

# **HOW CAN WE IMPROVE THE RACE?**



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# **WHAT IS SOCIAL DARWINISM?**

Social Darwinism is the understanding of the development of man and human communities through the biological laws of natural selection and survival of the fittest. Man, like any other animal species, is the product of thousands of years of evolution and that evolution took place through a struggle for life that has lasted until the present day with certain variations as we shall see. Man's life from birth to death is a constant struggle for existence.

## **NATURE**

Nature is the order in which life originates and develops through the struggle for existence, only those species survive that succeed in this battle. Every form of life that we can observe on the planet today has had to overcome the harsh trials imposed by nature.

## **THE STRUGGLE FOR LIFE**

From conception the individual begins his struggle for existence, some perish before being given birth, others a few days after birth, others in infancy, others in adolescence and young adulthood, while others manage to reach old age. In each of these stages the individual had to face different struggles to survive against the hostilities of his environment, armed with the innate conditions with which he was genetically endowed by his two progenitors and the material resources he inherited socially, which can facilitate his existence and survival artificially.

## **FIRST-CLASS MEN**

First-class men are those who possess the physical and psychological qualities necessary for survival; in this category we find the creators and doers of whom Vacher de Lapouge spoke. The former create and the latter improve what has been created.

Superior men have as their life longing the overcoming or survival of their own death, which they obtain through their creations, thus leaving their mark on the

world they physically leave behind, giving rise to civilisation and the advancement of the race. They are characterised by their will to power, they never feel satisfaction in their achievements and constantly pursue their own improvement.

## **SECOND-CLASS MEN**

Second-class men are those who, though they do not create and improve, can understand these innovations and help the first-class men in the struggle for the survival of the race. Here we find the assimilators and the so-called brutes; the latter do not possess the capacity to understand the least knowledge but are useful because they contribute their labour power.

The life longing of these men is nothing more than to spend their days in the greatest possible comfort, therefore, they only adopt the ideas of the moment, never questioning them, seeking the acceptance of the powerful. For both their passage through life is merely physical, little or nothing of them remains after their death except their offspring. They are characterized by a lack of will to power. When they are dominated by the third-class men, which will be described below, the assimilators are harmful because they adopt their ideas and believe them blindly.

## **THIRD-CLASS MEN**

Third-class men are composed of the human refuse of a community, those who have survived without effort at the expense of the innovations of the first-class men. Here are the subhumans. One thing that characterises them is a strong hatred of nature and of first-class men for the place they occupy, even though but for the creations of the latter they would not be alive. Like the first-class men, they possess a will to power, but unlike the latter, instead of being creative, it is destructive, oriented towards achieving the place of superior men by violating the laws of nature for their purpose. In this case, instead of creating civilisation they destroy it, and instead of advancing the progress of the race they cause its retrogression.

## **WOMEN**

Women, like females of any species, mate only with males capable of winning in the struggle for existence. Each female in nature has her own criteria when it

comes to choosing the male with whom she will mate, but only one aim: the reproduction and continued perfection of the species. In the case of humans, women look for protection in their partner's life and the most important thing: the physical and psychological conditions to give him a healthy child who will succeed in his struggle for existence, we can rightly say that a woman does not fall in love with a man but with the child that man can give her.

Just as there are men of different classes, so there are women of different categories. The first-class women are those of better physical and mental condition, those of the second-class are those of average condition, and in the third-class are those of inferior condition, who, as in the case of men, feel a strong resentment towards superior men and women, because of their inability to choose a superior man for their mating. Third-class women are divided into two categories: psychically inferior women and physically inferior women, and we can also find cases where these two characteristics are combined.

Psychically inferior women represent a great danger because they have no physical impediments to being solicited by men, the vast majority of whom are other psychically inferior men, and they are able to mate and give birth to moronic offspring.

Physically inferior women are not sought after for mating, but in today's societies they have become a new "pressure group" demanding rights to which they are not naturally entitled. They want to be possessed by the best men and have a deep hatred for the natural order and for healthy women and men, whom they blame for their situation. This is the reason for their membership in leftist groups or parties.

The characteristic trait of the third-class woman is her denaturalisation, which consists in her refusal to fulfil her natural functions; this condition manifests itself, contrary to the behaviour of any female, in prioritising her own life over that of her offspring. For this reason, she favours abortion or uses her children for personal purposes.

In the modern world, where economic factors govern relations between the sexes, women pursue economic security rather than the procreation of healthy and strong children, and since in modern societies it is not necessarily the fittest who achieve good economic positions, the genetic level of the population tends to fall.

## **THE PATRIARCHY**

Patriarchy is the authority of the strongest individual physically and mentally and is therefore a natural institution. Although today it is a demonised concept, it is

thanks to patriarchy that women, and all of us, were protected and guaranteed the right to life.

What does patriarchy consist of? The authority of the male. It was the male who provided the food for the household, who fought against predatory animals and other human enemies and who created all the innovations that mankind used for its progress.

But does such a patriarchy exist today? Today, both women and men are breadwinners, but in the past they were also breadwinners, only men did the more difficult and risky work, women have gained so many rights that they are often at an advantage over men. So what is being attacked when we want to attack the "patriarchy"?

Well, nothing more and nothing less than the man himself, because despite the degeneration produced since the times of our ancestors, the man continues to have preponderance in leadership, livelihood and invention, suffering great hardship for it, therefore, this is not an "injustice of the system" but a manifestation of human nature. Can these anti-patriarchal and anti-male women get rid of what men have created? Definitely not, could they create the same as men if they improved their "conditions"? Neither, since no creator has had easy living conditions while women, being sheltered in their homes, enjoyed greater advantages to devote themselves to invention, especially those of more comfortable economic positions, and even so, 99% of inventions were made by white men. Thus misandry is not only hatred of the male but hatred of the whole of Western civilisation. The disappearance of the white male would lead to the disappearance of women, who would be deprived of their physical strength and their creations.

*What if women eliminate men and appropriate their creations?* some feminists would ask. They could do so, but society would stagnate and eventually degenerate, for there would be no more scientific progress in the absence of creators and doers, and without their guidance, the assimilators would be unable to maintain the degree of civilisation achieved. Moreover, they would be at the mercy of coloured males who would invade white communities, subjecting women to treatment that would make them regret having followed the foolish fad of feminism.

## NATURAL SELECTION

Natural selection is the process by which a race evolves through the struggle for existence in the environment it inhabits.

Selection occurs through the inheritance of traits favourable to survival.

# **SEXUAL SELECTION**

Women desire and choose the best men as mates to procreate the best children, their selection requirements focusing on natural qualities such as health, physical strength and intelligence, which ensure survival under the harsh rules of nature. In this way the race progresses in each generation by procreating boys and girls more perfect than their parents.

# **THE RACES**

Nature has placed each human race on a particular continent with particular characteristics. In each of these habitats with different conditions, the struggle for existence was also different and required different qualities to win. Thus different races developed, each with different physical and mental qualities, which also began to compete for existence on the planet, and the struggles between them began.

The harsher the environment and the more difficult the living conditions, the greater the physical and mental strength of the race; conversely, the gentler the environment and the easier the living conditions, the lower the physical and mental level; this is because the inferior individuals are not purged and reproduce on a large scale, preventing the development of individuals of superior physical and mental capacities.

# **THE RACE STRUGGLE**

The race struggle is the natural competition of each human group for the resources necessary for subsistence, and success in this struggle depends on two conditions: on the physical and psychic qualities of each race to win, and on the ability of the victor not to degenerate, either by mixing its blood or genetic material with the vanquished race, thus degrading the qualities that have given it victory and giving the vanquished race new conditions and capabilities to defeat it and take away what it has won, or by the absence of natural selection or reverse selection, contaminating itself with the inferior elements of its own race.

There are only two types of races on the planet, the victorious and the vanquished. The victorious race that degenerates its genetic material runs the risk of being defeated by yesterday's vanquished race.

# **RACIAL DECAY**

Races degenerate for two reasons. By interbreeding with an inferior race or by the absence of natural selection. Now that we have explained interbreeding, we shall explain the second issue in more detail.

When a superior race settles in a milder environment than the one that gave rise to it, the individuals that in the ancestral homeland perished by natural conditions now manage to survive with ease, and being more fertile than the superior individuals, they provoke a contamination of the genetic pool, leading the race that inhabits that soil to decadence. And as the main interest of the degenerate or subhuman is to avoid by all means the development of superior men, he will try to create situations that alter the natural order that originates them.

## **ECONOMIC SYSTEMS AND RACIAL HEALTH**

Within the natural order, the economic systems are the product of the needs of the community to subsist and not of intellectual charlatanism. Under the threat of natural forces, no one could write economic manifestos, therefore the first economic systems were created according to the idiosyncrasy and common sense of each race. In order to hunt an animal the size of a mammoth and obtain food and shelter, men had to cooperate and distribute the profits equitably. Of course, this equity did not mean "equality", since some were smarter and stronger and therefore participated more than others, who did as much as they could according to their abilities and limitations. The basic rule of this incipient economy was subsistence, therefore no one should lack sustenance, but the chief of the tribe, as a result of his leadership and superior conditions, should receive a larger share, since he put more of himself than the others.

Obviously in this economy there was social differentiation, which does not mean unjust inequality, because no one lacked the means of survival. As the community began to diversify, those whose labour was most indispensable received greater compensation for an obvious reason: it was necessary to preserve them for the future of the group.

Thus arose the natural economic system on the principle: to each according to his ability. This means that not everyone is socially and economically equal, but

no one can lack what is necessary to survive, since all are valuable and necessary members for the survival and advancement of the community.

## **SOCIAL CLASSES AND ESTATES**

As we have already said, human communities are not made up of individuals equal to each other, but of people with different capacities, but all of them useful to the community. These different qualities determined the estates, those with special endowments and who needed to be more preserved made up the nobility or aristocracy and it was necessary to watch over their preservation as well as their reproduction. Since ability was the only condition for joining the nobility, peasants and merchants who could prove that they possessed the necessary qualities could enter the nobility or aristocracy.

With the advent of "equality" after 1789, the merchants, authors of the theory of "free and equal" men, whose only attribute was the possession of money, decided that the new social hierarchies would be determined by economic wealth and no other condition. Thus, whoever could make the most money would enter the highest class and whoever made the least would enter the lowest. This is the explanation of how the upper classes of our contemporary societies are contaminated by all sorts of parasites whose only quality is their ability to line their pockets. It is the genetic contamination of the bourgeoisie that explains why all leftist and progressive movements emerge from its bosom.

## **HOW DO THE INFERIORS SURVIVE?**

The inferiors survive when the civilisation created by superior men renders the means of selection of nature null and void, or when these, having survived the first tests of survival in childbirth and infancy, find a way to ensure their subsistence, a clear example being the overseas trade which gave rise to the subhumans who brought about the French Revolution.

Overseas trade, and usury too, allowed the inferiors to secure avenues to subsist and undermine the natural social order with false ideas and theories opposed to all evidence, giving rise to leftism.

Today, many inferiors survive and reproduce thanks to the economic resources inherited from their parents.

## **LEFTISM**



Leftism consists in reversing the natural order, in a constant attack against the fittest and in promoting all means that allow the survival and advancement of the inferior.

Not surprisingly, the ranks of leftism are 95% composed of the most mediocre and inferior individuals in society, since it proclaims that they are "equal" to the able and superior and should demand what they possess without having earned it.

Leftism is the cancer that leads to the self-destruction of the more evolved races, spreading through reverse selection throughout the social fabric.

Reverse selection consists in the inversion of natural selection, this is achieved by the policies and measures implemented by leftism, such as: the misallocated and mismanaged social aid that favors the reproduction of social parasites, the laws of disarmament of the civilian population and benevolence with crime, nepotism that keeps the most capable men away from the functions they should occupy for the survival and progress of the community and political correctness, which keeps subhumanity in power and hinders all scientific progress before the prohibition of questioning the postulates that support its position.

## **THE EFFECT OF LEFTISM IN THE WESTERN WORLD**

The western world is sick with the leftist cancer, which spread affecting some parts more than others. In areas where the population was genetically better off due to natural selection, such as the cold countries of northern Europe, the effects have been less damaging than in those where better climatic conditions favoured survival with fewer restrictions.

Some parts of the white world, such as Argentina, are in such a state of putrefaction that they cannot be saved except by measures of great drasticity, due to the large number of subhumans that comprise such areas, their only solution being an extirpation of the useless population and a repopulation of the soil by another population of higher genetic quality.

The cause of the present different situation of some nations in relation to others is not the economic and political system under which they live, but the race and the state it is in genetically. A genetically healthy race can withstand a liberal or Marxist system better than a degenerate race or one in worse biological condition, just as a human body in better immunological condition can withstand a serious illness and even overcome it than one with deficiencies in its natural defences.

The political system can ascend and retract the race through the selection exercised, leftism, both liberal and Marxist, causes a lowering of the biological level of the population through the multiplication of subhumans.

## **EQUAL OPPORTUNITIES AND AFFIRMATIVE ACTION**

Equality of opportunity is a legitimate and natural right, since it gives rise to the different capacities that allow the community to function and progress.

Affirmative action or positive discrimination is an illegitimate right that establishes that justice must be done to certain groups that in other times were "mistreated" and therefore give them differential treatment, in other words, they must be given the achievements of the superior to the mediocre in order to do "justice".

These policies are strongly advocated by the inferior and destiny-conscious individuals under the natural order, and their consequences are the chaos and advancement of the subhumans.

## **THE SUPERMAN IN MODERN WORLD**

When the superman emerges in modern societies overpopulated by conformist and subhuman individuals, he passes for a madman and antisocial because the social norms in force do not contemplate his existence, there is no place for him, since that place is occupied by an inferior individual, a fact that further increases his anger with the system in which he was born.

Some manage to survive, others find ways to evade the decadent modern order and others commit suicide in the face of the hostility of the environment towards their superiority, a superiority of which they are aware at all times of their lives, just as the inferior is aware of his inferiority.

## **THE BIOLOGICAL POLICY**

We can say that we are racially healthy when our community is composed of 20% creators, 30% doers, 49% assimilators, and 1% biological waste. This is the goal to be achieved in the future white nation and the starting point for progressive improvement through our biological policy.

The measures of racial hygiene should be directed toward enlarging the number of creators and doers, keeping the number of assimilators constant, and reducing the number of brutes and subhumans to a minimum. In other words, to seek biological progress in each new generation.

With respect to women, the reproduction of first-class women will be increased, keeping the number of second-class women constant and reducing the number of third-class women.

## **THE FUTURE AGE OF ROBOTICS**

At present, the whole world fears the arrival of artificial intelligence because of the risk of losing their jobs, which will most probably be carried out by a robot with an almost negligible cost and with a much higher productivity. Personally I doubt that this could be a problem, because the goods and services that the machines would produce must be consumed or the system would collapse, a fact that would make finding a solution sooner or later.

The problem of the new era is another and much more worrisome one. What impact will robotics have on human biology? I really fear a "Universe 25". For those unfamiliar, the "Universe 25" was an experiment conducted by Dr. John Calhoun in the 1960s, in which a perfect environment free of needs and of extreme welfare was created for a group of mice, resulting in the extinction of the community after an absolute degeneration of all individuals. The experiment was repeated over and over again and the outcome was always the same (I recommend the reader to read more about "Universe 25").

If robots were to provide us with everything we need and eliminate any struggle for existence, subhumans would explode demographically and devour humanity.

But is it possible to coexist with artificial intelligence and at the same time achieve the biological ascent of the race?

## **WHAT IS THE SOLUTION?**

Artificial intelligence is another achievement of the white man, therefore it must be preserved and exploited for his benefit. How, then, can the consequences for the race be avoided?

It is here that the state, the organ charged with the breeding and perfection of the race, must act. If technology leads us away from natural laws, the state

must see to the preservation and future ascent of the race by means of instruction and the corresponding eugenic laws. How? By creating situations similar to those our ancestors have had to face in order to keep natural selection active.

No member of the community can lack the necessities of life, but no one can obtain them without a corresponding struggle for life.

Many will say that my words are cruel, but as Dr. Calhoun has shown, for comfort and well-being we can pay a very high price.