makes us travel to China. As the tendencies in question are known only through experience, it is difficult to consider them as genetically determined. This very common sophism can be applied to simple cases. Let us suppose an amnesiac. He no longer has any concept of eating or drinking. Will that prevent him from feeling hungry and thirsty? Obviously not! Suppose a child on a desert island, far from any women. Will that prevent the emergence of sexual desire at puberty? No, of course not. In both cases, it is obvious that the tendency manifests itself in the form of painful tension regardless of its object. And it will be satisfied or not, depending on whether or not the object, that is, the appropriate means of satisfaction, is found. Every tendency has an irrational part: the 'urge', the 'tension', the 'aspiration', and a rational part: knowledge of the object. The latter alone depends on the environment. The irrational part of tendencies, like any hereditary element, appeared one day as an individual mutation. Its spread to many people indicates that it was useful or linked to something useful, hence its generalisation through selection. Thus, if it became of paramount importance to have a taste for aviation, it would take very few centuries for an entire population to develop a passion for the air. And if a child were then raised in a remote corner, far from any aerodrome, he would be terribly unhappy.

It should also be noted that character does not encompass all hereditary psychological traits (just as constitution does not encompass all physical traits). There are aspects that appear late in life and yet are hereditary. Teeth do not appear at birth, nor does the sexual instinct, and yet no one would consider them to be 'acquired'. The same is true for a whole part of psychological development, which is linked to age.

As for the correlations between physical and psychological hereditary aspects, the scientific study of which is only just beginning, they fall within the field of physiognomy. Indeed, facial features, which are completely indifferent to the "struggle for life", must have numerous psychological correlations (see point 22 of the commentary on *the Social-Racist Manifesto*).

Current characterology, still in its infancy like all psychology, already has the merit of bringing together a considerable amount of observational material. However, in the absence of sufficient biological criteria — and we can predict that genetics will provide these — classifications into "types" prove to be as diverse as possible. Not that they are more or less "false" (a classification

is never "false"), but certainly more or less adequate. When we know more about the details of hereditary psychological factors, we will be able to better appreciate characterological classifications: Kretschmer's cyclothymics and schizothymics, Jung's extroverts and introverts, Jaensch's I₁, I₂, I₃ and S types, Pfahler's "*Grundfunktionen*", and many others.

But we already know enough today to consider the soul (that which is deepest and most deeply rooted in the individual) as essentially hereditary.

Once psychic heredity is accepted, racism follows. Those whose souls are similar enough to be predestined for the same struggle form a racial community and must unite to defend that community: first by ensuring its survival, then by promoting its biological advancement.

Evolution

At present, there is no longer any doubt about the evolution of species. The "fixism" that was in vogue at the beginning of the 20th century has lost the battle since plants and animals have been evolved in laboratories and the main mechanism of evolution, selection, has been understood. Fixism was based simply on the accurate observation that many species had not 'changed' for millions of years, and on the inaccurate observation that human races had remained unchanged for some 30,000 years. Since this fixity occurs in the laboratory whenever evolutionary selection is interrupted, the fixity observed in nature can be explained by environmental stability.

Well-known phenomena resulting from poorly understood causes, mutations provide the raw material for selection. Their positive or negative impact on reproduction leads to their generalisation or elimination. (See also point 7 of the commentary on the *Social-Racist Manifesto*.)

Practised by scientists in laboratories, by breeders on domestic animals, by nature on wild species, and by social systems and historical events on humans, this selection consists, in various forms, of an action of the environment determining the positive or negative character of a mutation which, often, from being negative in environment A becomes positive in environment B, and vice versa, hence the possibility of anti-selection. Environment A produces a specific evolution. Environment B occurs suddenly; the species, afflicted with sudden negative mutations, disappears. Nature itself, in which we place too much trust, has led and continues to lead species to their destruction.

Man, on the other hand, has sought to conquer nature. He has profoundly altered the selective environment, and continues to alter it further; he greatly hinders, and seeks to increasingly prevent, the selection process that requires defective individuals to be sacrificed. And, refusing individual sacrifice, he preserves, favours and cultivates those who are sick. Man, especially in advanced civilisations, is the terrible architect of his own degeneration. By placing the individual above the race, by working for 'happiness', comfort and well-being, by artificially preserving the weak and defective, man today is using his mind, his science and his genius to prepare himself for the most atrocious agony in unspeakable physical and moral decay.

This is what Friedrich Ritter demonstrates in the three volumes of *Das offenbarte Leben* (cited in a footnote below). Using thousands of examples from the animal world, particularly from parasitology, his area of expertise, the author illustrates the infinitely varied interplay of mutations and selection leading to biological ascent or decline.

For humans, Friedrich Ritter's diagnosis is most serious. The cessation of natural selection accumulates human waste (see *Manifesto*, point 32) until the moment when it

gains access to political levers of power and puts the state at the service of its own individual preservation. While higher animals commonly practise individual sacrifice (the cat defending her kittens to the death, or the bird its brood), the degenerate human, inferior in this respect to the humblest chimpanzee, not only refuses this sacrifice, but sacrifices future generations to the maintenance and increase of this waste. Friedrich Ritter reviews all areas of modern decadence, known as "civilisation", and highlights the anti-selective actions emanating from each of them. We can only ask our readers to refer to this indictment, for it is difficult to pronounce a more terrible one.

As we can see, biological waste today, under the guise of progress, "happiness", equality, humanity, democracy and anti-racism, seeks to stifle the healthy forces that remain and which it considers a danger.

This indictment would lead to resigned pessimism if we did not know that historical events and social systems — this selective environment for humans — can obey our will. By removing the waste from the levers of control, we could establish an environment that would lead our community to biological ascension; we would put an end to this ignoble modernity where honour and generosity no longer have a place, where the 'virtues' of trafficking and bootlicking lead to success and respect, where cowardice is called prudence, treachery skill, hatred and revenge justice, fanaticism enthusiasm, stupidity brutality and barbarism courage, weakness magnanimity.

If we do not remove the scum from the levers of power, decline is inevitable, for the despicable cannot survive without the selfless nobility at whose expense it leads its parasitic existence.

Our evolution is in our hands. Our decline or our rise will depend on the struggle between the ideal of the race and that of the refuse.

Objections

In these particularly dark hours of decline in 1970, racism faces certain objections that are constantly being repeated. Their malice or simplistic nature does not exempt us from responding to them: spread among the population by powerful propaganda, they present us with a barrier that we must break down.

- Prejudice No. 1: Racists want to exterminate other races or at least exploit them.

There have indeed been instances of racial extermination: the genocide of Native Americans in the name of religion, then democracy; that of the Tasmanians in the name of nothing at all, as part of a hunt.

This was not the work of racists.

1 — As for the "six million Jews gassed" by Nazi Germany, Paul Rassinier, a former deportee to the Buchenwald and Dora concentration camps, shows in his book *Le Drame des Juifs européens* (Les Sept Couleurs, Paris, 1964) that the total Jewish losses during the Second World War could not have exceeded 1.4 million. For his part, Dr. Franz J. Scheidl, in *Die Millionenvergasungen* (Dr. Scheidl-Verlag, Vienna, Postfach 61), concludes that Jewish losses in the camps amounted to 300,000 men. One cannot therefore speak of genocide. Of course, there can be no question of approving the excesses committed, but it should be remembered that all the belligerents have similar ones on their conscience: Hiroshima, Nagasaki, Dresden, Katyn, to name but the most spectacular. Furthermore, it is not legitimate to use excesses committed in the name of a doctrine as an argument against that doctrine, otherwise the Inquisition would refute Catholicism. A doctrine can only be combated by refuting its theses.

Admittedly, all doctrines have been subject to extreme deviations. Zealots have justified the massacre of heretics in the name of religion. Patriotism, though legitimate when it defends itself, has covered all conquests, all yokes, all atrocities^[1]. Racism, too, can be betrayed by narrow-minded and criminal zealots who call for hatred and preach the annihilation of other races, like Cato calling for the destruction of Carthage^[2]. But in doing so, they betray their own race, which must rise up through its own efforts and not through the ruin of others. This racism is not ours. We know that we are part of this life which, in millions

of forms, struggles to ascend in order to become stronger and more beautiful. "All men are brothers," we are told. We would go further: "We are not only brothers to other races, but brothers to animals and plants." And it is not racists who exterminate leopards to clothe the city women who are as elegant as they are ignorant, or who destroy forests to make newsprint. Every species, every race, is a manifestation of life, and we have no right to destroy any of them, even the most modest, on the pretext of our momentary strength, of the chances it has, through its own qualities, to flourish only in a million or a billion years. But, as a race among others, we have a duty to develop our qualities. We do not belong to ourselves; we are a message from life.

There are many human races. Their particular development is the very condition of their ascension^[3] and we are ready to help others on their path^[4]. We condemn imperialism, which is tantamount to cultivating parasitism in our community. On the contrary, we proclaim that all values, economic or cultural, must be our own work; we would degenerate if we sought to plunder them.

- Prejudice No. 2: Racism is synonymous with anti-Semitism; anti-Semites want to exterminate the Jews; therefore, racism has criminal aims.

The preface to *the Social-Racist Manifesto* reminds us that Jews themselves have practised racism. They continue to do so today, and it would be difficult to label them anti-Semitic. The term "anti-Semitism" is confusing: it should mean hostility towards Semites, whereas its common meaning does not include Arabs, but is limited to Jews, without specifying whether it refers to the people or the followers of the religion. But according to the major newspapers, any opposition to any Jewish enterprise is anti-Semitic, and therefore criminal.

In reality, the Jewish question arose at a very late stage in human evolution. And once this question has been resolved, racism, based on the laws of life, will remain valid.

1 — God himself is said to have ordered the Jews to put the inhabitants of Jericho to the sword, including women, children and animals (!) (*Joshua*, 6).

2 — Several authors have rightly seen the Roman victory as an Aryan victory. But the destruction of Carthage remains a mistake. One must keep one's enemies. The absence of adversaries was an important factor in the decline of the Empire.

3 — H.-V. Roberts, in the April 1958 issue of *International Affairs*: "We must learn a lesson from the situation in South Africa that may give pause for thought to those who would solve the problem with the stroke of a pen by granting full democratic rights to every adult in South Africa, regardless of race. (...) But we seem, in fact, to be moving towards the idea of a central world administration. (...) Would the citizens of the United States accept the prospect of being outnumbered five to one by a billion communists in Asia and Eastern Europe? (...) .. This white minority is currently facing this dilemma in a more acute form. 4 — And not by imposing ours on them. Thus, it was a crime against the Negroes to tear them away from nature, their traditions and their beliefs."

It is therefore in no way equivalent to "anti-Semitism".

Secondly, one can oppose certain aims of the Jews without wishing to see them exterminated. The fact that there have been brutal reactions throughout history, everywhere and on a regular basis, simply proves that peoples, once exasperated, are unable to distinguish between different methods, and that the primary cause of these explosions lies with the Jews themselves^[1]. One would search in vain, in the mists of time, for the causes, and therefore the responsibilities, that led the Jews to a parasitism so regularly intolerable to other peoples. Whether or not these responsibilities are shared changes nothing about the problem, the solution to which cannot consist of massacres, since, despite those in history, the problem still exists. The real solution is to bring the Jewish people back to the level of other peoples, not above them, a people leading a national life on its own territory and creating its own economic and cultural values, without exploiting, conquering or plundering others. This is in the best interests of the Jewish people^[2].

We racists do not wish to exterminate any ethnic group. We are prepared to help the Jewish people find themselves, but they must show a minimum of goodwill to enable amicable solutions to be found.

- Prejudice No. 3: There are no longer any pure races, given the mixing that has taken place. Racism is therefore unfounded.

The opponent here resorts to an outdated meaning of purity (non-mixing), a meaning which, incidentally, explains Gobineau's famous pessimism. Since mixing has always taken place, pure races in the above sense could never have formed.

Purity simply means that successive generations are homogeneous, without Mendelian separations. Breeders and selectors commonly obtain pure breeds from crossbreeding.

- Prejudice No. 4: National Socialism was racist. It was evil. Therefore, racism is evil.

A third-year secondary school pupil could easily refute this syllogism: National Socialism is not the whole of racism that existed before it and survives it.

Without a doubt, the National Socialist leaders made mistakes, otherwise they would have won the war. Anyone who has lost a game of chess knows that they made one or more mistakes.

A study of these errors, which would certainly be useful to politicians wishing to avoid repeating them, would go beyond the scope of this report. However, we should mention the main one, which concerns the national-socialist conception of racism. This conception was too narrow, limiting itself to the Nordic type. It led, in particular, to the peoples of Eastern Europe — Poles, Ukrainians, Russians — being treated as conquered peoples instead of being immediately associated with the anti-communist struggle. And there are strong reasons to believe that this mistake, theoretical rather than tactical, was decisive.

But National Socialism had its strengths, without which it would not have resisted the assaults of the entire world in such an astonishing manner. And among its strengths, we must count

1 — This is indeed Bernard Lazare's opinion: "Since the enemies of the Jews belonged to the most diverse races (...) the general causes of anti-Semitism must always have resided in Israel itself ..." (*L'Antisémitisme, son Histoire, ses Causes*, Paris, 1894.) New edition 1970. Librairie Française, 27, rue de l'Abbé-Grégoire, Paris 6^e.

2 — This is also what Jewish philosophers Martin Buber and Moshe Minuhin want.

racism that gave the German people the certainty that they were fighting for a just cause. It is unwise, we are told here, to recognise the good sides of a regime that is reviled by world opinion. What is clumsy, in reality, is to give in to global propaganda in bad faith which, using weak points as a pretext, seeks to discredit the strong points whose return it wants to prevent. Giving in means putting oneself in a position where one is unable to respond to an objection as stupid as prejudice number 4.

- Prejudice No. 5: Racism is pantheism. Followers of other religions cannot therefore be racist.

We have shown, under the heading "critique of knowledge", that racism derives from the laws of heredity and the healthy tendencies of followers of all philosophical and religious beliefs. These followers, including pantheists, will be racist if they are logical and opposed to decadence.

- Prejudice No. 6: The racists Hitler and Goebbels were not blond; they did not even fit the definition of Aryan. The same is true of many racists today.

The Aryan race comprises five main types: two blond and three brown (see *Manifesto*, point 28).

At the time of Gobineau and Vacher de Lapouge, only the Nordic type, which had been relatively well studied, seemed to represent "*homo europeus*". The brown types of Europe were considered to be some kind of mixed variation with ill-defined indigenous peoples.

This is also one of the reasons why National Socialist racism, theoretically based on the Nordic type, suffered from internal contradictions because the reality of Germany, with its Alpine and East Baltic components, did not correspond to the theory. (See also response to *Prejudice No. 4*.)

Prejudice No. 6: focuses on an outdated definition of Aryan.

- Prejudice No. 7: Racist mysticism robs man of all freedom, turning him into a collective being whose personality loses all importance.

This prejudice is based, on the one hand, on the old opposition between determinism and free will and, on the other hand, on the lie, systematically propagated despite evidence to the contrary, that only democracy allows personalities to flourish, while authoritarian, totalitarian, dictatorial, "Nazi-fascist" regimes seek to transform the individual into a mere number.

Determinists argue that there is no effect without a cause: human actions have their causes and individuals cannot act otherwise than they do. Proponents of free will, on the other hand, argue that there is an effect without a cause: the free act of man.

However, belief in determinism tends to have a depressing effect. It makes us consider all efforts and dreams to be useless, since what must happen will happen and the rest will never happen. Hence discouragement. Then a desperate surge of hope: could my ambition, my action, be precisely, by chance, a decisive causal link leading to the desired outcome? The final phase: a relapse into melancholy; given determinism, my ambition, my activity, my hopes and my illusions, being the result, have occurred, are occurring and will necessarily occur; it is impossible to want anything other than what is written in the stars; and if I must want this, I will want it unflinchingly. At this stage, we

man views the world and himself with profound indifference, tinged with a pervasive sadness on a rainy day. For, in a remote corner, deep down, far from the gaze of the crowd, his former soul and youthful ambitions weep.

From then on, racism, based on psychological heredity, provides a causal explanation for acts that were previously thought to be free and contributes to reinforcing the depressive interpretation described earlier. Our man feels like a slave to heredity.

In fact, it is the notion of freedom put forward by proponents of free will that is absurd and leads to depression. Not only is an effect without a cause strictly unthinkable, but once again we end up exempting humans from the laws of nature, granting them a privilege denied to all other living beings.

So let us return to the simplest reality. When do we feel free? When our actions express our personality, our soul. When do we feel constrained? When these actions obey an external imperative: a material necessity, an order we do not approve of. What can we do to increase our sense of freedom and diminish our sense of constraint? Discover our predestined morality, which derives from the structure of our soul — of our race. Racism, which makes us act according to our soul, allows us to experience the song of inner freedom, the joy of following our own law.

In other words, difficulties disappear the moment we abandon the old and hazy conception of freedom as an effect without a cause.

As for believing that democracy is particularly conducive to personal fulfilment, that is unintentionally humorous. Democracies, even plutocratic ones, are subject to the most ruthless dictatorship of conformity. The orchestrated mass media systematically violate personalities in order to impose the ideals of human equality, love of "progress", faith in the machine and, above all, anti-racism. It is democracies that have banned meetings of the New European Order and which, through *ad hoc* laws or jurisprudence, prevent discussion of certain issues, such as the Jewish question¹.

On the other hand, Adolf Hitler himself, who is generally accused of disregarding the individual and personality, writes:

The movement must fight for respect for the individual; it must not forget that the ultimate value of human things resides in the individual, that every idea and every achievement is due to the creative force of a man, and that admiration for greatness represents not only recognition, but the union of those who give thanks.

People are irreplaceable, especially if they embody not the mechanical element, but the cultural and creative element. Just as a famous master cannot be replaced and another cannot finish a half-painted canvas in his place, so too are great poets and thinkers, great statesmen and great generals irreplaceable. (...)

The most significant revolutions and advances on this earth, sublime cultural works, immortal deeds in art and politics, all these things are eternally and indissolubly linked to a name. To renounce paying tribute to genius is to lose the immeasurable strength that the names of men and women endowed with greatness bring us. (...)

When human hearts break and human souls despair, the heroes who have overcome necessity and worry, shame and misery, spiritual and physical slavery,

1 — This is the case in Germany, France and Switzerland. In the first two countries, this is enforced by law, while in the third, it is enforced through case law, as demonstrated by the trial of Dr J.-A. Mathez.

These heroes, from the twilight depths of the past, look down upon mortals in distress and extend their immortal hands to them!

Woe betide the people who are ashamed to grasp them!^[1]

As we can see, the lies of plutocratic propaganda are distinguished, here as everywhere else, by their contempt for reality.

Without doubt, a social order will always involve a certain amount of constraint — but one that can be freely accepted. This is what a comrade wrote in "Europe réelle" no. 26, June 1960:

In a racist state, responsible for guiding its members towards the common good, the individual is liberated, because his personality is no longer in conflict with that of other voters (as is the case in a democratic society) or with that of a caste of civil servants (as is the case in a Marxist society). By submitting willingly (...), they make a voluntary choice, which is characteristic of a "free" act. (...)

The racist society of tomorrow will be an ethnic and social community of men freely united, building their personal "future" by working side by side on the "community project".

In our society, man will be a free man in the full sense of the word.

The Watchman

1 — *Mein Kampf*, 1941 edition, pp. 387–388, Franz Eher, Munich.

PART TWO

THE RACIST SOCIAL- AL MANIFESTO

THE NEW EUROPEAN ORDER

The victors of 1945, as we know, stifled by every possible means ideas "contrary to democracy" — in particular, and above all, racism. At the same time, thanks to an army of docile parrots, they propagated the new dogmas: human equality, the right to happiness, progress and democracy, freedom, peace — all words covering the same commodity: deliberate, organised decadence.

Men, initially isolated, began to gather around a few often short-lived newspapers. Contacts were made between countries. In Portugal, the magazine *A Nação*, with philosopher Alfredo Pimenta, dared to speak out against the Nuremberg trials and the 'purges'. Gradually, European collaboration began to take shape. And in 1951, five comrades representing four countries founded the New European Order.

The "Zurich Declaration", published at the time, immediately gets to the heart of the matter: "The characteristics of the soul, mind and body are predominantly determined by heredity. This means that, for a given community, they depend on race." To conclude: "We proclaim the necessity of European racism aimed at the following goals: a) marriages between Europeans and non-Europeans are subject to regulation; b) medically and scientifically studied measures will improve the hereditary qualities of our peoples. And this anticipation of the yellow peril that the public began to glimpse twenty years later: "Marxism, an Asian ideology, is nothing more than the philosophy of combat that is leading the hordes of Asia to a new attack on the white world. Or even a veritable declaration of war: "There can be no national defence under the leadership of governments that are dependent on international capital or Stalinism. (...) National defence consists first and foremost in defending the people against a regime that is alien to them and alien to their interests."

In order to define the ideas to be disseminated while keeping a close eye on current events, the New European Order met on average every two years. A series of "Declarations" followed: Paris, Hanover, Lausanne, Milan... In 1954, several members were expelled from Belgium. In 1961, a meeting was banned in West Germany. In 1962, Communist MP Muret attacked the New European Order before the Grand Council of the canton of Vaud (Switzerland) and had an agenda adopted calling for "the necessary measures to be taken by the cantonal authorities in future, as far as possible, to prevent international meetings of racist and fascist elements and organisations on Vaud territory". In accordance with this agenda, the Vaud government banned a meeting in 1965. In the meantime,

and, as expected, the "German" courts dismissed the NOE's complaints against the 1961 ban. Finally, professional anti-racists (Hallin-Delarue-Wiesenthal) launched various press campaigns of insults and slander.

But as the work continued, the need arose for a condensed presentation of the social-racist doctrine. The NOE's cultural commission tasked a few comrades with drafting this text; the result was the *Social-Racist Manifesto*.

Note: We have marked with an asterisk the points in the "*Manifesto*" that are commented on in the third part.

P R E F A C E

In a world where everything is a struggle, no one can escape this choice: to support or betray the race to which they belong. Dreaming of a world without struggle is like dreaming of a planet escaping gravity.

For each of us, the meaning of this struggle depends on the values linked to the very structure of our soul. And since the soul is nothing other than the race seen from within, the individual's predestined struggle is the struggle for the race.

Observation of nature protects us both from a childish optimism that claims to create paradise on earth and from a pessimism that paralyzes all struggle, even though struggle is a natural law.

„ The worst political and social mistake is to believe and to make others believe, on the one hand, that all men are by nature reasonable and good, equal and interchangeable, and therefore capable of governing themselves as they please, and, on the other hand, to imagine that education will infallibly lead all men to an angelic state and to world harmony.

Humanitarianism and pacifism are ideals that only a victor can afford, and for a limited time, because any victory simply grants a respite: it leads to a new struggle. Forgetting, lacking attention or vigilance, leads to suicide.

Men are born and remain different, unequal in dignity, in possibilities as in virtue, and subject to natural servitude. The hierarchy of men is obvious and necessary.

„ In primitive life, the instinct for self-preservation hardly extends beyond the individual's concern for himself. In community life, this instinct broadens: man defends his children, his tribe. The spirit of sacrifice appears. Then the tribe itself is superseded by larger associations.

„ During this process, it is the inner dispositions of races that determine how external influences affect them. What reduces some to starvation strengthens others for hard work.

The modern error par excellence is to believe in the equality of races. While it is audacious to assert the superiority of one's own race, it is necessary to understand exactly what the interracial differences are, lest one misunderstand history and, as a result, succumb in the racial struggle.

Races themselves are the product of struggle. They are maintained by struggle. They

rise through struggle.

For example, the Jewish people are well aware of the racial fact, for it is the source of their strength. Let us open the Bible (*Ezra* 10:10-11):

"Ezra the priest stood up and said to them, 'You have sinned by marrying foreign women, and you have made Israel even more guilty. Now confess your sin to the Lord, the God of your fathers, and do his will! Separate yourselves from the peoples of the land and from the foreign women.'"

On the other hand, Disraeli states in *Endymion*:

"Neither language nor religion makes a race; only one thing makes a race, and that is blood. Peoples retain their vigour, their morality, their capacity for great things only on condition that they keep their blood pure from any mixture. If they allow foreign blood to mix with theirs, the virtues that constituted their originality and strength soon disappear; they become debased, degenerate, descend from their rank and never rise again. True power resides in the nobility of the soul, and the soul is debased as the blood is corrupted."

It is therefore curious that anti-racists of all colours never dare to criticise Jewish racism, which they pretend to ignore. We will only take them seriously when they have filled this gap in their argument.

America illustrates the lessons of racism in another way.

Instability and anarchy characterise states such as Brazil, where miscegenation has created a racial chaos that is already well advanced. In comparison, the United States, where, until ^{now} Anglo-Saxons have better respected biological laws, gives an impression of stability and dynamism. But it is precisely in the United States that an unprecedented attack on racial values is being waged in the name of the myth of equality. Everything is being dragged through the mud in an attempt to level everything, because only inequality allows for biological advancement. And we can predict with certainty that if the integration of Negroes is achieved, the United States will join Brazil on the path to racial chaos.

Our racism is without hatred. It does not attack. It respects all races. It sees their peaceful emulation as the main factor in their advancement.

The defence of race is also the key to true socialism: social racism.

There are many precursors, and many of their works. What is missing is a brief summary of the results achieved to date.

Here it is.

Race and ethnicity

* z. *What does "race" mean?*

Numerous meanings have become established through usage. For example, a well-known dictionary states that race is a group of individuals belonging to the same species, having a common origin and similar defects, transmissible from one generation to the next; race is based on the physical fact of descent; a purebred individual is one who descends directly, without crossbreeding, from the stock of the race itself; we speak of race in the sense of good stock, unaltered by crossbreeding.

By race, scientists generally refer to a group of people who are similar in terms of their hereditary physical characteristics, or, as we say, somatic characteristics. Some authors rightly add psychological characteristics to this, since research on twins has demonstrated the importance

1 — Written in 1965.

of psychological heredity.

„ 2. *What does "ethnicity" mean?*

Ethnicity is commonly understood to mean a natural grouping of individuals who, regardless of their individual hereditary structures, share a linguistic and cultural unity. It is already clear that ethnic groups can be composed of several races. Ethnicity refers to the hereditary substrate, in its greater or lesser diversity, of a cultural community. Thus, the French ethnicity.

„ 3. *Why does the general public not distinguish between race and ethnicity?*

As this question has been systematically hidden from them, they only know about the major races; they talk about whites, blacks and yellows without considering their diversity.

„ 4. *Does ethnicity also fall under race?*

Certainly. Ethnicity is the racial aspect of a concrete, cultural, political or linguistic community. While almost all peoples comprise mixtures of different racial types, these types nonetheless exist. They are what imprint certain tendencies on the soul, just as certain forms are imprinted on the body. Therefore, race is a decisive factor in ethnicity, since it determines its dominant and underlying tendencies as well as its greater or lesser unity.

„ 5. *What is a nation?*

A nation is a politically organised ethnic group. National borders generally play a significant role as blood borders. Historical nations therefore represent races in the process of formation, albeit in the early stages.

„ 6. *What is a people?*

A people is an organic group of the same biological origin and related cultures. A motley and heterogeneous horde of naturalised persons and nomads is not a people.

raison d'être OF racism

„ 7. *What conditions are necessary for the preservation of races?*

Firstly, it is necessary to avoid mixing bloodlines that are too different. Otherwise, racial chaos ensues, causing characteristic types to disappear. Secondly, it is necessary to eliminate the many causes that lead to the degeneration of even the purest breeds.

Races do not always find the conditions necessary for their formation and maintenance everywhere. If these conditions are lacking or relaxed, types disappear. Individual variations proliferate, betraying the disorderly mixture of bloodlines. Exceptionally, brilliant personalities may be found. But the average individual will be unstable and anarchic. The lack of unity in his blood results in a discord between wills and vital energies. Individually weak, he weakens the people among whom he lives by his very presence, and the harsh mechanism of selection among peoples can cause the entire people to disappear.

Only the unity of blood gives the individual the strength necessary for biological struggle. Defending the race also means defending the strength of peoples.

As an aspect of the biological factor, consciousness and willpower can play a role. An appropriate biological policy can rescue a people from racial chaos and restart

the ascent.

„ 8. *Can this 'racial chaos' be a good thing?*

No. Far from achieving the hereditary equality dreamed of by certain ignorant utopians, racial chaos, by virtue of Mendel's laws, increases individual variability. The result is anarchic societies plagued by chronic revolutionary upheavals. The inevitable political catastrophes then force individuals to group together according to their affinities, thus founding new races.

Thus, anti-racism, if left unchecked, can only replace old races with new ones.

Whereas, in critical moments, people of race make coherent decisions, those of mixed blood often panic or stick to half-measures. They will succumb more quickly. Nature, moreover, limits their reproduction in certain cases and strikes entire strata with sterility.

„ 9. *Why are racists opposed to this perspective?*

Because they believe it is wise to avoid catastrophe. The current racial types, the result of many millennia, represent a much better basis for racial advancement than a new start from scratch in racial chaos. Racists recognise the diversity of races and bow to the aristocratic principle of nature. They approve of biological competition, which must ensure the ultimate victory of the most gifted. They know that all conceptions of beauty and nobility are linked to the existence of the Aryan; once they are gone, the dark clouds of an era of barbarism will cover the earth. Promoting racial chaos is a crime; opposing it is the most humanitarian act one can perform.

z0. *Are all racial crossings bad?*

No. The great white race owes its value essentially to the Aryan families of whom history tells us: the Celts, Greco-Romans, Germans and Slavs¹. These Aryans reinforce their virtues by interbreeding among themselves, but they lose their essence by interbreeding with others.

zz. *What determines the destiny of a society?*

First and foremost, blood. Racial types exist despite intermingling among peoples. We know that, for breeders, a pure breed is a product of selection. For humans, history replaces the breeder. It is therefore vital for a society to defend its racial integrity and to create the historical conditions for positive selection.

„ z2 *Is racism an evil or a disgrace?*

A dictionary defines racism as the theory that tends to preserve the unity of race within a nation. It is only natural that different people should be aware of their race and their traditions. The ideals of whites, yellows and blacks are inaccessible from one great race to another. In every sense of the word, our skulls are not made the same. Why deny this obvious fact? Why oppose a doctrine that can avert catastrophe?

1 — These historical and linguistic concepts are only approximate. The same applies to point 34.

z3. Is it appropriate for the white race to become aware of itself?

It is necessary. A tide of colour threatens to overwhelm the core of white humanity. The difference in birth rates, due to plutocratic decadence, exacerbates the threat every day. If things continue as they are, by the end of the century whites will find themselves outnumbered five to one by people of colour, their technical superiority will no longer be able to compensate for their numbers, and they will disappear.

z4. Doesn't racism mean hatred and contempt for other races?

Not in the least. While it is normal to feel sympathy for Blacks who are black and Asians who are Asian, it is still permissible to prefer Whites who want to remain white. Honouring the Aryan element does not mean despising other races. On the contrary, it tends to prove that we value them. Since races are the foundation of peoples, respect for them also requires respect for their diverse forms.

z5. Why does blood community take precedence over everything else?

Because it is based on the eternal laws of life. Blood is the primordial phenomenon. Long before the emergence of historical states, human groups populated the earth. They were bound by blood. Racism is therefore not based on fragile or ephemeral data that are the result of arbitrariness and can be changed. Race is one of the principles that form the structure of the species.

z6. What is the role of the state and what is the purpose of race?

The supreme goal of the state is to create a purer and stronger race. So-called states that do not pursue this goal are defective and incomplete organisations. Their ephemeral successes in other areas cannot justify them.

The ultimate goal of the race is to create a higher civilisation in turn. The state is the weapon of the race.

z7. Why will social racism promote cultural development better than any other system?

Because only psychic kinship within the racial community allows creative artists to develop their personalities and makes their work accessible to the people. The greatness of the Aryan elites lies in their ability to serve the community. This spirit of sacrifice will be reinforced by social racism and will give rise to those great works whose authors are rarely rewarded but from which many generations draw abundant benefits.

z8. Can theologians oppose racism?

No, because the decline of the race would lead to the decline of religions. On the other hand, the supernatural equality of souls before God must not make us forget the natural inequalities willed, as theologians themselves say, by the Creator.

Pope Pius XI himself recognises the legitimacy of racism when he says: "No one, of course, thinks of blocking the path that must lead German youth to the formation of a true ethnic community, in the noble love of freedom and inviolable loyalty to the homeland."

grand race, race type and racial community

z9. *What are the main meanings of the word "race"?*

Three meanings: the great race, the racial type and the racial community.

20. *What is the grand race?*

The grand race is a group of people who share the minimum hereditary qualities that establish the first major subdivisions within the human species.

2z. *What is the racial type?*

The racial type is a group of people who share more hereditary qualities with a defined type than with other types in the classification system.

22. *What is a racial community?*

A racial community is a group of people who, due to their hereditary characteristics, are similar enough to find themselves engaged in the same destiny, in the same struggle; because of this, they must unite politically.

n 23. *What are the main races of the world?*

They are the white, yellow and black races.

24. *Is it true that the main civilisations are the work of the white race?*

Yes, but the white race is also the one with the highest biological waste.

25. *Is it true that the yellow race has no creative genius and merely copies the inventions of white people?*

This is a dangerous misconception. One need only recall that the Chinese were the first to invent gunpowder and paper to recognise their unique genius, which, if white people continue on the path of decline, will lead to terrible surprises.

26. *Is it true that the black race is incapable of governing itself?*

The black race has no talent for urban and technical civilisation. It is suited to farming and animal husbandry in an equatorial climate and can govern itself perfectly well within the framework of a tribe or even a confederation of tribes.

27. *What are the main racial types in Europe?*

They are the Nordic, Alpine, Eastern Baltic, South-Western and Dinaric races^[1].

28. *How can they be recognised?*

Here are their main physical characteristics:

- Nordic race: long-headed blondes; approximately 10% B blood. Alpine race: short-headed brunettes; 6 to 7% B blood.
- Eastern Baltic race: brachycephalic blond, small nose, prominent cheekbones; approximately 20% B blood.
- Southwestern race: dolichocephalic, brown-haired; less than 5% B blood.
- Dinaric race: brachycephalic brown, typical skull shape with the back appearing to have been cut with an axe; approximately 15% B blood.

29. *What are their key qualities?*

- Nordic race: entrepreneurial spirit.

1 — According to von Eickstedt, Ginther and Lahovary.

- Alpine race: hard-working and modest in its needs.
- Eastern Baltic race: tenacious.
- Southwestern race: attachment to the land, gifted in the visual arts.
- Dinaric race: spirit of independence, impulsive.

30. *What is our racial community?*

The race we must defend comprises the five main types of Europe as well as a number of secondary types, which are equally distinctive but much smaller in number. This racial community forms the core of the great white race. We will call it the Aryan race.

3z. *What has been the role of the Aryan?*

There are three types of humanity: those who create civilisation, those who preserve it, and those who destroy it.

The Aryan belongs to the former. He has often subjugated other peoples, developing dormant abilities in them. The existence of these subjects made it possible to create brilliant civilisations by providing the necessary material resources. By forcing them into useful activity, the Aryan not only spared their lives, but also gave them a more enviable fate than in the days of their original freedom. As long as they rigorously maintained their position of mastery, they preserved and developed these civilisations. When their subjects assimilated, the barrier disappeared, the Aryan renounced the purity of their blood, debased themselves and lost their civilising faculties.

„ 32. *Does the racial community include all individuals of the racial types that compose it?*

No. Each racial type includes a certain number of degenerates who act as parasites: biological waste. Biological waste is not part of the racial community; it is its most dangerous adversary. Biological waste is subdivided into two parts: the scum and the dregs. The scum includes degenerates with high intelligence, among whom are recruited plutocratic or communist technocrats. In them, constructive intelligence gives way to destructive cunning. The dregs include the less gifted degenerates who constitute the antisocial and the criminal.

33. *Who should lead the racial community?*

The true and necessary elite must come from the people and lead the racial community on the path to ascension. Under no circumstances should it be recruited solely on the basis of academic qualifications or the social status of parents, as was the case under the old Chinese system or the current demoplutocratic system. Far more important are lucidity in practical decisions, energy, character and, above all, a high awareness of the real needs of the people.

34. *What part of the white race is outside the racial community?*

Ethnic groups that, through interbreeding with the yellow or black races, or through divergent evolution, have separated themselves from the core of the white race. For example, the Semitic and Turco-Tartar peoples.

35. *Are these ethnic groups allies or adversaries of our race?*

When led by their biological elite, they are the natural allies of our race. This elite will defend its racial community by leading it on the legitimate path of biological ascension. It will find our help, for it is in our interest to see our community preserved by these white ethnic groups from direct contact with coloured peoples.

On the other hand, when these ethnic groups are led by their biological waste, the latter, incapable of ensuring advancement, will see salvation only in the ruin of the Aryan community.

36. *How do these forces fight against the Aryan community?*

In two ways: on the one hand, by forming an alliance with the biological waste of our typical races, particularly with the soft-headed intellectuals, agents of globalist imperialism; on the other hand, by forming an alliance with the forces of colour against the Aryan race.

This is achieved in particular by dumbing down minds, emasculating men, masculinising women, promoting decadent lifestyles, alcoholism, moral decay and a plan to mix races with the aim of weakening the Aryans by mixing them with coloured peoples, mainly Negroes.

37. *Can this plan succeed?*

No, because the destruction of the Aryan race would soon lead to that of the non-Aryan white ethnic groups, which are too weak in the face of the coloured world.

38. *What is the Jewish problem?*

In the fact that the Jewish ethnic group, long led by its biological waste, is used as an instrument of anti-Aryan politics.

39. *How is it that the Jewish people are controlled by their biological waste?*

The origins of this phenomenon are lost in the mists of time. However, we do know what perpetuates it: life in the diaspora selects for parasitism. The most parasitic individuals rise to the top of the social ladder, while the biological elite are relegated to the lower rungs. As a result, the anti-selection exercised by the capitalist system is further aggravated by the particular living conditions of the Jewish people.

40. *What is the solution to the Jewish problem?*

The replacement, at the levers of power, of the biological waste by the Jewish biological elite. This revolution will be facilitated by all measures designed to eliminate the parasitism of the current Jewish leaders. Here are the main ones:

- assistance to the Jewish biological elite in its struggle against the dregs;
- Jewish nationality for Jews living in the Aryan area;
- creation of territories over which Jews would have complete sovereignty, as parts of their state.

41. *Are these measures "anti-Semitic"?*

On the contrary, they are in the best interests of the Jewish people who, like any ethnic group, have a legitimate interest in being able to devote themselves to cultivating their own qualities rather than corrupting those of others.

social justice

42. *What is social justice?*

Social justice is the order that allows everyone to fully use their abilities to serve the racial community. It involves renewing the elites based on ability rather than acquired status.

43. *Should private property be maintained?*

Provided that it remains within individual means and is legitimately acquired, it is an indispensable condition for the existence of a society of free men, for it is the natural extension of personality.

44. *How can we recognise decadent socialism?*

By declaring that it aims at individual happiness and conceiving this happiness as residing above all in the enjoyment of material goods. In doing so, it reinforces selfishness and bestiality.

45. *How can we recognise a positive social doctrine?*

By the fact that it declares that its goal is the biological advancement of the race and that, for it, the rights of the individual are merely a means of fulfilling a duty.

46. *What is communism?*

Communism is a decadent socialist system which, based on bestial instincts, selects technocrats and increases their numbers.

47. *What are technocrats?*

Technocrats are the part of the biological waste that, as a result of moral degeneration and abuse of state property, extends its power at the expense of the community.

48. *What is the great mistake of communism?*

It is to have believed that the economy was the driving force of history. However, the driving force is man himself. For history advances according to the impetus he gives it. And this impetus is all the stronger when the biological level is high. As soon as man is reintegrated into nature, the class struggle disappears. What remains is the struggle between races, which differentiates species into communities fighting for the means of survival. History teaches us that some races prosper, others vegetate and still others disappear.

49. *What are the strengths of communism?*

- The appeal to man's primitive needs alone.
- The promise of paradise on earth; no more worries about finding work and a livelihood (elimination of capitalist risk).
- No more exploitation of the weak by the strong.
- A very comprehensive doctrine, extending to almost all scientific fields.
- The certainty that the goals of communism will inevitably be achieved.

50. *What are our strengths?*

- An order that puts the fulfilment of society before primitive needs.
- Instead of a deceptive land of plenty, a social order that assigns to each person the tasks they can perform profitably for themselves and for the community, offering them fair compensation for their services.
- A doctrine without Jacobin dogmatism or obsession with economics, taking into account human nature according to the most recent scientific data.
- The certainty that natural determinism in human history is realised only through human will and action, never without them.
- A distribution of available goods and rights corresponding to the burdens and duties that the individual is prepared to assume.

5z. *Does communism have a religious character?*

Communism is a secular religion. As such, it has its dogmas, its revelation, its sacred domain, its clergy. It is universalist and seeks to convert others (a conquering sect). The missionary Marxist religion serves the Soviet or Chinese superstate, which provides it with the means and the basis for attack. The spiritual leader of the Marxist religion is also the leader of the Soviet or Chinese superstate.

52. *What is Marxism?*

Marxism was the variant of communism through which Jewish forces attempted to put socialism at the service of their plan for world hegemony. Today, it serves as a "philosophy" for various forms of communism.

53. *What was Stalinism?*

Stalinism was the variant of communism through which semi-Asian forces attempted to use socialism to further their plan for world domination. Today, Stalinism is a term used to camouflage Maoism.

54. *What is Maoism?*

Maoism is the variant of communism through which the yellow race intends to use socialism to mask its struggle against other races.

55. *What is capitalism?*

Capitalism is a system which, based on selfish instincts, selects the plutocrat and increases their numbers, leading to legalised anarchy^[1].

n 56. *What are plutocrats?*

Plutocrats are the dregs of society who, as a result of moral degeneration and abuse of private property, extend their power at the expense of the community.

57. *What is the most negative aspect of capitalism?*

Mechanisation, that is, the development of machines solely from the point of view of productivity, without any regard for working conditions or hygiene, the result of an aberrant and disorderly development of technology. Misunderstood standardisation and automation turn man into a robot, a slave to the machine that should be at his service. The myth of the perfection of the machine, the provider of all happiness, leads to a veritable mental asphyxiation, the end of all true culture and the increase of biological dregs.

58. *What is parliamentarianism?*

Parliamentarism is the system whereby plutocrats, through sham elections, send their representatives to parliament.

n 59. *What is democracy?*

Democracy is usually the term used by capitalism and communism to claim to represent the people.

European revolution

60. *What is the European revolution?*

It is the first stage of the social-racist revolution that must bring the Aryan biological elite to power throughout its racial area.

6z. *Will the European revolution be achieved through violence or through legal means?*

The European revolution will be achieved legally wherever the current regimes respect the law. Thus, in parliamentary democracies, the European revolution will consist primarily of

1 — This refers to financial or vagabond capitalism, which is unproductive and stateless, and not capitalism in the technical sense: industrial, artisanal, agricultural, which is essential to any society.

to lead the people, by educating them about their true interests, to elect men to parliament who will lay the legal foundations for the revolution.

62. *What will happen if the current regimes use violence to oppose legal actions in favour of the European revolution?*

The positive forces will then be entitled to respond to counter-revolutionary violence with revolutionary violence.

63. *Can the European revolution resort to violence first?*

Under no circumstances. That would alienate the many positive forces that defend not the established regimes, but the legal order as a guarantee of the survival of our peoples. On the contrary, the European revolution must secure their decisive support by proving to them that the established regimes systematically violate the legal order to which they claim to adhere.

64. *Should we fear counter-revolutionary violence from the established regimes?*

Not in the least, because it would accelerate the intervention of the legalist forces alongside the initial revolutionary forces.

65. *Why is the European revolution the first step?*

Because Europe represents the main and purest core of the white race, and therefore the one that must provide the most revolutionary forces. It is therefore in the interest of non-European Aryan communities to give priority support to the social-racist revolution in Europe, so that they can benefit from the powerful assistance of the European bloc.

66. *What ideal does the European revolution propose?*

While plutocratic society no longer offers any ideals, since it doubts all those it had proclaimed until now, it is the example set by the new elite that will constitute the ideal proposed to young people: a taste for action, a spirit of camaraderie, training to live hard and face death, a sense of honour, discipline and perseverance.

67. *What is the primary political goal of the European revolution?*

The radical destruction of Yalta, a system that enshrined the reign of lies, shame, cowardice and tyranny, and its replacement by a European confederation, as well as the solemn revocation of trials of base vengeance such as those of Nuremberg and Landsberg.

European unity and biological policy

68. *What will be the state structure of Europe?*

If the conditions of the European revolution resemble those of today, it will be a confederation of states, so as to respect the traditions of the various ethnic groups as much as possible. However, it is clear that extraordinary circumstances may require extraordinary solutions. In any case, sufficient measures will have to be taken to guarantee the integrity of small ethnic groups, which have too often been oppressed throughout history, and to ensure the free use of their language and their cultural independence.

69. *What will be Europe's first duty?*

Europe's first duty will be to help the Aryan community throughout the world in its struggle to defend and elevate the race, particularly in accomplishing the social-racist revolution outside Europe.

The racist state must place race at the centre of community life, proclaim that children are the most precious asset, that only healthy individuals should procreate, but that they are committing a sin by refusing to do so. The racist state will ensure a decent life for large families.

70. *Will non-European Aryan communities be able to attach themselves politically to Europe?*

Certainly. And this will happen as soon as they have achieved conditions in their territory comparable to those prevailing in Europe. In some cases, this will take only a short time. In others, particularly if delicate segregation is required, it may take one or more generations.

71. *What will happen to non-Aryan minorities in Europe?*

People of colour will be returned to territories in the yellow or black racial areas, except in cases provided for by the status of foreigners. Non-Aryan ethnic groups of the white race may remain as host peoples.

72. *Who will have European citizenship?*

Any Aryan national of a European territory in Europe or even overseas.

73. *What will be the status of host peoples?*

The host peoples will have the status of foreigners. However, they will be guaranteed the right of residence and will enjoy broad autonomy, allowing them to live according to their traditions. They will not be required to perform military service.

74. *What is biological policy?*

It is the set of measures aimed at defending the race and ensuring its advancement. These measures fall into three groups: the blood frontier; direct selection; indirect selection.

75. *What does the blood barrier consist of?*

Marriages between European and non-European citizens will be subject to regulation.

76. *What will happen to existing mixed marriages?*

In the case of marriage to a person of colour, the Aryan partner has the right to follow their spouse of colour in their repatriation. In the case of marriage to a citizen of a host nation, the union remains intact, and children of an Aryan father obtain European citizenship, unless they opt for membership of the host nation.

77. *What is direct selection?*

The restriction of the right to marry, a right that will be granted to individuals possessing a minimum level of physical and moral qualities.

78. *Is this not an intolerable infringement of individual rights?*

No, because this restriction only applies to serious cases. Already today, certain laws stipulate incapacities for marriage, such as Article 97 of the Swiss Civil Code in cases of mental illness. This is therefore not a new infringement, but simply an extension of this incapacity to all cases of equal severity.

79. *What is indirect selection?*

It is the selection that will be exercised by the new social order by favouring elements of value. This selection will be far more important than direct selection, which is necessarily limited to the most serious cases.

80. *Does biological policy pose a threat to peace and understanding between peoples?*

On the contrary, biological policy allows a community to progress by its own efforts, without seeking salvation in the degradation or conquest of others. It is the basis for peaceful relations between different races.

Classic deviations

81. *What are the main possible deviations from the European revolution?*

These are the deviations: leftist — reactionary — negative — sectarian — opportunistic — partialitarian — typist — expansionist — divisionist — ethnicist — nationalist.

82. *What is leftist deviation?*

It is one which, ignoring the existence of significant biological waste within our peoples, demands equal rights for the entire population and, in so doing, tends to provide biological waste with the means to sabotage the European revolution. On the contrary, an individual's rights must depend on the services they can render to the community.

83. *What is reactionary deviation?*

It is the one that, while rightly defending property rights, refuses to limit them in order to prevent abuse and, in doing so, paves the way for a neo-plutocracy. On the contrary, the terms of property rights must make them an instrument at the service of the community.

84. *What is negative deviation?*

It is the one that proclaims unconditional struggle against this or that adversary, believing that defeating them will solve all problems and, for this reason, disregarding all positive measures aimed at the advancement of the community. This deviation ignores the fact that if a particular adversary has become dangerous, it is primarily because of the weakness of the community, whose strengthening is the best long-term policy. Furthermore, this deviation overlooks the fact that the adversary must always be given the opportunity to make peace.

85. *What is sectarian deviation?*

It is a deviation which, in addition to justified political goals, requires activists to adhere to metaphysical or religious beliefs and which, as a result, deprives itself of the support of forces with other religious or metaphysical convictions.

86. *What is opportunistic deviation?*

It is the deviation that, seeing the European revolution primarily as a change of team, will consider the programme as a means of recruitment to be modified according to its effectiveness. It will be most dangerous when it rallies to social-racist positions.

87. *What is partisan deviation?*

This is the deviation that advocates a few measures that are valid in themselves, expecting them to solve all problems. It will reject necessary measures as useless and, if allowed to act, will cause the revolution to fail.

88. *What is typist deviation?*

It is the one that wants to restrict the racial community to one of the typical races of Europe and which, in doing so, tends not only towards the suicide of all European peoples, but also of the typical race it claims to defend and which is too weak to confront the current global blocs.

89. *What is extensionist deviation?*

It is the one that wants to extend the racial community to the entire white race. Wanting to ignore the aberrant or infiltrated branches of this great race, it tends to dissolve the Aryan core and introduce coloured blood.

90. *What is the divisionist deviation?*

It is the one that, out of personal ambition, rejects collaboration with forces that have the same programme.

9z. *What is ethnic deviation?*

It is the deviation which, considering ethnicity to be the fundamental factor, seeks to establish European ethnic groups as sovereign states by redrawing the borders of almost all existing states.

92. *What is nationalist deviation?*

It is the deviation that, by refusing to cede any sovereignty to Europe, would deprive us of our main political instrument of defence. Today and tomorrow, by virtue of the law of concentration, the grouping of people for their salvation can only take place in communities that are much larger and more solid than historical nations.

The ideological commission of the New European Order has examined the text of this "Social-Racist Manifesto" and recommends its dissemination.

© Copyright: *Courrier du Continent, Case Ville 2428, Lausanne, Switzerland.*

PART THREE

**COMMENTS ON THE
SOCIAL-RACIST MANIFESTO**

THE preface

- First paragraph (*On the struggle for life*)

In the so-called affluent or consumer society that characterises the post-World War II period, where the populations of the supposedly free and developed world increasingly resemble pigs at a well-filled trough, many fail to see what this struggle, this law of life, consists of. Indeed, since our pigs have precisely abdicated all fighting spirit in exchange for their feeding trough, the natural struggle hardly appears among them.

We simply overlook the fact that it is always possible to give up the fight and accept defeat, which sooner or later will lead to the disappearance of one's lineage. In reality, as soon as a species no longer has an external adversary, an internal adversary emerges, invisible and all the more formidable. As soon as natural selection is interrupted, unfavourable genetic mutations — inevitably more numerous than favourable ones — give rise to degenerates who, in the long run, constitute the significant biological waste of our 'civilised' societies.

This process is first betrayed by hedonism. Once degeneration has sufficiently eroded the will to become stronger, it gives way to the desire for pleasure. This, moreover, is what constitutes decadence, which began more or less with our known history, as a careful study shows.

This diagnosis, however bleak it may seem at first glance, is the very condition for any effective therapy. It is all the more important to make this diagnosis because many racists underestimate degeneration and, as a result, the number of biological waste products.

It is between the waste and the biological elite, in highly 'civilised' societies, that the natural struggle takes place, on which decline or ascension depends.

- Second paragraph (*Fighting for the race*)

This imperative is based, on the one hand, on the desire to combat a biological elite and, on the other hand, on the laws of heredity, which are not limited to the body, as many anti-racists would have us believe, but extend to the soul, as established in particular by studies of identical twins. Like observable physical hereditary structures, there are psychological hereditary structures that are invisible from the outside in the absence of known correlations. From the inside, however, everyone can detect them in their own soul.

- Fourth paragraph (*The "error of equality"*)

The dogma of human equality, made famous by Rousseau (men are born good, but

society corrupts them), taken up by Marcuse (the technology of advanced industrial society alienates man), does not explain, and for good reason, how men born good could have created a corrupting society or alienating technology. In a remarkable anticipation, Rosenberg responded to Marcuse: "It is not technology that is destroying the vital element today, but man who has degenerated." Marxism as a whole is characterised by a total ignorance of degeneration, biological waste, decadence and decline, otherwise Marcuse would not be so reckless as to propose "freedom", "peace", "happiness," and even condemning "heroism," which he equates with "brutality."⁽¹⁾

From Rousseau to Marcuse, fanatics of equality claim that the Great Sorcerer of the Bushmen is equal to Pascal.^[2] Consequently, there is nothing better than the mixing of races. Too bad if it means turning the world upside down. And let no one raise their voice, lest they be labelled a racist, a term whose clearest meaning is to ruin economically those it targets.

- Fifth paragraph (*Humanitarianism and pacifism*)

We are not referring here to the merely intelligent attitude of a humane and peaceful victor, because he is aware of his responsibilities towards life and wants to defuse bloody conflicts. Humanitarianism consists of sacrificing the defence of the race to the nonsense of one-sided egalitarian fraternisation, and pacifism consists of throwing down one's arms and relying on the good intentions of those who keep theirs.

- Seventh paragraph (*Instinct for self-preservation*)

It is clear that the stage of the instinct for self-preservation limited to the self is at the animal level, since man, as far back as we can go in prehistory, appears in society. We also observe social life in many higher animals.

- Eighth paragraph (*The environment and races*)

The term "determine" has a differential meaning here: the internal dispositions of races determine the differences in the mode of action of a single external influence.

- Tenth paragraph (*On Darwinian optimism*)

We must guard against a Darwinian optimism that believes that struggle automatically ensures the victory of the best. There are unjust victories. Too often, in fact, the forces of decadence have prevailed. Too often, the weak, the unwelcome, and degenerates of all kinds have crushed a biological elite that they could never have confronted with equal weapons.

Unlike primitive man, who had modest abilities but an intact will, the man of waste, especially if he has superior intelligence, realises his flaws and his inability to remedy them. Therefore, if he wants to survive, he must destroy as many individuals of his race who are less degenerate than himself as possible. A visceral hatred of all that is healthy leads to militant fanaticism in spreading corruption in all its forms: the cult of drugs, pornography, morbidity, vanity, weakness, emasculating humanitarianism for the benefit of imbeciles, slander of heroism, falsification of the highest cultural values, unconditional support for racial mixing, and hostility on principle to any biological policy. And this

1 — Marcuse, *One-Dimensional Man*, Preface.

2 — Even an irreproachable democrat like John Adams, signatory of the United States Declaration of Independence, considers that, while men are equal in rights, it is nevertheless "a gross error to claim that all are born with equal powers and faculties..."

Hatred immediately cements the global coalition of morons when a true elite imposes itself somewhere on the globe. The biological waste has recognised its enemy and is defending its skin.

The repeated victories of the despicable explain the current grave situation of the Aryan world and highlight the need for healthy forces to improve their methods of combat. Far from naively affirming the inevitable victory of the best, we remind you that biological ascension requires the victorious struggle of positive elements. It is up to them to find the means to do so.

The Manifesto itself :

- Point 1 (*The concept of "race"*)

Anti-racists readily argue from the differences that exist, according to the authors, in the definition of races as well as in their classification.

Classifying humanity into races extends the work of botany and zoology. This means that, in both cases, we cannot speak of a true or false classification, since it has a purely ideal existence — but one that is more or less adequate. Reality (the differences between individuals) will be highlighted to a greater or lesser extent depending on the system.

This first remark is of some importance, because it is necessary to avoid the mistake of making "race" a metaphysical entity such as God or the soul, as theologians do. By definition, race is a concept grouping together a certain number of people who are fairly similar in terms of their physical and psychological hereditary characteristics. We can therefore see the constituent elements of the concept: some have an ideal existence (sufficient resemblance) and others a real existence (various hereditary characteristics). Keeping this in mind allows us to refute a series of objections. Thus, the differences in classification between leading anthropologists, when they are not strictly terminological, are based on a greater or lesser degree of severity in the criterion of sufficient resemblance or on an imperfect knowledge of reality, requiring further research. On the other hand, if ideal elements are used to deny the reality of race, the basic scientific fact is simply ignored: individuals, with their hereditary differences. Such ridiculous arguments would not be used if we were talking about dog breeding. But because we are talking about humans, we want to use sophistry to challenge concepts that we apply to other living beings.

But couldn't we establish as many classifications as we want? Not necessarily. We establish the system by admitting a certain number of types and dividing people into these categories according to how closely they resemble one type or another. The most adequate system will be the one with the fewest intermediate individuals and the greatest possible number close to the "type". In addition, individuals corresponding to the "type" must be of pure race, that is, when they mate with each other, they produce offspring similar to themselves (i.e., there is no Mendelian segregation). This is so that the type developed does not disappear too quickly from circulation...

Let us note in passing that, contrary to widespread prejudice, racial purity in no way excludes previous interbreeding; we know that pure races can result from crossbreeding.

In the long run, we will be in a position to prefer one system of classification of human races over another, with the debate no longer focusing on the major races, which are now accepted, but on the details of the typical races. Observing that races are born and disappear, we can understand that the future will inevitably bring new ones.

- Points 2 to 4 (*On ethnicity*)

Depending on the criteria used, we will obtain ethnic groups that are more or less homogeneous from a racial point of view. The French ethnicity of France essentially comprises three Aryan types: Nordic, Alpine and South-Western. But it also currently includes several million non-natives (Negroes, North Africans, Indo-Chinese mestizos and Jews) who pose significant and complex problems.

The Swedish ethnic group, on the other hand, is mainly limited to the Nordic type, with the Alpines (Lapps) being a very small minority.

Logically — and this will have to be addressed one day — the study of an ethnic group also includes qualitative aspects such as the importance of the biological elite and waste.

- Point 5 (*Biological role of the nation*)

A. James Gregor showed how each nation is a race at a certain stage of formation. We know, thanks to Vacher de Lapouge, that the social environment has replaced nature in human selection. The same can be said of the historical environment, wars and peace, as well as the moral environment. Nietzsche already noted the biological selection exercised by the moral and religious values that dominate a society. And Rosenberg declares: "Every race has its soul, and every soul has its race, its own internal and external architecture, its characteristic appearance, right down to the gestures that betray its lifestyle, its own balance between the forces of will and reason. Each race ultimately produces a single supreme ideal. If this ideal is altered or even dethroned by other selective systems, by the massive infiltration of foreign blood and ideas, this internal transformation is reflected externally in chaos, in an era of catastrophes. For a supreme value leads to a well-defined structuring of other vital imperatives: it shapes the way of life of a race, a people, a group of peoples related to a given nation..." (*Mythus*, I, 6). And if the foreign value system succeeds in dethroning the old one, "this means the death of a cultural soul, which then disappears from the face of the earth, even in its external incarnation."

(*ibid.*). Gregor therefore simply needs to link these laws to the fact that national borders are, to a large extent, blood borders in order to conclude that nations are biologically important.

Some authors, ignorant or unwilling to acknowledge the selective influence of the social, moral and historical environment, feel compelled to express their contempt for the idea of "national races", which cannot be found anywhere, even under a magnifying glass. They simply overlook the time needed for formation, as emphasised by Gregor. None of the historical nations has lasted the required fifteen or thirty millennia. However, the Jewish people, with their record of continuity, are already sketching out a new type, and this from a most composite ethnic group. To a lesser extent, the phenomenon can be found elsewhere, as Hermann Keyserling observes in his "Spectral Analysis of Europe". Detectable, if not with a magnifying glass, then at least with the microscope of a gifted psychologist.

Gregor's analysis leads to some crucial conclusions. First, it is important to give nations ethnic groups that are as homogeneous as possible; thus, a nation limited to Aryan types will be sufficiently homogeneous, but if it includes non-Aryans (Negroes, Mongoloids, Semites, Turco-Tatars), it will be necessary to return them to their lands of origin or, at least, to grant them the status of guest peoples (see *Manifesto*, point 73). Next, it is important to establish a social order and moral values within nations that ensure positive selection, without neglecting biopolitical measures that serve the same purpose. And we

are touching here on the very foundation of our social racism. Finally, through appropriate policies, it is important to grant the nation the necessary duration (not centuries, but millennia). To this end, a confederation of Aryan nations is necessary, or, if you will, a Europe that extends beyond geographical Europe.

- Point 6 (*The concept of "people"*)

A people is an ethnic group that is sufficiently homogeneous that, with luck, it can form a nation, but it can also be spread across several nations or even have no territory at all, as in the case of the Romani people. The case of the Jewish people, who have not always had a nation since they were deprived of territory for a long time, shows that a people with a strong will can give themselves a political organisation, even as a dispersed minority.

Under these conditions, the concept of "people" may vary throughout history, but within the limits of the racial community. Hence the important consequence that biological waste is not part of the people. A people that fails to separate itself from waste and foreigners will disintegrate or even disappear after a process of decline of varying length.

- Point 7 (*Anti-selection and miscegenation*)

A

Contrary to authors who believe that interbreeding is the only danger, it should be understood that anti-selection (or reverse selection) is, in the long term, even more serious^[1].

Like any disease, degeneration can reach a point of no return. The deterioration or monstrous development of psychological structures can become so severe that, as we have pointed out elsewhere, the only chance of survival (both personal and for several generations of one's lineage) lies in destroying or corrupting everything that is healthy. We must never forget that there are among us, and in ever-increasing numbers, individuals who are prepared to sacrifice present and future generations in order to prolong the survival of their cancer and their moral abscesses for a few hours.

Some, still imbued with the blissful optimism of "survival of the fittest", will find our words exaggerated. All the more reason to put an end to this deadly dangerous error.

In Darwin's time, "survival of the fittest", the scientific reflection of the belief in "Progress", was considered an infallible mechanism ensuring each species' uninterrupted march towards the heaven of perfection. Confident in this mechanism, the danger is that we close our eyes to biological threats and disappear at the very moment when some theorist provides irrefutable proof that, in all circumstances, humans will always be the best possible species. The mere fact of extinct species, not transformed by evolution but wiped out, engulfed to the last representative, should ruin such optimism. Optimism that could potentially involve the elimination of humans in order to better enable the rise of chimpanzees seems like a bad joke, since we would be the ones to pay the price, and a regulatory mechanism capable of such radical adaptations deserves to be viewed with particular suspicion.

The idea of "selecting the fittest" raises many suspicions, not least of which concerns the vagueness and extensibility in every sense of the concept of "fitness" and its corollary

1 — Jacques de Mahieu, in his *"Précis de Biopolitique"* (Editions Celtiques, C.P. 303, succ. Youville, Montreal 351, Canada, 1969) has remarkably highlighted the reverse of selection.

"usefulness". Even if we limit the idea of fitness and usefulness to psychological or physical characteristics that give their bearers an advantage in the famous "struggle for life", even if we mentally eliminate the unpredictable but real circumstances that distort the results, we encounter numerous cases where the selection of the fittest does not apply — unless we stretch the notion of fitness to the point of identifying it with the circumstances that cause success, or unless we end up with a flat adoration of success (here the bad joke about the chimpanzee reappears). The first and most important fact is reverse selection, which cannot be emphasised enough. It results from numerous factors, some of which have been mentioned, such as the coalition of the weak or degenerate, wars, plutocracy, racial mixing; in general, all the anti-selective repercussions of modern decadence, and above all the cause that engenders it: human self-domestication resulting from technological progress, which, by increasingly suppressing natural selection, artificially lowers the threshold of the worst, below which an individual is eliminated. In the absence of well-organised selection, and therefore adequate biopolitics, our 'civilisation' is becoming a poison that we will soon be unable to do without. If some accident takes it away from us, we risk pure and simple death.

And yet, there is something right about Darwin's idea. Mutations do occur. They may be irrelevant to the reproduction of the individual, but they may also prove useful or harmful, i.e. they may promote or hinder reproduction. So, of course, 'useful' characteristics replace those that are 'harmful'. But let us be careful. This usefulness has reproduction as its sole criterion. And reverse selection is precisely aggravated by the fact that certain qualities, which are momentarily useful for reproduction (such as adaptation to plutocratic society), have major disadvantages from other points of view. Destiny can lead a species to ruin through this mechanism. In other words, nature only considers usefulness, abilities, weaknesses or flaws in terms of reproduction. It watches with indifference as the craziest races to the abyss unfold. One fine day, it simply eliminates the worst, i.e. individuals who are no longer viable^[1].

B

The above remarks in no way diminish the very serious danger of miscegenation: the lack of internal unity among mixed-race people, generalised to an entire population, leads to an unstable state, where anarchy and repression follow one another and which will quickly lose its real sovereignty, as in the case of various republics in Central and South America. The risk of outright physical extinction hangs over non-sovereign peoples, as the Native Americans have clearly seen.

♦ Points 8 and 9 (*Racial chaos*)

Unlike degeneration, the mixing of races, however dire the consequences, will hardly lead to the total disappearance of humanity, but simply to racial chaos — starting with

1 — Etienne Rabaud coined the very apt and felicitous phrase "elimination of the worst".

2 — Here is David-H. Lawrence's opinion, which cannot be accused of racism: "... If you mix blood of the same race, it can work very well. Europeans are all of Aryan descent, the race is the same. But when you mix European and Native American blood, you are mixing blood from different races and producing mixed-race children. Mixed-race children are a calamity.

Why? ... They are neither fish nor fowl, they are divided within themselves. Their blood from one race pushes them to do one thing, their blood from another race pushes them to do something else. They are unhappy and a misfortune for themselves. The case is hopeless." (*Le Serpent à Plumes*, Guilde du Livre, Lausanne, 1957.)

See also the classic study by Eugen Fischer, *Die kehobother Bastards*, Tena 1913.

from which new races will slowly form. Here, the danger is no longer the death of the species, but a serious decline: the prestigious evolution that produced the Aryan will disappear, and nature will begin its work of Penelope once again. The Aryans will probably not perish^[1]; they will be thrown into the melting pot with the others — to emerge, after some hundred thousand years of barbarism, as a new race (forged by catastrophes) and a new culture. Unless a more enlightened or balanced section of the Aryans manages to isolate itself from the chaos, organise itself politically in its dispersion, conquer a territory and concentrate there until the peoples of chaos are sufficiently weakened to resume its place on our planet. In any case, racial chaos will not render biopolitics useless, but even more necessary, more imperative.

- Point 10 (*Against the Standard European*)

This does not mean that we intend to force interbreeding between the five racial types mentioned in point 27, especially where they are geographically separated, as in Europe, in order to obtain a standard Aryan or a standard European. First of all, we have better things to do than waste time on unnecessary interventions. Secondly, and especially in Europe, the diversity of racial types is fruitful because of the cultural emulation it engenders. Finally, we must avoid dangerous reactions arising from unnecessary measures of mixing. On the contrary, by letting things take their course, we do not end up with the suppression of types. The example of nations with multiple types shows that a balance is established, mixtures are compensated for by Mendelian separations, a few intermediate subtypes appear in the mixture fringe, and the original types remain in a proportion that remains stable^[2].

- Point 12 (*For racism*)

Nature itself is racist, since it created races and put them to the test of competition to ensure the rise of the most worthy. Geneticists are racist too. Racists include seed selectors and breeders of chickens, dogs, and thoroughbred horses.

Far from being evil, racism gives man the means to resume his biological ascent, interrupted with the end of natural selection, while biological waste, accumulated in the meantime, seeks by all means to thwart a resumption of selection that would threaten it.

- Point 18 (*Religion and racism*)

Here we respond to an objection often raised by religious circles, showing that their own beliefs are compatible with racism. It goes without saying that we do not adopt

1 — Except for massacres that are always possible during political unrest, such as the periodic race riots in the United States. Indeed, the resentment of the coloured races is growing. They envy, wrongly, the way of life of white people and want to be their equals, immediately and completely. But their technological backwardness, far from diminishing, is only growing, as nature has endowed them with other gifts. The less gifted realise this, hence their astonishment, disappointment and, consequently, anger, which turns into hatred, since UNESCO and other charlatans assure them that all men have equal rights.

2 Von Eickstedt draws our attention to this phenomenon, which at first glance seems paradoxical.

3 — The general public is racist when it follows its common sense. René Bovet saw this clearly, as he wrote in the "*Feuille d'Avis de Vevey*" dated 9 April 1968: ... Should we nevertheless advocate racial segregation, while accepting and applying equal rights? With the exception of certain cases, I have no hesitation in answering this question in the affirmative, at the risk of being booed by sensitive souls and egalitarians. 4 — See *Manifesto*, point 32.

However, this does not mean that we should adopt the viewpoint of a particular religion or metaphysics, which are matters of individual conscience, vary from person to person, and cannot call into question the scientific laws underlying racism. When a zealot attacks racism, he goes beyond the religious or metaphysical to state causal laws that are contradicted by experience, and ultimately does the worst possible disservice to the faith he defends.

The Churches, which for a long time were by no means egalitarian (the "divine right" monarchy), are today divided. Under the pretext of "equality of men before God" (and why not "Equality of creatures before God"? Various clergymen sound the anti-racist trumpet without considering that if God created natural inequalities, it is because he wanted them. But the Dutch churches support the South African government and find justification in the Bible for the policy of racial separation, with the sons of Ham (Negroes) having to obey the sons of Japheth (Whites): "Ham was the father of Canaan... This is followed by the story of Noah's nakedness. When he awoke, he cursed all the descendants of Ham: "Cursed be Canaan; a servant of servants shall he be unto his brethren... May God enlarge Japheth, and let him dwell in the tents of Shem; and let Canaan be his servant." (*Genesis* 9:18-27.)

- Point 22 (*On racial community*)

While points 19 to 21 merely define (and a definition is not open to debate, since it is conventional), point 22 sets out the very foundation of racism.

The hereditary qualities that matter here are not only physical, but psychological. Anthropology would be of little interest if the differences between humans were only physical. Skin colour and hair type would then be details that could be overlooked. This is the position taken by anti-racists who, denying psychological differences, are right to defend our unfortunate black brothers, whose only darkness lies in their skin colour.

Since studies of twins largely demonstrate psychological heredity, this anti-racist thesis amounts to denying any correlation between the physical characteristics of races and their psychological characteristics. However, a number of disciplines, such as history, cultural studies and racial psychology¹, essentially refute it. Therefore, an anti-racist, if they are honest (which is becoming increasingly difficult), can only attempt to minimise this correlation.

However, here is a crucial fact: most of the physical characteristics of races are irrelevant to biological struggle. The loss of pigmentation in Caucasians in a temperate climate offers no significant advantage or disadvantage, nor does being blond for Northern Europeans and Eastern Balts, as the ultimate form of depigmentation. The generalisation of an individual mutation to an entire race is unthinkable unless it proves to be highly useful. A physical trait that is irrelevant will therefore only become widespread if it is linked to another trait that is of decisive importance². And this second trait will necessarily be psychological, as human biological progress has long been taking place in the field of psychological structures³. In other words, a

1 — In February 1969, Professor Arthur Robert Jensen published a study in the *Harvard Educational Review* entitled: "To what extent can we improve students' IQ and academic performance?" based on approximately 400 cases and concluding that differences in average intelligence between Blacks and Whites are not due to social environment but to heredity.

2 — Moreover, the random nature of mutations suggests that mutations that are advantageous in every detail must be the exception, with the most common occurrence being the combination of one advantageous aspect with other aspects that are neutral; and this should be sufficient to generalise the finding.

3 — Now, what has elevated man above animals, what has enabled him to triumph over them and in a

biologically indifferent racial character is the visible sign of a psychic mutation of vital importance.

On the other hand, point 22 of *the Manifesto*, through the idea of sufficient resemblance, introduces a basic assessment for racists. As one might imagine — and as one can see in fact — the greater or lesser severity of the criterion of "sufficient resemblance" leads to drawing a larger or smaller circle for the racial community. Here, two antithetical requirements come into play. The larger the group, the greater its strength, but the weaker the mystical kinship. Thus, a community must be both as large and as small as possible.

Since there is a limit to the distance beyond which communion with another person — or even understanding — becomes impossible, it is important to take this limit as the criterion for the maximum size of the group. There is no point in exceeding it in order to be stronger and triumph more easily. Such success would be absurd, implying the victory of individuals so different from us that they would inevitably become our enemies... Moreover, this limit of mystical kinship coincides with the limit of non-decadent crossbreeding. For the problem arises in the same way for the child: how could it achieve inner unity if the paternal and maternal psychic capital were so dissimilar as to exclude communion between the parents?

We must also avoid the opposite mistake and not be allergic to healthy diversity, to the point of courting failure by restricting the number of comrades-in-arms too much. Thus, mystical community and racial monolithism were stronger among the Vikings than they will be among the Aryan races. Here, we must be content with less in order to obtain a group of sufficient size.

- Point 23 (*The major races*)

This is a simplification for the general public. In reality, there are more major races. Montandon distinguishes nine.

- Points 27 to 29 (*Race types and blood groups*)

A

Of the five main racial types in Europe, the Nordic type is undoubtedly the best studied, both in terms of its morphology and its geographical distribution. Two subtypes can be distinguished: a) Nordic (in the narrow sense); entrepreneurial spirit bordering on recklessness; example: the Viking; b) Phallic: heavier skeleton, stocky appearance despite height; example: the Westphalian peasant. The main Nordic populations are concentrated around the Baltic and North Seas, but are found either in isolated pockets or as part of mixed ethnic groups almost everywhere in Europe; example: the Catalans (Nordic through the Goths, south-western through the indigenous peoples). With the great discoveries, Nordic populations spread throughout the world, but it is only in North America, Australia and South Africa that they are found in high concentrations.

The Alpine race type (which Günther calls "Oriental") has been relatively well studied. Its areas of high concentration are more limited: the French Massif Central, the Swiss Alps, northern and central Italy, southern Germany, and Lapland (the Lapps' belonging to the Alpine type, as asserted

sense of nature, it is not physical characteristics (depigmentation, skull shape alone, height, nose or mouth shape) which, taken alone, without useful correlates, would have remained sporadic, but those of the mind and character.

by von Eickstedt, is confirmed by blood groups). But the Alpine race is found as a component throughout Western Europe. Its presence is noted in Spain, but due to a lack of data, it is not possible to indicate its numbers. More sedentary, it has been less prevalent among the Nordics or South-Westerners overseas.

The Eastern Baltic race type (also known as Vistulian) is well known as a whole, although specific data is limited. Its area of concentration includes Finland, European Russia and part of Poland. It is found in pockets or as a component in the Balkans and on the eastern shores of the Baltic Sea. Due to its original location, it is much less common overseas. However, Siberia serves as a land of colonisation. Some authors, given that the Eastern Balts are blond, believed they shared a common origin with the Nordics, but this hypothesis is contradicted by blood groups, which at the same time confirms their typological autonomy.

The Dinarics, who are less numerous, dominate in the Balkans. Small pockets or traces of them can be found throughout Central Europe. Long disputed, their typological autonomy is corroborated by blood groups.

The typological autonomy of South-Westerners (Westerners according to Günther, Mediterraneans according to von Eickstedt and many others) is established by blood groups, which offer the remarkable peculiarity of having the lowest B blood content in the world! This has led to them being described as serologically the "whitest" of whites. (Among them, the Basques hold the record.) They are concentrated in the south of France, the Iberian Peninsula, parts of Italy and the British Isles. Great navigators during the Age of Discovery, they dominate South America.

We have not mentioned, apart from these five, the less numerous and often less well-studied racial types, such as the Noricans, blond brachycephalics with blood types similar to those of the Alpines, or the "blond Dinarics" reported by some authors. These details will be highlighted when anthropological surveys covering the whole of Europe provide the necessary data.

Overseas, as we have seen, the five main types are also found, but in different proportions: with a strong predominance of Nordics or South-West Europeans, who were at the starting points of the great discoveries.

B

A clarification on the use of blood groups in anthropology is necessary. Indeed, this recent method has given rise to abusive interpretations, prompting, in reaction, its unjustified rejection. It is therefore important to know exactly how to use it and what can be expected from it.

The debate does not yet cover all serological properties, but primarily focuses on the ABO system. Uninformed readers will find sufficient information on blood groups A, B, O and AB in most popular biology books. Let us therefore limit ourselves to a few reminders.

Blood properties are hereditary and obey Mendel's laws. The relative importance of groups A, B, O and AB in a population varies greatly across our planet, depending on race or racial mix. On the other hand, when an ethnic group does not receive any foreign blood, the ABO formula remains the same. In Europe, it is the variations in the percentage of B blood that best highlight racial differences: from a

minimum of B in northern Spain and south-western France, the percentage increases as one moves towards Asia or Africa. This is why we have characterised the five European racial types by their B blood, for the sake of simplification, but a precise study must, of course, refer to the complete series A, B, O and AB.

Two ethnically similar populations will have similar ABO formulas. However, two similar ABO formulas do not prove ethnic similarity: they may come from one or both of the mixture of different races, with different formulas, combining to give similar averages. Consequently, a concordance of ABO formulas is only indicative, but nevertheless decisive when confirmed by other indicators.

Two ethnically identical populations, one of which is degenerating while the other leads a healthy life, will have the same blood type. The serological method therefore reveals nothing about developments due to divergent selection.

Conversely, two populations of different ethnic origins that have undergone convergent evolution as a result of the same selection will show the same blood differences as if they had not converged: the serological method therefore does not provide any further information on developments due to convergent selection.

On the other hand, the ABO formula reacts with great sensitivity to new blood inputs, often even before an input has manifested itself in other external signs.

When interpreted correctly, the serological method gives excellent results. For example, it confirmed that the Lapps belong to the Alpine type and established the typological autonomy of the South-Westerners, differentiating them from other brown dolichocephalics such as the Semites.

Furthermore, it refutes numerous speculative theories on the origin of a race, such as, for example, the connection between Australoids (considered proto-Whites) and the white race, as a comparison of ABO formulas shows this to be impossible. Similarly, the thesis that the Basques constitute a mixo-variation on a Negro background collapses in the face of the fact that the Basques have the lowest percentage of B blood in the world (2%, compared to 25% among Negroes).

- Point 30 (*Dimension of the racial community*)

Points 88 and 89 of *the Manifesto* address two possible divergences from our definition. Regrettable as it may be, it is inevitable that there will be as many divisions among racists as there are interpretations of the racial community. Until history has decided, we must content ourselves with putting forward our arguments, frankly and calmly, even if excessive zeal makes the deviationists deaf and blind. At worst, we will have made our mark; and when history proves us right, we will be able to remind them that we were good prophets. We must therefore avoid condemning them and, if they condemn us, ignore them.

Our commentary on point 22 provides the initial arguments of principle. Another category of arguments is provided by cultural history: the contribution of the five racial types not only establishes the value of each, but also allows psychologists to observe their sufficient kinship. In particular, the case of creative artists from two types corroborates their biological compatibility. On the other hand, the study of the fringes of mixing from one type to another, which is particularly easy in Europe, highlights the absence of the personality disorders that characterise mixed-race individuals (born of the crossing of two major races). Finally, current events provide the geopolitical imperatives that make it clear that it is no longer possible to play a role on our planet with limited numbers.

1 — See also the comment on point 88.

less than 200 million men.

• Point 31 (*Sense of inequality*)

Aryan pre-eminence in the world, if inspired by a spirit of responsibility towards life, will serve other races, whereas UN demagogy, essentially decadent in its appeal to pleasures, does them a disservice.

It has now been proven that life tends towards differentiation. Everything is moving towards inequality, and we should rejoice in this, since it is a prerequisite for biological advancement. But the ideologues of egalitarianism deny even the existence of races and, in order to erase their appearance, advocate mass mixing, hastily and at all costs.

• Point 32 ("*The scum*" and "*the dregs*")

We owe the concepts of biological waste, with its subdivisions: scum and dregs, to the "Uppsala Proposals", an anonymous manifesto published in France in 1958, whose brilliant style effectively precludes the possibility of translation from Swedish, with "Uppsala" clearly serving as a cover for a French racist group. Apart from a few exaggerations and inaccuracies, the "Uppsala Proposals" are an avant-garde text that does credit to French thought.

Admittedly, the phenomena of degeneration were already known; Nietzsche had already pointed them out, and Friedrich Ritter, in 1951, devoted a monumental study to them², which was to prove epoch-making. But the

"Uppsala Proposals" provided the invaluable logical and dialectical tool of conceptualisation.

To ignore biological waste is to ignore the main cause of the decline of the Aryan peoples. The mixing of races partly explained the decline of Rome. Today, it no longer explains the abdication of Europe, which is less mixed than America, nor, in particular, the decline of Sweden in the absence of any foreign infiltration.

It is clear that it is impossible to estimate the exact number of waste workers. We are limited to individual observations, due to the lack of large-scale, long-term anthropological studies. However, even this observation, when carried out systematically, reveals differences between nations, with the most 'civilised' ones clearly at a disadvantage, and estimates the number of waste people at between 15 and 30% of the total population. In America, we would normally expect to see the same variations, with more favourable results in South America, which, on the other hand,

1 — André Manuel, in *La Nation* on 29/9/60, points out: "... Today, we are being called upon by black people and intellectuals to give an account of our actions. The 'underdeveloped' are asking us to be accountable. But no one seems to be asking whether these 'underdeveloped' people are not, in fact, 'under-capable' and whether this civilisation that is so bitterly envied is not simply the product of superior labour and intelligence. (...) We are the heirs of a thousand generations who worked their land and their brains and did not content themselves with navel-gazing."

And H.-A. Sabarthez: "Under the pretext of doing justice to the Negroes, you want to justify vice, falsehood and ugliness. You go to these inferior races only to borrow weapons from them against us and our faith. The excellent aspects of colonisation came from us, because we sent knights and monks, doctors and builders to Africa. The execrable aspects are your doing, since your government sent your corrupters, your democratic, Masonic and Marxist intelligentsia there."

2 — Friedrich Ritter, *Das offenbarte Leben*, published by the author, 1951. (Ed. El Sancho, Pto de la Cruz, E-Tenerife.)

suffers from greater racial mixing. In the United States, racial mixing is fortunately still more potential than real, but beware of the future!

It will be objected that with such waste, no one in the population will escape some defect which, although minor, already calls into question the racist's right to fight against degeneration. We would respond to this sophism by saying that even a seriously ill doctor can still cure his patients, and that the question is not whether there are individuals who are unaffected, but simply whether there are any left who are capable of fighting.

- Point 33 (*Renewal of the elites*)

No political system has yet been able to solve the problem of elite renewal, which is why, incidentally, none has lasted. The most satisfactory system in young societies with homogeneous lineages, royalty, is no longer suitable for our flawed societies, where the incapable son succeeds the gifted father. As for the most recent and most disastrous, democracy, it persists because it admirably institutionalises decadence and allows the dictatorship of the biological scum under the guise of humanitarianism and thanks to the deception in the electoral struggle that only this scum can finance.

Until now, worthy elites have emerged in times of disaster: having saved the people, they had the right and the duty to lead them. One of the most prestigious was the medieval nobility; failing to eliminate its dregs and renew itself with valuable elements from the people, it did not survive. Thus, the beneficial periods of our history have meant only brief respites in a thousand years of decline.

The next time a catastrophe restores power to the biological elite, the latter, if it is to avoid failing like its predecessors, will have one generation to solve the problem.

1 — Alexis Carrel, too, in his *reflections on the conduct of life* (Plon, Paris, 1950), warns against the triumph of "subhumans": "There is a category of individuals among us who develop incompletely or defectively: it is a fact that many civilised people are devoid of reason. This problem of subhumans did not arise at the time of the founding of the great democracies. Neither Jefferson, nor Franklin, nor any of the other signatories of the Declaration of Independence foresaw that their descendants would be mentally incapable of using their freedom, and that the pursuit of happiness would lead to the most tragic of catastrophes. (...) Now we are invaded by the multitude of barbarians spawned by civilised nations themselves. (...) This serious problem of subhumans is not only a moral issue, but also a genetic, physiological and psychiatric one. (...) It is the quality of the race that matters, quantity is not enough."

This echoes Darwin's cry of alarm: "We civilised men are making every effort to stop the march of elimination... The feeble members of civilised societies can reproduce indefinitely."

Professor Julian Huxley echoes this sentiment: "... It is high time to develop a global population policy and to focus not so much on quantity as on quality, contrary to what politicians have been doing for the past 40 years."

And Carrel proposes, in order to rebuild a race, first of all to stop the proliferation of subhumans ("... refrain from increasing, through ill-conceived family allowances, the number of tuberculosis sufferers, alcoholics, idiots and degenerates who will be an increasingly heavy burden on the community."), then to promote the growth of healthy generations, because "there are still strains that are good enough for regeneration to be possible". To this end, "the knowledge and practice of eugenics are a strict obligation. (...) We have a duty to build (...) families of increasing organic and mental value, a kind of hereditary biological nobility ...". In the preface, Carrel had also written:

"Society needs supermen, because it is no longer capable of governing itself, and Western civilisation has been shaken to its foundations."

of its renewal. Brought to power by the European revolution, it will have to establish permanent revolution, that is, ensure through harsh institutions a selection similar to that which had been exercised by the great catastrophe. Admittedly, there will be a new nobility, but it will have to prove itself again with each generation, so as to eliminate its waste and welcome the values that come from the people, in order to renew its substance. It is interesting to note that, apart from racists, only neo-Trotskyists attack the problem of permanent revolution.

- Points 34 and 35 (*Non-Aryan Whites*)

It is futile to regret this separation or to speculate on a future convergence. We must rely on the present situation and leave it to future generations to consider possible changes.

As part of the policy of alliance and friendship envisaged in point 35, it will be necessary, in particular, to help non-Aryan white ethnic groups to return their foreign elements (Negroes and Mongoloids) to their lands of origin and to encourage them to grant the status of host peoples to their most mixed elements. We will also make our experience in biopolitics available to them.

- Points 36 to 41 (*On the Jewish question*)

The interests of non-Aryan white ethnic groups, too small in number to survive alone in the face of the coloured world, dictate an alliance with the Aryans; hence, defusing the old and painful "Jewish question" is not only possible but desirable for all. It has a few peculiarities.

Today, the Jewish ethnic group is only partially Semitic. While the southern branch, the Sephardim, still has some 75% Semitic blood, the northern branch, the Ashkenazim, has only about 25%; as it crossed southern Eastern Europe, it took on Turkic-Tatar and Eastern Baltic elements, then Nordic elements upon arriving in Central Europe. The most spectacular case was undoubtedly that of the Khazars, Turkic-Tatars from southern present-day Russia, who converted to Judaism in the 9th century CE. On the other hand, during

Throughout the Middle Ages, many persecuted individuals—criminals, heretics, alchemists, and astrologers persecuted for witchcraft—took refuge in ghettos and embraced Judaism. Hence the paradoxical consequence that many Jewish families today have practically no Abrahamic blood in their veins and that some are even entirely Aryan.

One can imagine the serious problems posed by the highly composite nature of the Jewish ethnic group, which faces the most difficult choices. While it is not our place to decide for them, we can nevertheless point out those choices that best serve their higher interests.

The most urgent would be to renounce proselytism, even in its current moderate form, and all mixed marriages. These practices, intended to strengthen the influence of the diasporas, can only lead to the outright fragmentation of the Jewish people through the continual increase of heterogeneous elements. But since it is difficult, even for the best rabbi, to command obedience to the point of preventing mixed marriages, the status of host people that we propose to the diaspora, which prohibits mixed marriage, serves not only the Aryan community, but even more so the Jewish community. By practising intermarriage, the Jews would disappear long before the Aryans, simply because of the disproportionate numbers involved.

Secondly, and as opportunities arise, it would be important for diasporas to

gather in territories that we will help them find and that will belong to the State of Israel in full sovereignty. Undoubtedly, these territories will have the disadvantage of not forming a single block, but this is a minor inconvenience in the age of supersonic aircraft. Only then, having become a fully-fledged nation, will the Jewish people be able to establish a system of positive social selection capable of producing, in 10 or 15 millennia, a homogeneous Jewish race, halfway between the original Semitic and Aryan races.

- Point 42 (*On social justice*)

We hereby reject the "hedonistic" conceptions of social justice, particularly favoured by Marxists, promising "happiness" to everyone, a term immediately interpreted as synonymous with pleasure, enjoyment, material goods, leading to all kinds of vices and sinking into drugs. Happiness, that syrupy raspberry ideal unworthy of manly souls, serves as the supreme value of modern decadence, and therefore as the main instrument of corruption. Duty must be placed first, which consists precisely in sacrificing happiness and, if necessary, life. We must relearn how to listen to our conscience, that voice of the race that dictates our duty and restores the biological role of the word of honour: any victory over decadence, any resumption of the Aryan ascendancy, has as its first condition the solidity of the word of honour. However, we must not fall into a morose puritanism. Nature itself, ingenious, has established healthy pleasures and invigorating joys, not as ends in themselves, but as means. On a social level, we will oppose decadent and disappointing pleasures with natural joy, a source of mental and physical strength, the joy that comes from a clear conscience and a healthy life. In other words, it is not a question of demolishing television sets on the pretext that they are now used to stupefy the people, but of improving them. programmes. It is not a question of banning luxury, but of controlling it.

In the commentary on point 33 of *the Manifesto*, we emphasised the importance of renewing the elites, which is also a postulate of social justice. The individual has no right to happiness, well-being, comfort and other illusory trinkets, but to the means to fulfil his duty, which is to put his abilities and even, in exceptional cases, his genius at the service of the racial community. The scientist and the artist have a duty to create, and the community has a duty to provide them with the material means to do so, as this creation must aim at the biological advancement of the people. On a more modest level, a civil servant doctor responsible for public health must have the right to impose the necessary measures in the fight against water and air pollution, whereas in our decadent democracies, due to a lack of legal basis, he is reduced to making recommendations that no one listens to.

Finally, it is worth noting that social justice can be achieved through one social order as well as another. There are several solutions to the problem. Alongside a host of disastrous regimes, there are a dozen or so satisfactory ones. We should therefore avoid any intransigence on these modalities that would prevent collaboration with the positive forces favouring solution B or C. Nevertheless, particularly in its Barcelona Declaration, the New European Order expressed its preference for the corporative system, as it would shorten the development phase and has a long history of success.

Finally, it should be noted that point 42 does not provide a perfect definition of social justice, but sets out its essential conditions: service to the racial community and the renewal of the elites. Ultimately, the concept of "social justice" emerges from the body of social laws, the development of which, as one might expect, is a long-term task that will take several generations to complete.

- Points 46 and 47 (*On Communism*)

Despite the growing diversity of contemporary communism (Soviet, Chinese, Yugoslavian, Cuban, neo-Trotskyist), the starting point remains the fallacy of human equality. Individuals, considered to be equally gifted, have the same rights and duties, and are entitled, in particular, to an equal share of 'happiness', which must increase in direct proportion to technical progress. Faced with a passive and pleasure-seeking mass, reminiscent of Roman decadence, power no longer belongs to private owners of worldly goods, as in plutocracies, but to civil servants responsible for directing production and the "equal" distribution of goods.

Due to the proclaimed supreme value (happiness), communist elites cannot recruit in a biologically positive manner. Indeed, if technocrats, lacking attention, admitted a representative of the biological elite by co-optation, he would hasten to attack hedonistic values, advocate a hard and healthy life, sow discord by trying to tear citizens away from "bread and circuses", and find himself eliminated more or less brutally. The communist elites, therefore, can only be supremely hedonistic, that is, seeking morbid pleasure in the exercise of power for its own sake, power based on the systematic maintenance of the people in the most infamous decadence.

This is the pejorative meaning we give to the term "technocrat", the true counterpart of "plutocrat". Of course, we are not referring to the honest minor civil servant who, in both communist and plutocratic regimes, acts according to his conscience and, unwittingly, contributes through his virtues to maintaining a system that should collapse. Nor are we referring to senior civil servants who are aware of the evil and its extent but, knowing they are alone, give up fighting it and keep up appearances.

- Points 55 and 56 (*On plutocracy*)

Plutocratic capitalism, or plutocracy, is based, like communism, on the dogma of human equality, and proclaims that "all citizens are equal before the law". But the cost of legal proceedings quickly gives the wealthiest an overwhelming advantage! ... The same hypocrisy can be found in the electoral system, where every citizen has one vote and can theoretically run for office. But a candidate who is rich only in merit will not even be able to make himself known to his potential voters, because the slightest leaflet distributed in letterboxes costs a small fortune. Therefore, barring an accident, only a candidate supported by a plutocratic group — regardless of his label (socialist, radical, liberal, conservative, etc.) — will have a chance of winning. In plutocratic regimes, communist parties are the exception that proves the rule, as they receive subsidies from Soviet Russia, unless their importance — as in the case of the Italian Communist Party since the Second World War — gives them a certain independence due to their ability to finance themselves.

Since the ability to finance elections serves as a criterion for political power, the "elites" will be recruited according to qualities that confer wealth, the foremost of which is having parents with well-stocked bank accounts. Merits such as inventiveness, community spirit, or simply hard work and thrift will rarely, very rarely, lead to fortune. For every case of this kind, of which "liberal" literature is proud, there will be a hundred or a thousand in which greed or baseness, unscrupulousness, and deceit will have led to millions. For every Ford, how many Shylocks!

Those who have gained power through parasitism will tend to maintain and increase it through

parasitism, and therefore to cultivate conditions favourable to it, the first of which is an amorphous, disoriented, stupefied mass with no ideals other than material ones, in short, the perfect consumer who buys anything, out of snobbery or stupidity. Its corrupting role may even eclipse that of its communist counterpart, which, at least once its power is established, will lose its virulence; the capitalist parasite, on the other hand, will know no limits, his power being a function of the number of millions: he will sell everything, from pharmaceutical poisons to hashish and, even worse, the most adulterated cultural products, designed to make people accept a decadence disguised by the means of art.

This is the pejorative meaning we give to the term plutocrat. But we are not targeting the holder of a large fortune who seeks to do useful work and who often suffers from coming up against the ruthless limits of competition. For such a person, destiny even reserves the decisive role of giving the European revolution the material means to overthrow the plutocracy.

• Point 58 (*On parliamentarianism*)

In "liberal democracies", parliamentarianism serves to conceal the identity of the real masters and to persuade the people of their sovereignty. With a few honourable exceptions, which are inevitably very few and far between, MPs do not keep their election promises, because they must obey not the good people who elected them, but the plutocrats who financed their election and will finance their re-election.

Thus, precisely because of this fundamental hypocrisy, parliamentarianism can cause concern for its hidden leaders. The people, increasingly dissatisfied with promises that are never kept, end up 'voting badly', i.e. voting for 'wildcard' candidates who, despite their inadequate campaigns due to lack of resources, sometimes achieve unexpected success, because they are unknown or, rather, because the others are too well known. Although the few wild cards pose, with few exceptions, no threat to the parliamentary majorities, their election, as a 'sign of the times', is a source of great concern to the plutocrats: this can be seen in the furious attacks by their press against the 'intruders'. Indeed, the hour of a 'wild' party could then strike, forcing the 'masters' to drop the 'democratic' mask and proclaim some kind of state of emergency, cancelling or postponing an unfavourable vote.

It is essential to exploit this weakness in order to force the plutocrats to resort to violence first.

• Point 59 (*On democracy*)

Since government "by the people" is technically impossible (under all regimes, even those labelled democratic, there will be a minority in control and a majority with no say), the question remains whether and when we will find government "for the people". However, such a government cannot be found in plutocratic or communist democracies, because these regimes are based on decadent values, such as the cult of "well-being" and "prosperity", which necessarily lead to the degeneration of the people. Only a social-racist regime will govern "for the people".

Therefore, some would like social racism, too, to proclaim itself democratic, but "truly democratic". Apart from the fact that the term "democracy" has been dragging in the mud for two centuries, it is dishonest and unworthy of our cause to play on the words "by the people" and "for the people" and to lead citizens to believe that they are equal and sovereign

1 — R. Poulet was right when he wrote: "What causes the particular fury with which the pen-

- Point 65 (*The Aryans from overseas*)

There is a simple plausibility based on the greater geographical homogeneity of the Aryans of Europe: non-natives do not reach 10% there, far from it, unlike the Negroes of America. The United States, for example, with its black and yellow allogeneics and its powerful Jewish colony, which systematically supports anti-racism and promotes interbreeding for others, will find it more difficult to carry out its social-racist revolution. As for Australia, which is almost entirely Aryan, its small population and remote location would greatly limit the impact of a revolution, not to mention the danger of armed intervention by the United States to "save democracy".

Since this is a matter of probability, the Aryan forces overseas must continue their struggle. The worst mistake would be to wait passively for salvation from Europe. But they should, alongside their ordinary tasks, contribute to the spread of social racism in Europe. And this should be done first and foremost by publishing their avant-garde racist texts in French and German (English does not penetrate beyond the British Isles).

- Point 71 (*The non-Aryans of Europe*)

It should be noted, in light of the Declarations of the New European Order, that the only non-Aryan white ethnic groups allowed to remain are those whose residence dates back many centuries. It is clear that North Africans in France, who have been recently imported, will be deported. The Gypsies, on the other hand, will remain. As for the Jews, they constitute a borderline case, since their immigration is, in part, ancient and, in part, modern. Granting them the status of host people would undoubtedly constitute a favourable measure alongside those provided for in point 40. This treatment is justified as long as the Jewish people lend themselves to an amicable solution; if, on the contrary, they were to fight the European revolution, there would no longer be any reason to grant them this privilege.

If we consider the situation of Aryans overseas, the problem becomes more complex. In the United States, the repatriation of Negroes and Asians will present greater technical difficulties. That of the Redskins is not an issue: they are already at home. A status as indigenous peoples (the term 'host peoples' being unusable) will ensure their protection and prevent mixed marriages. We find the same problem in Argentina for the Aryan majority. As for countries with Aryan minorities in Central and South America, a very detailed study of each case is required, which may lead to very long-term measures.

- Point 74 (*On biopolitics in general*)

For the most part, we refer the reader to Jacques de Mahieu's *Précis de Biopolitique*, already cited in our "warning".

Although today's thinkers and politicians reject any consideration of race, it is not the memory of the quarrels and crimes that inspired this idea, for many other ideas have provoked just as much. But one senses that if we recognise essential differences between human beings, the entire endeavour undertaken by contemporary science to build a universal society based on egalitarianism will fail miserably. (*Contre la Plèbe*, p. 83, Ed. Denoël, Paris, 1967.)

As early as 1872, Amiel predicted: "The age of majority will be lowered, the barrier of gender will fall, and democracy will reach the point of absurdity by entrusting decisions on the most important matters to the most incapable."

1 — A free spirit like Jean Rostand recognised the need for biological policy: "... That would not prevent me from trying to improve the human race. I believe that if an abnormal person is born, they must be respected, but I would prefer to prevent them from being born. I am not against eugenics..."

The development of biological policy will not be the work of a single generation. We will therefore limit ourselves to highlighting the general principles that should inspire it: encouraging the reproduction of favourable mutants and curbing that of unfavourable ones; promoting a healthy and hardy lifestyle that allows favourable mutants to reveal themselves and a possible Lamarckian mechanism to intervene.

Of course, certain ridiculous extremes in the current environment (polygamy, artificial insemination) should be avoided and left to "private initiative".

- Point 76 (*Existing mixed marriages*)

These measures, which are very broad and intended to safeguard rights acquired in good faith, will earn us the reproach of failing in our duty by tolerating the infiltration of non-Aryan blood through the granting of European citizenship to children born of mixed marriages where the father is Aryan.

In reality, the disadvantage is limited to a single generation, since mixed marriages are now prohibited and only existing unions remain. And there is another limitation: children born of mixed marriages where the mother is Aryan do not benefit from European citizenship. This distinction, based on naming conventions, already excludes 50% of cases. In addition, the option to choose membership of the host population will further reduce this disadvantage, as a number of people will make use of it to avoid military service.

Thus, by making a tolerable concession, we avoid serious reactions, as no one would accept the separation of spouses or the removal of their children.

In this case, as in others, a little tact will ensure that the essentials are achieved, while the "maximalists", by demanding unnecessarily comprehensive achievements, will always sabotage all policies.

- Point 77 (*Direct selection*)

It follows that, for a citizen without the right to marry, procreation constitutes an offence punishable by law. In serious cases, for example if the child is afflicted with undoubted defects or if it is a repeat offence, the judge will order sterilisation.

Without going into detail about legislation that takes into account a necessarily complex reality, let us remember the principle of striving for maximum effect with minimum severity. Indeed, the average person should not feel threatened by it, lest it trigger dangerous reflexes. This means that direct selection, even if relaxed, should not affect more than 5% of a given age group, with the ideal being around 3%. It will therefore have to be spread over several centuries before the current degeneration can be reversed. Hence the need to reinforce it with indirect selection.

- Point 79 (*Indirect selection*)

By ensuring that social advancement depends on ability and character, we simultaneously establish a form of selection that is similar to, but opposite in nature to, the anti-selection practised by plutocratic regimes. Since Nietzsche and Vacher de Lapouge, the biological role of social structures and dominant moral values has been known, albeit insufficiently, to many authors. Such hierarchies and dominant values have the effect of rejecting individuals who do not sufficiently meet the criteria of this hierarchy or the requirements of

that would prevent the abnormal from being born and even protect the super-normal." (*Nouvelles Littéraires*, 19 March 1970.)

these values, in a stigmatised social category from which everyone will strive to escape and in which, as a result, marriage and procreation will be below average. (It is only in the lowest stratum, for which there is no hope of escape, that the opposite phenomenon of proliferation occurs.) The powerful mechanism which, in democracies, relegates the biological elite to the dregs of society and tends to make them disappear, will, in a social-racist regime, work to the advantage of the true elite by pushing the dregs of society, including parasites of all kinds, right down to the current sharks of high finance, and will impose on them the social contempt that will isolate and destroy them.

On the other hand, the implementation of various social policy measures allows us to consider their selective effect. For example: family allowances. It is impossible to abolish them in a highly industrialised modern society without introducing an indirect incentive for celibacy. The terms and conditions simply need to be adjusted in order to encourage valuable elements. Thus, such a reward for services rendered would take the form of a bonus for the next child... It is clear that most social policy measures, in their terms and conditions, can and must take selective utility into account.

- Point 83 (*Reactionary deviation*)

Sometimes, this deviation calls for the intangibility of property, the fruit of labour and savings. This fails to recognise that private property exists thanks to the state, which protects it from internal and external enemies. It is therefore normal to make the state pay for this protection. If you store goods, you have to pay. The same applies to private property vis-à-vis the state, especially since in times of war it is guaranteed by the blood of soldiers, which means something in our era. Naturally, direct or indirect taxation of private property must not become prohibitive, and saving must remain advantageous.

- Point 88 (*The typist's deviation*)

The best-known variant of this deviation is Nordicism. Its supporters limit the racial community to the Nordic type and propose to establish it as a state as far as possible. Other Aryan types would be excluded in the same way as Semites or Negroes. The differences between Nordics and other types are considered unacceptable.

The main drawback of this deviation lies in the insufficient numbers of the nation to be formed. Indeed, even if all the blond, long-headed people of Europe were to be brought together, their numbers would barely reach 150 million. Furthermore, this new state would require territorial upheavals: the separation of southern Germany due to its Alpine component, the annexation of Normandy (taken from France) to the Nordic state, which would encompass Flanders while rejecting Wallonia, and would take the blond areas of Great Britain, the Netherlands, Denmark, Sweden and Norway. Richelieu and Bismarck combined would buckle under such a task.

However, a bloc of 200 million, such as the USSR or the United States, is potentially no longer sufficient to confront 800 million Asians who will claim the planet as their living space. Setting a political goal of 150 million men is pure and simple suicide today.

On the other hand, the case of European regions where the Nordics have allied themselves with other Aryan types illustrates the success of "mixing". The Prussians, whose mixed ancestry between Nordics and Eastern Balts (already presumed given their cephalic index) is confirmed

by blood type^[1] , have distinguished themselves through their military prowess, tenacity and cultural contributions (typical examples: Kant and Schopenhauer). Southern Germans, descended from Nordics and Alpines, known for their cheerful and friendly nature, show no trace of the inner conflict experienced by mixed-race individuals (cultural example: Goethe). The Catalans, a hard-working and proud people of North-South-Western origin, produced Maillol and Gaudi. As for the North-Dinaric "mixture", it is limited to a few mountainous regions such as the Tyrol and produces a population whose strong personality is well established.

Admittedly, the "Northerners" use the presence of non-Aryan elements in southern Europe as an argument for refusing contact. But this argument does not hold water in the face of social racism, which, through the repatriation of foreigners and the status of host peoples, will prevent mixing with these elements.

• Point 91 (*Ethnic deviation*)

We are in no way targeting the legitimate aspirations of small ethnic groups for autonomy that guarantees their integrity and cultural life, but simply the aberration of wanting to establish them as sovereign states. Given their derisory size (Brittany, Catalonia, the Basque Country, etc.), their sovereignty would be purely fictitious. The sovereignty of Germany, an American protectorate, no longer exists; that of France is a shadow of its former self; that of Great Britain is dwindling away.

First, we must build Europe. Only then will the establishment of judicious autonomies (and not sovereignties) not mean the atomisation of our continent. Having acknowledged this point, we recognise that most ethnic minorities in Europe are oppressed and that a review is necessary.

• Point 92 (*The nationalist deviation*)

There is such a thing as legitimate nationalism: that which defends the community imposed by history in order to protect its biological values. Even if the nation is far from perfect, it has the merit of existing and providing opportunities for immediate action that are realistic to seize.

This nationalism will never oppose the transfer of sovereignty to a larger entity, which alone is capable of global politics.

Nationalitarianism, on the other hand, refuses any sacrifice. It will present Europe as the end of nations: the abolition of borders, ethnic mixing, linguistic confusion, all for the sake of a new entity with vague geographical boundaries, without racial unity (the sophism consists in making the same distinction between racial types as between major races), cultural unity or political unity (these two terms are taken in their current decadent sense, and not in the sense that the European revolution will give them).

In reality, nations, with the necessary adjustments to safeguard ethnic groups, will continue to exist within a confederation. Their sovereignty will certainly be limited, but it will be real, whereas without Europe it is practically fictitious. More permeable, borders will remain useful, and adequate regulations will prevent ethnic mixing and linguistic confusion. Europe may initially have arbitrary boundaries, but it will defend the race.

1 — Serological series in order of succession:

	AB	A	B	O
Germans from Hamburg :	4.0	43.0	13.0	40.0
Germans from Königsberg :	6.3	42.0	17.3	34.4
Russians from Leningrad :	9.0	39.5	23.0	28.5

Aryan throughout the world. Its culture will be harmoniously diverse, and the European revolution will ensure political unity.

The nationalist clearly ignores or wants to ignore the fact that there are three sovereign states on our planet: the United States, the USSR and Communist China; a few semi-sovereign states and a large number of protectorates. He lives in the past. He will lose everything by wanting to keep everything.

GENERAL CONCLUSION OF 1971

We did not want to exhaust the subject, but simply to supplement the *Social-Racist Manifesto* by drawing attention to the important aspects that arise from it.

Firstly, the problem statement showed that social racism, far from being a philosophical-religious doctrine competing with others, is based on the most well-established scientific laws and is aimed at both believers and non-believers who still possess the minimum vital instincts necessary to fight against decadence. Next, we discussed the findings of hereditary biology, particularly the methods and research that have brought psychic heredity to light. Then we saw why biological evolution in general, and human evolution in particular, can mean either decline or advancement and why, consequently, it is in our hands. Finally, we responded to some very common general objections.

Reading the *Social-Racist Manifesto* has given you an overview of the positions of the New European Order, which are also, at least for the most part, those of current social racism. But this manifesto, which is short in length, could not answer the many questions that arose in the reader's mind.

Therefore, this commentary attempts to fill in the gaps, albeit in a fragmentary manner, taking into account first the logical and methodological aspects, but also based on numerous reactions from readers of the manifesto. We have undoubtedly left out many important points, either because we have not yet realised their full significance or because of the limitations of this work. We would therefore be delighted to see other racists add to the perspectives outlined here. In particular, the contribution of authors from the New World would be decisive, given our imperfect knowledge of the American situation and English-language literature. Therefore, while thanking our Canadian friends at the Institut Supérieur des Sciences psychosomatiques, biologiques et raciales for kindly reserving their second publication for us (which allowed us to draw on the work of Jacques de Mahieu), we hope that a future book in this series will complement our views from an American perspective.

In this regard, it is inevitable that, having been born in Europe and grappling with European decadence, the New European Order sees problems in a different light; but the common ground provided by the Aryan race is sufficient to create a shared identity for these problems, despite their different forms. The Aryans of America and Europe, separated by the Atlantic and by the diversity of their respective decadence, share the original Aryan virtues and, in the person of their racists,

the desire to bring their race back onto the path of biological ascension. But in order for these paths not to diverge, racists from both worlds must collaborate. And let us recall here the proposal of our late comrade, Dr Gely, calling for the creation of a Biological Council of the Aryan White Race, intended to maintain unity in biopolitics. Pending the implementation of a biopolitics, and in order to prepare for it, given the different starting points, a World Racist Congress could and should get to work today¹. The fragmentary nature of this book will be somewhat offset by the bibliography provided in the notes, which extends its perspectives and to which the reader can refer. Similarly, a general bibliography at the end of the book will suggest further reading related to the whole subject.

topics. And here, we apologise in advance for any omissions.

A brief aside to express another wish: to promote, as far as possible, the translation of the main racist works (or those important to racism) into the main languages: French, English, Spanish, German and Italian. Otherwise, we will end up with doctrinal developments that are separate for each language area and, ultimately, with divergent biopolitics.

While remaining focused on the current situation of Aryan racism, we have endeavoured to look to the future in order to discover or perfect vital spiritual weapons.

And here, we sense that some will find us too pessimistic and others too optimistic. So let us return to the threat posed by advanced plutocratic civilisations. Their harmfulness lies in the fact that their social structures are determined solely by the law of profit. Not profit for the people as a whole — which would reintroduce some biologically positive criteria — but profit for big industry alone, because it alone is in a position to pull the strings of the democratic puppet. Since plutocracies operate according to the balance sheets of industrial giants, alignment with biopolitical imperatives is very rare.

is very rare.

Thus, for generations, millions of cars have been sold without the slightest concern for air pollution; polluting factories have been set up upstream of the best waterways with utter disregard for consumers downstream; chemical companies flood the market with inadequately tested products because they cannot wait the thirty or so years it takes to discover their long-term effects: profits are to be counted today; in the event of an accident, the victims or their survivors will be compensated, generously even, and there will still be a profit, because for every immediate disaster, such as thalidomide, how many long-term disasters will there be that cannot influence the current balance sheet, and are therefore highly beneficial? ... Assembly line work has been invented: it turns people into robots, it selects brutes specialised in a single task, leading one day to a brutalised sub-proletariat, which is of no importance in terms of the balance sheet! Passive leisure activities are promoted, and the press, radio and television combine to prevent people from thinking; man is increasingly transformed into a conditioned consumer, a drug addict of technical civilisation, buying all the items that can fill the void in his soul. How wonderful this is for turnover! In the giant factory of modern times, we worship a new Moloch. Blood in the gears? It's nothing: it's the race that is being sacrificed²!

1 — As proposed by the Celtic Movement of Quebec at the 10th Assembly of the New European Order in April 1969.

2 — On the aberrations of advanced industrial plutocracy, see Günther Schwab, *Der Tanz mit*

We have already pointed out the anti-selection by plutocratic social structures (commentary, points 7 and 32). Alongside the permanent effect of the "selection of the most ruthless", the acceleration of technical progress is increasingly disrupting our environment, establishing a "selection of the most robotic". We are thus moving towards a new class of masters, and what masters! and towards a new class of slaves, and what slaves! By extending these perspectives and momentarily disregarding external dangers, we can foresee the forms of "death by decay" to which industrial plutocracy leads.

Fortunately, if one can say so, this eventuality is not yet very likely to happen. For the new barbarians, the Yellow people, who will have the hydrogen bomb at their disposal, will not wait for the degenerate Aryans to reach the final stages of physical and moral decay before wiping them out. On this point, we must admit to being very optimistic, because, without any irony, this is where optimism begins. Unless there is an external threat, the plutocrats can devote all their energies to muzzling the healthy forces, as they have been doing for twenty-five years, but the day they feel the Chinese knife at their throats, many things will change. Perhaps they will even beg us racists to get them out of this predicament. Having other concerns, they will at least have to tolerate us. Faced with imminent danger, our narcotised peoples will emerge from their torpor and the hour of social racism will strike.

But we must lay the groundwork now, ensuring that our ideas, aimed primarily at the biological elites, penetrate sufficiently today to allow for rapid political exploitation of favourable conditions tomorrow.

To the pessimists who judge the evil to be incurable, who see technical progress as an irreversible harmful factor, let us simply say this: your opinion would be tenable if you were already in the realm of the dead; being alive, you can fight, unless your pessimism actually serves as a pillow for laziness. As for technical progress, it is a simple tool: it is only as good as its users. Its current harmfulness stems from the fact that it is in the hands of the scum of humanity. The only problem is to wrest it from them and put it back at the service of the race.

Another category of pessimists sees the mind (which is hypertrophied in humans in general and in Aryans in particular) as the cause of inevitable decline. Through the mind—through the development of its cerebral faculties—humans have sought to conquer nature and put an end to selection. From that moment on, science has had no other goal than to keep the individual alive, first, and then in decadent comfort. His degeneration then begins, and the mind will ultimately lead him to his own destruction: since the end of the Ice Age, man's cranial capacity has already decreased by 200^{cm}. The agony of the "last man", crushed under his flaws, is approaching.

Similarly, let us object to these pessimists: the mind, this computer, is also a simple instrument. It is only as good as the instincts that drive it. Naively, and as if driven by the demon of anti-biological "progress", it has stopped natural selection. Still ignorant, it did not foresee the consequences: biological waste. And if it is so harmful today, it is because decadence has taken it into its service. But the biological elite, repressed and downgraded, possesses the same weapon: the brain. And if our pessimists use it to combat decadence, they contribute to putting science and technology back at the service of the race. The spirit that, twelve or fifteen millennia ago, attempted to conquer nature, can, through biopolitics, reintroduce selection, reasoned certainly, but prolonging the ascent established by

dem Teufel, Editions das Bergland-Buch, Salzburg, 1958, and its French translation "*La danse avec le Diable*" (Dancing with the Devil), Le Courier du Livre, 21 rue de Seine, Paris, 6^e, 1968.

by natural selection.

Other pessimists, nostalgic for this natural selection, dream of a return to the heroic age of prehistory, but they understand the impossibility of this, not only for technical reasons but above all because of the self-domestication of humans that has taken place since then and has already profoundly altered the instincts of the splendid brutes of the early ages. No more heroes, no more honour, no more greatness: the modern world, destitute and ignoble, is rushing towards its doom. There is no hope.

This pessimism regarding values, imbued with a romanticism of lost paradises, ignores the fact that biopolitics must start from current instincts, biological values or flaws that are present in our race today. In our current racial situation, we must identify what is viable, what can serve as a bridge, not to prehistoric man, but to the superman Nietzsche dreamed of, to a new heroism, to a new conception of honour and duty. Siegfried is a symbol, not a goal. Or, if you like, the Siegfried of the future will have a different face, his courage a different form, but, like Wagner's, he will be ready to throw his life away like a clod of earth in order to ensure the reign of new values over the world. In other words, we racists of today must draw inspiration from what remains of the values of the first Siegfried to anticipate what those of the second will be and to shape modern man, so miserable, so unworthy, with the chisel of biopolitics: we know that from the current shapeless mass will arise the superman. Our role is to descend to the depths of decadence, to the depths of ignominy, and to prepare for an ascent that we will not see, but which, without us, would not take place.

Generally speaking, pessimists who believe in decline condemn realities that are innocent in themselves: industrial society, technical progress, the spirit, culture, civilisation, the state (the 'coldest of cold monsters'). These are all instruments, or, if you like, weapons. Their current harmfulness stems from the fact that they are in the hands of biological waste. And our pessimists have failed to see the immense usefulness of these realities once placed in the hands of the biological elite... Or they mourn inaccessible lost paradises instead of training themselves to live despite modern decay, as duty dictates.

Returning to advanced industrial plutocracy, since that is our battlefield, there are other reasons to persevere: the internal contradictions of this plutocracy. For example, the expanding industry needs an ever-increasing workforce. But chemical trusts, concerned with profits, are launching the contraceptive pill, which, by limiting births, will precisely limit this much-desired workforce. On the other hand, the growing need for specialised scientific personnel led to these workers being given de facto power while being denied access to profits. Thus, the plutocracy found itself threatened by a technocratic revolution leading to structures similar to those of communism. Furthermore, the multiplicity of poorly coordinated industries in liberal democracies would lead to differences between plutocrats if general expansion did not keep them in constant agreement. However, this expansion would already have led to a crisis of overproduction without the arms race and without 'aid to developing countries'. As neither of these, for various reasons, can continue indefinitely without serious disadvantages, overproduction, too soon declared defeated, remains one of the major prospects, because it is inherent in a plutocracy that does not distribute in the form of wages the purchasing power needed to absorb the goods thrown onto the market. However, a slowdown or halt in expansion would immediately bring to the surface the latent opposition between industrialists, forced to draw straws to decide who will be eaten, and who, before disappearing, will support opposition movements.

Marxists.

We understand: these internal contradictions, already partially visible, constitute cracks in the system, and are reasons for optimism for us, provided we exploit them. But what can an isolated individual, a mere grain of sand on the beach, unknown, with no means other than our ideas, do? This:

- spread these ideas from person to person;
- in countries where there are non-Marxist opposition movements that share a minimum of common ground with social racism, support these movements while seeking to increase the points of commonality;
- in countries where such movements do not exist, promote their creation;
- support newspapers, magazines or publishers that propagate social-racist theses in whole or in part.

As noted, in addressing readers from the plutocratic sphere and examining their possibilities for action, we have not considered the development of social racism in communist countries, such as the Soviet Union. We have no information on such tendencies, and common sense tells us that, if they exist, they are kept strictly clandestine. Of course, everything can change, and quickly. But it seems unlikely, observing the masters of the Kremlin and in particular the lack of genius expressed by the thick face of a Brezhnev, that the current Soviet teams will draw the geopolitical conclusions of the yellow peril in time and become aware of the imperatives of defending the Aryan race. It seems likely that Russia will have to lose Siberia before it can break the Marxist stranglehold and revise its foreign policy: to ally itself with the peoples of the West and, with them, reconquer the land predestined for the Aryans of Europe. All these aspects, each more problematic than the last, while they prevent us from drawing any firm conclusions for the time being, nevertheless call for careful observation of Russian political and cultural life. The laws of life, stronger than sophisticated dialectics, can make themselves heard at the very moment when all seems lost

- in Russia as elsewhere.

That is why we call on Aryans around the world to unite under the banner of their race.

EPILOGUE

Children play on the beach. They instinctively believe in the sun and in life. In reality, the sun is clouding over, the clouds are turning black. The children play. And already death is reaching out to them.

For too long, our peoples have ignored the threat. But today, in the darkest hour, a handful of men, still unknown, know. They see the danger and know the remedy. Such is the formidable fact of the 20th century. Until now, the race was rushing towards its doom through ignorance. Today, when all seems lost, knowledge has come.

"Write with your blood, and you will see that blood is spirit," said Nietzsche.

This means that the most painful concerns and the most poignant nostalgia must leave their mark on cultural creation. For us, these words still blaze with a second meaning: cultural creation must express race — blood in the second sense of the term — and its supreme value: honour.

Honour cannot be taught. It is the voice of the inner god. But it demands a certain behaviour, a certain attitude from us. It is the ultimate authority. And it commands us to fight.

Impossible? Difficult? — If there is only a one in a million chance, the duty is clear, the path is straight. We must take that chance.

Souls must rise up and gather around the flag of our supreme goals. The flag of our threatened race, our enslaved Europe, our dying culture. The flag of a social order of justice and honour, of a humanity with a clear and loyal gaze towards the sun. We will ask Maurice Bardèche to pronounce the words that will accompany us:

Credo of the white man

I believe in the white man, not because he created machines and banks, but because he proclaimed that courage and loyalty were the greatest qualities of man.

Everything that promotes and exalts the manly and chivalrous qualities of man is called civilisation: everything that degrades and debases them is called decadence.

Any person, event, or situation that helps Western man to be the judge among men is good; any person, event, or situation that diminishes Western man's power over the dark forces is a misfortune.

From these principles, logical minds have been able to draw the following conclusions:

Germany's defeat in 1945 is the greatest catastrophe of modern times.

GASTON-ARMAND AMAUDRUZ

The voluntary abandonment of half of Europe to an Asian pharaonism based on slavery and terror is a political crime.

The institution of dissent and rebellion as principles of political legitimacy can only lead to further dissent and rebellion in the future.

The systematic campaign of slander and hatred against energy, discipline and selflessness is an attack on the most precious values of Western civilisation. The systematic glorification of races foreign to the spirit of

Western civilisation and the attempt to entrust them with an important role in world politics is a serious danger for the West and, at the same time, for these races themselves, which are incapable of assuming the role assigned to them.

destined for them.

Maurice Bardèche.

(Excerpt from *Défense de l'Occident* No. 35, September 1963, 13, rue des Montibœufs, Paris 20^e)

APPENDIX (1987)

First, some additional comments, mainly suggested by letters from readers.

- Page 17

The 1949 edition of the *Petit Larousse* dictionary defined 'racism' as 'a theory that seeks to preserve the unity of race within a nation'. This amounts to saying that European nations must remain white. This definition is objective and acceptable, albeit incomplete.

Now let us look at the 1974 edition of the *Petit Larousse*, under "racism": "A system that asserts the superiority of one racial group over others, advocating, in particular, their separation within a country (racial segregation) or even aiming at the extermination of a minority (anti-Semitic racism of the Nazis)."

The malice of the new definition clearly shows that our opponents intervened with the editors.

We obviously reject all biased definitions of this kind. Racism consists of working for the survival of the race to which one belongs. It does not assert any superiority nor does it seek to enslave or exterminate others. It is simply self-defence.

- Page 32.1

The genetic code is encoded in a gigantic DNA molecule similar to a rope ladder coiled like a spiral staircase. It has been deciphered for certain simple organisms. For example, the bacteriophage Φ X174 virus contains 5,375 nucleotides (adenine, thymine, guanine, cytosine), 80 of which have been deciphered. The formula takes up half a page of the *Neue Zürcher Zeitung* of 20 April 1977. For humans, it would require a library.

- Page 37.1

Since then, the question is no longer whether there is psychological heredity, but rather how to accurately determine, in percentage terms, the importance of the genetic factor in a given test. (More than 80% for the intelligence quotient.) We recommend reading Hans J. Eysenck's "*The Inequality of Man*".

On the other hand, ethology (the study of animal and human behaviour) brilliantly confirms the importance of heredity. A notable work on this subject is Konrad Lorenz's "*On Aggression*".

- Page 41, note 1

Following Rassinier, a whole school of historians has formed: the revisionists, a name given to them because they systematically scrutinise the theses of Allied propaganda.

It should be noted that the revisionist school also includes Jews such as J.G. Burg, Jean-Gabriel Cohn-Bendit and Noam Chomsky.

Today, no serious author supports the figure of "six million".

- Page 51

In the meantime, we have sometimes encountered the following prejudice:

Racists want to kill the terminally ill, just as the Nazis did with euthanasia. There have been cases where shipwreck survivors have eaten human flesh in order to survive, or even failed to wait for the natural death of the companion they were about to devour. These shipwreck survivors were Catholics, Protestants or members of other faiths. Who would seriously consider blaming these religions for such acts of desperation? Yet this is what our

opponents.

Towards the end of the war, Germany's situation was akin to that of the raft of the Medusa. The incurably ill immobilised doctors and nurses who were needed by soldiers at the front. Euthanasia, if it really did take place, was not the result of racism, but of a total war that saw worse (Dresden, Hiroshima...). Here again, historical revision is necessary: what is true?

Of course, the basic problem of euthanasia will always arise, as it always has. Faced with a deformed or mentally disabled newborn, or a terminally ill patient struggling with excruciating pain, a doctor may make a decision for which he or she will be accountable only to his or her conscience. He or she alone will bear the responsibility.

We racists do not want to kill the incurable, even if they are degenerates or seriously abnormal. Like Jean Rostand, we will respect the abnormal if they are born, but we will ensure — and science allows us to do so — that fewer and fewer are born. In any case, this burden will weigh less heavily on society than the millions of parasites in today's plutocracies. Once these parasites are put to work doing something useful, it will not only be permissible but easy to be human.

- Page 56.2

In 1974, the assembly of the New European Order, meeting in Lyon, denounced Italian repression against the national opposition as a ploy to divert attention from the regime's failure. The Italian press immediately responded by accusing the New European Order of involvement in the numerous attacks blamed on "fascists". One particularly inspired journalist even claimed that the NOE had a training camp in Norway for terrorists who would then go on to plant bombs in Italy. The mass media across Europe echoed this claim.

This orchestrated collective frenzy proved once again the futility of accusations of terrorism against the "right wing".

- Page 92, B

From 1970, when the commentary was written, to 1987, when this note was written, the invasion of Europe (and other territories previously populated by white people) has intensified rapidly. Governments are careful not to give figures on the number of people of colour. Conservative estimates suggest that the figure is approaching 20 million for Western Europe.

Interracial marriages have become more common. A first generation of mixed-race children are attending school and entering the workforce. The terms of the invasion leave no room for doubt: interbreeding is desired by the powerful of this world in order to break the spirit of independence of European peoples, and indeed of white peoples as a whole. For twenty years, the media have been relentlessly preaching the acceptance of Blacks and Mongols. Anyone who protests is labelled a racist, which, in today's jargon, is worse than being a murderer. Many Jewish intellectuals support immigration by people of colour. In doing so, they raise the Jewish question in a form unknown until now. Who will be able to contain the yellow race tomorrow, when China has caught up technologically? No power except Europe. And we say to the Jews: "Think about it, you will disappear along with us. Your current policy is leading you to suicide."

- Page 123

As "point 90", let us comment on divisionist deviation.

Divisionism dominates political and cultural organisations so thoroughly that it should be superfluous to mention it.

Its main driving force, personal ambition, produces most of the fragmentation so characteristic of post-war national forces. However, another cause must be mentioned: personal hatreds, which, although less visible, wreak terrible havoc.

One activist, however worthy, may harbour a visceral dislike for another, equally worthy activist. And he may prefer failure to success alongside his adversary. This enmity will often stem from a past clash of ambitions, but sometimes from quarrels of no principle whatsoever, for example over a woman or, more pettily, over money.

Ultimately, those who are able to sacrifice their private hatreds will be better able to break out of the isolation of fledgling organisations. In the meantime, divisiveness wastes precious time. Grassroots activists therefore have a duty to refuse to follow a leader who is incapable of overcoming old grudges. They can and must accelerate the inevitable isolation of divisive figures by treating them as pariahs. And they will even force a leader to collaborate with a personal enemy by refusing to obey him.

- Addendum to the general conclusion

Since the publication of this book, the problems have worsened. Admittedly, this was to be expected, but the scale of it will surprise the uninformed observer.

As we have just said, foreign immigration is turning into an invasion. And the phenomenon is becoming widespread, affecting almost all white peoples. A careful study shows that this cannot be attributed to chance. Overwhelming evidence points to a conspiracy organised by powerful forces aimed at mixing the Aryan race.

The decline in white birth rates is further reinforcing this process. In France, for example, it is predicted that by the next century, the number of people of colour will exceed that of the native population. Indeed, the Veil Law, which legalises the murder of babies in their mothers' wombs, affects almost exclusively the white race. Foreigners maintain their high birth rates (more than five children per woman).

Suffice it to list the other problems: destruction of nature, crime, drugs, chronic unemployment, and a continuous decline in cultural and moral standards. Almost all those in positions of responsibility in government and the Church are betraying us. So much so that today, in racial terms, the Soviet bloc — despite the total oppression that characterises it — seems less dangerous. Once the communist regimes have been overthrown, everything will be possible again; but the interbreeding organised by the criminals of the so-called "free" world is intended to be irreversible.

In reality, it is reversible, albeit with difficulty. At the cost of a draconian biopolitics, the first measure of which will be the expulsion of foreign and mixed-race populations.

But the Aryan renaissance will be a long-term project, spanning several generations. The dramatic worsening of the problems can only be explained by the presence of a significant so much biological waste — degenerates of all kinds — within white populations, especially at the forefront of industrial civilisation. The elimination of waste through positive selection — notably through social structures that favour healthy elements — will take several centuries.

We may have a long march ahead of us until the Aryan social-racist revolution, and certainly afterwards — until the elimination of waste.

Increasingly, salvation requires a long-term policy. Since 1951, the New European Order has been working to define it. This book has reported on its work up to 1967. From that year to 1985, the book "*Will the White Peoples Survive?*" completes the overview, and we encourage readers to refer to it.

As we shall see, the main task of the New European Order is to study the problems of survival and to propose possible solutions which, given the interdependence of the factors involved, require a profound revolution and not mere palliatives.

People are beginning to react against the invasion from the Third World and against the destruction of nature. Perhaps they will soon react to rising crime... So why are they waiting for disasters to happen? Because they don't see the problems. The mass media hide them from them. For more than forty years, the mainstream press, radio and television have been constructing a falsified and reassuring world for the man in the street: democracy and human rights, progress after progress, will lead to eternal peace and paradise on earth. From then on, it takes the first tremors of cataclysms to sweep away this optimistic cardboard facade. And that is also why, unfortunately, we cannot avoid disasters which, despite their violence, are our friends: they will open the eyes of good people who have long been deceived.

Bibliography

We only give the names of authors whose entire body of work relates in some way to the issues addressed. Often, we indicate a single title that is particularly important, although others have been taken into account: these will generally appear in the book mentioned.

We have not limited ourselves to works dealing exclusively with our subject, but have also cited authors who address a particular point. In this way, readers can broaden their field of research to include all related issues.

Social racism

ANONYMOUS French AUTHORS, *Propositions d'Uppsala*, 1959. BINET René, *Théorie du racisme*, Paris 1950; *Contribution à une éthique raciste*, 1975; *Socialisme national contre marxisme* - Institut Supérieur des sciences Psychosomatiques, Biologiques et Raciales, Lausanne and Montreal.

Clément Pierre, *La troisième paix*, published by the author, *Le Courrier du Continent*, PO Box 2428, CH 1002 Lausanne, will provide further information. Chamberlain Houston Stuart, *Grundlagen des XIX. Jahrhunderts*.

DARRÉ Walther, works. In French: *La race, nouvelle noblesse dusangetdusol*, Sorlot, Paris 1939. EVOLA Julius, Works. In French: *Les hommes au milieu des ruines*, Les Sept Couleurs, Paris 1972; *Le fascisme vu de droite*, Totalité, Paris 1981. Fabre d'OLIVET, *Histoire Philosophique de l'Humanité*.

GOBINEAU (de) Comte, *Essay on the Inequality of Human Races*, Pléiade, Paris 1982.

Gollner Heinz, *Was ist biologische*

weltanschauung?, Arndtverlag, D-8011 Vaterstetten.

Gregor A. James, *Essays on the Ethical and Social Theories of Fascist Italy*, Ed. La Legione, via Andrea Verga 5, Milan.

Hauser Otto, *Cash and Culture*, G. Westermann, Braunschweig 1924.

Hitler Adolf, *Mein Kampf*, Eher-Verlag, Munich. Published in French by Sorlot.

Ketels Robert, *Le culte de la race blanche* (The Cult of the White Race), 1935, *kévision des Idées*, 1953, *Le Courrier du Continent*, Lausanne, will provide information.

Lenculus Infamous, *Pour un racisme radieux*, Institut des Hautes Ecoles Communales du Pilon. MAHIEU (de)

Jacques, *Précis de biopolitique*, Institut Sup. des Sc., Lausanne and Montreal 1969. Rauti Pino, articles in *Ordine Nuovo*. Via degli Scipioni 268 A, Rome.

Rieger Jürgen, *Kasse, ein Problem auch für uns*, published by the author. Isfeldstr. 7, D-2 Hamburg.

Ritter Friedrich, *Das offenbarte Leben*, 3 vols., from the author. Paz del Sancho. Puerta de la Cruz. Tenerife.

Rosenberg Alfred, *Der mythos des 20*.

Jahrhundert. Hoheneichen-Verlag, Munich 1937. In French: *Le mythe du XX^e siècle*. Avalon. Paris 1986.
 Sanden Heinrich L., *Was muss geschehen? Weiße Welt am Wendepunkt*. Druffel-Verlag, D-8131 Leoni.
 Vacher de Lapouge, *L'aryen, les sélections sociales*.

Biology, Anthropology, Ecology

Andrey Robert, *The Children of Cain*. Ed. Stock, Paris 1963.

Baker John R., *Die Rassen der Menschheit*. Deutsche Verlags-Anstalt, Stuttgart 1976.

BAUGÉ-PRÉVOST Jacques, *The Politics of the Future; Celticism, the Biological Ethics of the White Man; A Guide to Naturotherapy*. Ed. Celtiques, 6655 r. St-Denis. Montreal.

Baur E., Fischer E., LENZ F., *Menschliche Ernährung und Kassenhygiene* 1936.

Biasutti R., *Kazze e Popoli della Terra*. 1953-57. BIOT René, *Le Corps et l'Âme*.

Le Bon Gustave, *Laws of Revolution of Peoples*. Flammarion, Paris 1913; Various titles have been recently republished by the friends of G. Le Bon. 34 rue Gabrielle. 75018 Paris.

BOYD W. C., *Genetics and the races of man*. 1950. BURT (Sir) Cyril, "Re inheritance of mental ability," in *American Psychologist*. Vol. XIII. No. 1. 1958.

Carrel Alexis, *Man, the Unknown. Reflections on the Conduct of Life*. Plon 1935 and 1950. Paris. Cattel et al., "The inheritance of personality" in *American Journal of Human Genetics*, vol. 7, 1955. pp. 122-46.

CAULLERY Maurice, *Biologie des jumeaux* (The Biology of Twins). Presses Universitaires de France. Paris 1945.

CHAUNU Pierre and Suffert Georges, *The White Plague*. Gallimard, Paris 1976.

CHOISEL Jean, *Le grand virage*, published by the author. F-34 Le Bousquet d'Orb. 1971.

CLAUSS Friedrich, *Race and Soul*.

CLEMENT G., *Le droit de l'enfant à naître* (The Rights of the Unborn Child). Ed. Mariage et Famille, Paris 1935.

LE DANTEC Félix, *The influences ancestrales*. Flammarion. Paris 1907.

DARLINGTON C. D., *The Facts Of Life*. London 1953. In German: *Die Gesetze Des Lebens*. F. A.

Brockhaus. Wiesbaden.

Darwin Charles.

Depraz André, *Les nouveaux dinosaures*, published by the author. F-Annecy.

Various authors, "Resolution in scientific freedom regarding human behaviour and heredity", signed by 50 scientists, in *homo*, vol. XXIV, cahier I, Göttingen 1972.
 Dürr Karl, *Die Blutgruppen*, Verlag Wirtschaft und Recht. Bern 1947.

EICKSTEDT E. v., *Cashier Science and Cashier History of Humanity*. Stuttgart 1933; *Research on Human Beings*. F. Enke, Stuttgart.

Eysenck Hans J., *L'inégalité de l'homme*. Ed. Copernic, Paris 1977.

Fischer E., "Anthropologie", in *Kultur der Gegenwart*, 3rd part, 5th section. 1923.

Flad-Schnorrenberg Beatrice, "Die Biologie des Geistes und der Geist der Biologie," in *Scheidewege*^{10th} year, pp. 361-366.

Furon Raymond, *Manuel de préhistoire générale*.

Galton Francis, *Hereditary Genius*. 1869.

GARRETT H. E.

Gates R. R.

Gayre of Gayre Robert.

George W. C., *Race, Heredity and Civilisation. Re Biology of the Race Problem*. 1962.

Gesell A., *Re Embryology of Behaviour*. Harper & Bros., 1945.

Graf Jakob, *Vererbungslehre, kassenkunde und Erbgesundheitsptlege*. Lehmann, Munich. 1935. GRANT Madison, *Re passing of the great race*. In French: *Le déclin de la grand race*. Payot, Paris. 1926.

Günther H., *Kassenkunde des deutschen Volkes*. 1933.

Guttenberg A.-Ch., *La manifestation de l'Occident*. Ed. Florus. 1952.

Haeckel E., *General Morphology of Organisms*, 1866. *Our Ancestry*, 1908.

Haldane I.

HANNART E., "Über 27 sippen mit infantiler amaurotischer idiotie," in *Acta Genética Médica*, vol. 3, 1954, pp. 331-64.

Heberer G. *Die Evolution der Organismen*, 1959. *Anthropologie*. Fischer Bücherei KG, Frankfurt am Main. 1959.

HEBERT Jean-Pierre, *kace et intelligence*. Ed. Copernic, Paris 1977.

- Hofmeyr I.
Huntington Ellsworth, *Mainspring of Civilisation*. John Wiley, New York 1945.
- Jensen Arthur Robert, in *Harvard Educational Review*, February 1969: "To what extent can we improve students' IQ and academic performance?" Also: *Educational Differences*. London, Methuen 1973.
- Kallmann Franz J., "The genetic theory of schizophrenia," in *American Journal of Psychiatry*, vol. 103, 1946, pp. 309-22.
- KOSSINA Gustav, *Ursprung und Verbreitung der Germanen in vorund frühgeschichtlicher Zeit*. Kabitisch, Leipzig 1930.
- Kranz H., "Criminality in twins," in *Journal of Medical Association*, vol. 103, 1934, p. 1080.
- Kuttner Robert.
- Lahovary N., *Les peuples européens*. Ed. de la Baconnière, Neuchâtel (Switzerland) 1946.
- Landmann Salcia, *Die Juden als kasse*. Olten and Freiburg i.Br. 1967.
- Lange Johannes, "Studies of criminal tendencies in twins," in *Journal of American Medical Association*, vol. 102, 1934, p. 1098.
- Lautie Raymond, *Major Pollution: Air, Water*. Ed. La Vie Claire, Montreuil 1970.
- Laville Charles, *Man, his origins, his means and his ends*.
- Lorenz Konrad, *Das sogenannte Böse, Die acht Todsünden der Menschheit*. Various titles translated into French, including *L'Agression*.
- Lwoff A., *L'ordre biologique*. Laffont. Paris 1970.
- Madison Grant, *Re Conquest of a Continent*.
- Noontide Press, Torrance Ca, USA. *Der Untergang der grossen kasse*. Lehmann, Munich 1925 and other titles.
- Manas John, *Re kace Problem*. Truth Seeker, 38, Park Row, New York 8.
- Martin R., *Lehrbuch der Anthropologie in systematischer Darstellung*. K. Saller 1957.
- MILLOT Jacques, *Biology of Human Races*. Armand Colin, 1952.
- Montandon Georges, *Ceuvres*, notably *La race, L'Ethnie française*.
- MOSCA G., *The Ruling Class*. 1923. Newmann H. H., *Multiple Human Births*. Doubleday, Doran & Co., 1940.
- Osborne R. Travis et al., *Human Variation*. *Re Biopsychology of Age, kace and Sex*. Academic Press, New York 1978.
- Pipon Jean, *Le suicide collectif des paysans*. S.E.I.A.L.A., Nantes 1983.
- PITTARD E., *Les races et l'histoire*. Bibl. de synthèse hist., Paris 1924.
- RABAUD Etienne.
- Reche Otto, *Kasse und Heimat der Indogermanen*. Lehmann, Munich 1936.
- Reithlinger A., *The Biological Suicide of France*. RIBOT Th., *Psychological Heredity*. Alcan, Paris 1906.
- ROSA Daniel, *Hologenesis*.
- ROSTAND Jean, see also our notes, *L'homme*. Gallimard; *Au-delà du surhumain*. Plon; *Esquisse d'une histoire de la biologie*. Gallimard, and other works.
- Rusch Hans Peter, *Soil Fertility*. Haugh-Verlag, Heidelberg.
- SCHEIDT Walter, *Cashier Science*. Reclam, Berlin 1930.
- Schemann Ludwig, *The Cash Register in the Humanities*. Lehmann, Munich 1938.
- Schwab Günther, *Der Tanz mit dem Teufel*. Verl. Bergland-Buch, Salzburg 1958. In English: *The Dance with the Devil*.
- Schwidetzki Ilse, *The Problem of Death*. Enke-Verlag, Stuttgart 1954. *Anthropology Lexicon from A to Z*, Fischer. *History of Humanity*. Oldenburg-Verlag, Munich, Vienna 1978-79.
- Shockley William, *Heredity, Environment, Health*.
- I. Q. Phi Delta Kappan. Stanford, USA. 1972.
- Spencer H., *Principles of Biology*.
- Stengel Hans, *Grundrisse der menschlichen Erblehre*. Wissenschaftl. Verlagsgesellschaft, Stuttgart 1980.
- STOCKARD Charles R., *Re Cenelle and Endocrine Basis for Differences in Form of Behaviour*. The Wistar Institute of Anatomy and Biology. Philadelphia 1941.
- STODDARD Lothrop, *Racial Realities in Europe. Re-examining the Idea of Colour*. Historical Review Press, Brighton 1981. and other titles.
- Swan Donald A., "Genetics and Psychology," in *Genus*, vol. XX. no. 1-4, Rome 1964.
- Thums Karl, *Gesundes Erbe — Gesundes Volk*. Österreichische Landsmannschaft, Vienna 1968.
- Tybak Boris, *Psyche-soma-germen*. Gallimard, Paris 1968.

Unger Eckhard, *Altindogermanisches Kulturgut in Nordmesopotamien*. Harrassowitz, Leipzig 1938.
 Vallois Henri-V., *Les races humaines*. Presses Universitaires de France. Paris 1948.
 Venzmer Gerhard, *Vererbung*.
 Verschuer O. Y., *Genetik des menschen*. 1959. Watson J. D., in French: *La double hélice*. Laffont, Paris 1968.
Molecular biology of the gene. Ediscience. 1969.
 WEINERT H., *Ursprung der Menschheit*. Stuttgart 1932. In French: *L'homme préhistorique* (preface by Montandon). Payot.
 Williams Roger, *Free and Unequal*. University of Texas Press, 1953.
 Winter Ludwig, *Der begabungsschwund in Europa*. Verlag Hohe Warte, Pähl 1959.
 WOLDSTEDT, *Das Eiszeitalter*. 1959.
 Woltmann Ludwig, *Die Germanen in Frankreich*. Diederichs, Jena 1907.

Historical revisionism

Aitken J., *Judicial Epilogue to the Faurisson Affair*. La Vieille Taupe, B.P. 9805. Paris 1983.
 Aschenauer R., *Landsberg, a documentary report from the German side*. Stachus-Verlag, Munich 1951; *On the question of the legitimacy of the war crimes trials*. Nuremberg 1949; *Justice and truth in the Malmedy case*. Nuremberg 1950.
 Bardeche Maurice, *Nuremberg, ou la terre promise*. Les Sept Couleurs, Paris 1948, and other titles.
 Brennecke Gerhard, *Die Nürnberger Geschichtsentstellung*.
 Burg J. G., *Schuld und Schicksal, Maidanek in alle Ewigkeit* and other titles. Ederer-Verlag, Munich.
 Butz Arthur r., *Re hoax of the twentieth century*. Historical Review Press, Brighton 1976. In German: *Der Jahrhundert-Betrug*. A French translation is planned.
 Chelain André, *Faut-il fusiller Henri Koques ?*, Ogmios Diffusion, Paris 1986.
 Christophersen Thies, *Die Auschwitz-Lüge*. In French: *Le mensonge d'Auschwitz*. Courrier du Continent, Case Ville 2428, Lausanne.
 Le Citoyen, *L'affaire Papie-Barbon et l'arrêt du 26 avril 1983*. La Vieille Taupe, Paris 1983.

Degrelle Léon, *Letter to the Pope about Auschwitz*. Ed. Europe Réelle, B.P. 754, Brussels 1979; *Folie de la répression belge* (The Madness of Belgian Repression). 1980.
 Various authors, *Intolérable Intolerance*. Ed. de la différence, Paris 1981.
 Faurisson Robert, *Mémoire en défense*, 1980; *Response to Pierre Vidal-Naquet*, 1982. La Vieille Taupe, Paris.
 Greil Lothar, *Die Lüge von Marzabotto*. Schild-Verlag, Munich.
 Guillaume Pierre, *Law and History*. La Vieille Taupe, Paris 1986.
 Härtle H., *Amerikas Krieg gegen Deutschland*. Schütz KG, D4994 Preuss. Oldendorf.
 Harwood Richard E., *Six million dead: are they really?* Hist. Rev. Press, Brighton.
 Hewins Ralph, *Quisling — Traitor or Patriot?* Druffel, D-8131 Leoni 1973.
 Hoggan David L., *Der Erzwungene Krieg* and other titles. Grabert-Verlag, Tübingen.
 Interns OF Camp 91, *allierte kriegsverbrechen*. Preface by H.-U. Rudel. Samisdat Publ., 206 Carlton Street, Toronto (Canada).
 Mackiewicz Josef, *Katyn, Ungesühntes Verbrechen*. Thomas Verlag, Zurich 1949.
 Ponsoy Arthur, *Vorsätzliche Lügen in Kriegszeiten* (Deliberate Lies in Times of War). Grabertverlag, Tübingen.
 Rassiner Paul, *Le mensonge d'Ulysse*. Reprinted 1979 La Vieille Taupe; *Ulysse trahi par les siens*. Reprinted 1980 Vieille T.; *Le drame des juifs européens*. Reprinted Vieille T. 1985; *Le véritable procès Eichmann*. Les Sept Couleurs, Paris 1962; *L'opération Vicaire*. La Table Ronde; *Les responsables de la seconde guerre mondiale*. Nouvelles Editions Latines, Paris 1967. Regras João das, *Um novo direito internacional*. Nuremberg, A Nação, Lisbon 1947.
 Ribbentrop Annelies, *The War Guilt of the Resistance*. Grabert-Verlag, Tübingen.
 Rothe Wolf Dieter, *Endlösung der Judenfrage*. Bierbaum-Verlag, Frankfurt 1974.
 Russel Grenfell R. N., *Bedingungsloser Hass?* Ed. Schlichtenmayer, Tübingen 1954.
 Sanning Walter N., *The Solution*. Grabert-Verlag, Tübingen 1983.
 Scheidl Franz J., *Geschichte der Verfemung Deutschlands — Die Millionenvergasungen*, published by the author. Postfach 61, A-1020 Vienna.
 Stäglich Wilhelm, *Der Auschwitz-mythos* and other titles. In English: *The Auschwitz Myth*.

La Vieille Taupe, Paris 1986.
Thion Serge, *Historical Truth or Political Truth?* La Vieille Taupe, Paris 1980.

Sociology, history, literature, philosophy, politics

- Abetz Otto, *Das offene Problem*. Greven Verlag, Cologne 1951.
- AMIGUET Philippe.
- ARNDT (von) H., *Bismarck, Mensch, Staatsmann*. Arndt-Verlag, D-9011 Vaterstetten.
- Anonymous, *Untergang des Abendlandes*. NKE, P.O.B. 259, Reykjavik.
- Banzerus Georg, *Deutschland ruft Dich*. Published by the author, D-374 Hörter.
- Bardeche, Maurice, *Qu'est-ce que le fascisme?* Les Sept Couleurs, Paris, 1961; *Sparte et les Sudistes*. id., 1969, and numerous other titles.
- Barenyi (von) Olga, *Der Prager Totentanz*. Kismet-Verlag, Munich.
- Benoist-Mechin, *Histoire de l'armée allemande* and other titles. Albin Michel, Paris.
- BENOIST (de) Alain, *Seen from the Right* and other titles. Ed. Copernic, Paris.
- Böhme Herbert, *Legacy and Mission*. Türmer-Verlag, D-8032 Lochham.
- Brasillach Robert, articles from *Je Suis Partout*. Complete works published by Club de l'Honnête Homme, Paris.
- Breker Arno, *Im Strahlungsfeld der Ereignisse* 1925-1965. Schütz KG, D-4994 Preuss. Oldendorf. Brüderlin Kurt, *Freiheit ohne Geldherrschaft, Gerechtigkeit ohne Staatswirtschaft*. From the author, Rud.-Wackenagelstr. 45, CH-4125 Riehen.
- Brühlmann Otto, *Das andere Licht*. Published by the author, Kreuzlingen (Switzerland) 1942; *Vom einen, alleinigen Leben*. Id., 1949; and other titles.
- Buber Martin.
- Carson Rachel, *Der stumme Frühling*. Verlag Biderstein, Munich 1962.
- Céline Louis-Ferdinand.
- CHATEAUBRIANT (de) A., *La gerbe des forces*. CODREANU Corneliu Z., *La garde de Fer*. Ed. Prométhée, Paris 1938.
- Costantini Pierre, *Nietzsche, and le Cosmos*. Imbert-Nicolas SA, Niort 1984.
- Coston Henry, *L'Europe des banquiers (Europe of Bankers)* and numerous other titles. Published by the author. 27, rue de l'Abbé Grégoire, Paris 6^e.
- COUSTEAU P. A., *Les lois de l'Hospitalité* and other titles.
- Dami Aldo, *Dernier des Ghibellins*. Ed. Connaître, Geneva 1960.
- Daye Pierre, *Léon Degrelle et le kexisme*. Fayard, Paris 1937.
- DÉAT Marcel.
- Decurtins Carl, *Kleines Philosophen-Lexikon*. Aehren-Verlag, Affoltern am Albis 1952.
- Degrelle Léon, *La révolution des âmes*. 1936; *La guerre en prison*. 1941; *Feldpost*. 1943. *La campagne de kussie*. 1949, *La cohue* 1940. 1950; *Les âmes qui brûlent, à la feuille de chêne*. Paris 1964; *Hitler pour 1000 ans*. La Table Ronde, Paris 1969.
- Devi Savitri, *Souvenirs and Reflections of an Aryan* (a few second-hand copies available at Courrier du Continent); *Gold im Schmelztiegel*. Edizioni di Ar, Padua.
- DORJOT Jacques.
- DRIEU la Rochelle, Notes pour comprendre le siècle (Notes for Understanding the Century), articles from *La Révolution Nationale* and other publications.
- DRUMONT Edouard.
- Dudan Pierre, *Autodétermination* (Self-determination). 1973; *Antoine et Kobert*. 1981; *L'écume des Passions* (The Foam of Passions). 1982. Ed. Antagnes, c.p. 2465. CH-1002 Lausanne.
- Dun Robert, *Le message du Verseau* (The Message of Aquarius), published by the author. B.P. 110. F43003 Le Puy.
- Engdahl Per, *Aufbruch der Menschen*. Verlag W. Landig, Vienna 1971.
- Fabre-Luce Alfred, *Journal de l'Europe*. Ed. Cheval Ailé. Geneva 1947.
- Faye Guillaume, *Against l'économisme*. Le Labyrinthe, Paris 1983.
- Fay Bernard, *Freemasonry*. La Librairie Française, Paris 1961.
- Feder Gottfried.
- FORD Henry.
- FOUQUÉ Charles, *Defence and Illustration of the White Race*.
- Fonjallaz Arthur, *A Leader, Mussolini*. Ed. La Revue Mondiale, Paris 1933.
- Franz-Willing Georg, *Der zweite Weltkrieg*. Druffel, Leoni 1980.

- FREDA Giorgio, *La Disintegrazione del Sistema*. Ed. di Ar, Padua 1969.
- Fritsch Theodor.
- Gadolin (von) Axel, *From the Tatars to the Soviets*. Grabert, Tübingen 1971.
- GALERA (von) K.S., *Adolf Hitler's Path to Power*. Nationale Verlags-Gesellschaft, Leipzig 1933.
- Gautier Philippe, *La Toussaint blanche*. Ed. La Pensée universelle, Paris 1981.
- Gentile Giovanni, *Genesis and Structure of Society* and other titles.
- Gentizon Paul, *Defence of Italy* and other titles. Le Courrier du Continent, Case Ville 2428. Lausanne, will provide information.
- Goebbels Josef, "reden" in *Das keich*. 1933-45. GRIMM
- Hans, *Volk ohne kaum* and other titles. GRIMM
- Friedrich, *Mit offenem Visier*. Druffel, Leoni 1971.
- Haiser Franz, *Freimaurer und Gegenmaurer im kingen um die Weltmacht*. Munich 1924.
- Hardy René, *La route des Cygnes* (The Road of Swans).
- HAUPT Jean, *Trial of Democracy*. Ed. Chiré, F-86190 Vouillé 1977.
- Hering-Aribach Alfred, *Atlantis is sinking — Europe too?*. Ramon F. Keller Verlag, Geneva, 1973.
- Herold-Paquis Jean.
- Hess Ilse, *Ein Schicksal in Briefen*. Druffel, D-8131 Leoni, 1971.
- Hofstetter Pierre, *Où vont les USA ?*. Ed. Saint-Just, Paris.
- Henke Martin, *Verheimlichte Tatsachen*. Angerer, Munich.
- Hoseph Roger, *L'Union nationale* 1932-1939. Ed. Bâconnière, Neuchâtel 1975.
- Hourdan Bernard, *Confidences de Loups-garous* (Confidences of Werewolves). Heller Werner, *Est moins Ouest=Zéro* (East Minus West=Zero). Ed. Le Livre Contemporain, Paris.
- Hern Erich, in French: *Les cosaques de Hitler*. Collection Action, Paris.
- Klagges Dietrich, *An ile Völker der Erde*. Graben, Tübingen.
- KLEIST Peter, *You Were There Too*. Vowinckel, Heidelberg 1952.
- Kolbenheyer E. G., Complete Works edited by the Kolbenheyer-Gesellschaft, Nuremberg 1972. Kosiek R., *Marxism? A Superstition!*, Vowinckel, Neckargemünd.
- Krämer Willi, *From Hess's Staff to Dr. Goebbels*. Verlag für Volkstum, Vlotho 1979.
- Krebs Pierre, *Das unvergängliche Erbe*. Grabert, Tübingen 1981.
- Kubizek August, *Adolf Hitler — Mein Jugendfreund*. Leopold Stocker Verlag, Graz and Stuttgart 1953.
- Kusserow Wilhelm, *Vermächtnis*. Ahlbrecht, Göttingen 1972.
- Laon (de) Rémy, *Occident, réveille-toi*.
- Laroche Fabrice and d'Orcival François, *Courage is their homeland*. Action Collection, Paris.
- Lawrence David-H., *Le serpent à plumes* (The Feathered Serpent). Guilde du Livre, Lausanne 1957.
- Lazare Bernard, *L'Antisémitisme, son histoire, ses causes* (Anti-Semitism, its history, its causes). Paris 1894.
- Lecomte du Noüy, *The Future of the Spirit*.
- Leemann A. C., *The Rebirth of the West*. Welsermühl, Wels 1958.
- Leers (von) Johann, *Deutschland, die geistige Wiedergeburt einer Nation* and other titles.
- LESEDEMA Ramos Ramiro.
- Lindbergh Charles A.
- London Jack, *Filles des neiges; La peste écarlate* and other titles.
- Mabire Jean, *Drieu parmi nous*. Ed. Table Ronde, Paris, and other titles.
- Maler Juan, *Die sieben Säulen der Hölle*. Selbstverlag, Belgrano 165, Bariloche (Argentina), 1974, and other titles.
- Mallebrein Wolfram, *Konstantin Hierl — Creator and Designer of the KAD*. National-Verlag, D-82 Rosenheim.
- MAROT Jean, *Face au soleil*. Librairie Française, Paris.
- Mathez J.-A., *Le passé, les temps présents et la question juive*, published by the author. Vevey 1965. **Destroyed by court order, this work can now only be found in antique bookshops.**
- Mauger Gilles, *José Antonio, Leader and Martyr*. Nouvelles Editions Latines, Paris 1955.
- Maurras Charles.
- Meyer Werner, *Der Wiederaufbau Europas* and other titles.
- MOREAU Henri, *Votre avenir*, published by the author. Rue H. Maubel 12, Brussels 1962.
- Mosley (Sir) Oswald, works; In German: *Die europäische kevolution*. Ed. Union, 302, Vauxhall Bridges Road, London 1950.
- MOTA Jorge, *Hacia un socialismo europeo*. Ed. Bau, Barcelona 1974.

- Mussolini Benito, works, in French: *Je parle avec Bruno, histoire d'une Année* and other titles.
- Neck Karl, *Deutschland, Tod und Auferstehung*. Turmwart-Verlag, Zurich 1948.
- Nietzsche Friedrich.
- Oltremare Georges, *Memories avenge us* and other titles.
- OTT Konrad, *Leviathan*. Ledermüller, Munich 1974; *Terrorist contra Grossmeister*. Tolkstum-Verlag, Vienna-Winterthur 1983.
- Oven (von) Wilfred, *With Goebbels to the End*. Dürer-Verlag, Buenos Aires 1949.
- PARETO Vilfredo
- Peron Eva, *The Reason for My Life*.
- Peron Juan.
- Peyrebbonne Micheline, Editorials *from Europe, our homeland*, B.P. 512-02, 75066 Paris cedex 02.
- PIMENTA Alfredo.
- Pini Giorgio, *Mussolini* (in French). Ed. Cappelli, Bologna 1939.
- PLONCARD d'Assac Jacques, *Doctrines du nationalisme* and other titles.
- Poncins (de) Léon, *Freemasonry according to its secret documents*. Ed. Beauchesne, Paris 1934. *Soviet spies around the world*. Nouvelles Editions Latines, Paris 1961.
- PORT Kurt, *Sexdiktatur*, Port-Verlag, Esslingen 1972.
- POULET R., *Against the Plebs*. Denoël, Paris 1967.
- POUND Ezra, works. In French: *Work and Usury*. L'Âge d'Homme, Lausanne.
- Preziosi Giovanni.
- PRIMO de REVERA José Antonio, *Complete Works*. Publicaciones Españoles, Madrid 1949.
- Raspail Jean, *The Camp of the Saints*. Laffont, Paris.
- REDONDO Onesimo.
- REED Douglas, *The Great Plan of the Anonymous*. Thomas-Verlag, Zurich.
- Remer Otto Ernst, 20 July 1944. Ed. Hans Siep, Hamburg 1951; *Verschöörung und Verrat um Hitler*. Schütz-Verlag, Preux. Oldendorf 1982.
- Renan Ernest.
- Röder Manfred, *Ein Kampf um's Keich*, published by the author. D-3579 Schwarzenborn/Knüll.
- Rougier Louis, *La mystique démocratique*. Flammarion, Paris 1929, and other titles.
- Rüdiger Jutta, *Die Hitlerjugend und ihr Selbstverständnis im Spiegel ihrer Aufgabengebiete*. AskaniaVerl., D-3067 Lindhorst.
- Saccucci Sandro, *kodesia: La verità*. Difesa dell'Occidente, Rome 1979.
- Saint-Loup, *Les hérétiques*. Presses de la Cité, Paris 1965 and other titles.
- Salazar Oliveira, *Une révolution dans la paix*, Flammarion, Paris 1937.
- SANTORO Cesare, *Four Years of Hitler's Germany*.
- Schroeder (von) Leopold, *Aryan Keligion*. Scronn Alexander, *General Psychologus*. Kritik-Verl., D-2341 Mohrkirch.
- Senger (von) Alexander, *Murder of Apollo*. Thomas-Verlag, Zurich 1964.
- SIMA Horia, *Destiny of Nationalism*. P.E.G. 17, rue Las Cases, Paris 7^e.
- Skorzeni Otto. In French: *Les commandos du keich*. Collection Action, Paris 1964.
- Sluyse Willem, *Die Jünger und die Dimen*. Dürer-Verlag, Buenos Aires 1954.
- SOMBART Werner. In French: *Le socialisme allemand*.
- Sorel Georges.
- Soucek Theodor, *Wir rufen europa*. Verlag Welsermühl, Wels 1956.
- Stüber Fritz, *Programm Europa*. Arndt-Verlag, Vaterstetten (BRD), 1972.
- Sündermann Helmut, *Das Dritte keich*. Druffel, D-8131 Leoni.
- Spannuth Jürgen, *Atlantis*. Grabert-Verlag, Tübingen, 1965.
- Vaihinger Hans, *The Philosophy of Als-Ob*. Varange Ulik (alias F.P. Yockey), *Imperium, the Enemy of Europe*.
- Venatier, Hans. Vollenweider, Erwin.
- Vollmer, Dieter, *Nordwind*, 1973, *Politisches Lexikon*. Beide Schütz KG, 4994 Preub. Oldendorf.
- Wagner Richard.
- Wahl Karl, *Patriots or Criminals*. Orion Heimreiter-Verlag, D-6056 Heusenstamm.
- Werner Eric, *Le système de trahison*. L'Âge d'Homme, Lausanne 1986.
- Windisch Konrad.
- Ziegler H.-S., *Adolf Hitler aus dem Erleben Dargestellt*. Schütz KG, D-4994 Preub. Oldendorf, 1965.

Periodicals

- ACÇÃO. Ap. 253, 2700 Amadora, Portugal. ALARM.
 Ballaerstr. 80, B-2018 Antwerp.
 Die BAUERSCHAFT. Kritik-Verlag, D-2341
 Mohrkirch.
 Der Bismarck-Deutsche. Joh.-Haag-Str. 19, D-8950
 Kaufbeuren.
 Bulletin Celinien. P.O. Box 70, B-1000 Brussels 22.
 Cedade. Ap. corr. 14207, E-08080 Barcelona.
 Courrier DU CONTINENT. Case ville 2428, CH-1002
 Lausanne.
 Denk MIT! Elsa-Brändström-Str. 1, D-85
 Nuremberg.
 Deutsche Wochenzeitung. Brüchenstraße 1, D-8200
 Rosenheim.
 Becoming European. Yves Jeanne, 1 rue du Rhône, F-44
 Nantes.
 Swiss Confederation. P.O. Box, CH-8401
 Winterthur. EURO-FORUM. P.O. Box 35, B-9300
 Aalst.
 Europae. Ap. corr. 14207, E-08080 Barcelona. Europe
 notre Patrie. B.P. 512-02, F-75066 Paris cedex 02.
 Forces Nouvelles. Bd E. Bockstael 104, B-1020
 Brussels.
 HALT. Prinz-Eugen-Str. 74/2, A-1040 Vienna.
 Heliodromos. Via Carli 5, I-95123 Catania.
 HNG News. P.O. Box 510372, D-3000
 Hanover 51.
 Huttenbriefe. P.O. Box 189, D-8954
 Biessenhofen.
 IDEOGRAMMA. Casella Postale 58, I-43100 Parma.
 Instauration. Box 76, Cape Canaveral, Fl. 32920, USA.
 Comments. Würfelgasse 6/8, A-1150 Vienna. League
 of St George. 54 Hindes Road, Harrow, Midd., GB
 Lectures French. D.P.F., Chiré-en-
 Montreuil, F-86190 Vouillé.
 National Liberation. P.O. Box 88, F-69132 Ecully.
 Liberty Bell. P.O. Box 21, Reedy, WV 25270, USA.
 The MANKIND Quarterly. 1 Darnaway Drive,
 Edinburgh 3, UK.
 MILITANT. P.O. Box 154, F-75010 Paris
 Minute. 49 Avenue Marceau, F-75016 Paris.
 MUT. Postfach 1, D-2811 Asendorf.
 Naawp News. Box 10625, New Orleans, La. 70181,
 USA.
 National Action. Box 4161, London WCLN 3XX, UK.
 National HEBDO. 8 r. Bernouilli. F-75008 Paris. Neue
 anthropologie. Postfach 550470, D-2000 Hamburg.
 Our Europe. P.O. Box 76, F-75462 Paris Cedex 10. New
 School. 13 rue Charles-Lecocq, F-75737 Paris Cedex 15.
 Nouvelle Voix. 25, rue de la Fidélité, F-68200 Mulhouse.
 Orion. Ed. Barbarossa. P.O. Box 42, 1-12037 Saluzzo.
 Le PAMPHLET. P.O. Box 4047, CH1002 Lausanne.
 Le Partisan Européen. P.O. Box 41, F-34502 Beziers.
 Le Pays Réel. P.O. Box 370, CH-Petit-Lancy.
 Persévérance. Box 125, Merredin, WA 6415, Australia.
 People AND Fatherland. P.O. Box 95, CH-1213 Petit-Lancy
 2. PRESENT. 5 rue d'Amboise, F-75002 Paris.
 Rivarol. 9 passage des Marais, F-75010. European
 Freedom Movement. Manfred
 Røeder, D-3579 Schwarzenborn/Knüll.
 SAMISDAT. 206 Carlton Street. Toronto, Ontario M5A
 2L1. Canada.
 SENTINELLA D'ITALIA. Via Buonarroti 4,
 I-Monfalcone.
 SERVIAM. P.O. Box 294, Montreal North, Quebec H 1 H 514,
 Canada.
 South African Observer. P.O.B. 2401, Pretoria. RSA.
 SPEARHEAD. P.O.B. 446. London SE23 215, UK. The
 THUNDERBOLT. P.O.B. 1211. Marietta. Ga. 30061, USA.
 TOTALITÉ. P.O. Box 47, F-45390 Puisseaux.
 Tribune Nationaliste. 16 av. Auguste-Laurent, F-
 77500 Chelles.
 Unabhängige Nachrichten. P.O. Box 400215, D-4630
 Bochum.
 Le VIGILANT. 7 pl. Longemalle, CH-1204 Geneva. Volk
 UND HEIMAT. Postfach 59, CH-8956 Killwangen.
 VOORPOST. PO Box 45, B-2100 Deune 1. Western
 Destiny. P.O.B. 76062, Los Angeles, Cal. 90005, USA.

TABLE OF Contents

Defence of THE race.....	7
WARNING.....	9
Foreword	11
Introduction.....	13
Part One	
HOW the problem arises	14
Critique of knowledge.....	17
HEREDITY.....	19
Evolution	24
Objections.....	25
Part Two	
The Social-Racist Manifesto.....	31
The New European Order.....	33
Preface.....	35
Race AND Ethnicity.....	36
The rationale FOR racism	37
Grand race, race type AND racial COMMUNITY	40
Social justice	42
European revolution	44
European UNITY AND biological policy.....	45
Classic deviations.....	47
Part Three	
Comments ON the Social-Racist Manifesto	49
THE Preface	51
The Manifesto ITSELF.....	53
Point 1 (<i>The concept of "race"</i>).....	53
Points 2 to 4 (<i>Ethnicity</i>)	54
Point 5 (<i>Biological role of the nation</i>)	54
Point 6 (<i>The concept of "people"</i>).....	55
Point 7 (<i>Anti-selection and interbreeding</i>).....	55
Points 8 and 9 (<i>Racial chaos</i>).....	56
Point 10 (<i>Against the standard European</i>)	57
GASTON-ARMAND AMAUDRUZ	
Point 12 (<i>On racism</i>)	57

Point 18 (<i>Religion and racism</i>)	57
Point 22 (<i>On the racial community</i>).....	58
Point 23 (<i>The Great Races</i>)	59
Points 27 to 29 (<i>Race types and blood groups</i>).....	59
Point 30 (<i>Size of the racial community</i>)	61
Point 31 (<i>Sense of inequality</i>)	62
Point 32 (" <i>The cream</i> " and " <i>the dregs</i> ").....	62
Point 33 (<i>Renewal of the elites</i>).....	63
Points 34 and 35 (<i>Non-Aryan Whites</i>).....	64
Points 36 to 41 (<i>On the Jewish question</i>)	64
Point 42 (<i>On social justice</i>)	65
Points 46 and 47 (<i>On Communism</i>)	66
Points 55 and 56 (<i>On plutocracy</i>)	66
Point 58 (<i>On parliamentarianism</i>)	67
Point 59 (<i>On democracy</i>).....	67
Point 65 (<i>The Aryans overseas</i>)	68
Point 71 (<i>The non-Aryans of Europe</i>).....	68
Point 74 (<i>On biopolitics in general</i>)	68
Point 76 (<i>Existing mixed marriages</i>)	69
Point 77 (<i>Direct selection</i>)	69
Point 79 (<i>Indirect selection</i>)	69
Point 83 (<i>Reactionary deviation</i>).....	70
Point 88 (<i>The Typist Deviation</i>)	70
Point 91 (<i>Ethnic deviation</i>)	71
Point 92 (<i>Nationalist deviation</i>).....	71
General conclusion	73
Epilogue.....	79
Appendix.....	81
Bibliography.....	85
Social racism.....	85
Biology, anthropology, ecology.....	86
Historical revisionism	88
Sociology, history, literature, philosophy, politics.....	89
Periodicals	92

BERSERKER

BOOKS

