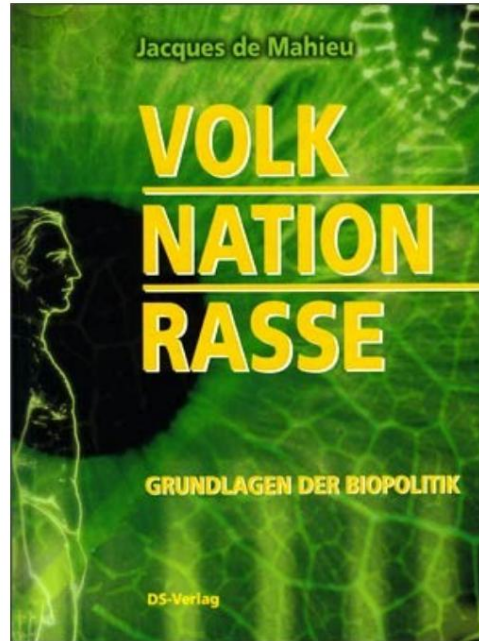


people - nation - race

Foundations of Biopolitics

Teacher. Dr. Jacques de Mahieu



Publisher: German Voice

ISBN-10: 398058447X

ISBN-13: 978-3980584470

Order via the publisher (www.ds-versand.de) or via www.forsite-verlag.de

TABLE OF CONTENTS

A WORD IN ADVANCE

The politics of tomorrow

INTRODUCTION

Forgetting and exaggerating the ethnic factor

The Biopolitics

THE RACE

Man: heredity and history

The fact of race

The zoological concept of race

The fallacy of the "pure race"

The inheritance

The connection of genes
The dual effect of miscegenation
Die Mutation
The heritability of acquired characteristics
The hereditary memory
The Impact of the Environment
The double milieu effect
Effect limits of the environment
creation of the race

THE ETHNOPOLITICS

classification of races
The Crucible
Racial inequality
race and community
The multiethnic communities
Racial specialization in an organic society
The slavery
The racial separation
Racial dichotomy in a multiracial community
Contrasting races in the world

THE GENOPOLITICS

Biopsychology and social order
The biopsychic specialization of society
The family
The origin
The social class
The origin of social hierarchy
Hereditary differentiation and functional specialization
Hereditary variability through function
The importance of functional differentiation
The natural selection
The economic differentiation
The negative selection
aristocracy and elites
The biopsychic inequality of the community

The disappearance of the biopsychic social order

THE SIZE OF THE POPULATION

The demographic factor

The population density

The natural demographic balance:

Its biological factors

The natural demographic balance:

its social factors

The demographic composition

Active and passive population

The demographic rhythm

The demographic pressure

The habitat

The demographic planning

The demographic concentration

THE WALKS

The definition

migrations and partial migrations

Voluntary and compulsory hikes

Emigration and its causes

Emigration and its consequences

Biotypology of the emigrant

Immigration and the process of assimilation

Immigration and its consequences

The internal migrations: geosocial instability

The internal migrations: causes and consequences

Planning the hikes

The temporary hikes

ABOUT THE AUTHOR

THE TREE OF LIFE

A WORD IN ADVANCE

The politics of tomorrow

Right now, more than ever, the world views modern democracy with more respect
Shy as the Messiah she hopes will become her before the universal chaos
maintain. The liberal school always promises a world of prosperity and miracles.

Meanwhile, democracy has utterly failed in its struggle for man. she
remains ignorant of true values. She doesn't know peace. she has
regrettably bankrupted in her attempt to justify her task, unable to implement any of her falsely
optimistic statements. Democracy has failed to rid the world of any of the scourges of stupidity,
racial unrest and crime. On the contrary, none of these evils stop spreading. Let's add this one

contamination of air, water, soil and above all food.

One shouldn't be surprised. Because the falsification of the Western peoples with the idea of
profit, the concept of equality, lying through omission, the
Drug abuse, modern comfort, and pacifism at all costs have had a twofold result: Our nations
are inherently immobilized and
passed out; but also as individuals each of us is uprooted
and succumbed to a moral bastardization aimed at making us "docile and cheap" lackeys,
prisoners of his vices, his robotic traits and his delusions. This falsification is about to

out of us - as individuals as well as nations - wretched scoundrels, bastards, nameless peoples,
to make the ideal raw material for a world termite state.

Nevertheless, the test has been made, it could have turned out differently. Since the
(natural) hygiene has its place in the development of social groups and the
Once the race has been restored to its role, health and order have been restored. Now all that is
missing is for politics to observe the laws of life and the commandments of biological morality. So
it is easy to understand that the question of racial consciousness is not only
key of history but also that of human culture. But who can still understand such a statement today
without going off the rails? We should strive to tear through the mists with which the half-educated
and fools of the
literature have veiled a question that is actually not that difficult to answer.

Biopolitics forces us to become global conscious. Every single branch of Knowledge as such becomes absolutely irrelevant to us. Biology, for example, proves is only of great importance for our way of thinking and living if it contributes to the solution of social and economic problems. What value would a thousand discoveries of hereditary health theory have for us if they did not lead to a deeper understanding of religion and the future of mankind? No particular science will ever act as a factor of organization within the life of the community unless it rises to the level of a politics of the whole man.

*Dr. Jacques Baugé-Prévost, Psy.MD, ND
President of the „Natural Hygiene Society of Quebec“,
Director of the „Higher Institute of Psychosomatic Sciences,
Biological and Racial“, Quebec (Kanada).*

THE ETHNOPOLITICS

Racial specialization in an organic society

The liberals, who preach political equality and often want to impose it, forget that, supposing it were true that certain rights of human nature inherent – the actual political rights not only correspond to the duties, what only the moral point of view of the problem would be, but above all a social function. Now, the functions within a community are unequal in importance and require unequal skills from those who perform them. Wouldn't it be logical and Is it possible to imagine a multiethnic community in which certain functions were organically reserved for this or that racial unit that demonstrated special ability to perform them? The inferior or even unassimilable race would then take its due place in political society and exercise its due rights, but only those. There is no lack of historical examples of such an organization. The best known is without question that of the United States before War of Civil War (1861–1865). The negroes performed certain subordinate functions. she in return had the right to food, shelter, and clothing, even in old age; Care in the event of illness and, above all, personal protection. As useful to the community they belonged to, nobody thought of excluding them or hating them. After the victory of the liberal North had suppressed this racial specialization and shattered the multiracial functional order, the Negroes—understood—acquired

– not skills, the absence of which they have no other place on the social ladder left blank for them as the lowest; with a few they are still individual exceptions today, more than a century later, manual workers and domestic workers. So they kept the functions to which they were destined. But they lost the corresponding rights: the black ones Proletarians have no social insurance, no pension, no stability in their employment. However, they have been granted the same political rights as whites. They have thus become a threat to a community in which they no longer seem necessary: hence the often brutal reactions, the effects of which they suffer. Like a race of cells⁴ in the tissues of the human body that have lost their organic function, the Negroes of the USA are at one really serious problem of society. It's just as vain to tell them that to reproach how to be indignant about it. It's not about guilt pity, but an ethnopolitical fact, the causes of which we know and which must be healed, if that is still possible, in order to rebuild a community.

Racial dichotomy in a multiracial community

In any multiracial community, then, there are two opposing movements. On the one hand – except in the case of a completely organized one Society – the subordinate or unadaptable racial group placed under tutelage protests against the dominant one and fights for its liberation or even political domination. But on the other hand, the two tend Part to merge racially. This process has two motives: the sexual Attraction and the desire of subordinates to approach their masters. The former phenomenon is well known, the latter requires some explanation. In the United States it has been found that mulattoes generally intermarry while the negroes prefer mulatto women, and those with as light a skin as possible. This means that within the colored community, selection takes place in favor of offspring that are more and more close to the white type. You get there more and more often to the birth of "white negroes", that is, half-breeds who can be mistaken for whites by laypeople. This gives rise to the phenomenon that the English language calls "passing". It allows these mongrels to choose their place of residence switch, to pose as white, to marry within the white population and to enforce these with mixed genes. The "passing" is obviously only possible due to the lack of a legal ethnic distinction. The complete blending will result in a new race that will likely have an enhanced imagination that

the current white population has little or no. But the creative power and the Energy that currently still characterizes most white peoples are becoming irretrievable get lost. Let us also note that this mixing process is very slow, especially in the United States, where racial consciousness is very high, but where the fertility of Negroes, which is greater than that of whites, is the percentage of allows Africans to grow steadily in American society. If the indispensable ethnopolitical measures are not taken, the day is in sight when not only a significant part of the whites in the USA, or at least those who identify as such have mixed blood in their veins, but even the number of mulattoes outnumber the white population, as is already the case in Brazil today.

Contrasting races in the world

The Fertility of the "Inferior" and the Relative Sterility of the "Upper"

Races are facts that arise not only in multiracial communities, but worldwide. The occasional warnings urging Europe to be vigilant against the "yellow peril" in the first half of the 20th century were ridiculous. It didn't last

long, until reality manifested itself clearly. The white peoples are no longer merely on the defensive, but in retreat. They lost all their colonial empires. One day the whites will be driven back to their native soil

Peoples who are inferior to them in quality but far surpass them in number. The Europeans woke the yellows from their centuries-long slumber, they stopped the Negroes from killing each other en masse (only every now and then you fall back into that dear old habit in Africa) and have forced it more and more to produce food. By teaching the inferior peoples hygiene and medicine, they have multiplied the number of their opponents today, and tomorrow they will have upset our planet's ethnic balance. They were white

who supported and continued to promote colonial uprisings against other whites (as in South Africa). But all of this wouldn't be so bad if the white people got away from their qualities inherited from fathers. The war between white nations must go through to be replaced between the white and the colored world. Unfortunately, that doesn't seem to be the case. The degeneration of the great white race is already so far advanced and the most elementary laws of biopolitics are general - just not by the Jews - so far forgotten that one has to rightly ask oneself whether still there is enough time to do something about it.

THE GENOPOLITICS

The biopsychic specialization of society

Since the consequences are no longer so easily accepted these days, the principle becomes of socio-biopsychic specialization in all existing societies. No community can ignore the age differences of its members. Everywhere youth must learn, adults work, and old age rest. Let's just imagine

Imagine how absurd the reverse would be! Age is one of the essential factors of biopsychic differentiation: the child does not have the same physical capabilities and psychological inclinations as the mature person, and the latter does not do the same as the old man.

More generally, the division of labor in any organized society is based to some extent on the particular ability of the individual. You don't choose the professor for the size of his muscles and the packer for his

aesthetic sensibility. The social order therefore necessarily takes them into account individual talents, yes, better still, it relies on them and will not be deflected by anything. However, one often protests against the functional inequality of the sexes, which is at least as well established. The function of reproduction is for the

Community is essential, simply because without it it would no longer exist in a few decades. It can only be fulfilled through the diversity of the biological role of man and woman, which is also a social one

differentiation. It is the mother who carries the child in her lap and then breastfeeds him. She is therefore not destined for normal production work and it is only natural that the home should be entrusted to her. The physical forms and the

Mental qualities are just as different in woman and man as in cow and bull, if this comparison is permitted. No one would think to fight in a cow to send the arena. Under these circumstances, why should women in the human society are assigned the same functions as men?

Women are not meant to fight, command, create. It has been rightly pointed out in the field of art that no woman has ever been a great composer, even if the female sex is by no means of that kind

musical culture was excluded. Here too, however, we must make the same reservation as in relation to racial communities: there are women who are also superior to men in fighting spirit, command quality, and creative power. That contradicts in no measure of the functional difference befitting their sex.

The family

This specialization is confirmed above all in the family, the theoretically complete biopsychic group, the result of the union of man and woman. The family is one

clearly defined functional group: their main task is procreation and education of children. We know this from our investigations in the first chapter Book that the human being receives from its parents the entirety of its genetic material. Man is thus an heir, not only of what he receives after birth, but also and above all with what he is. Now millions of educators around the world are dedicated to Task, the child between the good and the bad potential possibilities of his Align life, but nobody or almost nobody deals with the selection of the Parents, from whom these possibilities emanate, or these are based on economic considerations that have next to nothing to do with biopsychic realities, especially in modern society. Recent history, however, has known various forms of valuable selection, in which tradition is reflected in certain, unfortunately, more and more restricted milieus. Under the old Régime, the form of government under French absolutism (i.e. before 1789), nobility was inherited through the father; one overlooked the fact that the mother gives the possible offspring just as many genes as the father. But habit complemented in generally the law, so that mismarriages, i.e. what was called "unsuitable marriages", remained the exception. Certain military orders in France were particularly strict in this area and required their members to prove their Nobility back to the fourth generation. With a few exceptions, the royal families still associate only with one another. Finally, let us note that the older history tells of certain families who - of ethnic or simply for biopsychic reasons in the bosom of a lowly populace isolated like the white Inca rulers in the pre-Columbian Andean highlands and the also white pharaohs of the last dynasty of Egypt - through strict adherence to blood equality in their marriages, their special qualities could be preserved.

Hereditary differentiation and functional specialization

Let's examine the first point. Let's take a society in the process of formation like that on the North American settlement frontier in the 19th century. After this West drew only adventurous and enterprising people. Those who possessed leadership qualities, an adequate physical constitution, and sufficient intelligence naturally gathered around them strong and courageous individuals who, however, were incapable of to conduct a combat operation against the Indians and to rule on the prairie build up. Others, intelligent but less daring and incapable of giving orders, set up general stores and taverns. The orientation to a specific function in an environment where neither wealth nor tradition played a role took place

based solely on the individual's biopsychic abilities, just like too
Beginning of the Middle Ages in Europe. This is obviously not the same as in the
organized - and badly organized - societies of today. The existing order weighs heavily on
the powerful personalities who wish to ascend, while artificially keeping the subordinate
beings at a level not degrading them
performance corresponds. However, if we look at communities and not just individuals, we
will find that there is still a correspondence between the function and the heritage of the one
who performs it. And that is quite easy
This is because in contemporary society, as on the settlement frontier, although to a lesser
extent, function requires particular biopsychic traits. In the most egalitarian regime, you
cannot simply make a cabin boy captain. the
social gradation is thus based on the biopsychic selection of individuals who
meet the requirements of the various functions. From this point of view it is correct to say
with Vacher de Lapouge that social classes "attract" beings of a certain type.

The importance of functional differentiation

The functional typology of social units is as relative as that of
Breeds: it is based on the frequency of appearance of characteristics, all together only
exceptionally occur in a single person. It is easy - and sociology, like psychology,
has often done this - to establish the existence of several of the one functional type per
an experimental basis, the similarities that exist between types in this or that area

express those belonging to different communities. In any case, between the aristocrat and
the "middle-class" intellectual there can be - and generally are - fewer differences from this
or that point of view than between the two
usual aristocrats and the "cabbage squire", who in many respects resembles the peasant
more than his peers. What does that mean? Simply that each estate or class in reality
comprises a variety of different professions that
represent functional subcategories, which of course also correspond to various biopsychic
types. In the nobility there are statesmen, military men, diplomats, intellectuals,
landowners; in the proletariat stevedores, mechanics, cutters, etc. The middle class is still there
more complex. But there are professions that are practiced in several estates: common
Characteristics thus overlay the differences. Of the "Krautjunker", i.e. the noble small
farmer, one rightly says: He is a farmer, but one will never confuse him with someone
from a different social background, even if he is infinitely richer than

he is. In other words, rank overrides profession, but that's why it has an impact no less on the different levels of the social scale. So there is one vertical distinction: the hierarchical one; and a horizontal one: the professional one, whose effects converge. In general, the former is stronger. It will be easier for a packer to become a mechanic than a diplomat, as it is for a squire it is easier to become an officer than a manual worker. If you look at the hereditary functional Doubt differentiation, one may recall Trotsky's misused phrase: "The innate inability of the proletariat to become a leading class," or pose some arbitrarily singled out portraits of members of the ancient Russian Aristocracy next to the photos of some people of the Soviet bureaucracy who came from the lower strata of the population without time having had their effect could have done. The biopsychic gradation of society is so marked that sometimes even transcends the differences between the great races, mind you, however, without destroying them. A Japanese aristocrat of relatively tall stature and long skull, fine features, straight eyes, with leadership qualities, courage and honor is often closer, even from the physical point of view, to a European aristocrat than to a countryman of his coarse biopsychic type, short stature, slanting eyes, and flat nose.

The natural selection

However, it should be no less well understood that functional differentiation operates only within the framework of the ethnic community in question. You updated where she directs it, by selecting and shaping the possibilities of the human "raw material", which essentially depend on the race. But we must add: and of the present condition of this breed. It doesn't matter whether she's young or old. A breed is young when the living conditions of its members have remained simple and have not forced them to conform and therefore have to choose between their natural possibilities too often. A comparison will help us understand the problem better: a gifted child can choose between a science Choose education and a humanistic formation, but a man of 60 years will not be able to resort to this choice, which has once and for all directed his mind, and no functional change would be positive in this regard bring results. It is anything but indifferent whether a race is strong or degenerate is because their salient qualities have a particular qualitative degree, and that degree, like the qualities themselves, is not the same for all members of the community in question at a given moment in their history. Some

Individuals are malnourished, alcoholic, syphilitic, or just plain weak. Others, however, are in full possession of the powers of their race. Under the terms of a primitive existence, the weak disappear before they reach childbearing age. The "raw material" on which the functional differentiation affects therefore has a maximum of possibilities thanks to the natural selection. It's not nowadays more the case. The biopsychic social order requires not only functional differentiation, but also and above all the limitation of low-level elements, that is, of functionally useless and socially dangerous fringe groups. Without such a purge degenerates the race. The eventual birth of a genius inherited from syphilis is no substitute for the biopsychic decadence of the entire community. It doesn't seem, on the other hand, that earlier centuries are still the

Enjoyed the benefits of natural selection, much poorer in outstanding people been than ours.

The economic differentiation

The contemporary world is far from living in a state of nature. Her Societal structure disregards the laws of biopolitics, even though much has been salvaged from an earlier order based on biopsychic differentiation, and although the realities of human nature often present themselves as egalitarian utopias prove superior. On the other hand, let us note that these latter, where they can prevail, have only a destructive character and prove incapable of replacing the old order of things with a coherent construction. The liberal Society has not been able to achieve the impossible equality. She has on it limits the biopsychic differentiation to an economic differentiation replace which has all values upside down. Instead of wealth being an instrument that the available to the leading strata of society, it has become a means of access to gain social power. At other times you were rich because you played a leadership role. Today, in liberal society, you command because you're rich. The social ranking is determined by the economic difference that the separate classes. From the point of view of biopolitics, the system that makes money not a value linked to function but a criterion of social hierarchy undoubtedly represents the culmination of the monstrosities but.

The negative selection

Just as liberal capitalism strives to improve the qualitative order of society
destroy, the modern pseudo-civilization has made every effort to
to suppress natural selection. The artificial living conditions she created allow
the survival of individuals who, being biopsychically inferior, would have disappeared at
other times. If medicine occasionally succeeds, life
to save valuable people, she spends most of her time on it, the
To help the weak, the hereditary and the degenerate, whom she allows to live, which
would not be so bad as to reproduce and so future generations
can damage. Parallel to this unnatural activity, from which elements harmful to the
community benefit, the modern world carries out a veritable negative selection. In
the past, wars were not nearly as bloody as they are today. she
required physical and moral qualities from the belligerents, whose
Absence meant death. They thus effected a violent natural selection, especially
among the nobility, who thus gained in strength what they perhaps lost in numbers.
Today's war demands less and less courage from those who fight it. In the truest
Murderous in the sense of the word, it mainly hits the best youth who gather in the elite
troops. In their ranks, courage is a death factor. The best forces are sacrificed in favor
of the weak and cowardly who stay with the rear guard. The as civil war
designated riots that are the result of this have an even clearer result: the
Aristocracy, the result of a selection over millennia, is being destroyed by mass murder,
Expulsion or imposition of living conditions conducive to their rapid degeneration
effect, eradicated. In short: the civil war kills the volunteers, solely through their
present in the front line have demonstrated their moral abilities.

aristocracy and elites

While the aristocracy, decimated by war or class struggle - or both -
renewed by bringing the higher elements of the bourgeoisie or the proletariat into their
ranks, many of those she incorporates find their way to hers
self-realization, but they also cause the qualitative impoverishment of the strata
to which they come. In any organic society, each group is graded within itself,
as is the community itself. When the leading stratum of society attracts the
natural leaders of the secondary groups, it brings the latter in
clutter and destroys them over time. This is one from every point of view
Wrong calculation, for the racial impoverishment of the lower strata causes
their bio-psychic degeneration and thereby the exhaustion of the sources for the
indispensable renewal of the aristocracy. We are by no means contradicting ourselves. It is

normal and necessary that the aristocracy - or more generally the ruling class - the takes on mutants that emerge from the elites of the subordinate classes. But it is harmful when it engulfs these elites whole because their existence is for the good functioning of the community is essential.

The biopsychic inequality of the community

Negative selection, the main aspects of which we have briefly analyzed, is not the only factor in the biopsychic imbalance produced by the depletion of the upper echelons of the population. We must also point out a phenomenon that parallel to what we have found in the field of racial struggle: the relative sterility of the highest level strata compared with the fertility of the lower ones. It is an undeniable fact that upper-class families have fewer children. The material reasons for this condition are manifold: Difficulties of housing and service, insufficient funds in relation to the expenses of a high standard of living, women's work, etc. Let us add to this the fear of motherhood among women who, even if they have no occupation, natural role, the weakening of religious precepts and traditions, and also the physiological degeneration resulting from the urban environment. So if the proliferation of ethnic communities of color is a large one poses a danger to white communities, the proliferation of biopsychologically inferior elements within white communities is already a fait accompli. Certainly, there are still many not degenerate descendants of old noble families, and the functional formation would Sufficient over time to rebuild leadership worthy of the name. But what seems to weigh more heavily for us is the double process of the numerical decline of the aristocracy and of the bourgeois who replaced it guiding layers with simultaneous proliferation of the inferior elements; a process that is proceeding at an accelerated rhythm, without anyone being able to predict its imminent end and without anything being done to stop it - rather already in the Opposite. Our liberal society is heading towards a monotonous state of mediocrity, a general confusion that will set a definite limit to white supremacy and, once organic communities become herds become, will lead to its end.

The disappearance of the biopsychic social order

Gobineau saw bastardization as the sole factor in ethnic decadence and the decay of civilizations. We now know that the biopsychic degeneration can result simply from changing the environment. Whites who settle in the tropics degenerate. Communities that destroy their biopsychic social order degenerate. Our time suffers not only from that Hybridization, but also under the functional equality of the sexes, the Mixing of the social classes, the re-absorption of the elite and his Function deprived nobility. Like the Maurras more than half a century ago announced, gold conquers blood. So is all lost? No! For the white race is not the victim of a fatality, but of its own lack of conscience. Bad politics is the cause of the downfall of the natural order. A good policy would be sufficient to restore the conditions for regeneration.

THE SIZE OF THE POPULATION

The habitat

Our previous statements are - well understood - valid for autonomous communities in their possible violent clashes. Those that have higher than normal population densities try to restore balance by emigrating or conquering new territories. That means the – peaceful or armed - invasion of foreign territory of lesser population density. This statement compels us to complete our earlier investigations in a new light. When we made them, we went from space to that to arrive at the concept of optimal population density. The method we are doing have applied is not arbitrary, as it corresponds to the natural reality of ecological balance. But we do know that the size of the desired population can be determined by the available space as well as that calculate the necessary space for a given population. Theoretically, this latter approach is more satisfactory, since man naturally has his geographical framework first. But in practice it does not always correspond to its real possibilities. Of the The space of a state is in general inextensible, although there may be cases where once unused areas can be populated by new forms of technology, and the Less populated areas are not always open to immigration and are even less available for a cession of sovereignty. Hence the warlike ones Conflicts that arise under certain circumstances between overpopulated states and others whose population density is below the optimal point, which may not correspond to their own technical level, but it does correspond to that of the former. Of

Based on the population, we can therefore determine the area that is suitable for a Community is necessary to obtain an optimal population density for them can fully engage. The possession and possibly – within the framework of existing availability – the conquest of this habitat corresponds to a natural right.

This does not mean that the realization of this right is valid in itself, nor that its existence necessarily eliminates the right of the same kind which might belong to another state of lesser density. For let us not forget that optimal population density is relative to, and increases with, the level of technology. A

A state that lives from agriculture and animal husbandry, for example, has a different need for land than an industrialized one that is considered half empty. In 1941 Germany sought its living space in the Soviet Union, where the population density was considerably lower. However, this country had an optimal density, which differed from the low level of its technology that was far inferior to that of the Reich, there was no longer any space that was not lacking. It was, then, a conflict between two natural rights, one as respectable as the other, except for qualitative considerations of a different nature take care. This example of Germany is best suited to show us how relative the living space is. With a population density that is much higher than before the war, its western part has become a country of immigration: technical progress has its part increase optimal density to the point where its current population is insufficient. The internal demographic imbalance, a consequence of the war, undoubtedly contributes to amplify the phenomenon. But this is not the only one or even the most important Cause since Sweden and Switzerland, who stayed outside of the conflict, likewise import workforce.

The demographic planning

When a state exceeds, or tends to exceed, its optimal population density being able or willing to conquer the living space that suits his present and future needs, the only solution left to him to deal with the problem is the artificial limitation of his population. The

The natural factors - biological and social - of the demographic balance are thus joined by an intellectual factor that complements the others and corrects any shortcomings they may have. The voluntary limitation of the population size is

by no means an achievement of our century, nor does it appear to be the first

Sometimes as a result of the grossly simplifying theories of Malthus⁸. Abandoning the elderly - as unproductive consumers - was, and still is, practiced by many primitive peoples, particularly nomadic tribes who, in an effort to protect their

Possibilities of existence must move without obstacles. In ancient China it was customary and permitted to kill infants of the female sex for the sake of future ones to reduce birth rates. Regardless of these examples, it is a well-known statistical fact that among civilized peoples within the urban population, reproduction is artificially restricted, generally for economic reasons

and in the strata of the highest cultural level for the purpose of gaining pleasure, often with very negative consequences. What emerges from the work of Malthus, first in ideal terms and then in practice, is demographic planning through birth control.

Let us state immediately that the principle and method in question are far from inseparable. Since it is clear that man is a thinking and politically active being, it is quite normal that he should lose his intellectual abilities

makes use of to solve such a difficult problem, especially when you consider that it arises largely because the biological factors of demographic equilibrium have been artificially eliminated. Population planning seeks the reducing effect of these factors through the intellectual application of social

balance factors. Nothing is more natural than this. Birth control, on the other hand, although it is true that under certain circumstances, as in Japan after World War II, it can stabilize the size of the population, creates serious qualitative inequalities

species whose long-term consequences are worse than those stemming from the numerical imbalance. Through sterilization, the spread of contraceptive methods and means, and legal abortion

birth control namely - and it often succeeds - the proportion of children within keep the population down. Under these circumstances, society ages. The Eskimos, who leave their elders on the ice, thereby eliminating individuals who have already fulfilled their function in the community and from whom nothing more can be expected in this sense,

who have thus finally become unproductive consumers. Birth control, on the other hand, means the elimination of only temporarily unproductive consumers, that is, potential producers. From another point of view, the

Birth control especially the strata of the population of the highest intellectual Level and - considered worldwide - the races of the highest mental ability, because the Application of recommended birth control methods so difficult to explain and even harder to understand. This creates a qualitative imbalance

tragic consequences. It would be far more satisfying to eliminate useless individuals for one reason or another. But strangely enough, those who call themselves civilized today support abortion, i.e. the murder of a living being in the womb, and point out full of disgust against euthanasia, i.e. the merciful death of the terminally ill. she artificially keep human monsters alive, but at the same time prevent birth

of healthy children, including those of perhaps greatest potential value. This is the worst of errors. We have not heard of this in this paragraph so far spoken that the population planning is due to the population surplus. Well understood: there is also the opposite of this. The countries whose population density is below the optimal limit have two approaches to this Choices to remedy their inadequacy in this area: increasing fertility through economic, psychological, and social measures, as Italy and Germany did before World War II, and immigration. That the former creates no problems. We will do the second in the next section treat.

THE WALKS

Emigration and its consequences

If the sociologist is interested in all the reasons, even the personal ones, of the phenomenon of migration, since the process in question depends on them, he only considers the social consequences thereof. From the point of view of the country of origin

All emigration has one fundamental effect, always the same but whose importance varies considerably with circumstances: a quantitative loss of population. In the borderline case of total displacement or complete dispersal

The area hitherto inhabited by the community empties and remains available to those who caused this development or to a later coming people of colonists. Nothing else could be added. But if the phenomenon on the contrary

is only partial, the problem of its positive and negative consequences must be dealt with. It Above all, it is evident that every human being, apart from cases of illness, has some actual or potential productive capacity. If it is currently active producers who emigrate, the consequences are of course negative, which is still the case

This is more the case with migrant children - potential progenitors who are only momentarily unproductive -, although initially a certain increase in the Prosperity is possible because consumers who do not meet their needs are disappearing satisfied by their own productive work. From a quantitative point of view, emigration is positive only insofar as it allows to restore or maintain the optimal population density, or because it transforms the community

potential producers who, for lack of the necessary funds, never actually did could become producers and would therefore remain unproductive consumers. However, we have already seen that the optimal population density is a function of the level of development. So what we have found here applies to a community that

for one reason or another has no way of indexing their usage of the existing ones to improve resources or to open up new ones in this area. By that

If pre-fascist Italy allowed or even encouraged emigration, it thus partially solved the problem of unemployment, but lost opportunities which, as history later proved, would have allowed the unemployed workers to return to the labor market

to integrate the production process and improve the development level of the country. However, the quantitative aspect of the process is not the most important. Emigration has to be evaluated positively or negatively from this latter point of view

but very different effects in qualitative terms depending on the level of those who leave home. It is not the same for a state to lose manual workers who are relatively easy to work on machines that work more and more independently

are to be replaced, or intellectuals and technicians, the non-replaceable factors each progress in whatever field it may be. The qualified emigration that had taken place between the two world wars from Europe and Argentina to the USA certainly weighed much more heavily on the countries of origin than the postponement of

workers with the same goal in the last century, even if, as in the case of Germany, this created demographic voids that nobody filled again. The emigration of that layer that can be described as the waste of society is in

to be evaluated positively in any case. These people can assimilate or not, nobody cares. If that's what the "implementers" and "creators," as Vacher de Lapouge calls the high-value elements of the migration movement in question, do, then that's it

in any case disastrous, especially in our time, when the mass is about to take much of lose their importance as a factor of power.

Biotypology of the emigrant

One would have to know whether there are any social laws that refer to qualitative characteristics of applied to emigrants, or whether the voluntary emigration of human beings is governed by subjective factors affecting all biosocial types indiscriminately. One is used to sharp but not particularly well-founded arguments in this area

Opinions meet, and no one will ever be able to pinpoint exactly why Celtic peoples were the first to reach the shores of the Atlantic Ocean: because they were the boldest - or because they could flee faster than anyone else... Let's leave it at that

This human nomadic groups of our study disregards, their territorial volatility caused by constant economic needs, and also by forced emigration, whose change of location obeys causes that have nothing to do with their nature. So let's only look at individuals who, despite being in

could have stayed in their country of birth, foreign countries individually or accompanied want to integrate into their families. Let's point out right away that they all have a special feature have in common: they are uprooted, at the same time not adapted to their new living conditions and ready to cut the ties that unite them with their previous geosocial milieu. They are doubly material and psychic, regardless of which community of which they are part, whether because they are different from the others members feel, whether because they have the impression – justified or not – that they are being rejected by them. So there are two types of people emigrating: the adventurer and the outsider. The adventurer, often of the tall, slender type, emigrates in order to find, far from an environment that limits his possibilities for self-affirmation, social conditions that allow him to fully realize his will to power. as

"Creator" or "realizer" he does not find the place in his community of origin, which he believes belongs to him, and he therefore does not hesitate to seek it elsewhere. It was adventurers: the conqueror, the descendant of a noble family, and the privateer who, for very different reasons, went to America several centuries ago.

Today the adventurer is – in the broadest sense of the word – an intellectual who is outside in his country would like to find a more favorable field for his research. There also appears the political refugee, generally of the same biotype, even if the adventure is not the end but the cause of the persecution he suffers. This also applies to the nonconformist in religious matters. The underdog represents almost the complete opposite of the previous type. He is an "assimilant" or sometimes just plain social rubbish, generally of stocky build, which as a result of his relative inability to emigrate, of extreme inferiority that prevents him from maintaining his position or even - in borderline cases - surviving on his native earth.

When a natural disaster occurs, such as potato disease in Ireland (which caused famines there in 1845-46) or when population growth is outpacing technological development so that an area becomes overpopulated, then those who have no choice but to clear the field, even those who are not in a position to defend themselves effectively in the struggle for life against the fitter: the worst peasants, the worst Workers, the worst merchants and also the manual workers without any professional qualifications Training that would have failed even in normal times. The double sieve effect migration thus brings outstanding and very inferior individuals to the countries of immigration, almost without any mean values. Since these are usually colonies or provinces far away from the capital, the former are Government officials reinforced and the others sometimes by criminals who were deported as punishment. Between the elite and the mass of emigrants there is

well understood, no permanent relationship. But it goes without saying that the first of the two layers always remains tiny in number when combined with the other compares

Immigration and the process of assimilation

Arrived at his destination, the emigrant is – now already

Immigrants—suddenly in a new world to which he must assimilate, that is, adapt.

If he is not taken in by an ethnic or national minority of the same origin as he is in the foreign country, he must, and to some extent, his way of life

change his way of thinking in order to be able to live in harmony with the native population and to have a satisfying place in the community.

So begins for him a more or less long and crowned with more or less success

process of assimilation. The rhythm and results of this process depend

depends fundamentally on the degree of affinity that exists between the immigrant and the human environment in which he must find his place. The breed stands up

an almost insurmountable barrier in this area, if they are fundamentally different

ethnic communities acts - as in the case of Britain with the immigration from the West

Indies after the Second World War - with spontaneously adopting a stricter regime

Racial segregation results, which can only be overcome by a long process of commingling

can be. Civilization and culture - and especially language - play only a secondary role, at

least for family groups formed before immigration. In Boston, English people assimilate

more easily than Italians – exactly the opposite is true in Buenos Aires.

And Germans fit in more easily with the native population in the USA than in

Brazil. But all factors overriding the structures are surpassed by religion, at least as

far as the unmarried among the immigrants and especially the following generation are

concerned, because religion determines marriage in many cases. Versus

Assimilation, if anything, affects immigrants' national pride, especially when they form

major colonies like the Japanese in Brazil. The propaganda of

Country of origin can influence the process as in the case of Italian and German

Immigrants before World War II, but she doesn't question him. The French-Americans of

the New England states in the USA, descendants of immigrants from Quebec⁹, have

retained their language and call themselves French, although they are citizens of the

United States and separated from their fatherland for two centuries. she

do not even mix with the North Americans of Irish descent, although these

are catholic like you. Finally, the personal circumstances of the immigrant also play a

role. Men assimilate more easily than women, and children more easily

than the adults, the cosmopolitan types rather than the closed ones, while the assimilation ability of the creative types is extremely different. In the Receptiveness to the newcomers from a structural point of view as well as in the area of psychosocial preparedness also plays a role in the receiving community. But in general, immigration countries are open and ready to shoot. They are, however, much more so towards the lowly - and therefore "better-to-use" - than towards the higher-ups, whose proficiency the local upper class fears. Logically, the hosts prefer domestics instead Equals who could compete with them in dominance.

Immigration and its consequences

Immigration thus entails grave dangers for the demological uniformity of the host country after itself. Significantly differentiated racial groups can be included in the population, as is the case with the Negroes in the USA <...>, without any result other than possible bastardization, which lowers the level of ethnic substance of the state. Let us note, however, that the substantial transformation of a host country through a wave of migration is not always negative. Fortunately, the almost entirely European population of today's Argentina has little to do with what it was - almost completely bastardized - more than a hundred years ago, before the mass immigration of Italians and Spaniards began. Besides the possible dangers of disparity and the possibility of fundamental demological changes, immigration almost always has consequences that are as harmful as they are social are inevitable. The first is the degradation of quality. The ratio between higher and lower standing individuals is not only always considerably below that in this or that country of origin, but also below that of the receiving country, where the masses of people used to be known by the double process of immigration and selection. Initially, the humanly lowly contribution seems to elevate the power of the community in favor of its pre-existing members, particularly its elite. But by the As immigrants assimilate, the lowly elements mingle with the original population. After all, they form an inferior stratum below the main body of society, in the manner of the slaves in Rome, and they conform like the freedmen the whole, if they don't even absorb it. The qualitative level of Population is declining, and only through a long process of education and selection will it be possible to raise it again. The other negative consequence, and an inevitable one, is the destruction of social structures. The immigrant has no bond of any kind

anyway, to the populace to which he physically associates himself. Generally he comes with a wife and children, or he marries a compatriot. He then encapsulates himself in his family circle, without any contact with the neighbors other than his professional activity. Even if he joins a colony of his countrymen, he is under strangers, and the relationships he maintains with them are far from to replace those he left behind in his native village, all of whom were a little bit related. So threatens the community, a mosaic almost isolated to become families. The social destruction manifests itself even more on the area of superstructural relationships. The immigrant does not know the country's history, or at least does not consider it his own. He tends to criticize manners and customs that are alien to him, and he remains a stranger in an inherited culture that he is unable to absorb. Worse yet, time brightens the memory of it lost fatherland, and homesickness takes hold of the immigrant. The daily life of the community to which he belongs like a kind of foreign legion leaves him indifferent, and even more so his own future. And the children, between the parental home and the School-torn, they either choose the former and therefore continue to feel like strangers, or they are impressed by the education at school and get as far as their "gringo" parents do in the Spanish-speaking ones countries of America, and to sever, or at least loosen, the ties that bind them to the only group capable of giving them a structural basis. Hence the indifferent attitude and propensity for the social parasitism so characteristic of so many descendants of immigrants—strangers in their own country.

The internal migrations: geosocial instability

The interstate population movements are not the only one that allows us make historical observations and analyses. Significant as they are, they can be seen as exceptions when compared to the shifts taking place within each country. Except for one case of For those who feel the need, or even the need, to leave the soil on which they were born, persecution makes it easier merely to change regional surroundings and so take advantage of their inherited assimilation and acquired cultural To preserve living conditions that only change to a small extent. The sons to speak of the much greater ease of moving from one place to another at short range. Irrespective of their immediate causes, which we will examine later, the internal migration movements depend on the one hand fundamentally on hereditary characteristics -

ethnic or acquired - the human group into whose bosom they surrender, and on the other hand of the more or less pronounced structural rigidity of the same. Just as there are migratory peoples who, collectively or individually, tend to move from country to country, so there are fickle people within their own borders, whether due to biopsychic nomadism or lack of attachment to geosocial groups or communities they form. It only needs to be added that what we have said about peoples also applies to the different biotypological strata within each of them. It is no coincidence that among all sedentary from the geosocial point of view, the North American is the most unstable among the western nations. In the US, population displacement is almost the general rule. One changes house, city and state there with the greatest ease and with astonishing frequency. Nothing more logical than that. It's actually a Population composed largely of sons, grandchildren, and great-grandchildren of immigrants who have nomadism in their blood. The predominance of the Nordic race, which is more local Tends to change as the alpine, represents another hereditary factor of the same tendency The indistinguishability of social forms and structural formlessness also work in favor of geosocial instability. A people of high culture and long history is always distinguished by the great diversity of its groups and communities its inter-communities on the one hand and its customs on the other. Man is not simply a part of an undifferentiated whole, and he is not indifferent to living in this or that environment, for each such that is different than his own, demands of him the effort of adjustment, that is, one Effort that does not necessarily have to be crowned with success. If, on the other hand, uniformity reigns, geographic change will not bring any appreciable change in living conditions. The man from French Provence will be in Brittany encounter a new world. The Yankee coming from New York to Chicago or even San Francisco hardly notices the impact of his move, as if he had just changed residences within the same city. Moreover, if there are no others If there are no fixed social ties other than those that tie him—to a certain extent—to other members of a family confined to the hearth of marriage, he leaves nothing behind and is indifferent to where he lives. That's why the Agricultural workers are more likely to emigrate than landowners, wage-earners the manager, the intellectual as the civil servant, the slack existence as someone who occupies a freely chosen place in his local environment. It is no coincidence, as we can see from history, that internal migrations are always reversed are proportional to the strength of the respective social structure. They existed in the Middle Ages

not at all, except in catastrophes, since each exercised his inherited function strict, namely legal prohibition to give them up.

The internal migrations: causes and consequences

Leaving aside permanent factors such as we have examined, the internal migrations correspond, mind you: in every case, to proximate causes. There are in generally the same as we mentioned above in relation to migrations from country to country, except for political ones: search for new resources and population pressures. Motifs of a different nature that are completely unpredictable however, appear randomly. For example: the compulsory division of inheritance laws, which over-divided the land and thereby did a great deal to depopulate rural Europe, the mechanization of agriculture, the Need for rural manual labor has diminished, and in the United States Air conditioning in the factories that made the southern industrialization possible. It is appropriate to separate rural migrations to cities, a phenomenon that has lasted for two centuries, because of its size and characteristics treat. Its immediate cause is capitalist-type industrialization, which creates an ever-increasing demand for labor through the establishment of factories in the urban centers. Lured by the light of the city, the farmer renounces his traditional life, breaks with his social environment - including his family Milieus - and set up in a sad and unclean tenement barracks in a working-class suburb. The rural provinces are depopulating or are no longer growing, Demographically speaking, in the usual rhythm of the country. The big cities where Factories built in preference to be as close as possible to a large market of consumers and to have the necessary means of transport bloat in monstrous form. Out of this double corollary comes another form of migration emerges: it sucks young middle-class people out of rural and small-town areas, who hope to find supposedly more favorable living conditions there. The increase in industrial activity and its increasing importance Concentration of population does in fact bring about a steady supply of administrative and technical jobs and a growing need for all kinds of services, all of which are largely satisfied by internal migration. This Population shifts, as we have known them for two centuries, have an in disastrous result in two respects: the qualitative impoverishment of the rural areas and the increasingly evident imbalance of the big cities. On the one hand, the brightest and best educated young people of each generation are moving away

their hometowns, possibly leaving the local population without leadership.

On the other hand, and with some exceptions, they do not succeed in making a to gain a satisfactory place in the reception centers so that only at the cost of their failure do they augment the already oversized and often parasitic middle classes. In the large industrialized countries, however, there has been a tendency since before the Second World War on decentralization which, if it does not succeed in curing the big centers of their constipation, at least puts the brakes on their gigantic growth. Small towns are industrializing while large companies are moving to rural areas. This Appearance makes it possible to foresee a return to geo-economic equilibrium and, consequently, also a more satisfactory distribution of the population. The only irreversible fact seems to be the reduction in those replaced by the machine to be an agricultural worker.

Planning the hikes

The process of migration is capable of relating to the human substance of a state change quantity and quality. In the case of an immigration country, it can even change its racial substrate: this is happening in Argentina due to the massive influx of Indians and mixed races from neighboring countries. It is therefore only It is logical that states have tried to limit the population shifts by planning to manage. Well understood: the interests of the one are those of the other opposite; an emigration country will try to increase its valuable elements to keep at home while an immigration country will screen the newcomers. in the In the former case, however, the coercive measures of the police will generally remain ineffective, and only satisfactory living and working conditions will permit the desired result to be obtained. On the other hand, immigration can administratively correct screening of applicants. The possibility of improving the hereditary endowment of a community by the addition of valuable elements exists at least in those countries to which a flow of migration spontaneously moves directs. The temptation to use quantity and, above all, cheap labor – and consequently of lower quality – unfortunately very often has a negative effect. But even without these, the selection criteria to be observed - race, biotype, culture, language, Religion, professional training, state of health and adaptability – so numerous and are sometimes so contradictory that the task is certainly not easy. There can be no doubt, however, that there is a necessary order of priority among the factors in question, and that race is foremost in this. You can see a sick person heal, teach an illiterate, teach a stranger the vernacular, a

Convert those of other faiths to true religion. You could, with more time of course, select an elite from a low-quality population; But it will be never succeed in turning a Negro into a white man and vice versa. The Sicilian fully assimilates in Argentina, but introduces - with all the attendant consequences - into the country's hereditary endowment genes of Semitic, hence Negroid, origin. From the

There are two opposing schools from the essential point of view of ethnic selection. One establishes the principle of consanguinity. A racial community, existing or in the process of being formed, should have only similar elements to its existing ones

or add the same. On this basis, the immigration law of the USA, valid until 1966, was formulated, which considerably restricted the admission of non-Nordic white immigrants and prohibited those of color. We hold

found, however, that in the practical implementation in relation to the whites, the previous Nationality, not race, was taken into account, with the paradoxical consequence of substantial Jewish immigration protected by legal norms established in favor of British and German immigrants. The other

School is that of racial balance. This principle often leaves room for estimates of fantastic chemistry among laypeople. But, in scientific terms, it establishes the fact that a racial community is subdivided by a different but superior

contribution can be improved. On the one hand, then, concern for racial uniformity, and consequently that after assimilation, prevails, and on the other hand, concern for the real value of the desired contribution. However, let us note that the theory of

Relatives do not prevent multinational countries like the USA and even Brazil from having their application to the superior race, and that the thesis of compensation in no way ignores the danger of incorporating too many different elements. The two principles therefore complement each other, with sometimes one and sometimes the other, depending on the situation prevails.

The temporary hikes

On the edge of the walks that we consider definitive in our history section can describe, there have always been temporary displacements of individuals and groups of people, for which the common expression "travel" is used. The phenomenon has existed since the use of the steam engine for transportation

assumed quantitative importance, which increased considerably after the two world wars increased. Its demological influence today is such that we cannot analyze it here. The temporary migrations are of three types, defined according to their causes. One is the consequence of modern warfare carried out by armies of

conscripts. During the great conflicts of our century, millions became of prisoners of war in enemy country in a state of semi-liberty or just one forced residence for years as an agricultural and industrial worker. It is inevitable that young men will be mixed in with an almost entirely female population - because the men of military age have been called to arms - , left considerable traces in the hereditary endowment of the receiving social unit. The occupation of the conquered country, which in our time can last several decades, even in some parts of Germany around half a century, has the same Effect. The presence of colored French troops in the Rhineland after World War I left its racial consequences obvious through the large number of mulattoes who were born in this area. But that is only one aspect - truly that heaviest - in the situation of a general order, which after 1945 in almost all Europe has repeated intensified. The temporary migrations of the second type are in search of work and have consequences similar to those discussed previously: the Bolivian, Paraguayan and Chilean workers who go to the sugar cane harvest every year or come to Argentina for a few weeks to shear sheep, the Algerians who hire themselves out as factory workers in France for a few years, and the Portuguese, Spaniards, Greeks and Turks who come to Germany, Switzerland, Sweden etc. and come with them live under a contract of employment for a fixed period of time among the native population and whose sexual relations with the women around them are unavoidable, not to mention those who, legally or not, are definitively permanent residents of the become a host country. Foreign elements thus penetrate the hereditary endowment of the host peoples one whose race is changing more or less slowly but irrevocably. Finally, there are the temporary migrations, which in very different ways are the result of tourism. Until 1950, these types of population movements were very limited in number and affecting only a few cities and areas of Europe - Paris, Rome, Switzerland, the Côte d'Azur, the Italian Riviera - , where to exclusively families of higher social ranks. Today it is on the other hand, millions of travelers who invade the host countries for a few weeks every year. The "upscale" tourism had no social consequences for the areas affected. But he contributed to education in the countries of origin to which he valuable cultural elements - psychological and material - procured: a process that continues at a lower level in relation to the American continent. 'Mass tourism', on the other hand, has no impact on those who practice it, but it does affect the populations of the host countries. Not so much biological point of view, although one cannot deny certain changes in this area, as far as the undeniable psychosocial modifications are concerned. It's the

Tourism that turned the Swiss from warriors into hoteliers and gave them a lackey mentality. The countries that have recently started economic Benefitting from the tourism 'industry' will suffer a similar transformation to a greater or lesser extent depending on their level of resilience.

ABOUT THE AUTHOR



Prof. Dr. Jacques de Mahieu was born in Paris in 1915 into an old Norman noble family. As a student of political science and economics, he received his doctorate and was still in his native France before the Second World War habilitated. Then he satisfied his military service as a simple soldier of the horse-drawn carriage Artillery. After the armistice concluded in the forest of Compiègne on June 22, 1940, he volunteered for the Waffen-SS, in whose ranks he, as a member of the French "Charlemagne" division, served all the other second soldiers World War took part, where he was up to the rank of Untersturmführer (Lieutenant) was promoted.

After the collapse of Germany, he and his family went on adventurous adventures Wise to Argentina, while in his native land, to which he always remained loyal, he was sentenced to death no fewer than fourteen times, without his implacable enemies having been able to carry out a single sentence. Perón took the political one Refugee like so many other European scientists with open arms and

enabled him to continue his important work, not only for his own benefit
country.

So de Mahieu was able to hold a chair and rector of various Argentinian
Universities in Buenos Aires and other parts of the country continue to teach and conduct research.

Perón gave him an important political position when he became president of the party
University of Peronism, entrusting him with the key position for the political and ideological orientation of
the state party, which even today - although infiltrated and largely dominated by other forces and an
instrument of the Yankee

Imperialism made - ruled on the Rio de la Plata.

He set up his work as a scientist and writer early and successfully
the early and prehistory of America. He went on several expeditions
scientific meticulousness in the footsteps of European culture bringers who laid the roots of the
ancient South American advanced civilizations many centuries before the swindler Columbus (revealed
as such in one of de Mahieu's books). The blessed

Work of the Vikings and Megalithics, which goes back to the second millennium BC. is the subject of
numerous books in French, Italian, Portuguese, Spanish and German, around a dozen of which are
published by Grabert-Verlag in Tübingen

appeared. Laffont (Paris) organized several French editions. In Argentina, de Mahieu was best known
in academic circles for his numerous publications in the field of economic and social policy. A few
months before his death

he still intended to go to Easter Island to collect material and information

to go. This work on the foundations of biopolitics was first published in French by Editions Celtiques
in Montreal (Canada).

Jacques de Mahieu, who lived in Argentina and other countries for four decades

America's large circle of students and followers and was able to influence them significantly, died
shortly before his 75th birthday in Buenos Aires
natural death.

Wilfred von Oven, Buenos Aires (1994)
