Insight into National Socialist Racism

by Bruno Cariou

The following paragraphs are a revised and expanded version of B.K. Note 94, Unknown Sources, available at <https://elementsdeducationraciale.wordpress.com/2014/08/25/sources-inconnues/>.

After World War II, certain writings of Julius Evola on race were instrumental in spreading in neo-fascist circles the view that German racism was biological, even zoological. Implicit in Heidnischer Imperialismus (1), explicit in Osservazioni critiche sul 'razzismo' nazional-socialista (2), a written text, that one, intended for the Italian public, this view is found in a certain number of his racialist writings of the late 1930s and early 1940s. In the second edition of The Cinnabar Trail, the Italian author further asserts that “(German state racism… presented itself as a mixture of a certain aspect of Pan-German nationalist ideology and ideas drawn from biological scientism ”and goes so far as to mobilize Trotsky to suggest that it was only“ a kind of zoological materialism ”. Most of the readers and exegetes of the Italian author have taken it up in a way in chorus, whether (we will limit ourselves here to a few examples, which could however be multiplied) in the Anglo-Saxon area ("He [ Evola] in fact rejected, claims the historian, essayist, translator and editor Nicholas Goodrick-Clarke, Alfred Rosenberg and the other biological racists of the Third Reich "[3]), French (" As opposed to the biological and vitalist racism of the Nazis, he (Evola) defends a “spiritualist racism…” [4]), Spanish (racism, for Evola, “as we know, affirms Marcos Ghio, president of the Centro Evoliano de América and translator of the Italian author, had a spiritual character and not simply biological and materialist like that of [Rosenberg] ”[5]), German (“ One of Evola's main criticisms of National Socialism was the absence of any transcendent foundation.… This absence of reference to transcendence also led him to make other criticisms of this regime, of its strong attachment to nature (the Volk as a guiding principle), of the fact that the Führerprinzip only responded to the people and had no legitimation from above, hence demagoguery; to its populism and its purely biological racism "[6]) or Italian (" In the Evolian conception, indicates peremptorily Giovanni Monastra, author of several articles on J. Evola and collaborator of Nouvelle École, the "pure race" is not not a banally biological reality, as in Nazi rhetoric with its stereotypes formed by blond men with blue eyes "[7]; Franco Freda, former terrorist and member of Ordine Nuovo, essayist and director of Ar, editor of a a number of Evola's books on race, present him as “the most important thinker… who in Italy had a racist approach different from that of German racism, which was strictly biological” [8]); have therefore taken it up in chorus, without, it seems, trying to verify it. However, in the light of the racist German publications of the time, it turns out to be unfounded and even rather grossly false.

More than one eugenicist, more than one German raciologist of the time, recognized, to use J. Evola's terminology, the race of the soul. Besides Günther, Rosenberg, for whom, influenced by Chamberlain's concept of Rassenseele, "the soul embodies the race seen from the inside (e) the reverse, the race is the exteriorization of the soul" (9 ); Egon Eickstedt (1892 - 1965), professor and director of the Institute of Anthropology and Ethnology at the University of Breslau from 1931 to 1945, for whom "the physical racial form finds its equivalent in a mental racial form. "(10); Hippius Rudolph (1906-1945), whose research on the psychological profile of the German population of Poznan was funded by the SS from 1942, when he was professor of social and national psychology at the German University in Prague and deputy director of the Reinhard Heydrich Foundation; Erwin Bauer (1875-1933), geneticist and director of the Kaiser Wilhelm Institute for Plant Breeding Research, co-author of a textbook on biology (11) in which it is said that "human races do not are not only different from each other physically, but also mentally. If there were only physical differences, the race question would actually be meaningless "; Fritz Lenz (1887-1976), holder from 1923 of the first chair of eugenics in Munich, whose position on the subject was strictly the same: “If there were only physical differences between races, he said, the race question as a whole wouldn't mean much; it would hardly need to be serious. This is precisely why the search for hereditary differences of soul in all racial differences is of decisive importance "(12). In Über Wege und Irrwege rassenkundlicher Untersuchungen (several years before J. Evola formulated his doctrine of race), he declares, albeit awkwardly: “In evaluating a man, racial origin (die abstammungsmäßige Herkunft) is more important than external characteristics. A blond Jew remains a Jew. Yes, there are Jews who have the physical characteristics of the Nordic race and who are nonetheless Jews spiritually. National Socialist state law therefore rightly defines a Jew not by external racial characteristics, but by descent "(13); for him, as for many of his colleagues, certain physical characteristics go hand in hand with certain mental characteristics. For Ludwig Ferdinand Clauss (1892 - 1974), to use J. Evola's characterization of his "psychoantropy" in Synthesis of the doctrine of race, "race ... is a specific mentality, a hereditary style, a way of being. differentiated. A race must be judged, not by its physical exteriority, its somatic features, but by its psychic interiority. The body ... is the medium and the ground of expression of a psycho-spiritual reality "(14). In general, “the principles of 'racial psychology' (were) at the center of racial studies” in Germany (15), particularly those of the S.S.

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The publications of the SS clearly show a conception of the race which was anything but materialistic and a precise desire to attract young people who share it into the SS, as the following extract from a notebook for young recruits attests: " That the Nordic racial body represents for us the ideal of beauty, nothing more natural. But all this acquires its real and deep meaning only because we find in it the expression and the symbol of the Nordic soul. Without this Nordic soul, the Nordic body would be nothing but an object of study for the natural sciences, like the physical form of any other human or animal race. "(16)

In 1933 Interior Minister Wilhelm Fritsch formed an expert advisory group to prepare the Nuremberg race laws and more generally to develop the principles of the Third Reich's race policy. It included scientists and raciologists, such as Fritz Lenz (1887 - 1976), Ernst Rüdin (1874 - 1952), Alfred Ploetz (1860 - 1940) and HF K Günther (1891 - 1968), whose work J. Evola was the first to recognize the spiritual and ethical dimension and of which, in Le Mythe du sang, he used the physical and psychological classification of European races. The first two were eugenics, the third was Darwinian and the fourth anthropologist. Thus, it can be said that this group was representative of the various tendencies of German racism. A eugenicist conducts biological, genetic research aimed at determining the most favorable conditions for the procreation of healthy people, while a raciologist studies human types as carriers of different hereditary physical, mental and spiritual characteristics. In principle, the research of eugenists and the studies of raciologists are fundamentally complementary and all the more productive when the former are aware of the fact that the hereditary process is not only biological in nature and the latter recognize the need for a concrete and practical action, that is, prophylactic measures. It does not matter, however, whether this is the case, or whether it is only partially the case, insofar as a higher body, in this case the State, takes full account of the dimension both physical and psycho-physical. mental and spiritual blood and, in doing so, draws from the work of these scholars all the elements likely to allow the development of a racial doctrine and practice accordingly.

Does the Law for the Protection of German Blood and German Honor ("Gesetz zum Schutze des deutschen Blutes und der deutschen Ehre"), promulgated on September 15, 1935, reflect this global conception of race? Of course not. It is difficult for a legislative text to incorporate such considerations into its letter. They were nonetheless present in the minds of the two writers of the official commentary on the Nuremberg Laws, the senior official Hans Globke (1898 - 1973) and Wilhelm Stuckart, (1902 - 1953) jurist, secretary of state for German Interior Ministry and chairman of the government commission for the protection of German blood: "The addition of foreign blood causes harmful changes in the racial body (Volkskörper), because it weakens its homogeneity, the instinctively sure will . This gives way to an uncertain, hesitant attitude in all decisive situations, an overestimation of the intellect and a division on the spiritual plane. The mixing of blood does not achieve a uniform fusion of two foreign races with each other, but generally breaks the spiritual harmony of the one who is crossed ... "(17). J. Evola will say nothing else, in a more articulate manner, in Synthèse de doctrine de la race (1943): “As a general rule, it is clear that crosses are harmful and that their harmfulness is all the more obvious than Racial elements on both sides are markedly heterogeneous. It should then be emphasized that the deleterious character of crosses does not appear so much in the determination of denatured or deformed human types in relation to the race of the body which is that of the race to which they belong than in the formation of individuals whose 'exterior and interior no longer correspond to each other, of which the race of the body can oppose the race of the soul, which can itself oppose the race of the spirit or vice versa , which makes them torn people, half hysterical, who, so to speak, no longer feel at home. "

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Largely unfounded, the judgment made by the Italian author on German racism, on the other hand, applies to a large extent to Anglo-Saxon racism and, as he had the opportunity to learn the hard way, to Italian racism. at the time, at least until 1941 (18). Indeed, in the critical review of "Synthesis of doctrine of race" published in La Diffesa della razza on May 5, 1942 (19), Giorgio Almirante (1914 -1988), future founder of the MSI, was undoubtedly the bearer - speech of the editorial staff as a whole, declaring: “Our racism must be that of blood… of flesh and muscles. "

B.K., 2015.

(1) Julius Evola, Imperialismo Pagano: nelle edizioni italiana e tedesca, Mediterranee, p. 276-77.

(2) Julius Evola, "Osservazioni critiche sul‘ razzismo "nazional-socialista, La Vita Italiana 21, n ° 248, 1933.

(3) See Goodrick-Clarke, Soleil Noir, Camion noir, 2007.

(4) Nouvelle École, n ° 53-58, 2003, p. 64.

(5) Marcos Ghio, “La superación del racismo: Evola y Günther”, Centro de Estudios Evolianos, November 18, 2005, available at: <http://www.juliusevola.it/risorse/template.asp?cod=> 481 & cat = ART & page = 4, accessed November 15, 2015.

(6) H. T. Hansen, "Julius Evola’s Political Endeavors", in Men Among The Ruins, Inner Traditions / Bear, p. 60; 2002.

(7) Giovanni Monastra, "Julius Evola, theories of race in search of an aristocratic anthropology", Nouvelle École, n ° 47, 1995, p. 43-57.

(8) Franco Freda, “I tre gradi della dottrina della razza”, in Tradizione, periodico di studi e azione politica, anno I, n ° 2, October-November, 1963, p. 25-30; in F. G. Freda, I lupi azzurri. Documenti del Fronte Nazionale, Edizioni di Ar, Padova, 2000, p. 15.

(9) Alfred Rosenberg, Le Mythe du XXe siècle, Avalon, 1986.

(10) Marius Turda and Paul Weindling (eds.) Blood and Homeland, CEU Press, Budapest, 2006, p 26.

(11) Karl Smalian, Albert Bauer and Georg Hachfeld, Lebenskunde für die Abschlussklassen der höheren Lehranstalten, Freytag, Berlin and Leipzig, 1937, p 144.

(12) Fritz Lenz, “rassenlehre ist erblehre, Völkischer Beobachter”, February 20, 1934, cited in Sonia Sikka, Herder on humanity and cultural difference: enlightened relativism, Cambridge University Press, 2013, p. 145-6.

(13) Fritz Lenz, “Über Wege und Irrwege rassenkundlicher Untersuchungen”, in Zeitschrift für Morphologie und Anthropologie, Bd. 39, 3/1941, S. 397.

(14) Clauss, who became a member of the NSDAP on May 1, 1933, was excluded in 1943; more than on ideological grounds, this exclusion seems to be due to the fact that he had violated the Nuremberg Laws, by maintaining a relationship with a Jewess named Margaret Lande, see Dirk Rupnow, Vernichten und Erinnern, Wallstein Verlag, 2005, p. 191).

(15) Marius Turda and Paul Weindling (eds.), Op. cit., p. 23.

(16) Edwige Thibaut, The SS Order: Ethics and Ideology, Avalon, 1991, p. 147. A reference work on SS, it is also distinguished by an introduction commensurate with the subject. What should be emphasized here, therefore, in the context of a study of fabricated, widely spread and (complacently) received ideas about the ideology of National Socialist Germany, is that “(I) but in no text have been found (the) false and meaningless expressions (of 'superman' or of 'people of lords') which are the fruit of Americanized and complexed mentalities. The “superman” or “superhero”, the product of American fantasies, is totally foreign to (the) environment (of the SS man) ... His superiority is in no way the result of his work on him- even and therefore deserves no admiration. At the end of "lord" ... the National Socialists preferred the term "hero", that is to say a man rooted in his community, responsible, setting an example by his ability to surpass himself and capable of recreating the primordial human type from its own values ​​(p. 27). In spite of all that these remarks have of right, it should also be specified that their author, perhaps influenced by the frequent recourse of Léon Degrelle to the Pauline expression of “new man” [Ephesians 4: 22-24 ] in the preface, is not without falling into the trap that it highlights, by taking up precisely this expression, engraved in the false marble of the historiography of the victors of the Second World War, to qualify the SS. Nor does the term "Übermensch" "Der neue Mann" appear in National Socialist literature.

(17) Wilhelm Stuckart and Hans Globke, Kommentare zur deutschen Rassengesetzgebung, Beck, 1936, p. 5. In Saul Friedländer, Nazi Germany and the Jews, vol. 1, HarperCollins e-books, p. 152, available at: <https://pdf.k0nsl.org/N/Nazi%20Germany%20And%20The%20Jews%20-%20Saul%20Friedlander.pdf>, accessed October 15, 2015.

(18) In February 1939, the anthropologist Guido Landra, one of the main representatives of Italian biological racism, was replaced at the head of the Ufficio per gli Studi e la Propaganda sulla Razza del Minculpop by Sabato Visco, director of the Istituto Nazionale di Ricerca per gli Alimenti e la Nutrizione, replaced in his turn in May 1941 by Alberto Luchin, more favorable to the racial doctrine of J. Evola, whom he planned to make collaborate in an investigation on the biological, psychological and racial components. spirituality of the Italian people; the project, as Evola indicates in "Mussolini e il razzismo" (in Il Meridiano d´Italia, n ° 49, 1951) failed. Besides J. Evola, we can cite, among those who, at the time, opposed the purely biological conception of race in Italy, the Steinerian philosopher Massimo Scaligero (1906 - 1980), for the accuracy of his views on the racial question. . "There is no reason," he declares for example in "Razzismo spirituale e razzismo biologico" (La Vita Italiana, July 1941, pp. 255-263), to oppose spiritual racism and biological racism. This one can only have meaning when it harmoniously complements that one ".

(19) Regarding La Diffesa della razza, it is instructive that this newspaper was financed by the Ministry of Popular Culture, a number of banks, industrialists and insurance companies; see Francesco Cassata, Building the New Man, chap. V. Eugenics and Racism (1938–1943), Central European University Press, 2011, available at <http://books.openedition.org/ceup/727?lang=fr#ftn189>, accessed November 17, 2015. The book is interesting especially from a factual point of view.