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FLOOR PLANS  
ONE  
SPIRITUAL  
RACE TEACHING

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Translated into German by the author in collaboration with Annemarie Rasch

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TWO QUOTATIONS AS A PRELIMINARY REMARK

inserted by Bernhard Schaub

"As early as 1935, Mussolini had noticed Evola's essay *Razza e Cultura* (*Race and Culture*) in the magazine *Rassegna Italiana*, which he also approved, after which he let the editors know that he supported these theses. A personal meeting did not take place until 1942, however, when Mussolini had read Evola's *Sintesi di dottrina della Razza* (*Synthesis of a Racial Theory*) and had Evola summoned to him. Mussolini highly praised the book (Mussolini's private copy with his marginal notes has even survived). ... Mussolini even said that it was precisely these ideas that he wanted to make official Italian racial doctrine. He suggested that Evola should refer to these teachings as "Fascist" (as opposed to "National Socialist"), which was also done in the title of the German edition, *Grundrisse der Fascistische Rassenlehre* (Berlin 1942). Mussolini thus had his own racial doctrine, different from Germany's, and that was his goal. The Duce also instructed all major newspapers and magazines to publish positive reviews of this work."

From the introduction by HT Hansen in Evola's "People in the midst of ruins",  
Tübingen 1991

It is possible that Hitler also took note of Evola's theses. Shortly before the end of the war, on February 3, 1942, Martin Bormann recorded a remark by the Führer that took up Evola's central concept of the "spiritual race" and in a certain way contained the admission of the fatal incompleteness of his own purely biological racial theory with regard to the assessment of friend and foe :

"We only speak of the Jewish race for the sake of linguistic convenience, because in the true sense of the word and from a genetic point of view there is no Jewish race. Circumstances compel us to make this label, for the reality is the existence of a racially and spiritually cohesive group to which Jews throughout the world profess...

The Jewish race is above all a community of spirit...

Anthropologically, the Jews do not share those common characteristics that would identify them as a unified race. Yet every Jew undoubtedly harbors in his veins a drop of what we call specifically Jewish blood. Their consistency would be different

certain physical characteristics cannot be explained. ... Spiritual race is harder and more enduring than natural race. Transplant a German to the United States and he'll soon become an American. The Jew, wherever he goes, remains a Jew. It is by its very nature a being that cannot be incorporated. And it is precisely this non-assimilability that is decisive for his race and must appear to us as sad proof of the superiority of the "spirit" over the flesh."

Quoted from Trevor-Roper, Hitler's Political Testament, pp. 68f.

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#### REMARKS

## FOREWORD

As incorporated into the ideology of fascism, the idea of race must not be considered as a special science, bordering more or less on the field of general anthropology and folklore, nor as a chapter of social hygiene, which, for various reasons, even cyclical, was expedient in Italy should be particularly emphasized. The fascist racial theory should be understood above all according to its precise political meaning as well as according to the meaning of a new general view of life and a new spiritual attitude. If this attitude is consistently adopted, it has decided to assert itself in various fields, many of which until yesterday - or in the days of the rationalist and positivist mindset that prevailed until yesterday - allegedly had, and should not have, any relation to such problems. The fascist idea of race certainly has its purely biological and anthropological special aspects. However, especially because of the way in which the racial problem is to be posed in Italy, these aspects acquire their right value only within the framework of a more general conception and teaching. With the fascist racial doctrine - as with the National Socialist - in the place of a certain world view, there is another, from which emerge special and precise methodological principles for a whole series of individual areas. Indeed, in its higher form, fascist racialism has the spiritual and cultural significance of a revolutionary idea. It can be attributed the value of a "myth", a crystallization center for the creative forces and the developments of an epoch.

In this comprehensive sense, however, the racial theory has found an unprepared ground in Italy and therefore still awaits an appropriate implementation. Up to now, the propagandistic and polemical aspect of the idea of race has been emphasized, for example with regard to the anti-Jewish struggle and also certain practical and preventive tasks, which are directed against the mixing of white Italian people with races of other colors. But as far as the positive, actually didactic and finally spiritual side of the idea of race is concerned, there was a lack of corresponding preparation in Italy. Authority and vocation in this area cannot be created overnight; unfortunately, after the official position of fascism on the racial problem, amateurish discussions and formulations were made that are just as brilliant as journalists as they are superficial and lacking in true principles.

We, who have had the opportunity for some time, to the Italian audience a general presentation of the main racial issues  
To give theories (1), have therefore considered it expedient to lay out the main features of a comprehensive, independent and unambiguous formulation of the

fascist notion of race, a formulation that conforms both to our own tradition and to what we commonly call the "traditional spirit" (2). In doing so, we wish to dispel the suspicion harbored by certain intellectual and sectarian circles that racialism in Italy is a passing flash in the pan, sparked by external circumstances, and an article of import, the result of a passively absorbed influence from across the Alps. We have therefore undertaken to clarify the intimate relationships that exist between a comprehensive racial doctrine, the higher spiritual possibilities of the black shirt revolution, the fascist idea of the state and finally our tradition-bound heritage.

It lies in the very nature of the concept of race that its formulations cannot be the same for different peoples, even where this difference is basically only relative, as we shall see. The way in which the race problem presents itself to us cannot and should not, therefore, be identical with the way in which it presents itself elsewhere - e.g. B. in Germany -, although it can be recognized that especially in such a case there is no real contradiction between these different formulations, but overlaps and mutual supplements are possible.

Our presentation does not claim to be a comprehensive treatise on racial science, but it does presuppose that the reader is familiar with the broader questions. Rather, its aim is to give the points of reference necessary for taking a position from our point of view and for forming a corresponding mentality; a mind founded on firm principles, armed against every aberration and distortion, and capable of justifying itself on the basis of views not of today or yesterday, of this or that isolated scholar or philosopher, but of the value of "tradition" have in a higher sense. Starting from the elements here clarified, therefore, anyone who feels called and qualified can go further and systematically develop the teaching in this or that particular area. Indeed, from reading this book, anyone can become aware of the vastness and variety of the field ahead and, consequently, of the work to be done.

As far as the non-Italian and especially the German reader is concerned, this book can give an idea of the contribution and position of fascist Italy in the intellectual struggle of the western peoples to defend their own blood and to shape a species-appropriate outlook on life. The ideas presented here were essentially represented by the author for a long time, even under adverse circumstances and before fascism finally took a position on the idea of race and the Jewish problem. But the fact that these ideas have recently received high approval allows them to be - if not officially fascist -

Racial doctrine - but as the creed of the spiritually fighting vanguard  
of the black shirt revolution.



## FIRST PART:

### THE BREED AS A REVOLUTIONARY THOUGHT

#### *1. The idea of race as anti-universalism*

It would be erroneous to regard racialism as an alien element added to fascist ideology for mere convenience. If the thought in question is properly understood, it represents an increase and another weapon of fascism as the creator of a new anti-universalist, anti-rationalist, anti-individualist culture. It constitutes a new stage of the fascist revolution, logically related to the previous ones.

In its more general, well-known political aspect, the idea of race in fact strives to determine the predominant type of human being in a certain national community, to protect it from any distortion and degeneration, to strengthen it, to give it a certain consciousness and a certain pride that to develop, to revitalize, and to lead to a more concrete and organic reality ordinary national feeling.

First of all, it is a continuation of everything that fascism, before its turn to racial thought, had done in the field of social politics and popular hygiene and further as a school of manliness and strength for the Italian people and, above all, for its new generations has pursued. The conquest of the African Empire had as a natural consequence a further series of protective and preventive measures, which flow from similar demands and from the obvious expediency that the Italian people, in contact with an inferior humanity, felt quite clearly the sense of difference, their dignity and their keep strength.

According to a second, inner aspect, the concept of race presents itself as a further "power" of nationalism, insofar as the feeling of being of the same "race" - even if this expression is considered more as a myth than a clearly defined idea - becomes the sense of nation. As a political feeling, the "race" is the living nation, which does not lie within abstract, juridical, or territorial boundaries, and is not limited to mere cultural, linguistic, or "historical" unity. The sense of race goes deeper than all that, goes to the roots of it all, is inseparable from a sense of continuity and continuity, touches more inner chords of the human being. In this way, the new teaching enlivens a feeling that is more natural and

original place falls into actually pre-national forms of community, community of sex, clan, gens, patriarchal or noble family, where it found its actual correspondence in a real community of blood. According to the modern conception, the nation already presents itself as a unit of different types, as a unit determined by factors other than the mere indirect or direct blood community. From this consideration alone one thing emerges clearly: in the transition from national feeling to the more lively feeling of "Race" is not limited to a "myth" or to an idea that is valid less because of its truthfulness and its objective justification than because of its power of suggestion, then one has to accept both the common, predominantly "idealistic" and "historical" conception of nation and Volk, as well as to come to a more comprehensive concept of the racial, in which not only the blood and in general the purely biological element should be decisive.

Below we will discuss this point in more detail. For the time being, on the basis of what has just been said, we want to emphasize that racialism as a political idea offers the same advantages as a prudent and traditional nationalism, but also the same dangers inherent in a nationalism of the demagogic and particularistic type.

The benefits are related to the unequivocal rejection of any egalitarian and "progressive" myth, the democratic-masonic and enlightened heresy about the fundamental equality and dignity of all that "bears a human face". According to racial theory, "mankind" is either an abstract fiction or something that matters less, or finally the last phase of a process of regression, decay, decomposition, which can only be imagined as a borderline concept but can never be fully realized. Normally, however, human nature is articulated, and this articulation is reflected, among other things, in differences of blood and race. This difference is primary. It not only signifies the natural condition of human beings, but also has an ethical validity or it should exist, it should be defended and protected. Certainly no one thinks to deny the presence of aspects common to the great mass of human beings; just as real, however, are aspects where the difference is obvious and undeniable. It is necessary to take a stance on the evaluation of both, which also leads to an examination of inner vocations. The racial theory decides according to the classical spirit, it shows a classical will to "form", to limitation, to design. She warns that everything that is common, formless, not yet articulated, basically means "less", a remainder of material that has not yet been formed, to be regarded as insignificant. In the mythical "humanity" of the democratic Masonic ideology we see only a common denominator, an indefinite substance that we can only see in the living, concrete, well-formed

forms into which it is divided. And on the level in question here, these forms are precisely the races to be understood as a unity of blood, instinct and spirit. Being different, everyone being themselves is good; is not only a "to be", but also a "should be". When does the notorious "humanity" actually exist? Stepping back from a well-organized world into a chaotic, collectivistic, commingled world that can only be imagined as the fatal final stage in a process of dissolution and social and spiritual leveling. Then, if any differences in the bodies still persist, they are to be considered accidental, insignificant, insignificant, overlookable. So that's behind the myth that makes humanity happy and the democratic-freemasonry ideology. In this context, "universalism" – when it is understood as internationalism and cosmopolitanism, according to the incorrect but unfortunately now common terminology – is not just one view among many others, but rather an echo and barometer for a precise climate of national chaos and type degeneration to watch. Only in such a climate is it "true", is it a reflection of reality.

On the other hand, according to the racial view of life, every difference, even physical, is symbolic: the inner is revealed in the outer, the outer is a type, sign, or symptom of something inner—these are, as we shall see, the main principles of a comprehensive racial doctrine. From the Roman Fascist point of view, it is very important to emphasize this classic spirit of racial doctrine: will to form, rejection of the mixed, resumption of the tenets of the ancient wisdom: "Know thyself" and "Be thou," fidelity to them own nature, also against one's own blood and against one's own race. This is the inner, ethical and spiritual counterpart to knowledge that scientific racial theory draws from genetics, genetics and biology.

It is obvious that the idea of race strengthens nationalism in its positive aspects in this respect. The one as well as the other means a beneficial reaction against the democratic and collectivist myth, against the myth of the proletarian, homeless and faceless masses; they mean a defense of quality against quantity, of the cosmos against chaos, and, as just said, of form against the formless. In all other aspects to be emphasized in the following, the idea of race always reflects these same meanings and is therefore a teaching and a "myth" that are "okay" from the traditional point of view. From the political point of view, the awakening of national and racial sentiment is one of the indispensable preconditions for the task of resuming in a well-articulated organism all the forces which the crisis of the modern world was about to disperse and find themselves in To lose the swamp of a mechanistic-collectivist and internationalist undifferentiatedness. And this task is for

the future of European culture as a whole is a question of existence or decline.

## *2. The idea of race as anti-individualism - race and personality*

The idea of race means further overcoming of individualism. It agrees with fascism because, like this and every other normal political idea, it refuses to regard the individual "in itself," as an atom that might have to create everything out of nothing that makes it valid. On the other hand, according to the teaching in question, every human being is understood spatially as a member of a community and temporally as a being who is inseparably bound in the past and future to the continuity of a gender, a clan, a blood and a tradition. According to the first aspect, or the evaluation of the individual as an organic function of the whole in space, racial theory completes the totalitarian-corporate idea of fascism; as for the second aspect—connectedness in time—racial consciousness gives a more vivid, vigorous, and organic meaning to what is commonly understood by "tradition."

In fact, especially in Italy, all too often this expression is given a purely "historical", cultural and humanistic meaning, without even getting lost in rhetoric: tradition, in fact, is said to be the heritage of creations, achievements and views of ours be ancestors. In all of this, the essential, original nature of every tradition worthy of this word is hardly emphasized; and this is the blood, the living race, the feeling of communion less with the works of our ancestors than with the forces from which such works arose in them. Forces that live on in our blood, in the most mysterious and sacred layers of our being. Thus the idea of race gives the concept of tradition a living and concrete basis; he accustoms the individual to see in his ancestors and ancestors not a number of more or less famous "dead ones", but the expression of something that still lives in us and with which we are inwardly connected. We are the bearers of a secret that was transmitted to us and that we in turn have to transmit further - and in this consciousness there is something that goes beyond the temporal condition and already lets us guess what we will call the "eternal race" in the following will.

It is, nevertheless, possible for the idea of race to go astray in this respect unless one has a proper sense of the principles. This is the case when the process directed against the liberal conception of the "individual" also turns against personality. However, personality has nothing to do with "individual"; this, in its presumption of being a self-sufficient, rootless atom, is only an abstraction and a fiction. The personality, on the other hand, is a living, organic reality;

Blood, clan and tradition are inseparable and essential elements in it, so that the emphasis on these values promoted by racial doctrine can only result in their strengthening and confirmation. The collectivism we fight against in internationalism, communism and other like-minded, pernicious doctrines sometimes tries, even under a racial mask, to creep back in with the claim that the common denominator formed by people and blood is the final authority beyond any value of personality and each means distinctness or classification.

We shall see, however, that a consistent, comprehensive, and traditional view of race steers clear of this fallacy. In any case, it is certain that the values of the personality can only come to the fore after the deauthorization of those values which the "individual" - which is the imitation and, as it were, a lifeless and mechanized caricature of the personality - in the age of liberalism and rationalism illegally for had claimed. And it is precisely in this sense that the fascist idea of race should have an effect.

The intimate relationship that exists between the values of personality and those of race is also confirmed by the fact that our racial ideas take a clear stand against the constructions and myths of the profane culture of the "bourgeois" age. He emphasizes the importance of a "virtue", a nobility and a dignity that cannot be "acquired", that are one's own or not, that are irreplaceable and determined precisely by race and sex, and linked to a tradition and to forces which lie and work much deeper than those of the individual and his abstract mind. Precisely these "virtues" or faculties that can neither be "constructed" nor acquired, that determine character, that may be latent but - apart from exceptional cases - can never be destroyed; It is precisely these virtues that can really promote the development of personality not only on a "natural" level, but also - as we shall see - on a "supernatural" level. With the racial theory, the aristocratic view of the heredity and the to a certain extent fateful and fate-related character of every higher disposition and every higher human type returns. This is an authority bound by tradition that is destined to be truly radical and revolutionary in the humanitarian-democratic climate and leveling of values of the modern age.

### *3. The idea of race as anti-rationalism - the environmental theory*

The emphasis on the innate, character and worldview  
Racial values in relation to the "intellectualistic", aestheticistic and bourgeois obviously not only mean anti-individualism, but also

anti-rationalism. In this respect, a correct, tradition-oriented racial theory leads beyond the one pole and the other of a paralyzing contradiction, which is admittedly very widespread today; namely, it promotes a critique of rationalism in the name of what is above and not below the rational.

So it does not mean irrationalism, but superrationalism. "Having race" in the fullest and higher sense is a quality transcending both intellectualistic values and so-called "naturalistic" dispositions.

The expression "a person of race" has been common in everyday language for a long time. This was generally an aristocratic term. Out of the mass of ordinary and mediocre beings rise people "of race" in the sense of higher, "noble" beings. This nobility, it should be noted, did not necessarily have a heraldic sense: figures from the countryside or from genuine and wholesome folklore could give this impression of "race" to the same extent as the worthy representatives of a true nobility. Just as certain class traditions did in fact preserve blood purity among the nobility, particularly favorable circumstances in the country and in nature, down-to-earth customs and healthy occupations could also have brought about the same result in other strata of the population that differed from the nobility.

Not only the term "race" but also "blood" has a precise and lively meaning in the vernacular, beyond any scientific or biological interpretation. It is said: "Good blood does not deny itself", one speaks of an "instinct of the blood". The vernacular knows "insult of the blood". There are circumstances that "blood resists," etc. What does all this mean? In the depths of the human being, beyond the zone of abstract concepts, of arbitrary deliberations and of the conventions conditioned by social life, there are instincts which have a definite form, there is the capacity for immediate, indomitable reactions, which in a man "of race" are quite normal, while in ordinary people they only break through now and then in the worst cases, in life's most difficult trials.

It would be daring to assert that such impulses belong to purely animal and biological life. The forces in question here, the instincts of man "by race" - far from being identical with animal instincts - often contradict them, they impose a higher law on life, they cause the natural and spontaneous observance of a certain one "Line", as well as a certain style of domination, inner tension, assertion. With the instincts of animals, the racial reactions have only immediacy and accuracy in common; they do not emerge from deliberations and intellectual reflections; on the other hand, they are original and express the fullness of a whole being.

Not only that: they affect themselves in the realm of the mind, since they themselves

also in special, direct forms of feeling, of judgment, of recognition. Man is led by race and blood to insights which are fixed, which are as immediate at their level as those imparted by sound and normal sense organs. Just as one does not speculate as to whether the red color is red, so the man "of racial origin" has natural and precise views in the same field in which the "modern", intellectualized and bastardized man proceeds, so to speak, feelingly, trying to replace the lost ability of seeing with that of touch, with the help of the abstract mind - often with the only success of falling from one crisis to another or adopting purely familiar concepts.

The breed is to be understood and experienced on this basis. Race is in the blood, even deeper than the blood, at depths where individual life touches a more than individual life, but not to be understood naturalistically, as "life of the species," but as a realm where truly spiritual powers have an effect. Our ancestors already knew this in their worship of the Lares, the Penates, the tribal heroes, the demons of a clan - all beings that point to the mystery of blood and the mystical powers of the race.

So any purely "scientific" contribution can certainly promote the awakening of racial sentiment, but it cannot succeed. On the other hand, an inner reaction is needed, for which a "myth" can be more useful as an invigorating idea than technical considerations. We have already indicated the nature of such a myth from our fascist point of view: race means superiority, fullness and determination of life. There are ordinary people and there are "racial" people. Whatever social class they belong to, these people form a nobility. A primordial, mysterious heritage of thousands of years survives in them.

In particular, the racial theory rejects the environmental theory, which was known to be a scientific tool of liberalism, humanitarianism and Marxism. These heresies have seized upon environmental theory to defend the dogma of the fundamental equality of all human beings, despite the clear refutations that experience and history provide in terms of individual and racial differences. According to environmental theory, any difference would be due to an external influence exerted by the natural, social, or historical environment. Any difference is therefore only external, accidental and immaterial and can always be removed by a corresponding change in external circumstances.

Racial theory, on the other hand, asserts and proves that any environment can only affect the "phenotype", or the external and temporary manifestation in detail of a certain group of hereditary dispositions, which are always the primary, original, essential and indomitable element

represent. Commitment to racial doctrine therefore means having the clear awareness and knowledge that it is not mechanical and impersonal influences of the environment, but forces that are rooted within us that really determine our life, our character and our vocations.

This is the path that, if pursued with prudence, can lead to the complete overcoming of many myths and utopias of democratic thought that are still widespread and to the affirmation of personality values. These values evaporate wherever there is no responsibility, no individuality, no inner law.

We emphasize "if followed with prudence" because experience teaches us that even here, in the absence of proper traditional principles, dangerous aberrations are possible. Through a one-sided and materialistic conception of the heredity and the laws of heredity, one can come to replace the mechanical influence of the environment with the fatalism of heredity, whereby instead of the "victims of the environment" the victims or the beneficiary heirs of atavistic, in the gray antiquity. A racial theory of this kind would be due to the Jew Cesare Lombroso with his theory of the born criminal who is not responsible because, as a descendant of a "race" or a biologically definable type, he is atavistically prone to criminal acts. A comprehensive and consistent racial theory overcomes such wrong paths. We will show it in more detail in the following, in the presentation of the traditional doctrine of the double inheritance as well as in defining the validity limits of Mendel's laws. Here we confine ourselves to pointing out that heredity is arguably inseparable from racial theory, and that, according to the modern view, racial dispositions are chiefly hereditary, not, as in ancient anthropology, abstract characteristics of a particular numerical group of individuals; nevertheless, race and heredity are to be regarded less as purely naturalistic laws than as forces, as potentialities, as energies that form from within and, to a certain extent, even from above. This is the prerequisite for the already mentioned aristocratic, anti-democratic, anti-bourgeois, fascist meaning of such a teaching and for the recognition and evaluation of everything that is internal, essential, articulated versus the mixed, the appropriated, the "constructed".

With regard to the general question of the relations between race and personality, and in order to definitively eliminate any suspicion of collectivism, let us already emphasize this fundamental point: apart from problems of a strictly metaphysical nature, it may be said that the individual is as little outside of race as race itself is outside of it of the individual, or better: outside of the personality. To clarify this sentence, remember the aristocratic one already emphasized



meaning of the expression "to be of a race" or "to have a race". If one wanted to express oneself paradoxically, one could say that race really only exists in those of its carriers who really "have race". In other words, race is something common, striving to express itself in all, and expressing itself to some extent in all, but only fully realizing in some. It is precisely in this context that the role and importance of the individual as a personality becomes apparent. In the truly superior human race is realized and expressed in a culmination that is at the same time the culmination of personality values. The race-related heredity can be compared to a genetic material collected by the ancestors and passed on to the descendants. There can be no question of any compelling force, for posterity is left with the free use of this heritage: it can be enriched, preserved and used in various ways, as well as wasted and destroyed. From what a biological as well as intellectual heritage has given him, the individual - true to his race - can draw the strength to achieve personal perfection and thus become the perfect embodiment of the ideal of an entire gender; or he may embezzle, disperse, and abandon this inheritance to the powers that assert themselves through mingling and ibridation, and by which he will sooner or later be overwhelmed by crippling or dissolving influences.

The racial consciousness therefore recognizes on the one hand the importance and the role of the personality in relation to the race, on the other hand it wants to awaken in the individual a precise feeling of responsibility with regard to the use of his freedom in relation to the racial, biological and spiritual inheritance which has been handed down to him in a whole chain of generations .

#### *4. Race and History - Rejection of "progress theory"*

A favorite myth of a certain "science" allied with the democratic Masonic ideology was the "myth of progress", against which our racial doctrine also takes a clear position. Just as for us "humanity" in general is a pure fiction, so for us history is not an automatic development of this human homogeneous substance from a "less" to a "more" according to immanent or transcendent, social, economic or "ideal" laws. of culture. The "less" would be formed by cultures of the traditional, hierarchical and sacred type, while the "more" would be formed by the "enlightened" cultures that burn incense on the altar of "immortal principles", the religion of science and bourgeois amorality. Racial theory views history as the result of the meeting, clashing, rising, falling, or mingling of the forces of different races and different bloods,

Forces that are, mind you, human and superhuman at the same time. Whoever professes this dynamic view does not regard the various decisive historical events as independent, but also the great historical ideas, the various forms of culture, the great movements that were reshaping the face of the earth, and finally the phenomenology of social structures and forms of government Appearances and even less than causes. But as the effects, the signs and, as it were, the symbols of corresponding ascending or descending racial forces as - it should be repeated - natural and spiritual realities at the same time. This gives the opportunity to see history in a new light and to discover many unexpected and particularly instructive, if often disturbing, aspects of it. There are already various attempts at historical overviews based on these assumptions.

However, this area, especially as far as our own history is concerned, still awaits meaningful and serious exploration. This will require men in whom a particularly keen sense of race and a corresponding knowledge of the positive, visible side of history are combined with that security in relation to traditional ideas which few people today can find.

The racial theory also takes a stand against historicism and the "progress theory" in a specific sense. For if it had to indicate roughly the general meaning of history from its origins, it would have to speak of a regression rather than of an advance. In observing that historical events have led to increasing mingling and degeneration to such an extent that it would be difficult today to find in any European nation a nucleus of truly purebred types, racialism must necessarily regard the culture forms of origins as more normal and conformable, where the intermingling had not progressed so far and where one can rightly assume the existence of primary, sufficiently undistorted cores of the people. In addition, every higher form of racial theory resolutely joins the front of those new interpretations of origins that reject the basic hypothesis of the theory of progress and of "evolutionism" without further ado, i.e. the assumption that in primeval times there was only an animal, wild, ape-descended humanity would have existed.

According to the new views, such a humanity is either a fable or corresponds entirely to inferior races that have long since died out, which, however, sometimes succeeded in transferring some of their dispositions to the actual human race through interbreeding. However, the true origin of this human race lies elsewhere, in higher races, which in the most distant prehistory possessed a materially limited culture, but of significant spiritual height, so that in the mythical memories of all peoples relating to them they were described as "divine" or "heavenly" races were symbolically designated. We will discuss these connections in more detail later. In any case, the fascist idea of race takes action against them

The theory of progress and evolution is a position which is an inseparable counterpart of democratic universalism and scientific rationalism, not only with regard to the general meaning of history, but also with regard to its biological-Darwinian premise, which is considered a kind of dogma in the theory mentioned.

##### *5. Race and Culture - Overcoming the "neutral" view of culture*

Another implication of a sweeping racial doctrine is the rejection of the "neutral" view of cultural values that is another aspect of rationalism. A special interpretation of the classic Aryan principle *sum cuique* – to each his own – takes the place of this. The racial theory claims both the possibility and the law, not only art and literature, but also the philosophical or social "truths", the varieties of law, religious consciousness and science itself, not abstractly, according to the standard of their "objective" universal validity but because much that is appropriate, beneficial, and creative for one race may be unfavorable and harmful to other races. We therefore combat the myth of "neutral" values and believe that each value should not be regarded as an independent and abstract entity, but primarily as an expression of a certain inner race (the precise meaning of such a designation will be explained in the following account of the doctrine of the three grades of race), secondarily as a force which, because of its concrete effects, is not to be tested on man in general, but on the various human groups separated by race. *Sum cuique*: to each his "truth", his right, his art, his worldview, within certain limits even his science (in the sense of a species-appropriate ideal of knowledge) and his piety: where we have another expression of the classical love for the "form", the difference and the limitation that characterizes racial thought in its most characteristic formulations.

In taking this position, however, one must be careful not to fall into the fallacy of uncritical relativism, to end up in a Tower of Babel where the "tongue" spoken by one race becomes incommunicable and incomprehensible to any other. This aberration was in fact taken by certain radical circles who, by emphasizing the element of inequality and plurality, went astray in irrationalism and particularism: the races and even the peoples themselves then become monads, worlds closed in themselves, which each represents the highest value for itself. These exaggerations are to be avoided on the part of a tradition-oriented fascist racial theory by recognizing the possibility of using the concept of racial inequality, which also exists on a cultural level, and

Complementing diversity with that of hierarchy. Properly understood, the racial theory rejects in fact everything that is mixed, general, amorphous, below or on this side of the differences. On the other hand, our racial thinking has no objection to anything that really lies above or beyond the differences. At least as a healthy reaction to the cosmopolitan leveling of cultural values that characterized the period immediately preceding us, one should realize that there are different ways of conceiving even the "highest values," and that the way that is appropriate for a given people is appropriate and creative, it ceases to be for another. However, this must not exclude the idea that, with special reference to what we shall properly call "races of the spirit", unity can be reconciled with diversity in cultural cycles of peoples of the same descent, and the slogan *suum cuique* not recognition of a higher reference point prevented. The difference between this idea and the universalism rejected by racial thought is that we do not conceive of these higher, in some respects superracial, reference points in the abstract but in the closest relationship to a dominant race responsible for the individual cultures and values of a number of subordinate national communities is determining. The inequality of the races also corresponds to their different dignity, their suitability for the higher cultural-creative tasks. Hence our myth of the "superior races," that is, those races which, in the eminent sense, can legitimately ascribe to themselves a vocation to domination, order, and historical leadership within a given metropolitan area. As we shall see, our racial theory considers the idea justified that in the cultural cycles of the peoples of Indo-European origin the Nordic-Aryan race, of which the Aryan-Roman is a branch, had and can still have the dignity of such a super-race. One must hold fast to this point, which is indispensable for an imperial and Roman formulation of the concept of race and which is confirmed by everything that was characteristic of the great Aryan cultures of the Orient, of ancient Rome and of the Romano-Germanic Middle Ages. If, on the other hand, one were to consistently insist on the particularist point of view of the indicated radical circles, then one would have to isolate each race under a glass bell, so to speak, which would prevent any possibility of expansion, higher leadership or domination beyond what are basically only naturalistic borders.

This would be the exact opposite of any genuine idea of empire.

This caveat, however, does not prevent racial doctrine from emphasizing that while a culture can transmit itself in its external and general aspects without the strict condition of a racial community, there can be no question of the like when one has in mind those deeper lying values, relating less to the mind than to a particular formation of character and a more serious conception of man, life, and the world. In order for such values to take root, have an effect and awaken living forces, there is actually a certain blood relationship

necessary. If, on the other hand, the transmitted and received culture derives from truly alien races, then the result will only be a dichotomy, the higher values will remain abstract and intellectual, like a superstructure, while the deeper and organic forces are repressed, inhibited, and deprived of any proper expression will. Thus we shall see that there are limits, not only to the race of body and blood, but also to those of soul and spirit, limits which cannot be crossed without destructive consequences. Only from above - on the vertical, not on the horizontal - will a connection be possible, and again only through elites.

Another point that should not be overlooked should be emphasized here: The racial theory strives to develop a new feeling and a new way of judging, which has to be directed, so to speak, to the sources of the intellectual phenomena themselves. A philosophical theory was usually confronted with the problem of objective truth or falsity; the principles of action and life were confronted with the problem of "good" or "evil". Beyond this abstract and "objective" way of judging, at most one has known the "personalistic" interpretation, that is, the interpretation of philosophies and morals based on the psychology of their creators as individuals. The methodological approach of racial thinking is very different. Compared to a theoretical or ethical system, it does not pose the abstract question of "true" or "good", but strives to highlight the influences that have determined that system, the "race of the spirit" of which it is the expression and thus is also the truth and the norm. Just as the trained eye of the racial biologist can discern in a human face the characteristics of one race or another, so in the cultural field racially trained thinking discovers the racial characteristics that appear in the various creations of philosophy, art, law and politics and draws appropriate practical conclusions from this regarding the acceptance or rejection of the influences emanating from them in a specific national community.

#### *6. Racial Studies and Philosophy - Depth Psychology and the Science of Subversion*

It can therefore be said that a consistent racial doctrine, both in the field of history and of the various human creations, opposes the methods of rationalism to those of a new depth psychology.

It reaches into the realm of psychoanalysis or into the zone of those subconscious, largely hereditary influences that play a hidden and important role beyond the processes of the reflective consciousness.

However, the prejudices and errors of Jewish psychoanalysis are avoided

and discarded, because in the deeper forces at work in the individual and collective subconscious our racial doctrine sees something quite different from just erotic "complexes", obscure instincts, remnants of the primitive psyche, etc., as is usually done in psychoanalysis. Incidentally, it is not entirely appropriate to speak of the subconscious in this regard. Outside the ordinary consciousness of the individual there may fall subconscious as well as superconscious influences, and in defining the concept of race we shall point out the error of certain purely "vitalistic" conceptions of it, and recognize the necessity of finding at the roots of the higher races truly transcendent forces to see, that is, just the opposite of everything that is usually meant by subconscious or unconscious. In this case one can speak of the subconscious only in relation to the individual, when in his thoughts and actions he does not give an account of the general influences which he ultimately and despite everything obeys as a bearer of a certain race of body and mind.

In this way, the relationships existing between racial theory and philosophy are clarified. Certain intellectual circles are known to want to dismiss racialism as an inferior, amateurish philosophy in which political myths and ill-considered scientific deductions authoritarily take the place of serious critical thinking.

In truth, however, the opposite is true with regard to our racial doctrine. It is purely speculative thinking that seems rather uncritical to us. Incidentally, even in the new philosophy there are signs of a critical development that can be seen as precursors to our own attitude. Already in Hegel's "Phenomenology of Spirit" the idea emerges that the various philosophical or ideological attitudes, far from having independent validity, come to the fore as moments of an experience that is to be evaluated in its essence as extra-philosophical. In Schopenhauer, even more clearly in von Hartmann's History of Metaphysics, in certain thoughts of Nietzsche, in Jaspers' Psychology of World Views, in Abbagnano's exploration of the irrational sources of thought, etc., the same idea is confirmed. Such an analysis of the deeper roots and the silent premises of speculative thought, however, has usually led to the irrationalism and obscure "mysticism" of life, and this tendency to reduce the higher to the lower is then with the Jewish or Judaized contributions on this become conscious and methodical in the area up to the limit form formed by psychoanalysis.

The racial theory, according to the aspect in question here, overcomes this absurdity, rejects the irrationalist thesis, has a clear sense of the real forces at work behind philosophy and worldview. It therefore does not result in the formulation of new, epistemological, ethical or ideological systems, but in a higher degree of consciousness. The "lunar" type of "objective" philosopher who thinks as one

who looks at an independent reality, because he basically behaves passively towards it, meets someone who is fully aware of the deeper roots of his thinking, who thinks and creates from them, who knows what he wants and for whom every thought has its meaning of an organic expression of inner forces. This type has fundamental traits related to that of the ancient sage, for whom the categories, the a priori and the transcendental were not abstract epistemological concepts, but real powers with which he was inwardly in contact.

In its proper historical applications, racial theory as depth psychology can provide the basis for a new science which we have called the science of subversion. One of its tasks is to formulate the main theses of a serious anti-Jewishness in the cultural field by noting the constantly decomposing and dissolving influence on the values of the Aryan people, which is often exercised without a clear awareness or precise intention of so many typical creations of Judaism becomes. But: the Jewish question is only a special chapter of the science of subversion. Exploring this kind of third dimension of human action generally gives us the distinct feeling that a number of events and turns of events, which were usually considered spontaneous, accidental, or determined by external and impersonal circumstances, actually obeyed a hidden purpose in that they often realized parts of an actual plan without those who found themselves to be the direct or indirect executors of one of these parts being in any way aware of it. This confirms that new anti-rationalist and anti-positivist way of looking at history and historical events that we have declared to be characteristic of the new racial way of thinking. Indeed, the science of subversion proves that behind the known story lies another story, yet to be described, which would shed what would be an uncanny light on the background of the developments that were about to bring the peoples of the West to the bring to the edge of the abyss.

Everyone today knows something about the "Protocols of the Elders of Zion," that much-controversial document whose main idea is that the events, the ideologies, and the concomitant circumstances that ruined old tradition-bound Europe have a coherence of their own and correspond to a kind of world conspiracy. Elsewhere we have discussed the importance of this document (3) and discredited its importance as a "working hypothesis" for research into the science of subversion in the field of recent history. As for the ancient world, we have also had the opportunity to show the possibility of using JJ Bachofen's astute studies on the symbols, cults and social forms of the origins for a particular racial research (4). From this point of view, the old one appears to us

Mediterranean world in a new, unexpected light: it presents itself to us as the scene of a continuous, tragic struggle between cultures, ideals, customs and views of different "races": solar, Uranian, heroic and Olympian some, others telluric, reminiscent of the symbols of the Bound to mother right and the subterranean powers, ecstatic and mixed. We shall later explain the racial meaning of these terms. In general, there is hardly a cultural cycle that does not show similar connections to a trained eye, the episodes of an actual "secret war" between races of different blood or different minds or different blood and minds.

### *7. Race and Nation*

We have already determined to what extent the idea of race represents a higher potency of nationalism. In this respect, however, race is mainly regarded as a myth: thus, despite the inappropriateness of the expression, one could speak of an "Italian race", a "German", "American race" etc., giving the term race the same extent existed, like that of nation or national community. With this political use of the term race, of course, one cannot speak of primary, species-specific human groups, but only of more or less stable and homogeneous racial mixtures which, under the influence of various factors, may have produced a certain common type. There is scarcely a racial theorist so radical as not to admit that, as things stand today, there is no people or nation corresponding to a single pure and homogeneous race.

Apart from the political myth, when we speak of races we are referring to primary entities that are more distinct than the great races considered by previous anthropology, which can be compared, in a way, to the elementary bodies or elements found in the Chemistry is the starting point for the study of alloys.

From a doctrinal point of view, what are the relationships between these races and the national units? Different races are undoubtedly contained in every contemporary nation, and the basis of their unity is more commonly understood to be based on non-racial factors. According to this view, race is to be understood in terms of a set of characteristics which were originally observable in a real community of people but which are now scattered and present in different percentages in different ethnic groups. These groups are precisely the nations that differ from each other primarily in culture, destiny, language, customs, and so on.



Here, however, the revision of the current concept of the nation that has already been mentioned must be made. It may be admitted that the determinants of national unity are not racial, or not only racial, if race is understood to be a purely biological and anthropological reality. However, this conception of race is not ours.

We teach that race is a reality that manifests itself in both body and mind. In this way, the non-biological and non-anthropological elements that are decisive for the unity of a nation and a people's community can also be made the subject of racial research. Nations and peoples then appear to us as intersections of different races, not only of body but also of spirit, which are expressed in the cultural elements and the various extra-biological influences which have promoted the historical development of national units. The dominant view of the nation in the previous democratic age was "historicist": one avoided the question of the origin and composition of a nation, one accepted the people and nation as the *fait accompli* of a given human community, and sought only to be included in that factual Community existing forces and elements to approximately equalize and to continue to hold together, whereby - on the political level - the escape to the parliamentary-democratic system seemed the best solution. In addition, people and nation were considered a beautiful phrase for rhetorical speakers.

Already with fascism and - in general - with the new authoritarian idea of the state, one naturally arrived at a completely different view, which is further strengthened and developed by the idea of race. The question of the origin and composition of a nation can no longer be avoided where the political principle is no longer a system of democratic balance, but the leadership of the state and the nation by an elite that is assigned to the most valuable and worthy element compared to any other and as such has the right to give the nation its character. Then a different, no longer "historical" attitude is required in the question of the origin of nations. A relatively pure and homogeneous racial core can be seen at the beginning of every major national tradition, at least as a ruling class in relation to subjugated elements of other races. One should be able to trace the fate of this race over the millennia, to divine the times and cultural forms in which it declined, in which foreign influences crept into the political and social organisms it created, where the laws of the race revealed where a hybridization took place in the cultural and intellectual field: the absorbed alien elements meant that the race, which had previously behaved "dominantly" towards them in the Mendelian sense, was now only suppressed, "recessive" continued to exist. One should also consider the sporadic resurrection of the original race and

Recognizing tradition, their efforts to preserve, free and reassert themselves despite everything. In this sense, a new national history is to be written, not for the sake of abstract knowledge and idle reminiscences, but to promote an inner decision and a precise shaping of the will. So one should come to the following conclusion: in the composition "nation" there was and is still a higher race. What has been added to the national tradition originating from this original race from outside, from alien races, can basically only have a positive value if it is of related origin and if the necessary conditions are given for that original core, especially in the intellectual area, to maintain a "dominant" role. Otherwise everything added is useless, if not harmful and corrosive. In the various epochs of the history of nations, the trained eye should therefore get used to discovering the racial backgrounds, determining the interactions of the components that pass from the "recessive" role to the "dominant" or vice versa, which creates periods and cycles, which are not stages of a homogeneous and uninterrupted "development", but symptoms and manifestations of one or other of these components united by admixture.

As far as the future is concerned, one should of course strive to preserve the unity and integrity of the entity "nation", but also recognize the danger of "letting history rule" with regard to the rest; on the other hand, care should be taken that the most valuable racial core contained in the nation is preserved and strengthened through the coming generations, and that the less valuable or simply secondary components do not gain the upper hand.

In this context, the "race" - as a higher race - certainly has a greater meaning than "people and nation": it is the leading and formative element of a nation and its decisive culture, which is entirely in line with fascist ideas. In fact, fascism refuses to conceive of nation and people outside of the state. According to the fascist concept, it is the state that gives the nation its form and consciousness. However, again in fascism, the state is not an abstract and impersonal entity, but the tool of a political elite, the most valuable part of the "nation". The fascist racial doctrine goes a step further: this elite is destined to take up again the inheritance of the higher race and tradition present in the national composition. And when Mussolini said in 1923: "Through millennia as tomorrow, Rome is always the mighty heart of our race: it is the imperishable symbol of our higher life", he clearly set the direction of an irrevocable decision: the super-race of the Italian nation is the "race of Rom," is what we shall call the "Aryan-Roman" race.

It is also worth remembering the following words of Mussolini, also addressed to the fascist elite in 1923: "You really represent the miracle of this ancient and glorious race, which has known its sad hours but never the darkness of its downfall. If at times it appeared obscured, it suddenly shone brighter again." In these words we find the exact correspondence of the ideas we have just expressed in Mendelian terminology, speaking of the hereditary continuity of the original race and of the Turns have spoken that result from the reciprocal play of "dominant" and "recessive" forms in the development of the history of the "nations".

Having said all that, in what sense can one speak of "racial purity" in a racial doctrine that has the whole of a nation or a people in mind? Mainly referring to an ideal and an ultimate goal. As I said, the first practical task of political racial theory is the common type, which is analogous to the expression "race" when speaking of "Italian", "German", "Anglo-Saxon" race, etc., before further mixing and to preserve distortions. The further task is to determine the racial components in the proper sense which are present in the nation in question and to make a choice in the sense already discussed. Then it must be examined to what extent and in what way it is possible to single out the higher core of the race, to strengthen it and make it the center of a development whose goal is the gradual purification and ennoblement of the general folk type until it comes as close as possible to this higher element . This is the path that can lead to the "pure race." So from a political point of view, too, this is not to be understood as the subject of descriptive consideration, as something that already exists and only needs to be preserved. It would be just as pointless to try to put them back together on the basis of abstract characteristics, almost like the box in a natural history museum. Rather, the "pure race" should be seen as the terminus ad quem or as the task and ultimate goal of an active, creative, biological and at the same time ethical and spiritual process of selection, separation, and change. None of this, however, is possible without a climate of high spiritual tension and without processes which, as we shall see, have the character of real evocations.

With this we believe we have pointed out the main aspects of the idea of race, according to which it presents itself as a revolutionary idea, as an idea capable of determining new methods, opening up new paths, shaping a new way of thinking. Now we want to move on to the really didactic area and, above all, to systematically define the real meaning of the concept of race.

SECOND PART:

## THE THREE STAGES OF RACE DOCTRINE

### *1. On the concept of race*

Fascist racial theory considers it necessary, in defining the concept of race, to start from a comprehensive, general conception of the human being, from a correct knowledge both of the elements of which it is composed and of the hierarchical relationships which exist in a normal state between such elements should prevail.

From a methodological point of view it would be nonsensical to regard racial studies as a subject in itself, rather than in its close relation to a general doctrine of human nature. The orientation of the racial theory will also depend on the way in which the human being is conceived. If this way is materialistic, then this materialism will also be transferred to the concept of race; if it is spiritualistic, the racial doctrine will also be spiritualistic, because in contemplating what is material in the human being and conditioned by material laws, it will never forget the hierarchical place and functional dependence of this part in the totality of the human being. The alleged "objectivity" of the purely "scientific" research conducted with the ostentatious elimination of metaphysical problems, far from having no presuppositions as it claims, is in fact impaired by those of the materialistic and profane world and human conception, which were peculiar to positivism and Darwinism of the last century. This circumstance results in certain one-sidedness and distortions in some racial representations, from which the opponent naturally tries to take the greatest possible advantage.

The concept of race has different meanings depending on the category of beings to which it is applied. It does not mean the same in relation to an animal species as it does when applied to man. It also has a different value with respect to the human species, because its content cannot be the same in the case of a savage tribe as in the case of a superrace.

With a cat or a thoroughbred horse, the biological is the determining element, so the racial considerations can be limited to that. However, this is no longer the case when it comes to humans, or at least a creature worthy of the name. Man is indeed a biological being, but connected to forces and laws of a different kind, which are just as real and effective as the biological and whose influence on it must not be overlooked.

The fascist racial theory therefore considers a biologically determined view of race to be inappropriate. She also takes a clear stance against those who recognize the existence of a psychological and supra-biological reality, but view it as being one-sidedly determined by the purely biological. Fascist racial theory sees in it the revolution of the originally qualitative and aristocratic demand for racial thought into the materialistic and a turn which, *mutatis mutandis*, is equivalent to the reduction of the higher to the lower as pursued by Jewish psychoanalysis and Darwinism.

When determining the concept of race, the point of view of a mutual conditionality of body and soul, matter and spirit, according to our teaching, must not be accepted without great reservation. In any case, the following must be emphasized: one does not get beyond materialism if one no longer simply speaks of race in the most limited anthropological and biological sense of the word, but also of the "spirit" of a race to the formulation of a "mysticism of blood". This view has validity only under the condition of a further definition of the term. Otherwise it would be easy to establish that there is a "mysticism of the blood" even in the lower forms of human community, since it is characteristic of many savage tribes of the "totem-mystic" type. The totem here is nothing other than the mystical soul of the tribe, which is understood in close relation to a certain animal species and is felt by the individuals as the soul of their soul, as the primary in them. Man feels less as an individual here than as a community, tribe and race - albeit purely collectivistic - and from this he draws his main characteristics, not only the biological ones, but also those of character and - as far as we can speak of it here - the cultural and spiritual. It is also part of this primitive stage not to feel any sharp difference between the physical and the mental, to experience one and the other in a mixed "mystical" unity. So one can see what dangerous paths one can take without realizing it when one speaks vaguely of a "mysticism of blood": at the moment when one is fighting universalism and rationalism, one runs the risk of setting up something as an ideal, which, despite all appearances, leads back to forms of a nature-bound and pre-personal life and thus promotes a real regression. This fact is even more plausible if one remembers the tradition-bound doctrine according to which the savages do not represent the "primitives" or the original stages of development of mankind, but rather the last degenerated, materialized and inverted remnants of earlier higher races and cultures. It would thus be easy to show that the totemism just discussed is only the degenerate and nocturnal form to which a quite different "mysticism of blood" has sunk, namely that of the noble cult of "heroes" or demigods of the various tribes and clans and to a certain extent also of the Lares and

Manen of patrician Romanness was expressed. From all of this, there is a clear need for a more detailed definition of the term.

## *2. The three grades of racial theory*

Our racial doctrine is traditionally determined. It will therefore take as a basis the traditional conception of the human being, according to which this being is threefold or consists of three different principles: spirit, soul and body. This conception is not to be regarded as one particular philosophical theory among many others to be disputed, criticized or compared with others, but as an objective and impersonal knowledge corresponding to the nature of things themselves. It is "traditional" in a higher sense because it can be found in a more or less perfect form in the teachings of all ancient traditions up to the Middle Ages. The Aristotelian and Scholastic conception of the "three souls" - the vegetative, the sentient and the intellectual - the Aryan-Hellenic trinity of soma, psyche and nous, the Roman of mens, anima and corpus, the ~~Aryan~~ of sthûla-, liñga- and kâraña- çarîra etc. are equivalent expressions of the same idea.

Having said this, fascist racial theory overcomes both the attitude of those who see purely biological race as the decisive element and the attitude of those who benefit from the viewpoint of a racial science limited to the anthropological, genetic and biological problems and claim that that although race is a reality, it has nothing to do with the problems, values and intrinsic spiritual and cultural activity of man.

The fascist racial theory, on the other hand, takes the position that race exists in the body as well as in the soul and in the spirit. Race is a deep-seated force that manifests itself in the biological and morphological (as the race of the body) as well as the psychic (as the race of the soul) and the spiritual (as the race of the spirit). As a brief outline of this triple domain, it should be noted that "spirit" is traditionally understood to mean something super-rational and super-individual; it has absolutely nothing to do with the common sense and even less with the pale world of ideas of intellectuals, literati and "humanists". Rather, it is the element on which all manly asceticism and heroic exaltation rests, every striving to realize in life that which is more than life. In classical antiquity, the spirit was contrasted with the "soul" as nous or mens, as masculine to feminine, as sunlike to the lunar principle. He is not an "adversary of the soul", but a hierarchically superior force.

The soul already belongs more to the world of becoming than to that of being; it is related to the vital force as well as to the sensibility and to every passion. Through her subconscious branches, she establishes the connection between body and mind. The Indo-Aryan term *liṅga-çarîra* for this element (which has its correspondence in the expression "subtle body" of some western circles) actually refers to the entire formative, no longer material, but not yet purely spiritual forces that are in the physical affect the organism, where mainly the hereditary influences, the stylistic elements of a racial experience and the acquired elements of new genes are rooted. Analogously, the human trinity of spirit-soul-body corresponds to the cosmic Sun-Moon-Earth.

Proceeding from this perspective, it must be recognized that the inequality of the human sex is not only physical, biological or anthropological, but also psychological and spiritual. People are not only different physically, but also mentally and spiritually.

Accordingly, racial theory and racial science should be divided into three degrees. The question of race is to be asked for each of the three elements. The racial consideration of man as a body, as a purely natural and biological being, forms the actual task of racial theory of the first degree.

This is followed by the consideration of man as a soul or as the race of the soul. At the end one will have a racial theory of the third degree, ie the racial investigation of man, insofar as he is no longer regarded as body or soul, but beyond that as spirit. Only then will the racial theory be complete and it will be easy to avoid some aberrations and to ward off the attacks which, because of the indicated materialistic one-sidedness, are being launched against the racial idea by a suspicious and liberalizing spiritualism.

It is appropriate here to define the difference between the race of the soul and the race of the spirit. The race of the soul refers to everything that signifies form of character, feeling, natural inclination, style of acting and reacting, attitude towards one's experiences. One is therefore in the field of psychology and typology: the theory of types develops here into a typological racial science or racial typology, a science that Ludwig Ferdinand Clauss also called racial psychology and psychoanthropology. On this level, with Clauss, "race" can be understood as a human group that is not determined by the possession of this or that physical or psychological trait, but by the style that is expressed through them.

One sees the difference between the purely psychological perspective and the racial perspective, which goes deeper. Ordinary psychology determines and investigates certain psychic tendencies and

human skills in general. Some racial theorists have then attempted to distribute such psychological tendencies among the various races. Second degree racial theory and racial psychology proceed in a different way. They hold that every psychic disposition is present, though in varying degrees, in the different races; in each breed, however, these systems have a different meaning and function. Thus our doctrine will not assert that a given race excels in heroic spirit, while another excels in mercantile talent. One can find people who are heroically or mercantilely gifted in every race. But, provided that such talents exist, the man of a given race will express them in a manner peculiar to that race, distinct from those of another race, who use the same talents and abilities in a different style. So there are different ways of being heroes, explorers, merchants, ascetics, criminals, etc., depending on the inner race. Likewise, z. For example, the sense of honor in people of the Nordic race is different from that in people of the "Western" race. The same applies to "loyalty" etc. We have to thank LF Clauss for clearly defining these basics of racial psychology, which can also be readily adopted by fascist racial theory.

All this for the definition of the "race of the soul". The notion "race of spirit" is already different because it no longer refers to the manner and style of man's psychic reaction to the environment and ordinary everyday experience, but to his diverse attitude toward the spiritual, superhuman, and divine worlds, such as it expresses itself in the peculiarity of the speculative systems, the myths and symbols, the varieties of religious experience. In this respect, too, there are certain "invariants" or common denominators, certain affinities of intuition and attitude, due to an internal, differentiating cause: and this is precisely the "race of mind."

Here, however, it is appropriate to point out the limit to be drawn from the idea of difference and the racial determination of values. This conditionality is a real and decisive one also in the field of spiritual phenomena, wherever we are dealing with the creations of a culture of the "humanistic" type. By this we mean the cultures in which man has closed himself off to the possibility of real contact with the transcendent world and has lost the understanding of those knowledges relating to this world which are inherent in every tradition worthy of the name. On the other hand, when it comes to cultures that are truly traditional, the impact of the "races of the mind" does not go beyond a certain limit, it concerns less the content than the different forms of expression found in one people or another, in one cultural cycle or another certain



Have had experiences or knowledge that are essentially the same because they actually relate to a superhuman level.

### *3. Nature-bound races and higher races*

Fascist racial theory grasps the relationships between race and spirit on the basis of the principle we have already mentioned: the outer is a function of the inner, the physical form is the symbol, tool and means of expression of a spiritual form.

Each of the three elements of the human being corresponds to different forces and fields of expression, in which different laws prevail. There is no fundamental opposition between the two extremes – between body and mind. What is "nature" in humans follows its own recognizable law, but is suitable as an organ, means of expression and action to serve what is more than "nature" in us. It is only in the view of life of the Semitic peoples, and particularly of the Jewish people, that the body becomes the "flesh," the "root of all sin," and the implacable adversary of the spirit, reflecting a specific constitutional fact and circumstance. Only in a confused, irrationally determined neo-romanticism are "life" and "soul" elevated to independent entities and made the object of a superstitious cult. Normally, however, the three principles are basically ordered hierarchically and one expresses itself through the other. Through the laws of the body, a soul reality is revealed, which in turn is the expression of a spiritual reality. A complete transparency of race as body, soul and spirit would be called racial purity. Purebred, then, would be the type in which the highest spiritual aspirations of a particular species would find no obstacle or contradiction in the character and style of the psychic race, and in which that racial soul would again be in a body actually fit to express and symbolize them. However, this is of course a limiting concept. This pedigree type does not exist in great numbers in present-day peoples, which, as has been said, are chiefly racial compositions. Incidentally, it would not even be found in a tribe that remained sufficiently isolated from any alien influences, because it corresponds to a culmination and perfect realization of the race in the general sense. These are precisely those culminations of which we have said that the highest values of personality merge with those of race. In most cases, however, only approximations can be found. One element tries to find a most appropriate expression in the free space allowed by the laws of what is immediately below it - which is not as a mere reflection, but as a creative, formative and in its own way

determining action is to be understood. Thus a composer should create by respecting and following the laws of harmony dictated in music by a precise science and a formed tradition--yes, by observing these laws in order to give a perfect style to his creation . On the other hand, his solutions to particular problems of expression can be taken up and incorporated into the tradition and thus represent just as many stages of a progressive conquest.

The same is to be thought of with regard to the process of expression which takes place through the three elements of the human being, especially if one considers not the individual per se but in its relation to the development of a sex in space and time.

In this context, our parable can help clarify another aspect of the relationships between personality, race, and heredity. If the normal relationship between the principles of the human trinity is that of hierarchical subordination, there can also be cases of abnormal and perverse relationships between these principles, and this case, unfortunately, is the most common in the modern world. Man cannot place the center of his being where it would be normal, ie in the spirit, but in one of the subordinate levels, in the soul or even in the body. This subordinate element then takes the leading role and makes the higher elements its tools. Going from the individual to those larger organisms that represent peoples and races, one comes to a first, fundamental distinction: between "races bound to nature" and races in the higher, human and spiritual sense.

Some races can be compared to the animal or to the degraded man reduced to a purely animal way of life; and these are the nature-loving, also telluric or "female" races. They are not enlightened by any higher element, no power from above sustains them in the tribulations of their lives in space and time. That is why the collectivistic element prevails in them as instinct, as "genius of the species", as spirit and unity of the herd. The general sense of race and blood can be even more pronounced and certain here than in other peoples, but it always represents something subpersonal and purely naturalistic. The already indicated "totemic" way of life of the supposedly "primitive" peoples relates precisely to this level . Those racial researchers who only consider the positive scientific side of research to be important - according to our terminology: racial theory of the first degree - could, however, see their views and the laws laid down by them most likely confirmed in such "future, these and races" where, in noticeably affected by the intervention of other principles that can no longer be ascertained with the same research methods. In other races, on the other hand, the naturalistic element retains its normal function as the carrier and means of expression of a higher, super-biological element, which is related to the former as in the

individual mind to body. Such an element is almost always manifest in the tradition of such races, and so also in the elite who embody and keep that tradition alive. In these cases, then, behind the race of body and soul there is a race of spirit, which is more or less perfectly expressed by the first, depending on the people and classes into which a people is divided.

This truth was clearly felt and expressed in symbolic form wherever antiquity ascribed "divine" or "heavenly" origins and supernatural and "heroic" traits to a particular race, tribe, or caste. So this is an area where simple blood purity is no longer enough to determine the essence and rank of a certain human group. As already noted elsewhere, this is already evident from the fact that wherever the caste system prevailed - often with the sense of separating racially different layers - every caste could consider itself "pure" because the law of endogamy and non-Mixture applied to everyone. Having not merely "pure blood" but "divine" blood in a symbolic sense, on the other hand, signified the higher caste or race in relation to the plebeian or races we have termed "natural." We will see that the conception of the "Aryan" type, peculiar to the ancient Indo-European cultures of Asia, corresponds exactly to this idea, which, incidentally, can also be found in the Classical and Nordic traditions relating to the sacred nobility.

The peoples for whom the center of the race lies in "nature" are opposed to the peoples for whom it lies in the spirit. The real question about the difference between higher and lower races, between the "Aryan" races and the non-Aryan, telluric-maternal races, closed in the eternal circle of animal procreation, is to be asked precisely on this basis: on a purely biological and anthropological basis one could never do justice to such a decisive difference for us.

#### *4. The race of the spirit as a formative force – meaning of the classic Aryan ideal*

This view just outlined is of particular importance in understanding the relationships between race and personality. If man owes everything that shapes and supports his life to the forces of instinct, blood and physical heredity, he still belongs to "nature". On this basis he can already develop higher abilities, but such abilities will always be an expression of nature, not a possession of the personality, just like the magnificent traits that can be admired in a "pedigreed" tiger and in any other "pedigreed" animal. One goes from the area of

nature to that of the spirit (although the spirit, it should be repeated, has nothing to do with erudition, with literature, with intellectual dabbling, etc.), only when a force of a different kind breaks through. Through this power the relationships existing between the elements of the human being are rearranged, or rather, properly ordered again. It is no longer the laws and instincts of the biological and natural in man that determine every value. Rather, the opposite happens. The primary becomes an immaterial law and a "style" that takes "nature" as its primary substance, but cannot be traced back to it and testifies to the presence and formative and invigorating power of a super-biological element that is like masculine to her to a materially feminine principle. One can only speak of personality in relation to such an element. Wherever there is talk of man as such and not of man as an animal, even if it is a "higher" animal or a degraded man, race is precisely this style, this effective law from above to be understood. So it can happen that an inadequate racial science limits its research and findings to mere consequences - one could say: to the *natura naturata* instead of the *natura naturans*. Their "facts" are in many cases only the automatic survival of a distant, past formative and animating action; they are corpses or masks of races rather than living races. In the modern world peoples who still retain a certain racial purity often find themselves in this half-extinct state; this can explain the aforementioned limitations of a certain racial science as well as the resulting one-sidedness and misunderstandings, but cannot justify them.

Our racial doctrine - insofar as it wants to remain faithful to the traditional spirit and have the value of a renewing and awakening idea - must adopt much better reference points.

The union of spirit, soul and body in a higher organic unity is, as we have seen, the essence of racial purity and is usually and justly held to be crucial to a specifically Aryan and classical Aryan ideal. Here too, however, one must avoid the mistake of restricting the consideration to consequences and *capita mortua*. In our view, it is reasonable to assume that an "Olympic" condition of mankind was not a fable but a historical fact, by which we understand an "Olympic" condition as something in which the divine and supernatural existed, so to speak, in a natural way, how a calm presence reigns; it will be seen that we bring this condition into the closest relation to the original epoch of the Hyperborean race, which will be discussed below and which we regard as the root of all the main Aryan ruling races. However, there are equally valid reasons to preclude a similar reference being made in modern times as well as in the cycle of major historical cultures. Even with the ancient Aryans about two or three thousand years ago

we will see that a kind of second birth, i.e. a renewal and profound inner transformation, was the indispensable condition for legitimate belonging to that race of body and mind that determined the old concept of "Aryanism".

So we must not allow any misunderstandings to arise regarding the classical ideal and, above all, we must be careful not to confuse it with the state in which the absolute unity of body and soul means only a pre-personal and nature-bound mixture. The true classical ideal refers to a state in which the spiritual element has fully realized its own power and law, and has taken complete possession of its body, making it its living, unconditional, and unmistakable one in exact conformity of content and form expression.

All too often, on the other hand, in the classical ideal one admires the mere externality, the sign and echo of an inner greatness that was transmitted even to the blood and race of the body. In this error, the short-sightedness of certain racial theorists meets the aestheticizing superficiality of a certain humanistic-archaeological point of view.

##### *5. About the antiascetic prejudice*

Just as a man is the more worthy of the name, the more he proves himself able to give law and form to his immediate impulses, his character and his actions, so a race stands the higher, the more its racial tradition its counterpart in has a spiritually dominant tradition and the more these are indissolubly connected with one another.

Because of the innumerable mixtures that have occurred and the inner weakening of the few racial nuclei that have remained relatively pure, it is mainly a matter of one task: the actual realization of the discussed higher and truly Aryan-classical unity is subject to very specific conditions in modern times. The first of them consists in creating a certain distance between body and mind, between physical-spiritual and metaphysical reality, between life and "survival", as a premise to an ascetic and heroic tension inherent in the central and manly element of man allowed to reawaken, break free and reassert itself. If this prerequisite is not met, then with few exceptions the way to any higher racial realization will be barred, race will mean only "nature"; the ideal of strength, health and beauty will only be "animal" and lack any inner light.

Anti-ascetic prejudice is an infallible characteristic of cases in which racial thought inclines in this wrong direction. The motif of the "fall" of "primeval man" or a certain "divine" sex, which recurs in a whole series of traditional teachings, including the Aryan one about the four ages of the world, is not to be understood as a religious fiction, but as the mythologized rendering of a historical one Reality. One is referring to the process of regression to which the human race has been subject for a very long time, up to an almost complete materialization. Anyone who believes that true spirituality is something that can be attained without overcoming and subjugating the purely human element, without restricting the physical sense of self, in short: without asceticism, seems to have no idea of this process. In order to give form and meaning to life, one must first realize that which is beyond life; to reawaken the race of spirit, and through it to reestablish that of body, one must be able to attain its height, and this in turn requires asceticism, that is, conscious detachment, heroic overcoming, supreme mental tension.

Asceticism, as a manly inner discipline, was known in all Aryan cultures. Among the various aspects of its real importance is this: to cut off the influence of the impulsive and passional in the human being, which was chiefly increased by admixture with the blood of non-Aryan southern races; on the other hand, to strengthen those features of a cool, superior, immovable nature which originally formed the center of the already mentioned Hyperborean humanity and all its ramifications as the dominant race. So in the Buddha we do not see the pale, world-alienated "saint," but rather the reappearance of that royal, sunlike, visible and invisible overpowering superman who was already characteristic of the Urarian Vedic period.

Likewise, the stoic sage, in his cool heroism, his masculine seclusion and inviolability, and his indomitable dignity, represents a sort of return of the old Roman-Aryan type, and up to Master Ekkehard we recognize the expression of a higher Nordic-Aryan spirit. Only when asceticism fell under the sign of a one-sided piety oriented towards a false transcendence was this higher and Aryan meaning no longer understood, and as a reaction one even got the suspicion that the romantic mysticism of "life" and "nature" no longer existed of the Nordic and Aryan than the ascetic ideal. In fact, in the Christian religion certain abnormal forms of asceticism have developed, the fundamental meaning of which has been a kind of masochism, a passionate and painful renunciation of things that are nevertheless desired, without any clear idea of the goal and a precise "technical" intention.

Thus many circles still tend to regard asceticism merely as the flight of those who cannot cope with life, as an unhealthy spiritual complication, as something futile and useless. With such a

A lack of understanding of asceticism and supernatural reality and the glorification of the most primitive forms of the doctrine of immanence and pantheism, which is usually associated with it, would result in all slogans of heroism, activism and manliness in the strengthening of a purely physical and biological sense of self embittered and materialized sense of will, of power, of individuality, of health, further of duty, of struggle, and even of race, which would amount to a bar to inner liberation and the restoration of that element which, as we have seen, is "race." of the spirit", the really culture-creative Olympian, which corresponds to the characteristics of the "superraces" bearing sexes.

Wherever racial thought strays in this direction, it may be suspected that it is itself subject to dark influences in some episode of that secret and subterranean war of which we have spoken. In fact, it is enough to substitute for the idea of race a zoological, profane scientific and materialistic imitation of it, so that it is excluded from the ideas which can really promote a restoration of the western peoples. But since the science of subversion states that the tactic of "false substitutions" is one of the most common means used by dark forces in modern times (5), the suspicion is even justified that such detours are not accidental but quite specific obey suggestions.

#### *6. About the racial theory of the first degree*

The first degree of racial theory has to study the physical condition and in general those aspects of human existence according to which it obeys purely natural and constitutional laws. This racial theory can easily adopt the methods of the natural sciences. Your first task is a descriptive one. Even earlier anthropology had established the characteristics characteristic of the various human groups, considering their presence in the greatest possible number of individuals. In many respects, modern research has progressed. She has attempted to determine certain racial characteristics more positively by methods of measurement, hence the introduction of facial angles, proportions of skull, limbs, etc. In second place, in what was commonly understood by "white" or "Indo-European race" she has discovered elementary racial units, definable with the same precision. Thirdly, there is the special emphasis on the theory of heredity; she drew attention to the existence of primary, hereditary factors or genes and to these the

true basis of any racial characteristics. These genes are known to explain not only the normal type of a given breed, but also its so-called phenotype, or paravariation of type, or the variations in appearance of the racial archetype between certain limits, according to various environmental circumstances. The race has a certain range of reactions to the environment, its type can change, but only temporarily and superficially, like an elastic body that returns to its original shape as soon as the action of the force that changed it ceases. However, racial doctrine of the first degree has to regard this hereditary racial element as determining, essential, decisive and constant, always ready to reappear and have an effect.

We assume that the reader is familiar with the principal classifications of the primary racial types present in the white race and in the important European peoples. Here we want to limit ourselves to a brief presentation of what is to be thought of it from the traditional point of view and what is acceptable for a comprehensive racial doctrine.

In order to determine those races which are to be regarded as the tribes from which the individual racial types have separated, and to guide the examination of racial compositions, it is necessary to limit the research in time. The latest racial research has gone far beyond the chronological horizons of earlier racial studies and has often penetrated into the most distant areas of prehistory. In this respect, however, one must be clear about the following: once one has rejected the evolutionist myth and therefore denied that one sinks more and more into the animal world the further one goes back in time, then beyond a horizon, no matter how distant, there can always be a broader one open up. The application to the races of the tradition-based teachings related to the "cyclical laws" in fact allows an almost limitless exploration, provided, of course, that one has adequate means of research, which, of course, are not the same as the modern "positive" disciplines. Such relativity is of particular weight in establishing the purity, originality, or superiority of a particular race. Already with regard to the savage races we have pointed out the error of calling them "primitive" or primordial when in reality they are mostly the degenerate remnants of higher ancient race cycles. The same could be said of several of the more important "colored" races studied by first-degree racial studies. It is therefore necessary to establish a starting point, a limit in going back to the origins, and not in an arbitrary way, but with regard to what may be relevant to the cycle to which contemporary humanity belongs. Incidentally, such a limit is incomparably further away than that to which the boldest "positive" researches have reached, so that it is better to determine it by the conditions corresponding to it than by a point in time.



In our book, *Rising Against the Modern World*, we have already outlined the tradition-bound teachings pertaining to the Hyperborean race and culture and their Arctic homeland. In this regard, we must establish a point. Some modern authors, particularly in connection with Norse myth, have put forward similar ideas. However, this does not entitle us to assume that the Hyperborean or Arctic idea is one of the many hypotheses formulated by modern researchers. Rather, it corresponds to a knowledge of a "traditional" order, which has been preserved in many esoteric circles in past times, much earlier than one spoke of racial theory at all. Its value is therefore independent of the efforts of those who had a vague perception of it and tried to justify this idea with "scientific" methods and with the help of irrelevant elements. The role played by Nordic thought in many currents currently concerned with questions of race is to be regarded as the consequence of a higher truth, which for the time being was only dimly felt and divined, and which was almost always expressed in an inappropriate way. Indeed, what many of these authors understand by Nordic, and the cultural and spiritual forms they consider Nordic, have little to do with, or refer to remnants of, and a distorted echo of, the Hyperborean race and tradition. Moreover, the attempt by some of these authors to use the thesis in question for contemporary political purposes has served to further confuse what was in itself quite ambiguous as merely perceived truth.

It would be e.g. For example, it is arbitrary to regard the Germanic tribes as the only pure representatives of the pre-Nordic element and accordingly to draw one-sided conclusions about descent where it is only a matter of species affinity. There can only be any question of descent in relation to the common Hyperborean primordial race, which, however, recedes into such distant antiquity that any attempt by any historical, let alone modern people, to claim descent exclusively from this primordial race would be futile. It would be even more arbitrary to establish a relation between the proto-Norse race and the present-day inhabitants of Northern Europe on the basis of the persistence of physical characteristics which, however, say nothing unequivocally and decisively from the point of view of a comprehensive racial theory. Much more remarkable, however, is the "neutralization" of the original Nordic element in these peoples, who have remained geographically in their former space, but from the point of view of the inner race have often moved much further away from this element than other peoples of the same family who have been since long left that area. Evidence of this is the fact that the northern and arctic myths have found a better understanding among the peoples of central Europe, and even Italy, than among the present-day inhabitants of much more northerly areas, such as Norway, Sweden, Denmark, England, etc., who are often unequivocally opposed

have generally taken a position on this myth and the new racial idea.

### *7. The Hyperborean Race and Its Branches*

In our racial theory, the investigation of the origins can take as a limit the time when the Hyperborean race had to leave the arctic space, which had become uninhabitable due to glaciation, in successive waves and in different directions. In our already mentioned book, we have already presented evidence that justifies the assumption that the Arctic region became a region of perpetual ice only from a certain point in time. The memories preserved in the traditions of all peoples in the form of various myths are eloquent enough for this, in which this original homeland is always described as a sunny land, as an island of splendor, as the holy land of the sun god, etc. By the time the prehistoric Hyperborean migrations began, the Hyperborean race could be considered superior to all others, the super race, the "Olympic race," reflecting in its utter purity the race of spirit itself. Most of the other peoples living on earth at that time seem to have been either "natural" or "animal" races in their entirety, or races that had degenerated into "natural races" through the regression of earlier racial cycles. The traditional teachings indeed speak of an Antarctic race and culture that had already fallen into decline by the time of the first Hyperborean migrations and settlements, and whose Lemurian vestiges survived in important groups of Negri and Malese races. Another, different from the Hyperborean as well as from the Antarctic-Lemurian, was the brown-yellow primordial race originally inhabiting the European continent (Finnish Mongoloid race) and the red-brown and again as brown-yellow race both in part of America and was based in now-vanished Atlantean countries.

It would of course be nonsensical to attempt an exact typology of the ancient races and their original mixtures according to their external characteristics. One may only refer to them in order to avoid misunderstandings and to be able to orientate oneself in the national formations of later times. Examination of the fossil skulls tells us little, either, because even the bare race of the body is not characterized by the skull alone, and because, moreover, it seems reasonable to assume that fossil remains of some of these races have not survived down to us. A long, narrow head, tall and slender build, blond hair color, light skin and blue eyes are known to be characteristic of the last descendants of the races that came directly from the arctic region. All this, however, can not be the last resort

mean. Even if one wants to limit the research to the positive level, it is necessary for orientation to draw on the considerations of second-degree racial theory. It has been said repeatedly that the essence of racialism is not given by the mere physical, anthropological, and morphological characteristics, but by the functional importance accorded to them in the whole of a particular human type. Long-headed people with a tall, narrow physique are in fact also found among the Negroid races, light skin color and almost blue eyes also among the Ainos of the Far East and certain Malay tribes, whereby such characteristics naturally have a completely different meaning in these races. And here one must not only think of anomalies or jests of nature, because in certain cases it can be a matter of physical, twilight persistence of traits of other races which in their primeval heyday could have had characteristics similar to those found in the period considered by us in the Nordic-Hyperborean element and were accompanied here by the corresponding importance and inner race until a relatively late time. As for the migrations of the races of Hyperborean origin, we confine ourselves to mentioning three main currents. The first took the direction from north-west to south-east, reached the Indo-Iranian area and had the Indian, Indian-Afghan and Indian-brachimorphic races of Peters' classification as last followers. Contrary to what might be supposed, in Europe the traces of this great migration are less visible, or at least more confused, than in the East, because in Europe different waves overtook each other and therefore successive racial strata superimposed on one another. Besides this north-west-southeast current, which we may call the Norse-Aryan "diagonal current", a second one veered towards the west-east, and many of its branches have created cultural centers, especially in the Mediterranean, which are often to be considered even older than those of the "diagonal flow", because it was not always a question of an exodus caused by the compulsion of the circumstances, but also of a colonization that developed before the original cultural centers of Hyperborean origin were destroyed or became uninhabitable. We can call this second current with the corresponding racial group Aryan-Atlantic, Nordic-Atlantic or also Atlantic-Western. It actually started from an Atlantean country, where a center had formed that was originally a kind of copy of the Hyperborean. This country perished as a result of a natural catastrophe, the mythologized memory of which can also be found in the traditions of almost all peoples. Then the waves of migration proper followed the colonizers.

We said that in the Atlantean land there originally existed a kind of replica of the Hyperborean cultural center, because those who have come down to us customers a subsequent mental and racial decline of this primeval Nordic,

suggest peoples who migrated south as early as prehistoric times. The mixing with the reddish-brown natives seems to have played a not inconsiderable and destructive role in this regard. One finds a clear reference to this in the Platonic narrative of Atlantis. Here the union of the "sons of the gods" - the Hyperboreans - with the natives is regarded as a racial sacrilege and is portrayed in a manner similar to other equivalent mythical memories of the "fall" of the heavenly race - the "angels" or again the sons of the gods, ben elohim – who at a certain time united with the daughters of men (of the lower races), thereby committing a defilement which certain texts meaningfully compare to the sin of sodomy, the sexual intercourse with animals.

### *8. The group of "Aryan" races*

The third thing to mention is the migration of peoples who went north-south. Some Nordic peoples already went in this direction in pre-historic times: e.g. B. those who last created the Doric-Achaean culture and brought the cult of the Hyperborean Apollo to Greece, then the races that settled in northern Italy before the early Celts and Etruscans and their last followers the "burning" Italian peoples, the Latins, Albanians etc. were. But the last Nordic current also took this direction, or rather the migration of the races of the actually Nordic-Germanic type at the time of the collapse of the Roman Empire.

In this context, the following should be emphasized: These Germanic peoples, moving in a north-south direction, are descended more directly from the Hyperborean races, which were the last to leave the Arctic region. Because of this they have been able to maintain a higher purity of body in their race and a closer correspondence to the original type compared to other related races. However, the same cannot always be said of their spiritual race. Their longer persistence in comparison to the sibling races under conditions of a climate that had become particularly harsh and unfavorable must inevitably result in a certain materialization and the one-sided development of certain physical and character traits such as endurance, physical courage, resilience, inventiveness, etc., which however, had the counterpart of a neutralization of the actual mental powers. This can already be seen with the Spartans and to a certain extent also with the Germanic tribes of the migration of peoples. In today's Italy, one has come to no longer speak of "barbarians" with regard to these peoples: compared to the forms of the Roman world, which was then already in the process of decay and dissolution, e.g. B. the Germans, especially from the ethical

and racial point of view, not "barbarians" at all, but bearers of unspoiled powers. Nonetheless, one might speak of "barbarians," not in the light of Romance culture, but in light of a higher period of their own tradition from which they had now descended. Among the evidences of such spiritual shadowing is the relative ease with which these Germanic races converted to Christianity and later to Protestantism. For the same reason, the Germans of the first centuries after the collapse of the Western Roman Empire up to Charlemagne had nothing significant to oppose the fading forms of Romanism in the intellectual field.

Dazzled by the outward splendor of these forms, they quickly succumbed to Byzantinism, and only through the mediation of a belief, in many ways marred by Semitic-Southern racial influences, were they able to revive what Norse-Aryan still persisted in the Mediterranean world when they were later under Catholic sign created the Holy Roman Empire. German race researchers - like Günther - have also recognized that anyone who wants to reconstruct the world view and spirituality specific to the Nordic races must not rely on the testimonies contained in the Germanic traditions of the migration period, since these testimonies are fragmentary and often distorted by foreign influences or even sunk into folk superstitions and folk tales. Rather, one must adhere to the higher spiritual conceptions of India and Persia, ancient Hellas and Rome, that is, cultures which originate from the first two migratory currents.

The term "Aryan" can be applied more with regard to the current usage of the word than as a truly analogous equivalent to the entirety of the races and the traditions that have sprung from these three currents or the diagonal (ancestral race of the Aryan Nordic people), the horizontal (progenitor race of the Nordic-Atlantic or Aryan-Western man) and the vertical (of which the Aryan-Germanic man is an offshoot). If we want to use the more familiar classifications of racial studies of the first degree, we can say that the origin of the Aryan race, which has its roots in the Hyperborean, is divided as follows: as a blond race there is above all the race in the narrower sense branch called Nordic, in which some authors further distinguish the Teuto-Norse, the Dalian-Faelian and the Finno-Norse people; the so-called East and East Baltic peoples arose from the same original stock through mixing with the Sarmatian native races. Secondly, we must consider breeds that are already more distant from the original type, either as its phenotypes, or as manifestations produced by the same genes and inheritance under the action of a different environment, or as mixed variations, or as changes brought about by greater mixing. These are predominantly brown, shorter human types whose elongated skulls are sometimes more pronounced. Here is the so-called western one

Race, the Atlantean race mentioned, which - as it is described by Fischer - is already different from that, and the actual Mediterranean race, from which, according to Peters, one again distinguishes the Euro-African or African-Mediterranean people, in which the colored component is more in the foreground. The Dinaric race stands on its own, as it were, because in several respects it approaches the Nordic type; in other aspects, however, it has some characteristics in common with the Armenoid or Near Eastern races, a sign of crossings that have taken place in other directions. The Eastern race, in turn, has its own characteristics, with which it differs significantly from the Nordic type physically and mentally.

Fascist racial doctrine, of course, places special emphasis on distinguishing and clarifying the various racial components of the Mediterranean peoples. Above all, she rejects the "Mediterranean myth", which, despite its vagueness, had a certain spread in Italy.

In particular, she takes a firm stand against the theses of the Italian, Jewish-influenced "positive" anthropology of the last century, according to which there was an independent Mediterranean race coming from North Africa, to which most Italians, but also Phoenicians and other semi-Semitic peoples belonged and which has nothing to do with the Aryans who are said to have come from Asia. On the other hand, what is of particular importance for the racial science of the Italian people is the identification of a special form of the Nordic type itself, which we call the Aryan-Roman race and which we can regard as fundamental to the Italian people. This breed can have the same meaning for Italy as the actual Nordic breed has for Germany. It is therefore our "superrace" and, especially from the point of view of the race of soul and spirit, it has little in common with the other "Mediterranean" components contained in some parts of our people, neither western nor African-Mediterranean with another race that we refer to as Pelasgian. Our racial theory understands this term to be a kind of independent type, which is mainly the result of the degeneration of some ancient Aryan-Atlantic peoples who had settled in the Mediterranean area before the appearance of the Hellenes. The Etruscans and some other minor ancient Italic tribes also belonged to the Pelasgian cycle.

Emil Boutroux, in his classic treatise on the "contingency" of the laws of nature, compared the regularity of physical phenomena - which makes relatively accurate scientific forecasts possible - to the course of a river whose waters follow a bed that they have created themselves, so that they can change it and even leave it in exceptional circumstances. He viewed the laws of nature as a kind of "habit" of things: what could originally also be a free force becomes automatic and mechanical through repetition and thus finally appears as "natural necessity". Does this apply to the laws of

physical, so-called inanimate world of things, it applies even more in the racial field. The meticulous descriptions and classifications of certain first-degree racial studies are correct insofar as the racial forces obey, so to speak, a law of gravity, thereby being made automatism and fixed in the state in which they found themselves at a given moment. Under these circumstances, the schematic racial science in question retains its full validity. But at the moment when the more original forces begin to stir, it becomes problematic in many respects and the one-sided overestimation of the first degree of racial theory and its scientific results can even be harmful, taking into account the creative and evocative tasks of our theory.

### *9. On the Limits of Inheritance*

In this context, it is appropriate to briefly review the scope of the laws of inheritance, especially Mendel's. Above all, it should be emphasized that, on the one hand, the laws of heredity with regard to humans are often decisive for the scientifically emphasized racial theory, but on the other hand it starts from general assumptions that are to a certain extent contradictory to them. For example, according to E. Fischer, the genes or the primary elements of racial hereditary factors can change of their own accord and transmit this change hereditarily. More generally, this is the notion of "idiovariations" or internal changes occurring in the idioplasm and therefore capable of being hereditarily transmitted, as opposed to "mistovariations" or changes resulting from crossing or hybridization are. As far as the origin of the races is concerned, one is z. B. the following view: Changes of the originally uniform humanity and strong selection of the changed sexes have created the individual human races after a very long time. However, it is claimed that since that primeval period, which should correspond to the Ice Age, the races have always been hereditarily different. This could be proven on the basis of the results of racial crossings, since in the relationship Mendel's laws are always confirmed by the different, ineradicable and uniform persistence of the elements of each heredity

would be.

Now the following is clear: If the possibility of an inner change or a mutation is admitted in principle - even in primeval times - and if one even put forward this thought to explain the difference between the races, then one can no longer rule out that a similar fact repeats itself at a certain moment under appropriate circumstances. One is therefore not entitled to the laws of the physical

grant unrestricted validity to the inheritance. If the Ice Age can also be taken as a limit - but this cannot be proved unequivocally - should one really assume that since that time the races have become fossilized forever and that every possibility of positive change has been lost once and for all?

Incidentally, one can ignore the question of origins. In fact, our racial theory supports the thesis of polygeny, ie it is inclined to regard the racial differences as original and not as the result of the separation and separation of a uniform original substance. Nevertheless, what has just been discussed remains valid when one refers to idiovariations in general: puzzling internal changes which at a certain moment proceed to affect the entire line of a heredity are still being detected by biology and anthropology today.

Apart from individual cases that are unimportant for our question (e.g. Idiovariations of a purely organic nature, which can be traced back to the effects of alcohol or radium), scientific racial theory has so far not given any in-depth explanation for such changes. If things are like this, however, one cannot rule out that the cause sometimes lies elsewhere or in the effect of a superbiological element that can no longer be explained with the physical genetic makeup, which can only be understood from other points of view and taking other laws into account .

So our racial theory does not give heredity the blind power of fate. The laws of inheritance concern only the mechanics of the transmission of original traits, which they cannot, however, explain. Their validity is negatively determined, somewhat like the law of gravity, which states that bodies retain their state unless the action of some other force occurs. The fascist racial theory sees in this limited meaning of heredity a prerequisite for their practical, active and political tasks that cannot be overlooked: where heredity would really be a blind destiny, the possibility of purification, elevation and selection within the historical peoples would be considerably impaired.

### *10. The question of admixture*

Now, bearing in mind what has just been said, let us pass to the question of miscegenation and its consequences.

The harmfulness of racial mixtures is to be recognized without further ado, and it is of course all the more obvious the greater the racial difference between the two hereditary factors. It should also be emphasized that the



The devastating effects of blood mixtures are manifested not so much in the appearance of people degenerate or deformed in relation to their original race of the body, but in the bringing about of cases where internal and external no longer agree, where the race of the body is opposed to that of the soul stands and this in turn contradicts the race of the spirit. This is how ambivalent, torn, half-hysterical beings emerge, people who are no longer at home with themselves, so to speak. And if there is no inner defense, no awakening of the formative elemental power, and instead more are added to the earlier mixtures, the result is a real amalgam of peoples, an unstructured, formless, leveled mass for which the "immortal principle" of general equality actually applies begins to come true. It should be noted here that the determination of this further form of the devastating effects of blood mixing partly limits the purely anthropologically conducted racial determinations of first-degree research because it is quite possible that in this way a physical, e.g. For example, a purely "Nordic" human being is "Mediterranean" in his soul and that, as far as the spirit is concerned, there can no longer be any talk of a race, because there is no longer any instinct, no original feeling, but only a few vague ones Views of a culture that is standardized and unnerved at its core, such as that of the "modern" world.

However, it should not be assumed that the processes involved in crossing human races are as "neutral" and clearly predictable as, for example, in the case of chemical mixtures. The assumption that the processes relating to heredity and crossbreeding produced the same results in all races and types and that all races, genera and people are identical in this respect would, incidentally, form an open contradiction to the idea of race itself, which goes against the myth of Equality has taken a stand and has always recognized the reality and importance of differences. In this respect, too, the traditional view of race should go beyond any one-sidedness and enable a picture that is truly in accordance with the diversity of reality.

We anticipate that the area to which we shall now refer is that of the human races in the higher sense, which we have contrasted with the "nature-bound races." It should be assumed in principle that every race emanating from the Hyperborean tribe potentially has such a character, clear as factual are the refutations which the present condition of many "white" races seems to give. The tradition-bound racial theory will in any case leave the people of the races existing today free to recognize themselves in one or the other race type - in the natural or in the higher - and point out that the following considerations apply exclusively to those who are a human race in the higher and not in the naturalistic senses.

In this case there is a double requirement for the defense of the race. Here the race corresponds to the refinement, the selection and the formation, which produce a higher power in the biological and which are transmitted as a virtual disposition by means of a not only organic but also inner genetic material. It is therefore necessary to guard this inheritance and keep it pure, to defend it as a precious conquest; but it is equally important to keep alive the spiritual tension, the higher fire and the inner formative soul which originally raised this matter into that particular form and transmuted a race of body into a corresponding race of soul and spirit.

From this point of view it is not always true that the decline of culture is the mechanical consequence of the deterioration of the physical race caused by blood mixing. In some cases this would confuse cause with effect, for a race with that culture can perish when its "spirit" decays, that is, when the inner tension that defines its "form" and type relaxes. When this essence dissolves and darkens, then the superraces become mere natural races, and as such they can degenerate or be overwhelmed by the doom of interbreeding. Various biological, ethnic and psychological elements are in this case robbed of the inner bond that held them together not in a bundle but in an organic unity, and the first changing effect will suffice to quickly cause degeneration, decline or mutation of this race not only on a moral and cultural level, but also on a national and biological level. Only in this case are the various laws established in research on crossing and heredity clearly confirmed: the race has then descended to the level of natural forces and is therefore subject to the laws and conditions prevailing at this level.

The counter-test for this is the fact that cultures and races often perish and degenerate through a kind of inner extinction, without the influence of crossbreeding. In this connection one can cite the case of savage peoples who have fallen into final decline, although they are often like islands isolated from any contact with a foreign world. But this also applies to some sub-groups of the Aryan, European race, in which very little can be found today of the heroic spirit that made up their greatness until a few centuries ago, without noticeable changes occurring through the mixing of their race and body. Incidentally, we have already noticed this when we spoke of the relationship between some northern peoples of Europe and the Nordic primeval race.

The preservation of biological racial purity is certainly one of the most favorable conditions for preserving the original strength and purity of the "spirit" of a race. Also form in detail the health and

Injury to the body is the guarantee of the full effectiveness of its higher abilities. Nevertheless, the following case must also be considered.

An obstacle to be overcome, a reluctant matter to be formed, can awaken, enliven and increase the formative, creative power, provided, of course, that a certain limit is not exceeded.

It is also possible that a cross in which the hereditary factors are not fundamentally different results in the revitalization, strengthening and even selection of a breed. We do not agree with Chamberlain that even the higher breeds - as in animal breeding - are successful crossbreeds. Nevertheless, it is a well-known fact that among the noble clans, which constitute the only positive centennial racial field of experimentation in history, endogamic purity has often resulted in degeneration; on the other hand, the grafting of another blood at a certain moment revived the sex. This is evidence that crosses can play the role of a reagent, of course within certain limits. The presence of a relatively foreign element compels the inner racial core to react; it calls the race back to itself when it has been neutralized, compelling it to defend and reassert itself. In short, it is a test that, like any test, can end positively or negatively. In such cases the inner race may demand of itself the necessary strength to overcome the obstacle and to dominate the stranger (we shall shortly see what happens to Mendelian laws in this case); then the process results in a kind of flare-up, a revival, as it were a general mobilization of the dormant racial heredity in a higher sense: it is, in the full sense of the word, the voice of the blood. In other cases, however, or when the interbreeding has actually exceeded certain limits of species affinity, decay occurs, eradication instead of selection.

Since we have mentioned the noble clan traditions, the following should be emphasized: where the high nobility deviated from the principle of inbreeding, they mostly followed the law of caste. The crossings were indeed "supernational", but always dependent on rank, dynastically limited to the representatives of a European ruling class - a usage that may have its dark side, but which nevertheless had a deeper meaning: not only the race of the body, but also that of the mind. In the tradition-bound world, caste as nobility signified the higher perfection of the racial, the perfect race not only in body and soul but also in spirit. On this basis, a special racial community was imagined that went beyond the purely natural ones, for which laws could of course apply that could not be extended to other levels because the corresponding inner prerequisites would have been missing. We admit, however, that in Europe these customs have all too often sunk into pale conventions, their original justification as lost as the true meaning of caste and nobility itself.

Another example. If we look at the Japanese traditions - Tenno thought, mysticism of service, Bushido ethic, ideal of sacred rule, etc. - we can see a basic agreement with traditions of our better past or the Roman-Germanic, Ghibelline, knightly and imperial Middle Ages, which could form the basis for understanding and togetherness at the level of the race of spirit, although as a race of body and soul we and the Japanese have little in common. Instead, although the physical race of the Aryan-Germanic peoples is much closer to that of the Anglo-Saxons and the Russians, here the race of spirit creates a fundamental contradiction, an unbridgeable difference, an impossibility of understanding which has become all too clear in these last few years.

### *11. The three manifestations of race. – The higher race in Aryan-Nordic and Aryan-Mediterranean people*

If one proceeds from a comprehensive concept of the race, then it is appropriate to distinguish it in three manifestations. The first form forms an ideal boundary concept and is the biologically pure race in which the living inner race shines through in a perfect way. The second form is race as biological survival, as a set of physical traits, instincts and dispositions which, principally by virtue of a biological heredity, maintain their correspondence to the original racial type, but as if echoing, as if something automatic, because the inner element entered a latent and subconscious state. The third form is the race, revealed by sudden flickers and flashes, by sudden, irresistible resurgence within a human substance in which different bloods act, though a certain common type is observable and predominant therein. One can often look at the reviving power inherent in the crossings under certain conditions as the cause of such a phenomenon.

The importance of this view is clear from the following consideration. We have said that from a traditional point of view one is justified in assuming the Norse (Hyperborean) origin of all the higher races of the Indo-European family of peoples; but we have also pointed out how absurd it would be to find in any of the present peoples the Hyperborean race in the first of the three manifestations mentioned - that of an Olympian purity and a mutual brilliance of the race of body, soul and spirit to want. So there remain the other two forms, which, among other things, indicate the difference in style between

to understand the Nordic-Germanic and the Aryan-Mediterranean descendants of the proto-Norse race.

Especially in the Mediterranean area, the Hyperboreans, who had already largely become the Ario-Atlanticians of the current we called "horizontal" and as such already differed significantly from the arctic archetype, went through every kind of mixing as a result of a multi-thousand-year and highly eventful history but they never completely quenched the old spark. This flash of Norse-Aryan spirit illuminates the cycle of all major Mediterranean cultures and constitutes their true "mystery". Ancient Roman culture is to be regarded as the greatest of such resurrections, the highest of such revivals caused by reaction against the alien. In the Mediterranean world, and especially among the Romance peoples, Nordic-Aryan is found mainly in the third of the above-mentioned manifestations, and in this form - more with regard to the qualitative highlights than to the statistical-quantitative element - one may say that it often comes to the fore more intensely than elsewhere. Apparently, what is important in these cases is not so much the biological element, which would be impossible to find in a comparatively pure state after millennia of such history, but rather a certain style, a certain kind of sudden creative reactions and sudden resurgences - something like the self -Freeing and -reasserting an indomitable core, often at the very moment when everything seemed lost. If the relation established by some investigators between the blood serological groups and the races is correct, one must not overlook the fact, which is significant in this respect, that e.g. B. Italy has a percentage of the original Nordic element that puts it alongside the Anglo-Saxons. It is precisely these resurrections that constitute the very essence of what many call "Latin genius" and interpret in a totally aestheticizing and individualistic way, without any relation to the racial. On the other hand, this genius in all fields, in those aspects in which it can really be considered valuable from a traditional point of view, is precisely a specific manifestation of the race - not the "Latin" one, for there is none - and neither the Mediterranean or the western - for these are only branches off - but the original superrace, the Nordic

Aryan tribe.

As for the contradiction between "Latin genius" and "Nordic spirit," so often tendentiously put forward by literary and intellectual circles, it does exist, but only as a contrast in appearance, not as an essentially racial one Contrast. This contrast is based on the circumstance already mentioned that in many Nordic-Germanic peoples the race often appears in the second of the forms mentioned, i.e. in the form of a higher one

biological purity. These are almost always the tribes that were the last to leave the northern dwellings, and in this way were able to save themselves more than others from the fate of the crossroads and keep them purer; however, in the same way, they were often subject to a corresponding process of spiritual shadowing. Confirmation of this is found in the consideration of many characteristic types of the contemporary inhabitants of Northern Europe: types who are racially "okay" in terms of cranial index, hair and eye color, etc., but in their expression seldom a spark of that symbolic fire and that indomitable, Olympian superiority, which we glimpse from all that has come down to us of the traditions relating to the Hyperborean superrace. So while in the Aryan-Romance races the Nordic element is found primarily in the form of a spark, a genius, a spiritual dynamism, or a creative resurgence from within, in the average man of the Nordic-Germanic races it manifests itself primarily in the appearance of the of a common biological type, with a corresponding sense of measure, discipline and order, in a style which is largely based on instinct and heredity, that is, on a race of soul rather than a race of spirit.

It is therefore no coincidence that the concept of race in Germany has had a predominantly biological orientation and that it emphasizes above all the defense and protection of the race of the body, because one has an instinctive sense of the dangers that threaten a race if it appears predominantly in the second form, which as such permits neither adventure nor the light-hearted tackling of the "reaction tests" already mentioned.

With regard to the Romance peoples and especially the Italian peoples, however, the racial theory can and must be formulated in a somewhat different way - because of the different situations in which these peoples find themselves - and emphasize other elements that are not taken into account to the same extent by the German racial idea. Though it must not neglect the rest, its work of reconstruction, as we shall see, is chiefly to take the inner race as its starting point and strive to evoke it in terms of the third manifestation.

It should also be noted that these two manifestations of race also explain the difference between certain stylistic elements of Germanic and Aryan-Mediterranean man in the ethical and ideological field. Due to the predominantly biological basis of his racial feeling, Germanic man tends to regard the spiritual laws as something immanent and natural. He feels the order of life more as a fact than as the result of a determining action from above. Likewise, the originality, the act of action that grows from within as an upsurge or as an instinct,

of which he does not always need to be fully aware, plays a large part in his spiritual life. Things are a little different with the Aryan-Mediterranean type. Race asserts itself here again in a broken way, and above all in the realm of the race of spirit; there is almost always a lack of closer connections between this spiritual element that suddenly flashes up and the mental and biopsychic element. Thus an order and a law can only be realized by means of a domination, an action from above, accompanied by full awareness and associated with a certain initial dichotomy. But here, too, it is only a question of different forms of appearance, not of essential traits.

#### *12. The inner race and heredity*

To complete the treatment of this subject, let us now see how the ideas just developed hold up when we invoke Mendel's laws of inheritance. We have already pointed out that the notion of "idiovariation" - a change in the idioplasm independent of crossings - already limits the finality of such laws and always raises the possibility of metabiological intervention in the process of inheritance.

Here we will add that Mendel's laws were proved mainly on the study of phenomena from the plant and animal world.

It would be arbitrary, therefore, to assume that they apply equally and mechanically to those aspects of the human being which are neither on the level of vegetative nor animal life. We can indeed regard Mendel's laws of inheritance as valid with regard to certain physical traits, certain illnesses, certain gifts and mental dispositions, which are obviously materially conditioned - and precisely through the confirmations received in this area, a certain racial science was led to unjustified conclusions. However, when it comes to different heritability elements, precise reservations become necessary.

Furthermore, such laws are clearly visible and their effects are clearly distinguishable in the simple inheritance process, in crossings where simple components - such as e.g. the red or pearlescent color of a snapdragon, the color of hair on a paramecium, the color of human hair, or an inherited disease, etc. - play along. But when considering the human race in the fullest sense of the word, the case is quite different. A type here consists of many mental and physical elements and - this is, as we shall see, the cornerstone of second-degree racial theory - what is important is the function according to which all these elements are contained in a particular human type. Therefore, the first thing to consider is the following

Asking the problem: How is it that such elements appear in that particular entity? How is it that in a certain "pure type" with signs of constancy, just those physical, character, and mental traits—just that set of genes, if you will—find themselves united? It is clear that one has here to think of a unifying and ordering force, a force which, incidentally, even in relation to the animal species, has been recognized by the most recent schools of biology at the moment when they rejected the foolish Darwinian theory of evolution and replaced the old one resumed the Aristotelian concept of "entelechy" on a scientific level and professed "vitalism". Mendel's law of "independence" - according to which the transmission of the individual hereditary factors takes place in an unchangeable and independent manner, unaffected by the presence of other elements - must reckon with this force in the case of humans. It is at the center of the breed and forms - as has often been repeated here - its essence. Now there is nothing to prevent the assumption that this force, presupposed by a certain specific group of qualities, traits or genes of each racial type, is transmitted to a mixture of peoples, has a separating and ordering effect on it, produces a type which is more or less similar through analogous functional use of elements that do not always necessarily have to be the same as the original type.

In fact, it is known from genetics that each individual corresponds to a combination of hereditary factors among almost innumerable ones that are also possible when considering the whole heredity or the whole chromosomes and genes. An unpredictable or "unprobabilistic" factor will always play a role, the inner counterpart of which can be the above-mentioned effect of race as entelechy (6).

In addition, special attention should be paid to the case in which such a force behaves in the crossings as the plants called "dominant" by Mendel, while those of the other type, on the other hand, play the so-called "recessive" role (that is, it is at a certain Group of descendants from the first "superimposed"). If one of the ancestors is the bearer of the "dominant" force - we would say: if its type fully retains its formative energy - the ancestry of the ancestor of other blood (if this difference is only relative) can also be present in the cross product, but covered, latent, to be available. If we keep reuniting these offspring into new representatives of the original higher race, the dishybridization or reappearance of the heredity originating from the other race of the "recessive" type is gradually eradicated.

Such inheritance is practically sucked up and swept away by the other as by a stronger current. The archetype persists or develops and continues in a series of analogous types: it remains "dominant", commanding and in certain cases is even carried further and higher the stronger the relatively foreign is with which it has to measure itself. This



happens as long as there is no internal rupture, that tension does not end, through which the type had the value of a "dominant". Only then does dishybridization occur, or the release and reappearance of the recessive elements. But this is nothing other than the general phenomenon that occurs with every death. Even if the individual's inner energy dwindles with death (through a withdrawal of the life principle according to a cyclical law in the natural case, through a violent intervention in the case of an unnatural death), the bond of elements that make up the organism dissolves duration; these elements become independent and now follow the mechanical or chemical laws of the natural areas to which they belong: and in our case these would be Mendel's laws of heredity. However striking the simile that has been made by someone, of the rotten potato spoiling a whole sack of good potatoes instead of being made usable by the good ones themselves, this comparison hardly applies to the area to which we are referring. On the other hand, it is valid at the level at which the concepts of scientific racial theory can only retain their full validity if they are accepted one-sidedly and uncritically.

The fact that some races, in contrast to others, have a "dominant" character also arises if one wants to limit oneself to a material level that is not decisive for the question dealt with here. In the Jewish people, the so-called Sephardim or Spanish Jews represent a kind of aristocracy to the Ashkenazim. Now it is the predominantly narrow and almost Aryan nose of the former that "dominates" in the crossbreeds over the short, thick nose of the latter. Other research has established the dominant trait in the Nordic versus the Eastern type and in the Anglo-Saxon versus the racially mixed elements of the South American republics. All this proves that the racial types differ also in their potentiality, and also in cases going beyond the realm considered here; because it should not be forgotten that we were always talking about crossbreeds between related breeds and that we have generalized the terms "dominant" and "recessive" and thus also refer to mental and emotional dispositions and creative forces.

But invoking the term "potentiality" necessarily leads one to consider imponderable factors, which can, however, be just as positive and often even more decisive than the tangible ones. In fact, the "potentialities" cannot be defined in numbers and schemes: they are essentially determined by an internal state, which means that they can both increase and decrease. In the latter case, the "dominant" characteristic previously identified and attributed to a particular breed may, from a given moment, no longer appear at all or only sporadically. After adequately accounting for the "dominant" and "recessive" traits in the laws of heredity, should

One should therefore not generalize and objectify the statements once made, but always ask oneself, in view of the different races as well as their individual carriers, in which phase one is, what tension is indicated by a dynamometer, in the measurements of which elements of a spiritual and even political character can be decisive. All of this may be regarded as a criteriological and methodological prerequisite for a new, not static, but dynamic theory of race and heredity.

The fascist racial doctrine attaches great importance to this new doctrine to be developed. In the breed, she distinguishes the moment of "becoming" from that of "being" and states that previous biological and genetic research has mainly been limited to the first moment. This research must therefore be supplemented by new studies that are to deal with new processes and developments that are to be actively determined. It is therefore recognized the usefulness of an investigation into the internal conditions by virtue of which certain racial characteristics, but especially the mental ones, behave in a dominant or recessive manner. The factual should by no means be regarded as the final authority. The inner race can, to a great extent and even physically, form the condition for the dominant character of certain traits and dispositions. Precisely this new science, which is no longer bound to mere determinations in the field of what has "become", is the prerequisite for creative and selective racial theory. After one has realized that a modern people does not consist of a single race, but always of a mixture of races, one should study the crossing processes between related races very precisely and in this way get to know the prerequisites on the basis of which in a people the higher Breed type predominates and - with a sufficiently long development in the offspring - can lead back the relatively heterogeneous breed type to its form. If, on the other hand, one insists on the mechanics of heredity, as can be demonstrated in animal and plant genera, then one can hardly think of the possibility of such decisive developments.

On the other hand, what our racial theory can unreservedly recognize is the validity of both Mendelian and general laws of physical and psychophysical heredity in cases of pathological disposition and of crossbreeding of fundamentally different races. It is important here that the laws and concepts of biological racial theory offer valuable clues with regard to heredity. From a practical point of view one should readily declare oneself in favor of any suitable measure which prevents the transmission of pathological hereditary dispositions to future generations. Not only that: one could also think of increasing this requirement in order to prevent the numerical preponderance of inferior but more fertile races within a people resulting in counter-selection. As is well known, the objection is raised against such measures that among the "geniuses"

Western mankind often find not only individuals of dubious racial purity and dubious "Nordicness", but also physically inferior people and hereditary diseases, i.e. representatives of that inferior or impaired human type, which the biological race idea wants to eradicate or at least neutralize through suitable preventive measures. What is to be thought about this from the point of view of a profound racial doctrine?

First of all, it is necessary to distinguish the cases brought by the opponents. One must see to what extent a really higher humanity is involved here from case to case. From the traditional as well as from the racial point of view, the standard of values is different from that of the modern and above all the "humanistic" mentality. For example, character traits are higher for us than abstract intellect or vain aesthetic creativity. A man who has a lively sense of honor and loyalty, even if half-illiterate, counts for us more than a conceited artist with a title, ready for any compromise in order to get ahead, or a cowardly scientist. And higher than all others stand for us the heroic and ascetic values, the only ones that justify life with something that is "more than life" and bring out the highest forms of the racial.

But even after distinguishing according to such anti-humanistic, anti-bourgeois criteria, there are certainly cases of a higher humanity that is not perfectly fine in terms of physical health or race. In this respect one has to think of connections similar to those through which, as we have seen, the crossroads sometimes have the meaning of a reagent, of an awakening challenge. The examples that can actually justify the objection in question are, so to speak, crises, rifts or states of inner ambivalence that open up insight into a reality that the aforementioned types otherwise, because of a kind of rigidity at the limitations, are aware of of the materialized ego inherent in modern man would most likely be excluded. It is evident, however, that such cases cannot be of the value of models, let alone rules, and it would be difficult to point out superior dispositions which are systematically transmitted in the case of a corresponding pathological or minor racial inheritance: the only case in which the objection is really of weight could be.

Through the measures already indicated, it is quite possible that in some sporadic cases, the qualities favored by discord and opposites are initially suppressed; but it is certain that this loss in a subsequent phase will be overcompensated, provided, of course, that one keeps a close eye on what about the inner  
Conditions for the completeness and supremacy of a higher race

was said. It must be realized, then, that he who intends to attain the higher aims of racial thought, and to bring the higher pure racial type back to life, by means of only preventative and biological procedures, is only repeating the nonsense of making a homunculus—an artificial human being would. The preventive measures already mentioned can only serve to remove obstacles so that previously inhibited abilities, which are essentially superbiological, can break through again: but they alone can neither create nor reawaken these abilities, because nothing comes out of nothing. The preventive racial measures relating to heredity and selection must therefore be considered and applied as parts of a larger action, without ever losing sight of the whole.

### *13. Gender and Race*

On the basis of the ideas just discussed, an in-depth insight into the problem of crossbreeding with regard to the sexes is also made possible. Here, too, one encounters a strange contradiction in the concept of race, due to the fact that questions of this kind were almost never asked. Just as a certain racial theory, in defiance of the principle that human types are different, tends to regard all human beings as equal, that is, as subject to the same degree of the same biological laws of heredity, so it seems never to have considered that normally the heredity and the potency of a race can have a different weight depending on the sex or depending on whether it is a man or a woman. Some who have faced this problem have been led to solve it straight up the wrong way, assuming—again from purely biological considerations—in woman a greater capacity for preserving race and type.

From the point of view of tradition-bound teaching this is exactly the opposite of what is true in the case of normal humanity: and this teaching might offer exceedingly useful suggestions on a problem of no small importance such as that of the technique of raising relatively inferior kindred races through various cycles of heredity. Thus, in the oldest Indo-Aryan law book – the *Mânavadharmasâstra* – even the possibility of a *Çûdra* transitioning into the *Arya* caste after seven generations of crossings on the male line is assumed – this number seven also appears in other traditions in analogous contexts, and in the cycle one *As* is well known, it is the number of years of human life that, according to modern research, are necessary for a periodic renewal of all elements of the body. On this occasion, the mentioned Code explains what, from the traditional point of view, is the basis for

The question raised above must be considered: the male heredity must not be placed on the same level as the female, because in principle the former has the property called "dominant" by Mendelian theory, while the latter has the "recessive". "Whatever the quality of the man may be, to whom a woman is united by legitimate rite - says the above-mentioned text (IX, 22) - she absorbs it like the waters of a river emptied into the sea." And further (IX, 33-36): "If one compares the creative power of man with that of woman, then the male is to be judged as superior, because the ancestral sex of all beings is characterized by male characteristics. Whatever the nature of the seed that is planted in a prepared soil at the proper season, it grows into a plant endowed with qualities just like those of the (male) seed." To complete the simile, one may concede that the masculine quality in the offspring may well be prevented, wither, or readily die out if the season of the seed was unsuitable, or the soil uncultivated, but it will never happen that by some miraculous power of the soil or of the season – ie in the parable: the woman or the psychological conditions of copulation – for example a juniper bush would grow from a seed of a palm tree. Two important laws can be formulated in this way:

1. In the male-line offspring of an inferior-race man and a superior-race woman, the woman's superior race is overshadowed and supplanted.

2. On the other hand, in the progeny of the cross between a male of a superior race and a female of an inferior race, the race of the female can be improved and the inferior trait practically neutralized.

However, the validity of these laws is subject to two conditions. The first is that both superiority and inferiority are relative, or not distinctly alien breeds. The second condition is that – as already intentionally emphasized – one has a normal world in mind, since precisely such a world is always presupposed by that tradition-bound teaching. If one now wants to know what is to be thought of crossbreeding kept within certain limits, one would have to, instead of asking biology, rather clarify exactly to what extent the modern world is still a "normal" world in terms of the state of the sexes can name. Unfortunately, the answer could hardly be positive. The modern world hardly knows what it means in the higher sense to be a man or a woman; it pushes towards a lack of differentiation between the sexes, which is already all too visible in the intellectual realm, but from here it often seems to encroach on the physical and biological realms and gives way to very dubious phenomena. It is not only since today that masculinity and femininity have been viewed in the West as purely physical matters, rather than primarily as a quality of the inner being, soul and spirit. In this regard

for a long time now in the West we have known next to nothing about polarity, distance, the different functions and dignity of the two sexes. Thus, today, problems of utmost importance to the race are viewed in their external and secondary aspects, rather than in their internal and essential ones. There is concern, for example, about demographic problems, and institutions for social welfare and for racial hygiene in the narrower sense are being created, but what is most important is often neglected, namely the importance of gender relations and the precise imperative that whoever is born a man is, man shall be, and whoever is born woman, woman, through and through, in the spirit as well as in the body, without commingling and without limitation. Only in this case do the above-mentioned traditional teachings apply and open up almost unlimited possibilities for the selection and raising of the breeds by means of suitable crossings and inheritance processes: certainly not in the case in which, as is so often the case today, one decides whether one is male or female there is even more confusion than in the case of one race or another: when people are masculine in body yet feminine in soul and spirit or vice versa, not to mention the proliferation of sexual and psychological tendencies of downright pathological character.

But here we must refer the reader to what we wrote about this, and also about racial extinction, in our Uprising Against the Modern World. Since posterity is not formed by the combinations of hereditary elements made in laboratories or in the corresponding state institutes, but arises from the unions of males and females, it would be logical that as a prerequisite of any active concept of race and any distinction of one or of the other race would determine and separate the race of the male and the race of the female in the same physical, mental and spiritual completeness as in the sense of our conception of the three grades of racial theory.

A special circumstance must also be emphasized, which confirms the fact already mentioned, that the races which have biologically most preserved the Nordic type are sometimes in a higher degree of internal regression than others of the same family. It is precisely some of the Nordic peoples - most notably the Anglo-Saxons - who are most perverted from the traditional, normal relationship between the sexes. The so-called emancipation of women - which in reality means only their mutilation and degradation - actually originated with these peoples and found the widest dissemination among them, while among other peoples - if only in a bourgeoisized and conventional echo - in this relationship has retained some of the normal and traditional views. At least that's how it is

Curious that some racialists hardly take it into account merely reflecting an abnormal condition of comparatively recent date when they extol the silliness of 'mate' to 'mate' relations and an exaggerated 'appreciation of woman' as a characteristic of Nordic race, while they want to blame the "prejudices" of inferior races for any notion based on the guilty distance, polarity and differential dignity of the sexes. One should recognize one thing: if such aberrations actually became principles, the path taken would lead less to the revival and perfection of the higher race than to the further regression of what still exists of it in some northern European peoples, and this in the sense of a banalization and an inner leveling of types.

#### *14. The male and female in race*

The fact that we have just spoken of a "race of man" and a "race of woman" does not imply an arbitrary generalization of the concept of race. In fact, anyone who really wants to take things into account should not completely overlook the observations developed in the well-known book by Otto Weininger, especially not in two points: First of all, in the determination of the purely male and the purely female as a basis, in order to be able to measure the "quantity" of one and the other that is in each individual and to adapt accordingly.

Second, in the bold assumption that the relationship existing between the true man and the true woman is analogous to that existing between the Aryan and Semitic races. According to Weininger, men are related to women like Aryans are related to Semites. Weininger has engaged in research into the female dispositions, which appeared to him to be an exact match to those characteristic of the Semite. Such research is, of course, highly biased: as half-Jewish as he was, Weininger was led primarily to belittle and degrade—he did not seek woman's true worth where he should have sought it. Nevertheless, the idea remains valid in his views that from the point of view of a normal and distinct conception of the sexes, woman and man represent something like the expression of two different, if not opposite, "races". It is, therefore, a serious defect in descriptive typological racial theory that it fails to take sufficient account of this aspect in its efforts to distinguish and describe the characteristics of each race and to question whether certain traits normal to the male type of a given race also have to be considered normal if it is their female type.

There must therefore be the desirability of an outline of the descriptive Racial studies are recognized not only by general systems of a

specific race, but would also have to consider separately the inherent dispositions of the male and female types of this race. Incidentally, in contrast to the somatic, anthropological realm, where the female racial differences are well known and evident, at the level of the race of the soul the different characteristics of women of different races are much less pronounced than in the case of men. And when we finally move on to the race of spirit, there is often no discernible difference at all. The true bearer, especially of the spirit race, is the man, in him the principle of difference falls fundamentally, while in the female substance the principle of equality is more reflected. It is no coincidence that the ancient traditions associated in the cosmic simile the feminine element with matter or unformed force - hylé, dynamis - the masculine element with the heavenly principle of form, difference and individuation. It is even less accidental that the ancient gynocratic, maternal cultures exhibited hybridity, communism, "natural law," and universal equality as a direct consequence of the supremacy accorded to the feminine principle in its various maternal or aphrodite forms.

In general one can say that the race is to be considered according to two aspects: the spiritual, which one can call "male", "paternal" or "Olympic" - and the organic-material, which one can call "female", "maternal". ' or 'telluric'. This point of view is also of particular importance for the various views that can be derived from it on the basis of the analogy. So e.g. For example, in the tradition-bound world there has always been a feeling of correspondence between the individual parts of the human being and the various features of that larger organism which the state constitutes. In this larger entity, mere naturalistic consanguinity basically corresponds solely to the race of the body, and hence to the "female-maternal" aspect of race. State and Empire - not taken in the abstract, but as a concrete expression of that higher realm in which the race of spirit manifests itself - embodies the "male-paternal" aspect of race, hence, in contrast to the former, the active, creative, formative Element. These views not only lead us in a different way to the already discussed distinction between nature-loving and higher races, they also enable us to understand well-differentiated forms of national community racially. One could show, for example, that the truly Aryan concept of national community is characterized precisely by the emphasis on the "paternal" and "Olympic" aspects of the race, while in communities of a different kind the male element has a subordinate and thoroughly material meaning and the "maternal". " and collectivist has the preponderance.



To return to the main subject of this section: strictly speaking, in the face of every man worthy of that name, the true woman - those whom our ancestors meaningfully called a woman "of race" - would have to present themselves as something dangerous, as an alien principle that attracts, ingratiates itself and demands a response, much the same kind of response we have spoken of in regard to the crossbreeds, where a strange blood taken over tests the type and admits of two possibilities: either a reawakening, a revival and reassertion, or else one dissolution and lowering. In the first case, the man keeps to the height of his destiny, and according to the tradition-bound doctrine mentioned, his dispositions assert themselves and persist in the offspring with the "dominant" character, which is the prerequisite of any true "father's right." In the second case, in more or less disguised form, at least one

Decay of the type will occur: uncontrollable forces will gain the predominance in the processes of heredity, the preservation of racial purity will become something problematic until the borderline case materializes or, in new forms, the return to the spirit and the blending of the gynecocratic and maternal cultures as they are formed through the influence of non-Nordic races or the degeneration of Nordic races.

### THIRD PART:

#### THE RACE OF THE SOUL AND THE RACE OF THE SPIRIT

##### *1. Second degree racial theory - The race of the soul*

Now we have to define the three grades of racial theory a little more closely. A theory of the race of the soul and a typology of the soul of the races are to be regarded as racial theory of the second degree. Such a racial doctrine has to establish the original elements of its nature, which act from within and cause certain groups of individuals to have a permanent and hereditary way of being, a certain style of acting, thinking and feeling. Here we come to a new definition of racial purity: it is no longer - as in the case of racial theory of the first degree - a question of whether the individual has that specific group of physical and also character traits that allow him to agree with the hereditary type, but it is a question a matter of ascertaining whether the race of body worn by a given individual is the appropriate analogous expression of his psychic race, and vice versa. If this is confirmed, the type is "pure" also in the sense of second degree racial research. Thus, the results of research of the first degree are completed, since the various bodily faculties are no longer considered in an abstract classifying way, as they could also be shown in masks instead of in living faces and figures: on the contrary, one seeks to fathom their mystery, ie what they express, the function after which they are taken and by which they can also mean quite different things from case to case. As already mentioned, a specific nose shape, a narrow long-damaging head can be found both in one type of races descended from the Nordic tribe and in carriers of African races: it is evident, however, that these somatic characteristics are not the same in one case and in the other have meaning. Furthermore, it is quite possible that at the level of the somatic race a certain type, for example, shows predominantly Mediterranean traits, so that first-degree racial research would assign it precisely to the Mediterranean or Western race; nevertheless, further research may reveal that these Mediterranean features of the type in question are recorded in a function quite different from that which would normally be expected. The type in question, on the other hand, uses it to express a soul and an inner attitude that is not Mediterranean but, for example, Nordic or Near Eastern. This gives the same traits a quite different expressive value, and sometimes leads to certain perversions and changes in the external Mediterranean appearance, which are almost imperceptible or judged to be irrelevant to first-degree research,

while for second-degree research they mean just as many ways of fathoming the "inner race." Here the physiognomy or the interpretation of the human face will play an important role; it is, however, to develop in different directions from the earlier one, which regarded the individual in himself, rather than as a member of a specific biological unit and a specific race of the soul.

At this higher level, anthropology and paleoethnology become valuable tools in the study of the original racial elements that overlapped or clashed in the dawn of cultures. For the higher goals of racial theory, it is not enough, for example, to have established the presence of a certain number of typical skeletons and skulls in the Italic origins and, after supplementing these results with the archaeological ones, to assume the existence of an old Nordic-Aryan Italic human type. You would not get beyond a museum perspective. One must also let this type speak, trace what a given body shape expresses or what a particular human structure is a symbol of. This is impossible without moving into the field of second-degree, and in some respects even third-degree, racial studies, disciplines that employ different means of research and use monuments and testimonies of a different nature.

One can regard LF Clauss' racial psychology as a second degree of racial theory, with special consideration of its methods and general guidelines. The necessity of such research was made clear by Clauss with convincing examples. Consider, for example, the problem of understanding between people. Indeed, there are only too many cases of people who are of the same somatic race, of the same tribe, sometimes even - as brothers or fathers and sons - of the same blood in the strictest sense and yet cannot "understand" one another. A line separates their souls; their way of feeling and judging is different and neither the common race of bodies nor the common blood can do anything about it. The impossibility of communication is therefore on a supra-biological level.

Understanding and thus real togetherness and deeper unity are only possible where there is a common "race of the soul" and the "spirit".

There are subtle elements at play here, an instinctive sensitivity. While nothing of the sort has been suspected for years, under given circumstances it can happen that a certain person gives us the clear impression of being of "another race" by the way he behaves - and then there is nothing to be done with him: to like him relationships of various kinds still exist with him, but always with an inner reserve, an inner distance. He is no longer "one of ours". Usually in such cases one spoke of character. The expression is inaccurate. In fact, there is not one "character" in general, but various expressions of the dispositions of character determined by the inner race. For example the kind of one

Being "faithful" to people of the Near Eastern race is quite different from that of a person of the Nordic or Dinaric race. A Mediterranean man's way of perceiving "heroism" is different from that of a Japanese or a Russian - to use generic terms here for the sake of clarity and not the more specific terms of racial psychology.

As far as it is able, biological racial science can investigate to what extent the divergence of the mental and spiritual dispositions with the same type of physical traits is the result of crossings and the emergence of a heterogeneous, hidden (recessive) genetic material. Racial studies of the second degree, however, need not concern themselves with such questions. Its object is the style of the inner race in the individual as an immediate, independent fact.

## *2. The race of the soul and the cultural values. - The Jewish question*

In this way, the second degree of racial theory apparently structures the area that is inherent to many cultural values, by fulfilling the fundamental requirement of emphasizing the element of "form" and difference everywhere, without one feeling compelled to achieve this goal, a one-sided and degrading one dependence of culture on mere biological race. It is not only the dispositions of character that reflect a certain style, which differs according to the psychic race: second-degree research can more easily arrive at the more general statement that, as already indicated, it is not possible to define abstractly and generally, for example, researcher, soldier, ascetic, merchant, artist, etc .is, but that there are different ways of being this or that, determined by the inner race. The problem thus arises of determining different laws of style, ie the forms which are really appropriate for the expression of a certain meaning, a certain activity or a certain fundamental way of being within a given race of the soul. This problem is obviously of fundamental importance for the practical tasks of racial theory, especially for the defensive struggle in the field of culture and forms of social life. As it is posed, for example, in Italy, the Jewish question is obviously and rightly determined by considerations of a racial doctrine not of the first but of the second degree. The Jew in Italy is banned less because of racial-biological considerations than because of his actions: not so much because all the physical characteristics of the Jews are always absolutely opposite to those of the Mediterranean peoples, but above all because of their style, their attitude, the disintegrating and dissolving effect that, culturally and socially, the Jewish element almost invariably exerts, by nature and often even unintentionally, like fire

burning and the viper stinging and poisoning. This style, this Judaism as a soul race, is immediately felt by every race who is not completely corrupted by the "values" of modern neutralized and internationalist culture. It forms a much more secure basis than any biological consideration, inasmuch as, in fact, the unity of Judaism is essentially determined by a race of soul, an unmistakable, hereditary, and indelible form of action, attitude, and life. However, there is a counterpart to this. In the Italian race struggle one spoke very aptly of "Honorary Jews" in relation to persons who may be impeccable in their biological race, but who nevertheless demonstrate a Jewish mindset and spiritual race. The following episode can be read in the Talmud: An Aryan went to a rabbi and said: "Well, let's unite, let's become one people." The rabbi replied: "Very much. However, we Jews are circumcised, so there is only one way to achieve this: Let yourselves be circumcised too."

Alluding to this anecdote, De Vries de Heekelingen rightly points out that assimilation in the wrong sense has actually taken place in the modern world. It is of course not a physical but a spiritual circumcision. However, it is a fact that the Jew has succeeded in spreading himself into the non-Jewish cultures in that the non-Jew has often adopted a type of spirit and being originally characteristic of the Jew. Such state of affairs confirms the expediency of the second degree racial doctrine, which enables anti-Jewishness to be consistent, complete and impartial, which enables to recognize and combat the Jewish way of thinking even where it appears without direct connection to Jewish blood occurs, i.e. with people who can be Jewish in their soul, in their way of being and acting, although biologically they belong to one of the races that emerged from the Nordic-Aryan tribe.

### *3. The Origin of the Race of Spirit*

Where does the "race of the soul" come from? In the limit of completely pure races it appears to represent the psychic expression of the same formative force which manifests itself in the physical realm in the specific and typical anthropological and somatic racial characteristics and which forms the basis of the inseparable unity of the same, though itself belonging to a higher realm. The well-known saying of Alfred Rosenberg can therefore apply to this case: "The body is the outward appearance of the soul and the soul is the race seen from the inside." According to the old traditional teaching, however, the soul is not simply what modern psychology means or what it is. A group of "subjective" phenomena and functions that take place on a biological basis, but a certain being that exists in itself and is collectively determined. as

the already mentioned *liṅga-çarîra* or "subtle body", it has its own existence, powers and laws and a heredity which can be different from the purely physical-biological of the individual. From such a point of view it should be remembered that the races of the soul are subject to vicissitudes similar to those of the body. But if one wanted to investigate such vicissitudes and thus know something about the origin and nature of the races of the soul and the laws that determine their development and integrity, then those very special research tools would be required, which were already known to the old traditional sciences, but which modern culture have been lost. Thus, today one has to proceed mainly in an inductive or intuitive way, since for the time being one cannot refer to any precise and complete scientific system of knowledge.

In any case, an important methodological principle for us to hold in general is the idea that there are two distinct inheritances, one biological and one superbiological, which—after races and traditions have lost their original purity and unity of prehistoric times—can also diverge. While the biological genome shows a visible and identifiable continuity because it relies on the process of natural reproduction, it can be assumed that the other genome has its own continuity only at a different, no longer visible level and can therefore even connect single individuals, who have very little in common with each other in space and time. We shall come back to this when we discuss the problem of birth. Here we only emphasize the complexity that the problem of physical heredity itself reveals from what has just been said, if it is not viewed with "positivistic" myopia: since spirit and soul are in reciprocal relation to the body, in the event of the divergence of the two Genetic changes in the biological genetic material caused by others, which biological and anthropological research can never fully explain with the means available to them in their field. This is not the place, however, to delve into such questions and present the traditional doctrine of multiple states of being to which one must refer in this context, in contrast to the way in which the greatest problems concerning man are dealt with today, life, death and the afterlife are addressed. Rather, let us return to our point of departure and state that wherever conditions of racial admixture are faced, the races of the soul are determined by three factors. The first and decisive one is one's own mental race as something existing in itself, preceding every individual; the second is the influence which, in a given man, a body of unsuitable race and, through that body as the actual center of all relations with the outside world, an unsuitable environment, may have exerted on the general dispositions of the psychic race; the third is the occasional influence of a still higher element, ie, the race of spirit, in the event of a further divergence, not of soul and body, but of spirit and soul.

Since the unity of the various elements does not come about accidentally and through automatic laws, but on the basis of analogous and "selective" affiliations (this is also explained below), one can, strictly speaking, assume a certain agreement as a working hypothesis and probability criterion. For example, with a hundred types that biologically show the racial purity of the Nordic or Aryan-Roman type, a larger number of cases can be foreseen in which this somatic purity also corresponds virtually to the species-specific mental and spiritual dispositions than among a hundred types whose physical race does not match either Norse nor Norse-Roman origin. However, the following should be noted here: we said "virtual" because – as we can see – there are cases of pure types that are half extinct or are in the process of regression in terms of their mental and spiritual race. In the second place, cases of "favouritism" are to be considered: through the laws of elective affinity, in particular, the spirit may have associated itself with a race of the soul in such a connection that it had to pay for this choice with a race of the body that did not correspond (e.g., in cases of racial revival by the second of the modes considered on **pp. 74-75**, the elective affinities would lead to its very appearance in mixed rather than pure, if nonetheless decadent, form). Thirdly, it should be noted that "analogy" and "elective affinity" are terms used here that refer to states of being that are not simply human, so that the consequences of the laws applicable in this respect cannot agree with what is considered natural, logical and desirable can commonly be assumed.

#### *4. Can new races arise?*

Roughly known are the races of the soul that Clauss attempted to define, and the biological races that he considered their normal counterparts. It is not here to determine what is acceptable from a traditional point of view in the teachings of Claus, which constitute the most serious contribution to this field to date. It may be asked, moreover, whether in states of mingling such as the present there is a numerical correspondence between the races of the soul and the races of the body. One must also consider the possibility that certain races of the soul may, by virtue of certain cyclical laws, re-emerge in new forms and then effect a sort of selection within the racial compositions, with the consequent gradual, more or less definite, segregation of racial types which are in fact "new" appear. In their external aspects, these are the very processes by virtue of which a thought that has determined the collective mental and ideal climate of a particular culture gives rise to a type of human being almost as a new somatic race.

Such processes are quite real and only mean the expansion of what can be positively demonstrated in the individual. The organic and somatic formative power of an idea sufficiently saturated with the power of feeling or suggestion is demonstrated here by many examples. One can cite various cases in the field of hypnosis and hysteria, as well as the phenomenon of stigmatism and other mystical experiences determined by a mental state and a religious conception. Also of particular importance are the examples of the influence of mental states or a certain idea of the mother on the child, which can carry traces of it in its organism. The limiting case of such possibilities seems to be formed by the so-called telegenesis. A white woman who has not had relations with a black man for years can give birth to a black man by union with a white man. According to some authors, this phenomenon is explained by the fact that an obsession that is fixed in the mother's unconscious under special conditions has an organic shaping effect on the birth in the form of a complex even years later. If all of this can be objectively ascertained, then the repetition and increase of such a process on a collective level is conceivable. Provided that an idea acts sufficiently intensely and persistently in a certain historical climate and on a particular community, it can eventually give rise to a "race of the soul" which, if the effect persists, will produce a new common somatic type in succeeding generations comes into being, which from a certain point of view can be regarded as a "new" race. The phenomenon is invalid if such developments do not involve the evocation of deep-seated forces, i.e. forces from the spiritual plane, where the "eternal" roots of the genuine, original races are ultimately found: only then is the new race not an occasional phenomenon. What is wrong, however, is the opinion of that biologically determined racial research which, by generalization and exclusive consideration of the forces at work within rather limited frameworks, is led to the assertion that all races which have arisen in this way and cannot be traced back to the races differentiated and cataloged by them will soon be dissolved have to. To prove the opposite, one could cite the Jewish type. This type arose from a mixture of peoples, containing very different racial elements, under the action of a tradition and a "race of the soul", and he has lived with consistency for more than two millennia, what the so-called "regular" and "natural" races of the racial theorists imply is not always easy to ascertain. One is all the more justified in acknowledging such possibilities when the process of formation is also based on a spiritual evocation, because contact is then established with forces that are more primal than these supposedly natural and elementary races. In this case the opposite is true: it is precisely these races that prove unstable and dissolve until they really die under the action of mainly super-biological forces



pure type appear in a breed that is both new and old. The importance of these views for a practical and creative racial theory and its tasks of inner selection is easily recognizable. Just as the consideration relating to the racial theory of the first degree can be judged to be decisive when it comes to "races attached to nature" or those that have become so through regression, so are those relating to the level of the "races of the soul". Considerations fundamental wherever a particular culture has placed emphasis on the element "soul". Even if such a culture can represent a "more", a resurrection in view of the level inherent in the "nature-bound races", it always shows - from a higher point of view - abnormal characteristics, since normally it is not the "soul", but the spirit highest point in the hierarchy of the three elements of the human being and therefore the true guiding principle in any culture that is truly "okay".

##### *5. The Race of the Soul and Myth. – Boundaries of Myth*

This clarifies the validity limits of the second degree of racial theory. One can object to Clauss's teachings, which are correct and perceptive in many respects, that he regarded the races of the soul as primary and their limits as unbridgeable, because for him there was no higher point of reference. This is only conditionally correct, ie under the condition that the consideration is directed towards cultures that are in the above-mentioned, abnormal state of dominance of the element "soul". In this case, neglecting the limits of the races of the soul would lead to a dissolution of both the race of the body and of what could be preserved as a race of the spirit, because in this case the one like the other in the first - or in the soul - have their basis. Ordinarily, however, the psychic races refer to the spirit races, of which they signify as many different expressions, since the particular differences in this case merge into more general differences. For this reason - and because the traditional view focuses exclusively on normal conditions - we have not considered it necessary here to enter into a distinction between the mental races and to ask the extent to which Clauss' views are acceptable and usable in this respect. Incidentally, the biological races, which Clauss considers to be the equivalent of the mental races, basically belong to the group of races that originated from the Hyperborean and Nordic-Atlantic tribes. It follows from this that the differences between the corresponding races of the soul must not be regarded as entirely primary, insofar as one considers the essential and not the additional: in the different "style" of the "performance man" (Nordic Germanic race), the "performance man" (Mediterranean race), the "removal people" (Eastern race) - to the Claussian designations

follow - so it can only be about different means of expression of spiritual ways of being common to the original tribe.

Indeed, just as the characteristics considered by anthropological racial studies acquire meaning only when they are conceived as means of expression of the race of the soul, so the forms of the races of the soul reveal their deeper meaning only when one refers to the races of the spirit and - in the particular case of the Aryan races - to the various original and derivative forms, normal or abnormal, which Hyperborean spirituality and lore has taken in the development of its cycle.

This is not to say, however, that the results of second-degree racial theory are not of particular importance with regard to practical tasks. If the European renewal movements have certainly also left behind them the level corresponding to the physical-material principle, one cannot say, however, that they have already reached the level of the purely spiritual element and that the masses - or even just a sufficiently closed and officially recognized elite - brought up to her. At present, the psychic level, i.e. everything that is feeling, passion, suggestion, direct inner reaction, is the dominant one. As things are, it would be pointless for the time being to try to revive and strengthen the race from the purely spiritual plane. In order to make them effective, corresponding values should rather be given in the already indicated form of "myths", of suggestive ideas of power, which as such are suitable to seize and deeply impress those mental powers which enliven these movements and which bring about renewal promote the political-social consciousness of the peoples.

However, one must be clear that this requirement is based only on expediency given by a certain factual situation. What has to be presented to the majority in the form of a myth in order to have a formative effect should at least be recognized by an elite in the higher form of a spiritual reality and brought to bear not on the basis of irrational or emotional but super-rational forces. Referring to another level, this view can be explained by the similar requirement that actual spiritual figures - if necessary, invisible and unknown - must work behind hypnotists and crowd leaders. Otherwise one will be fatefully exposed to dangers of no small moment. When the myth is irrationally defined, that is, when it is not some specific disguised manifestation of a spiritual principle, it signifies a tool that can easily be wrenched from the hands of those who have already used it.

Dark forces can, through purposeful infiltrations and distortions, direct the process of subconscious evocation governed by many "myths" of a purely irrational nature in directions and ends quite different from those which a sure instinct had divined as correct. And the moment when in such cases the absurdity makes itself felt is usually one

too late to make amends or just to detach from the current that has started to flow and now obey other forces.

The fact that a comprehensive theory of races should be supplemented by research of the third degree, which deals with the race of the spirit - beyond the race of the soul - proves to be expedient not only for theoretical considerations, but also for these practical, political reasons.

#### *6. The Mystery of Birth. – The historical inheritance and the inheritance “from above”*

Before setting out the guidelines of this section of racial theory, however, we want to make a few observations on the problem of birth, in order to finally clarify what we have indicated about heredity.

Once one has refuted the chief objections raised against the idea of race from an intellectualizing point of view, there usually remains one which seems as irrefutable as it is crucial to the problem. For it may be asked: What is the ultimate fault of a man for being born into one race rather than another? Is he perhaps responsible for the fact that his parents and ancestors are Aryans, Jews, Negroes or redskins? Was that what he wanted? Despite everything, they insist on a purely naturalistic point of view with their concept of race. They make destiny out of a mere natural fact, build a system on it, and thereby overlook the values where human responsibility can really come into play.

To a certain extent this is the ultima ratio of the opponents of the idea of race. We readily admit that this is not an elaborate objection, but a reasoned one, if one distances oneself from the materialist and collectivist twists of the doctrine in question and instead adopts the traditional point of view, which always upholds the values of the personality in the foreground. To face this objection, however, is to raise the problem of birth. From a higher, spiritual point of view, the justification of the idea of race is inseparable from the problem of birth and its solution. It cannot be avoided in our system.

However, it is very difficult to gain clarity and orientation in this question as long as we start from the views that prevailed in the West after the rise of Christianity. This is also only logical: race and superrace, Aryanism and ancestral heritage, etc. are terms that were mainly formed and asserted in pre-Christian cultures. In their area and

In their wisdom, therefore, the solution to the questions must be sought that the modern resumption of those concepts entails. Any consideration based on later views of people and life can only provide us with inadequate and often inappropriate points of view.

No wonder, then, that within the framework of the Christian worldview, discussion of the problem of birth does not get any further. For reasons that are not arbitrary but cannot be explained here, the Church had to reject the pre-existence idea always recognized by previous traditions: namely, the teaching that the spiritual core of the personality already exists as an independent being before birth. Certainly things are not as simple in Christian theology as this outright rejection might suggest. Nevertheless, it is a fundamental Christian conception that every human soul is created by God out of nothing as a unique soul at the moment it is breathed into its corresponding human body or embryo. The question of why a person was born of this and not another race thus becomes a theological mystery: "God willed it so" - and one usually thinks that the divine will is unfathomable. The evangelical doctrine of predestination only complicates the problem: from all eternity – i.e. beyond history – every human being is predestined in the spirit of God to be how he will appear in earthly existence.

The altar view was fundamentally different and only it makes it possible to counter the indicated objection. Again, for a full account of this teaching, we must refer the reader to our work, *Revolt Against the Modern World*. In summary, we limit ourselves here to saying that according to this view, birth is neither a natural accident nor a fate willed by God. But not only that: loyalty to one's own nature no longer means passivity here, but the more or less clear awareness of a deep connection between ourselves and something transcendental and supernatural, so that it can have a "transfiguring" effect.

This is the essence of the Karma and Dharma teachings, which should not be confused with the idea of reincarnation. As stated elsewhere, the idea of reincarnation is either an alien conception, closely connected with un-Aryan, essentially mother-right and telluric cultures, or it is the result of misunderstandings and distortions of traditional teachings, as can be observed in certain modern theosophic circles. Even if one finds seemingly unequivocal evidence of the belief in reincarnation in the traditional and Aryan world, in reality it is only a question of the symbolic form that had to cover a higher knowledge regarding the people and the uninitiated.

In any case, for the problem to be discussed here, it is not the idea of reincarnation that comes into consideration, but rather the doctrine according to which man as

a being endowed with a particular self-nature is the spatiotemporal appearance of a principle that existed before birth and, of course, before conception, and which is causally related to that human appearance.

The area thus opened up is certainly not easy to explore, the expressions coined for our earthly existence find only very little applicability in it. Since, for example, all concepts of time relate only to human existence, strictly speaking one should not even speak of pre-existence, and causality or causation should only be spoken of here in a very special sense. That principle which determines human appearance is the same "I" and yet is not the same; it is not the simple, bodily I, although it appears to be mixed or interwoven with it, and it exists before a given person's life as well as during and beyond that life, because "before" is not temporal here. It is therefore better to use analogies instead of logical concepts. In essence, every presentation of traditional teachings is symbolic, even if it appears to the layman to have a rational character.

In any case, in order to clarify the idea we are dealing with, it is useful to distinguish between a double inheritance. What temporally (not transcendently) precedes the individual is the inheritance of parents, clan, race, a certain culture, etc., roughly what is commonly understood by "heritage." But all this is far from exhausting the spiritual reality of the individual, as materialism and historicism teach. The historical-biological inheritance collects and organizes forces and dispositions in a living being, which are then only selected and taken over if a transcendental inheritance can, as it were, find analogous expression through them. Two hereditary masses meet and then flow together, earthly, historically, scientifically to a high degree ascertainable one, spiritually and transcendently the other. The connection of the two components, and hence the determination of the unity characteristic of a given human nature, is effected by an event corresponding to various symbols in the altar traditions, and which cannot be the subject of further consideration here. Basically, it is a kind of elective affinity. To illustrate this law by example, let us state that one is not male or female because one was born that way - accidentally, by God's will or by a mechanism of natural causes - but conversely, that one was born that way because you have already been a "woman" or "man" - of course in the analogous sense. By way of analogy, one can speak in this context of a transcendental inclination, vocation or decision, which, for lack of suitable concepts, we can only guess from their visible and perceptible consequences. In a way, a horizontal and a vertical line of the earthly and

unearthly inheritance. At their point of intersection, according to the teachings in question, the birth or conception of a new being takes place, its incarnation.

Of course, what applies to the sexes also applies to race, rank, nationality and the like. Race and rank therefore exist in the spirit before they manifest themselves in earthly and historical existence. Diversity has its origin "above" - what can be seen in it on earth is only reflection and symbol. As one became by one's very nature, or wished to be by one's transcendental choice, so one is. So birth does not determine nature, but vice versa: nature – in the broadest sense, since the usual terms fail here too – birth.

Let us cite another, somewhat more concrete example: we have had the opportunity to study the psychic dispositions of a particular personality's direct ancestors. We have found in it a kind of clumsiness as its most characteristic traits, a blunt insistence not only on habits but also an attachment to objects, so that used things, furniture and equipment were kept to the utmost in this family, with a reluctance to acquire new ones. Now, in the personality descended from these ancestors, these tendencies are almost imperceptible on a material level: however, on a completely different level - on the level of spiritual vocations - the style of a "traditional" way of thinking is shown, particularly capable, the heritage of our To illuminate and bring to bear the past. In this case, then, two heredities meet and diverge: a spiritual heritage has interposed itself with that of the family in order to transfigure and completely transform it. This is one of the many cases we have observed that we could cite, but which it would be impossible to go into more deeply without referring to the race of mind. This is where the actual "personality" appears and works. This is not random work. The hereditary mass caused by the race of the soul and the body - that is, the horizontal hereditary mass - obviously determines a direction and given limits. However, within such limits, a higher-order influence plays the crucial role. This perhaps makes our conception of a terrestrial and a non-terrestrial inheritance, working within and through the first, so to speak, more understandable. And so one can use heredity—a pillar of first-degree racial theory—without falling into a demeaningly deterministic view.

## *7. Race and Classical and Romantic Ethics*

In our already mentioned work we have cited various traditional texts that explain and confirm these beliefs. We want to recall here only one passage from Plotinus (III, iii, 17): "The general plan is one; but it is divided into unequal parts, so that in the whole there are different places; and the souls, unlike themselves, dwell in the different places that meet with their own difference. Everything agrees with this, and the difference corresponds to the inequality of souls." More precisely: "The soul has previously chosen its demon and its life." Plato had already taught: "It is not the demon who chooses you, but you it is yourselves who choose the demon. You yourselves choose the fate of that life to which you will afterwards be irrevocably bound." These last expressions are particularly significant for us, since here the concept of demon has nothing to do with the Christian image of a malicious being, but in the closest relation to the deep-seated forces of the psychic as well as the somatic race.

Here, too, we cannot go further into the corresponding traditional teaching, but only point out that in this context the "demon", the "lares", the "penates", the "fylgya", the "double" (who in turn dem corresponds to the ancient Egyptian "ka" and the already indicated "subtle body") are terms that converged in antiquity and reflected the precise knowledge of the true roots of differentiation of blood, clans and finally of the individuals themselves, within a totalitarian framework, the visible and the invisible comprehensive picture of the world, clearly distinguished from the mutilated picture of modern times, which only knows about material processes and "psychology". Such testimonies, which could be multiplied taking into account the traditions of all peoples, thus confirm the idea of the transcendental or vertical heritage, as well as the choice that, on the basis of analogous correspondences, causes their association with a horizontal biological heritage. The implications of this as to the justification of racial thought are plain to see.

According to a fundamental view of Catholicism, although God created man out of nothing, he allowed the miracle to happen that this being created out of nothing is free insofar as it can reconnect with the root of its own being or God or deny it, to fend for themselves, to waste themselves and to degenerate into senseless arbitrariness.

The same teaching can be applied, *mutatis mutandis*, to the relationships between the individual and that spiritual being whose creation and human appearance he is. We believe that the individual, within certain limits, also enjoys this free will and is confronted with the same alternative: either to affirm his own nature, to deepen it until reconnection with the prehuman and supra-individual principle corresponding to it, or to voluntarily create an unnatural way of being to surrender to something that is unrelated or even contradictory to his deeper powers. Precisely this is the difference between the tradition-bound, above all Aryan-Roman and Nordic-Aryan and

contrast to the "modern" cultural ideal. According to the first, the main task is to know yourself and to be yourself; according to the second, however, the task is to "construct" oneself, to become what one is not, to break down every border in order to make everything possible for everyone: liberalism, democracy, individualism, activist, American-puritan ethics, rejection of the race and tradition, etc.

Thus, as conceived in the tradition-bound world, the pre-existence doctrine leads beyond fatalism as well as misunderstood and individualistic freedom.

The immediate consequence of this is that the individual, through the realization of his own nature, brings his own human will into harmony with his corresponding superhuman; he "remembers" himself, he restores the relationship to a principle which lies beyond birth and thus also beyond death and any temporal condition: according to the altar view this is precisely the way for the one who, through the act of action, to attain liberation" and to realize the divine. Dharma - which means self-nature, duty, allegiance to blood, tradition and caste - combines with the feeling of having come from far away and therefore does not mean limitation, as the "advanced" minds suppose, but liberation. When traced back to this tradition-bound view of life, all the main motives of racial theory acquire a higher and spiritual meaning and the objection that refers to birth as chance or fate loses its force.

But not only that: it is no coincidence that the word "Know thyself", which in its deepest meaning refers back to just such teachings, was written over the Delphic temple of Apollo, the Hyperborean god.

To let such tradition-bound truths work on you until they awaken certain inner powers is to walk on the path that leads to a spiritual height from which the meaning of life is something completely different from that for other people: namely one Importance of clarity, indomitable strength, incomparable determination. But to feel all this is to have a feeling for a "style" in which the seclusion "of those who have come from afar" and inner inaccessibility unite with a kind of invincibility; in which, at the same time, superior calm and serenity, readiness to reach out, to command and to act absolutely have an effect. But anyone who has understood this style has also grasped the essence of the pre-Nordic or Hyperborean race as a race of the spirit. This is indeed the Olympian and Solar way of being; the popular imagination relates them today to the so-called "fateful people", as they did yesterday to isolated great rulers. In reality it is the last echo, the last gleam of what was generally characteristic of the great Hyperborean super-race before its dismemberment and disfigurement. Remember with special reference to the Aryan-Roman element



Plutarch's saying about the members of the Roman senate: "They sit like an assembly of kings." Remember also the words of Caesar: "In my family the majesty of kings is united with the holiness of the gods, under whose power are also those who are masters of men." Hence a final conclusion: if a culture of the 'classical' type - classical in this Olympian, manly and not in the silly aesthetic and formalistic interpretation - always reflects something of the Nordic race of spirit, each becomes romantic and "tragic" culture, as opposed to it, will always be the sure sign of the predominance of influences emanating from races and folk drosses of non-Norse, pre-Aryan, and anti-Aryan kinds.

#### 8. *The "demonic" in the opposite race*

In this context and to exhaust the subject, the following should be considered: it could be objected that in reality the separation of types is no longer so pronounced that the principle already indicated of being true to oneself can always be justified; secondly, that the doctrine in question offers no explanation as to why certain human types appear to be divided and burdened with grave opposites, so that not everyone is "his own type" and does not always feel at home with himself.

On the basis of the general principle that everything that appears *here* means the analogous reflection of something that exists *elsewhere*, in order to clarify such cases one must take into account everything that the already mentioned arbitrariness of the rootless individual and also the effect of special historical and social collective conditions is capable of; one must, however, above all, assume appropriate prenatal conditions. Besides the central force that led to a particular human phenomenon, other weaker and deviant forces may also have contributed, but, precisely because they were weaker, they were, so to speak, swept along and led to a corresponding expression in elements of an unfavorable and reluctant "horizontal" (biological-historical) heredity.

The cases in which the "race of the soul" and the "inner vocation" do not correspond to the somatic race, as well as the cases of every romantic inner conflict, are ultimately to be explained from the metaphysical point of view on this basis. Even modern psychology now knows about so-called "secondary sub-personalities". And the more the weaker forces deviate from the main direction, the more we will have as a consequence people in whom the physical does not correspond to the soul, in whom the spirit is different from the body or the soul.

in which the vocation does not correspond to race or caste, the "personality" is in rupture with tradition, etc. In all such cases, the "classical" ethics, determined by the old Nordic-Aryan law of life, shows even more clearly its active and creative quality. It contains the demand to subject the various diverging and resisting elements of such people to a single iron law on the basis of a supreme decision that must not fail before the worst comes to the worst: and just such a decision, as we shall see, has the political racial idea in the to bring about the largest possible number of members of a people as a prerequisite for any further development. On the other hand, the glorification of the "romantic", "tragic", torn, restless soul, always wandering in search of new "truths", is a sure sign of a culture that is pathological and undermined in its race. On the other hand, calm, poise, clarity, control, discipline, power and the Olympic spirit are the main values for a Nordic-Aryan and Aryan-Roman determined character and lifestyle. If, however, the existence of unequally uniform beings and callings is to be assumed in the world of causes and metaphysical meanings, it must also be considered that not every culture and every age offers the different "races of the spirit" the same possibilities of expression and embodiment. As I said, two different genes overlap at every birth; the earthly-historical heredity forms a structure that includes both the biological and the mental disposition, a tradition and occasionally also a caste, a time and space-related location, and so on. Now there are cultures where all this is "okay": where life normally takes place in the supreme unity and organic connectedness of all these elements of the "horizontal" heredity. Other cultures, on the other hand, have embraced individualism, anarchy, and the destruction of every limitation. From what we have said concerning the law of "elective affinity" and the analogous equivalents operating at birth, it is clear that cultures of the former type, by offering the appropriate conditions and means of expression, unite beings and will attract pure, determined forces. The cultures of the second, that is, of the chaotic type, on the other hand, become, for the same reason, a "geometrical place" or meeting place on earth for every - if the word may be allowed - "transcendental hysteric".

This phrase, though odd, is the least disturbing one to use to get close to the point. On a metaphysical level, in fact, hysteria, inner contradiction to a greater or lesser degree, can only appear as the property of "those beings who deny being". But it is precisely such a quality that Christian theology ascribes to the "demonic forces" (to be understood now in the current sense of the word) or to the "creatures of chaos" whose will to incarnate - wherever these forces are evoked by certain conditions on the basis of analogous correspondence - one that is as precise as it is unsettling

meaning that this is not the place to get to the bottom of it. The typology, the physiognomics, a kind of transcendental psychology in a race-related test of the first and second degree, applied to the typical figures of the revolutionaries and the well-known external leaders of the front of the political-social, cultural and intellectual world revolution, could be highlighted in this context produce results.

It is not said, however, that these chaotic cultures exclusively absorb such forces: in them, beings that are unitary in themselves can also appear, but they feel particularly uncomfortable in this and in order to stand firm and remain true to a specific vocation, which in such cases often the importance of a mission proper, are doomed to squander immense energies precisely in taking a stand against the contrasts between soul and body, race and character, inner dignity and rank, etc., which are characteristic of such cultures and which normally consist of make this the place of completely different vocations. In these cases, however, one should remember the words of Seneca, who correctly interpreted some unfortunate situations in which a higher spirit can find itself. For him these states have the same meaning as the needs and dangers faced by those who have a difficult mission to accomplish or who are in the line of battle: for such tasks the bravest and most tried are chosen, while the cowardly and the weak are subject to the " comfortable life".

In any case, we need not emphasize the importance which, apart from these exceptional cases, the foregoing considerations have for racial thought and for philosophy of culture in general, although they are not so familiar to the ordinary mode of thought of modern man.

If a thousand years of fate has brought the Occident to a state where it is difficult to find something really pure, sheltered, unmixed, bound to tradition, then the creation of new, firm borders with all means, even the strictest, is a work whose beneficial effects may not be immediately obvious today, but will undoubtedly be revealed in the coming generations on the secret paths that connect the visible with the invisible, the world with the overworld.

#### *9. The Racial Doctrine of the Third Degree - Value of the Symbol - The Eternal Race*

Let us now pass to the third degree of racial research, the subject of which is the race of the mind. This is really the exploration of race to its ultimate roots, wherever they are in normal cultures and higher human communities, roots already related to supra-personal, supra-biological and metaphysical forces. For such an investigation, the specific species constitutes both the sacred and the

To comprehend the supernatural as well as the relationships of man to him, the view of life in a broader sense, the whole world of symbols and myths is just as positive and objective matter as the angles of view and the cranial structures for the racial theory of the first degree. It is mainly in this area that the "signs" of that "vertical", supra-historical inheritance, of which we have already spoken, are to be found; From this point of view, too, the special importance of this new research is confirmed.

On the other hand, this has much broader and more precise possibilities with regard to the investigation of the origins and therefore also the determination of the primary racial elements than the racial theory of the first and second degree. Indeed, the material she draws on allows us to go back to the most distant prehistory - to that period which has just been called "mythical" and is therefore mistaken for uncertain and inconsequential by "positive" history. Not only that: while the anthropological, archaeological and paleo-ethnological materials are in themselves mute and those of second-degree research are particularly subject to change, the myth and the symbol, because of their timeless and historyless nature, have a fundamental character of immutability, so that they can often convey to us elements which to a large degree retain their original purity.

For this, however, in the whole of prehistoric research and everything else associated with it in the new racial theory, one has to start from completely different assumptions than the current ones: their foundations should no longer be "profane" but - let's say it without further ado - be sacred . What is needed, then, is a sweeping revision of the principles and preconceived notions governing the field, which, by a well-known ploy, make the frivolous claim of being the yardstick for anything to be considered "serious" and "scientific." First of all - it should be repeated - it is necessary to take a stand against the myth of progress in all its forms; if one continues to believe that the further one goes back in time one sinks deeper and deeper into the grayness of animal barbarism, then it would obviously be absurd to suppose that from the exploration of prehistory and the "mythical" periods of origins any clues valid for the present would be reached reach. Wherever there is an 'evolutionist' premise, the exploration of origins and the emphasis on the principle of heredity will necessarily lead to follies such as that of certain psychoanalytic interpretations of the Freudian 'totem and taboo' type.

Fascist racial theory has to bring about a profound renewal, especially in the area of myth and symbol. The official and officious culture in Italy, that which calls itself "serious" and "scientific" and unfortunately still has a large presence in general teaching, in fact still considers the myth and the symbol either as an arbitrary creation of the " pre-philosophical" consciousness, or as belonging to the inferior religious forms, or as a pictorial and superstitious one

Interpretation of natural phenomena or, finally, as folklore formations - not to mention what we were beginning to introduce from the just mentioned "discoveries" of psychoanalysis and the so-called "sociological" schools - two typical creations of Judaism.

All these limitations and prejudices have to be overcome if one does not want to do without the results of a particularly fruitful research in the area of the original races and traditions. Myths and symbols should be understood in the same way as the old, tradition-bound man, that is, as an expression of a super-rational reality that is objective in its way and, as it were, as the seal of the metaphysical forces recognizable to every trained eye, which lies in the depths of the races, the traditions, of religions and historical and prehistoric cultures. We freely admit that it is not without danger to penetrate into the world of origins by adopting such a point of view. In fact, this area eludes the usual means of control and criticism, so that due to the general lack of preparation of our culture, any arbitrary and extravagant interpretation could claim validity: there is no lack of examples of this. Without the armamentarium of well-established, traditional principles, and without a special aptitude very different from that required by "critical" inquiry or "philosophical" interpretation, the inquiry in question may, through distortions and defilements, yield misleading rather than good.

In the methodological field, if we are to benefit from the experiences of others in these aspects of third-degree inquiry, we must avoid error of no small magnitude. There is currently a current, for which we can cite the names of Ludwig Klages and CG Jung, which, while recognizing the importance of symbol and myth for pure "deep sciences", is merely a kind of projection of what is irrationally understood as the expression of mere "vital" forces. Racial soul seen: "life" or the "collectively unconscious" should reveal itself in symbol and myth. This is not only wrong, but also dangerous, because it either limits the observation to the horizons of inferior races or only takes into account the natural, material-telluric underground of the race. If, on the other hand, we are dealing with a higher, Aryan humanity, then - we repeat - the concept of race is closely linked to that of tradition, and in tradition there is again the presence of really super-biological, metaphysical, not sub-rational, but super-rational forces to recognize, which act on the purely physical and "vital" conditions and form the secret of everything that represents the higher genetic material of a race. Symbol and myth are "signs" of such deep-seated racial forces, of which we have already spoken, not some kind of irrational, instinctive and unconscious underground of the people groups understood as independent beings - an underground that really makes one think of the spirits or totems of the savages. It is not least thanks to such confusion that the idea of race in

believed in some circles to be a kind of new totemism, a kind of return to the spirit of the primordial hordes, devastating to any true value of personality. In our racial doctrine, on the other hand, symbol and myth can have the value of a testimony to their ability to introduce us to the primary, spiritual, super-rational element of peoples and to what is really "elementary" in the world of origins. This element forms the guide for various supplementary investigations. Customs, ethics, ancient law, language, etc., certainly provide further "signs" of third-degree racial research and racial interpretation of cultural history. In order to obtain valuable results, however, one must also avoid the limitations of the modern mind and recognize that in the old world ethics, law, customs, etc. were only areas dependent on the "religious": they reflected meanings and principles from a super-rational one and sacred order. In this order is to be grasped the main point which can give the rest its proper meaning. Should the inquiry instead insist on those isolated forms, namely, ethics, custom, law, language, art, etc., should be taken in the abstract, rather than as expressions both of a particular race of body and soul, and as applications or reflections of tradition as spiritual animating force of the race, then again one would remain in the realm not of the original but of the derivative, not of the essential but of the additional. In the face of so many soulless contemporary treatises lost in the labyrinth of specialism and unprincipled criticism, the major work of Fustel de Coulanges, like some others of the same period, and also the works of Johann Jacob Bachofen, retains its fundamental importance. Despite all the shortcomings that depend on the time in which they were written, they can point the way to various studies that can supplement the views contained in these books with a specific consideration of the racial element.

It should already be indicated that the emphasis on this spiritually original element, which shines through in traditional myths and symbols and which in the peoples far surpasses their merely biological, materially telluric and basically human aspect, is also particularly important from a practical point of view. Thanks to this element, it is possible to go from the level of what is conditioned by time and history, and as such could only prompt an unexperienced resumption of the past, to the level of what is essentially timeless and as such not as of "yesterday", of a specific one "history" or "prehistory," but as of enduring value: to the eternal race. It is precisely this race that can transform itself into ideas of strength and, through the law of like attracting like, facilitate the practical and creative tasks of applied racial theory, which mainly consist in separating out within a people the "super race", the higher elements in the pure state again

emerge and have a formative effect by repeating the mystery of the origins in a new culture.

### *10. The Races of Spirit - The Sunlike Race - The Demetric Race*

Our racial theory of the third degree will limit its investigations mainly to the sphere of influence of a specific spiritual race and its original tradition and will follow its developments, its mutations (paravariations), but especially also its distortions in the cycle corresponding to it, within which the influences of foreign races or new environmental conditions affect. Once the inquiry is thus outlined, a narrower conception of race is arrived at, relating to various articulations of the primary element of such a cycle. Then of course one cannot think of an atomic autonomy of the different "races of the mind": the difference does not go so far that relationships not only of descent but also of rank are excluded.

The science of the spiritual races goes back to the origins and develops on the basis of a gestalt theory of the traditions, symbols and myths of the primeval times. Restricting oneself to the modern world and wanting to orient oneself within it would be a hopeless undertaking in this respect.

In the modern world and culture there exist only pale reflections, uncertain remnants, distant derivations of the races of the spirit. In the realm of the psychic races it is still possible to awaken a certain consciousness and direct experience: it is enough to refer to dispositions of character, to direct inner reactions, to style of behavior, to gifts which can neither be learned nor acquired construct, but innate and connected to the blood and, as we said, to something even deeper than the blood. The race of the soul is expressed in relationships with the outside world and with other people; where it exists but lies dormant, it can always be forced to show itself in typical cases, in trials and crises, and in this way one can recognize its face and strength in every human being.

In the field of the spiritual race the task is much more difficult. What is generally considered to be spirit today - in fact, what has been considered as such for several centuries - has very little to do with what we actually mean by spirit here. In reality, today we are confronted with a thoroughly standardized and spineless world where it would be difficult to find what an instinct can be at a higher level. In the field of cognition, all modern knowledge has a rationalistic-experimental basis, drawing form and certainty from abilities that are more or less the same in all human beings, and are such knowledge

useful, "positive" and "scientific," according to popular belief, in that they can be acquired, accepted, and used by any man, whatever his race or vocation. Roughly the same thing happens in the religious field. The prevailing faith is determined universalistically and is in principle open to every human being, regardless of race and tradition. In the field of culture as art and thinking, the whole thing exhausts itself in more or less subjective attitudes, in "creations" that often resemble fireworks: they are just as dazzling in their lyricism and critical-dialectical suppleness as they are devoid of any deeper content are. In a world and culture that has thus almost completely lost contact with the transcendent reality, it would therefore be difficult to continue research that investigates the "style" of experiencing the transcendent and the "form" of possible human attitudes towards it would have to examine what exactly amounts to the research of the "races of the spirit". One must therefore go back to that world where true spirituality and metaphysical reality were truly the central, formative forces of culture, in all areas, from mythological-religious to legal-social. So you have to go back to the world of pre-modern traditional cultures. Once points of reference have been reached along this path, one can move on to the contemporary world in order to trace the various influences which still echo, as it were, from one race or another of the spirit even in this weakened world and in this fundamentally "humanistic" world', that is, to emerge essentially from a culture determined purely by the human element.

Here the typology of races is only briefly touched upon, mainly with reference to everything that we have already presented about the primordial traditions in our book "Revolt Against the Modern World", Part II.

An ancient Greek text says: "There are races which, placed between the divine and the human, vacillate between the two." Some have finally placed their center in the first element, the divine, others in the second, in the human. The first case determines the "sun race" of spirit, also called "Olympic," which is superior and antecedent to all others of the culture in question, and which conforms to Hyperborean blood and tradition. The more than human element appears as natural to her as the human does to the other races. She is therefore characterized by a kind of "natural supernaturalness": it is absent in her relationships with the divine

the sense of strangeness and transcendence. Rather, the human element seems strange and distant to her. Spirit and power, compelling calm and readiness for precise and absolute action, a feeling of "centrism" and "steadfastness", that virtue which the ancients associated with the "numinous" quality, i.e. as an external consequence a superiority that manifested itself immediately and indomitable imposes that at the same time



Aroused fear and reverence - these are the characteristics of this "race of the mind" by virtue of which it is naturally destined for command and, on the borderline, for royal office. Ice and fire unite in it as in the symbols of the Nordic original seat of the cycle, which are difficult to interpret, where this race mainly and originally appeared. Ice as transcendence and inaccessibility; Fire as an intrinsically sunlike, radiant quality of beings that awaken life and bring light, but always in a sovereign distance and almost without involvement, as it were, as an echo and not out of affection and human compassion. The ancient gold symbolism has always had some relation to this form of spirituality. In the original idea of the state, it formed the basis for the sacred or divine kingship, that is, for the union of the two powers, the royal and the priestly, whereby the latter is to be understood in a higher sense, which will be clarified below. The symbolic designations of "divine" or "heavenly" races for this sex are to be referred to the absence of dualistic feeling toward supernatural reality, but this is arguably distinct from anything modernly implied to imply immanence or Promethean arrogance: it acts. It is not about people who think they are gods, but about beings who naturally, through a memory of their origins that has not yet been shaded, and thanks to special mental and physical abilities that have not yet neutralized this memory, have the feeling, not really the earthly one belonging to a race, so that they only happened to think they were human, either out of 'ignorance' or 'sleep'. The two expressions *vîdya* and *avîdya* of the ancient Indo-Aryan doctrine, respectively "knowledge" (of the supreme identity) and "ignorance" (by which one is led to identify one of the forms or modes of being of the conditioned world) are to be understood precisely in this context. If they are reduced to other human states or to another race of mind, or if they are made into "philosophical" concepts, then they lose all meaning and give room for all sorts of misunderstandings. It may also be noted that the allusions to "being together with the gods," "seeing the gods and being looked upon by them," often recurring in the old classical traditions -- as correctly pointed out by Kerényi -- are not mere mythology, but figurative are to be understood as expressions and signs of a state, which in turn are related to the "sunlike race". As far as the Aryan-Roman tradition in particular is concerned, we have already seen the echo of the same spirit in Plutarch's words about the Roman Senate as in those spoken by Caesar about his family. The figure of the Flamen Dialis, described in his style and pose as a "living statue of the Olympian god", could serve as a further testimony. Finally, we refer to everything else we will explain about the Indo-Aryan concept of elites.

The other "races of the spirit" from the cycle, to which our contemporaries also belong, have the splitting and separation of the two elements "spirituality"

and "masculinity," as well as "transcendence" and "humanity," as prerequisites found united in the sunlike race. First we name the lunar or demetrical race. While the solar element, as the center of a given planetary system, carries within itself, according to the analogous relationship, the principle of its own light and being, the lunar element, on the other hand, borrows its light and its principle from one external to itself. In the lunar race, then, the sense of spiritual centrality has been lost, either through degeneration (the moon as the extinct sun) or through passive mingling with telluric-type races from other cultures who have degraded their original sun-like dispositions.

Bachofen emphasizes that the moon was called "the heavenly earth" by the ancients. One has to think, then, of a sublimation of earthly law, of destiny presented in the form of cosmic harmony and natural law; the lunar human no longer feels himself to be the active center of spiritual reality, he is not this reality himself, but rather the one who sees it, who fathoms its laws, who through this seeing overcomes material action and "tellurism", but not yet reached the spiritual action. The term "Demetric," which we also give to this race, refers to a centerless, formless, pantheistic spirituality, less compelling in traits than imbued with a sense of cosmic-naturalistic laws and an essentially female-sign sanctity: one spirituality, which was peculiar to the old Demetrical cults. So, in a sense, is the lunar priestly man in contrast to the royal man, he who behaves toward the divine as a normal woman toward man, that is, with devotion, devotion, and humility. It is also interesting that the ancient traditions associated the intellectual as conceived today with the moon, while attributing the higher forms of knowledge to the sun. In fact, the "intellectual" is also determined by the moon, the passively reflecting human being who – as the word means – only moves between reflections, between shadows of thoughts and things. So the lunar race has many aspects. On the political level, the lunar spirit inevitably asserts itself wherever there is a split between the "temporal" and "spiritual" powers: the ruler is determined by the lunar ruler, who receives the highest consecration of his power from a caste of priests that is distinct from him and not in itself royal receives. In general, the lunar human has feminine traits spiritually. It lacks the sense of centrality. Corresponding to the races of the body, the dispositions of the Demetrical race can be found in the group of peoples we have called Atlantean-Western, in their prehistoric forms, which bring us, for example, to the Pelasgian, Minoan-Mycenaean, and Etruscan cultures and to those revivals thereof lead, under which the Pythagorism is to be counted. The lunar race represents a distortion of the Hyperborean spirituality which had already occurred in the Atlantean period and which had a number of further modifications as a direct or indirect result. However, lunar structures can also be found in the

race called Eastern by certain racial researchers – Claußsche racial psychology describes this race as the race of the deprivation man, which obviously corresponds to an aspect of the lunar man. In the social realm, mother-right is often an outgrowth of the lunar-determined spirit, while father-right is primarily peculiar to the solar-determined races.

### 11. *The Telluric and Dionysian Races*

The third race of spirit that can be distinguished on the basis of the ancient symbolic traditions is the telluric or chthonic. Their way of being testifies to being attached to life in all its immediacy, instinctiveness and irrationality. The expression "telluric" is today not so much associated with its etymological sense (from tellus, earth) as with seismic phenomena, a combination of ideas which in certain respects is not without justification. In fact, the telluric race is characterized by an explosive impulsiveness, by sudden transitions, by complete immersion in experience. It's as "intense" as it is dark, but without the depth and distance to also be tragic. Sexuality in its more primitive aspect plays an important role in her, but not merely as *phallic* sexuality - apart from actual inferior races, it may even be said that a woman finds it much easier than a man to express herself in the wholly "telluric" to realize meaning. The sense of personality is hardly emphasized in the telluric man, the collective element predominates and also determines his feeling of blood connection, which always appears in him in a material, atavistic and fatalistic form, as can easily be seen in certain traits of the folk and religion peculiar to Judaism feeling of blood can be seen. When tellurism appears, not in the primitive state, but within a culture shaped by the non-telluric type, it testifies to the ultimate decay of that culture: it corresponds to the unleashing and return to the free state of forces previously restrained by a higher law.

The telluric race is the opposite of the sun race. The sense of self here combines with a dark, wild relationship of man to the forces of the earth and life, according to their "underworld", lightless aspect. Hence also an obscure attachment to the soil and, in ancient times, the cult of the "demons" of wildlife and elementals, a dull fatalistic sentiment, especially toward death, a sense of the frailty of the individual destined to embrace the To dissolve the collective substance of the tribes and in the dark womb of Mother Earth.

From the point of view of the sudden transitions, a telluric Impact in the race called "desert" by some racial researchers

and also in the so-called "East-Baltic" race, which is characterized by an inner imbalance. According to the dark and fatalistic aspect, the telluric man is still recognizable in the Etruscan race, as emerges from Bachofen's masterful description. Of course, Mediterranean people still have a lot to fight against the "telluric" if they want to live their lives in the Aryan-Roman sense. But modern culture in general, too, precisely because it is in many respects a culture of decline, has a lot of Telluric features about it—think, for example, of Soviet Russia with its Judeo-Slavic foundations, of certain traits of North American culture, and finally even of what we have remarked on certain erroneous, irrationalistic-vitalistic interpretations of the concept of race.

In the primordial traditions, the titanic race presents itself as the natural opposite of that of the "Demetrian man" at the moment when the original sunlike unity was lost. In this race, the degradation of the manly character is particularly significant, which now breaks through in a purely physical and earthly form of appearance and appropriates the ways of a wild and violent assertion, but especially of some lower elemental forces, which in antiquity, for example, became symbolic and cult Poseidon relationship had. Thus it would not be out of place here to speak even of a "Promethean race," for another characteristic of certain aspects of this race of spirit is an attempt to usurp the dignity originally proper to the Sun race: hence the well-known myths of the struggle of the Titans or the "giants" against the Olympian forces and the memories preserved in the Indo-Aryan tradition of the Mlecchas, a degraded insurgent warrior race that was exterminated by the representative of the older and higher spirituality, the Paraçu-Râma, as the ancestors of the Aryan conquerors of the prehistoric India still inhabited the Hyperborean area. In the titanic race, then, is manifested the same connection of man to the elemental forces and the deeper, intense, irrational-demonic underground of life as is inherent in the telluric race, but in a style no longer of blending or passive absorption, but of Affirmation, the development of the will, manliness, but always on a lightless level, without inner liberation. Only the hero, Herakles, will redeem the titan, Prometheus. We shall see below what this means.

Bachofen distinguishes the Apollonian from the Dionysian stage in depicting the various degrees of masculinity and solar nature, with special reference to the ancient Mediterranean mystery traditions. Here, too, the cosmic analogies will serve as a basis.

There are in fact two aspects of the sunlike. One corresponds to light as such or to a light, unchanging, heavenly nature, whereby we may think of the Apollonian or Olympian symbol, for example, of the Delphic cult, which as a vein of purity reached the Mediterranean world

Hyperborean spirituality is to be seen. As we have already seen, this state characterizes the race of the sunlike man. The other aspect of the sun-like corresponds to light insofar as it rises and sets, knows death and resurrection, and again twilight and new rising; i.e. the light that is subject to a law of becoming and transformation. This is the Dionysian sunness in contrast to the Apollonian principle. It is a masculinity that aspires to the light through a "suffering" that cannot free itself from the sensual and telluric, and therefore also from the ecstatic-orgiastic element, as it appears in the deeper forms of the Demetric cycle. The fact that in the myth Dionysus always appears alongside female and lunar figures is very significant in this respect. Dionysus does not complete the transition, the transformation of himself

Nature. Despite his light and ecstatic nature, he symbolizes a still earthly masculinity. The fact that the Dionysian and Bacchic mysteries were not based on the purely Apollonian mystery but on the Demetric one clearly shows us the limit of the Dionysian experience: a "die and become" not in the sign of that infinite which is beyond form and the finite stands, but that boundless which realizes and enjoys itself through the destruction of form and the finite, with which one is led back to the mixed forms of telluric-demetric experience.

However, the Dionysian man has some traits in common with the "titanic". He strives to regain the lost spiritual level, he is able to partly overcome human conditionality by unleashing every power connected with the senses, but he does not get beyond an ecstasy in which the manly quality falters and cannot be sustained, in which the sensual mingles with the supersensuous, in which liberation is finally paid for by the slackening of the active power of the personality and the passage into a state very different from the "solar" and Olympian. In another context it would not be arbitrary to relate the Dionysian man to the romantic. Both belong to a single race, characterized by its contrast to the Olympian solar. Such a reference can save us having to go into other typological details, since the reader thereby already has sufficient clues for further typological determinations. From a racial point of view, it should not come as a surprise that Dionysian man is represented to a fairly high degree among the Nordic races, Germanic as well as Anglo-Saxon. This confirms the usefulness already indicated of distinguishing between the Nordic-Aryan primeval race and the Nordic races of later times. The role that the Demetric element played in the latter when they appeared on the threshold of historical time is significant enough (today German is still the only Indo-European language in which the sun is female and the moon male). So if you look at the mere race of the body

disregarding, certain involution processes seem to have taken place on the spiritual level in the last Nordic peoples to no lesser extent than in the Atlantean-Western and the North-Atlantic Aryans, in whose Mediterranean traces there are also many forms that deviate from the pure Olympian tradition are.

### *12. The Amazonian, the Aphrodite, and the "Heroic" race*

A "Demetric" race, deprived of the superior authority of a spiritual principle to assert itself against "titanic" type usurpations and embracing the same violent and material mode of being of their adversary, defines a new type, the "Amazonian man". In the myth, the Amazon appears as a woman of lunar spirituality, who is able to assert herself against the abuse of the man or simply against the man of titanic spirituality insofar as she adopts a male way of being that deviates from her original Demetric nature. So it is about the usurpation of power by degenerate lunar elements. More generally, Amazonian man is one who remains lunar in nature but displays a display of power, albeit material rather than spiritual like the "heroic race". Although this assimilation may seem paradoxical to some, there is, for example, an "Amazonian" phenomenon wherever a caste of priests uses secular power to enforce a rule that they could no longer ensure solely on the basis of their spiritual authority. The myth shows us the contrast between Amazons and Dionysian as well as "heroic" figures; in the first case, the defeated Amazons are restored to their original feminine-lunar mode of being; in the second case, her decline gives way to a new, masculine, sun-like period. After we shall see what the type of heroic race means in this connection, all this will confirm the interpretations given. There could thus be some relationship between Amazonian, Titanic, or Titanic-Promethean man, since the latter too is characterized by the usurpation of a force unsuited to his own nature. In the case of the Amazonian man, however, it is a material force, while in the case of the titanic man it is a higher force which only the solar type can use without usurpation. This indication may suffice, as it is not difficult to deduce different characteristics of the Amazonian race type in different areas. On a psychological level, for example, any masculinity and empowerment based on "overcompensation" bears Amazonian traits.

Another race of spirit is the Aphrodite. In her tellurism - that is, relatedness to the earthly and material - shows itself in the forms of an extreme refinement of material existence and not infrequently a luxuriant development of all that is pomp and luxury of external life, hence also of the world of the arts and of aesthetic feeling. Inside, however, there is a passivity and a lunar softness, which is compensated for by a special emphasis on the erotic and thus also on everything that relates to the woman, who in turn manages to secure a silent dominance in this way. Bachofen has traced the development of such a way of being in relation to the dawning states of the Dionysian and Aphrodite cults of antiquity. He himself here shows us a correspondence with the races of the body, where he has noted the particular spread which these ancient cultic forms gained among the Celtic races. In fact, it is not arbitrary to recognize a strong component of the Aphrodite race both in the race designated by racial researchers as western and in the type characterized by Clauss as "presentation people". In the Aphrodite race the Dionysian motif is also preserved to a certain extent, where the lust for pleasure combines with the lustful feeling of destruction and decay - namely the feeling of the law of material beings, of life rising and fatefully falling in the eternal cycle of the sexes. One remembers the ancient *carpe diem*, as well as a certain mood of the Renaissance, characterized by the well-known song in which one calls for joy and enjoyment of the moment, "since there is no certainty for tomorrow".

The aphrodite race on the one hand and the telluric race on the other represent the extreme limits of the forms contained in the Nordic-Aryan cycle, the points beyond which one descends into the realm of the nature-bound races through the regression and dominance of inferior elements introduced through mixing.

Lastly, we must consider the race of heroes. The term hero is not used here in the usual sense, but with reference to the mythical traditions handed down by Hesiod, according to which, in the cycles of an already absurd and materialized humanity, Zeus - ie the Olympian principle - is said to have produced a race that virtually had the ability inherent in the act of regaining the original state, the "golden" or "sun-like" of the first generation of the entire cycle in question here. So the myth here points to a type for whom the "Olympic" or "sunlike" quality is no longer innate, but has become a task. In order to fulfill this task, a special hereditary mass - or rather: a more pronounced hereditary component of the original race - is required, but also an inner transformation, an overcoming, which is often pronounced as "second birth" or "initiation".

and who alone is capable of reviving what had become latent and recapturing what had been lost.

If we have limited ourselves to listing the characteristics that relate to the higher level, that is, to the relationship of man to the spiritual world, then one can develop a corresponding development of these concepts to the world of institutional values, customs, legal forms, of positive religions, art and literature, etc., and thus find out in all these areas what points to one or the other race of the spirit.

Using such clues means being able to transcend two-dimensional historiography, to discern the influences that have clashed, interwoven and superimposed behind the scenes of ancient cultures, and also to see the deeper meaning behind the predominance, inherent in the decline or change of certain religious and ethical-political conceptions. Anyone who deepens such a typology to the point where they are sensitive to differentiation will see the history of culture, customs and religions in a completely new light. What once appeared to him as unified he will now recognize by its actual components, he will note the continuity of deeper veins through history as common sources of individual and collective appearances that appear isolated and scattered in time and space. And in many forms of modern culture, too, he will orientate himself and recognize here and there the breakthrough, the adaptations or the transmissions of these original forces of the races of the spirit.

As far as correspondence is concerned, which should normally be realized between races of spirit, soul and body, these allusions can suffice for the time being: the sunlike and heroic races are related to the style of the race of the achievement man and - as a physical race - to the Nordic Aryan, Aryan-Roman and Aryan-Western people. The lunar race would find its most fitting expression in the psychic and somatic characteristics of the Eastern races and the remains of that ancient Mediterranean race which may be generically called "Pelasgian".

The Aphrodite and Dionysian races might fit well with some branches of the western race, particularly - as said - in their Celtic forms.

The Dionysian but also to the desert and East-Baltic race and, according to their more divided aspects, to the Near Eastern race. A titanic element might well express itself in the soul and body of man of the faelic race, after all the telluric element would require physical racial components arising from non-Aryan or pre-Aryan tribes, such as the African-Mediterranean and partly the Semitic type existing breeds is the case. So there is a new and wide-ranging field of research ahead of us, for which it is mainly important to give the new generations the attention it deserves



wake up. Then what has already been achieved will be developed accordingly up to a truly comprehensive racial consciousness.

Here the following should be noted: some of the designations of the spiritual races - solar, telluric, lunar, etc., as well as others that one could assume along with the rest - derive from analogies or relationships with typical ancient cults, they also offer the possibility to fathom the deeper meaning of traditions, such as that according to which not only the essential characteristics, but to a certain extent also the earthly fate of people is determined by the choice of a given planet, which the spiritual core of the personality is said to have made before birth: therefore e.g. B. the conviction, also common to the ancient Roman world, that the royal man, the born lord (*dominus natus*) was related to the influences of the sun. This symbolic teaching, found more specifically in the Aryan-Iranian and Indo-Aryan traditions, alludes to what we have already discussed regarding the problem of birth. The planets and stars in question here are of course not the physical ones, they are designations for certain spiritual, super-individual forces, of which the physical planets are symbolic sensory phenomena and which are to be placed in certain relation to the concept of "demons" already mentioned that a person chooses. The essence of such a doctrine, then, relates to the transcendental "nature" or decision which, as we have seen, invalidates the chief objection to racial thought, and which in its turn may be illuminated by the results of second-degree racial doctrine, so far as human understanding is concerned is possible. Spontaneously coming to the conclusion that expressions like "sunlike people", "lunar people" etc. are suitable and significant is in any case significant in such a context.

### *13. The races of spirit in the ancient Mediterranean world and Judaism*

As already indicated, branches of the Nordic-Aryan and Aryan-Atlantic races had reached the Mediterranean region in primeval times, above all on the horizontal west-east direction, and founded a series of cultures of different characters here, which, however, already existed on the threshold of the so-called historical times seem to have fallen into disrepair. Apart from forms of cult and culture, which evidently arose from the influence of inferior native tribes and from racial slugs of Austral origin, the races of spirit of the Demetric, Amazonian, Tellurian, Dionysian type with corresponding cults and customs are most visible in the ancient Mediterranean world. Elements of Olympian and heroic spirituality can only be found here and there as flashes in the ruling classes or as secret threads of a tradition handed down in the form of "mysteries" and initiations. Given this original Mediterranean world are the

higher, actually Aryan cultures of historical antiquity - above all Hellas and Rome - of later date. This circumstance caused Bachofen, who was not entirely free from the prevailing progressive prejudice of his time, to regard them as later stages of development of previous cultures. However, these are either new, added forces or an awakening, caused by various circumstances, of what was already there but had already fallen into regression forms. In other words, what antiquity and the race of our Italic ancestors represented as superior is either the consequence of new racial waves which to a greater extent have preserved the force of the Hyperborean origins pure, or a kind of "Renaissance", the revival of a spiritual, sunlike one Genetic material buried under the scoriae and twilight cultures of the pre-Aryan Pelasgian-Semitic, Iberian-Pelasgian, Hamitic Mediterranean world. Also considering the cultures that were created in the Orient by branches of the Nordic and Nordic-Western races, the term "Aryan", so much misused in third-degree research, is mainly due to the cultural and mental forms associated with a "heroic race" in the inherent in the technical sense already discussed: we shall immediately see why. The "Aryan" cultures, which include Ancient Greece, Ancient Rome, India, Iran, the Norse-Thracian and Danubian cultures, over a period of time reawakened the sun-like race in "heroic" form, and so did they a temporary return to original purity. To these cultures the Semitic element, and above all the Jewish, represented the most marked contrast, since such an element constituted a sort of condenser of the racial and intellectual slag of the various forces which clashed in the ancient Mediterranean. It has already been indicated that, even from the point of view of first-degree research, Judaism should be regarded less as a race than as a people, because in it very different blood, even of Nordic origin - as seems to be the case with the Philistines - flowed together. From the standpoint of the race of spirit, the situation is similar: while in the Jew the Dionysian race seems to be breaking through in its urge for "salvation" from the flesh and its mystical prophetic aspects, the crass materialism of other aspects of this people betrays and prominence a purely collectivistic concept of blood is the telluric race, its sensuality is the aphrodite, and finally the rigidly dualistic character of its belief is not unrelated to the lunar race.

From a spiritual point of view, too, Judaism is to be regarded as a mainly composite entity. One law - the Torah - has tried almost violently to hold these very diverse elements together and to give them a definite form, which seems to have succeeded even so long as Israel remained at the level of a priestly type of culture. However, at the moment when Judaism materialized, and even more so as soon as the Jew broke away from his own tradition and "modernized", the previously tamed decomposition and chaos ferment had to be released again

to return. But since the dispersion of Israel had incorporated the Jewish element into almost all other peoples, this ferment had to have a dissolving effect on the whole world through contagion, with which Judaism became one of the most precious and valuable tools of the secret front of world revolution. When the Jew reneges on his law, which replaces home and race, he is the very anti-race, a kind of dangerous racial pariah whose internationalism is but a reflection of the formless, splintered nature of the very stuff from which that people was originally fashioned war. In this context, however, one can also understand that intermediate Jewish type who, for himself and his family, follows a solidaristic and often even irreconcilable practical racial law as the remaining bond with tradition in his behavior; with regard to people of a different race, however, lets his other, anti-racial and disintegrating tendencies work and thus exerts that devastating influence which, by the way, is even prescribed as binding by the Talmud, wherever the Jew has to do with the non-Jews, the Goyim.

FOURTH PART:

## THE ARIAN RACE AND THE SPIRITUAL QUESTION

### 1. *What "Aryan" meant*

According to the current view, anyone who is not a Jew or a colored person and who does not have blood of these races in his last ancestors is entitled to call himself an "Aryan". This view may have a certain justification for the most immediate goals of racial politics, because it offers the basis for a first separation. However, on a higher level and also historically, it shows itself to be inadequate in that it amounts to a negative definition of what one should not be - and not what one should actually be. Once the general condition of not being a Jew or a colored person is met, the most Nordic of Swedes would have the same right to call themselves Aryans as would a semi-Negroid type from the southern regions. If we compare this diminished meaning of Aryanism with that which originally belonged to this expression, it is almost a profanation, since originally the Aryan quality corresponded fundamentally with that which - as indicated - third-degree research belonged to the bearers of the restorative races, attributed to the "heroic" races. The term "Aryan" in its present, current meaning is therefore to be adopted only for the purpose of delineating a general zone; within these, however, further divisions had to be made if one wanted to - even approximately - adapt oneself to the intellectual level that corresponds to the genuine and original meaning of the expression.

It is true that philology has carried out a comparative examination of the words that contain the root ar from Aryan in all Indo-European languages and more or less express the characteristics of a higher type of person. In Latin Herus means the same as German Herr, the Greek aristos means excellent, areté virtue. Irish air means honor and the Old High German word êra glory (cf. also Aar = eagle, note d.

eds.). All of these expressions, like many others, including the modern German word "honor," seem to come straight from the root ar of Aryan. It is further believed that the same root is also found in Eran, the ancient name of Persia, in Erin and Erenn, the ancient names of Iceland, and also in many personal names often recurring among the ancient Germanic tribes.

After all, strictly speaking, the term "Aryan" - from ârya - should be attributed positively only to the culture and people of the prehistoric conquerors of India and Iran. In the text of the ancient Iranian tradition, the Zend-Avesta,

As is well known, the original home of the races that possessed such a tradition is called airyanem-vaejo, ie "seeds of the Aryan race", and from their description it is clear that it coincides with the Hyperborean Arctic seat. In the inscription of Bchistum (520 BC), the great king Darius speaks of himself: "I, king of kings, of Aryan race." a metaphysical meaning is attributed to the Aryan race: it is the race that fights without rest on one of the different levels of cosmic reality against the dark powers of the anti-god Angriman.

This spiritual significance of Aryanism is becoming more and more prominent in Indian culture. In Sanskrit, ar means "superior, noble, well-formed" and also evokes the idea of moving as rising, as in the Latin oriri. With reference to the Indian doctrine of the three gûna (the three basic modes of reality), such an idea gives room for revealing approximations. Namely, the quality "ar" corresponds to râjas, as the quality of the ascending forces opposed to tamas, to the quality of every falling, clumsily striving downward, while for its part râjas is lower than sattva, the quality of "being" in the eminent sense (sat ) – one could say, the sunlike principle of its Olympic way of being. All this could therefore determine the meaning of the metaphysical "place" proper to the Aryan. Ârya as an adjective from this root ar indicates "superior, faithful, excellent, revered, well-born"; as a noun it means "who is lord, of noble lineage, best, master, venerable." All this from the general point of view. In a specific sense ârya was mainly a caste designation: it referred to the entire three higher castes (spiritual leaders, warrior nobility and peasant clan leaders as legitimate landowners) in their contrast to the fourth, servant çûdra caste – today one might say the proletarian masses (However, only insofar as she also embodies a lower human type, editor's note).

Two conditions determined Aryan dignity: birth and initiation.

One is born an Aryan – and this is the first condition. On this basis, Aryanism is a race, caste and hereditary disposition, it is transmitted from father to son with the blood and cannot be replaced by anything, like the privilege that until yesterday belonged to the better noble blood in the West. A particularly refined Code of Laws, detailed down to the last detail, contained the necessary measures for the protection and purity of this precious and irreplaceable heritage, taking into account not only the biological side (race of the body), but also the ethical and social side, behavior specific lifestyle, rights and duties, that is, a whole tradition of the "race of the soul", which was then further divided into correspondence for each of the three Aryan castes.

If birth is the necessary condition for being Aryan, it is not a sufficient one. The innate disposition is to be confirmed through initiation - upanayâna. Just as baptism is the indispensable condition for being received into the Christian community, so initiation was the threshold through which one was truly incorporated into the great Aryan family. The initiation brings about the "second birth", brings about the dvîja, the "twice born". In the texts, arya always occurs as a synonym of dvîja, born again or born twice. And with that we are already in the field of a race of the spirit. The dark, proletarian race - çûdra-varna - also called hostile, dasa - non-divine or demonic race - asurya-varna - has only one birth, that of the body. On the other hand, the noble, the ârya, has two births, one natural, the other supernatural, Uranian. As we have recalled on several occasions, the oldest Aryan law, the Mânavadharmaçâstra (Manu's law book), goes so far as to state that one born as an Aryan is not really superior to the çûdra until he has passed through the second birth or if his kin systematically neglected the rite causing this birth, ie the initiation – upanayâna 7).

However, there is also a counterpart to this. In principle, not everyone is suitable and qualified to receive initiation, but only those who were born Aryans. Giving it to others is a crime. We have here, then, a higher and more inclusive concept of race. It differs from the Catholic conception because it does not recognize a sacrament conferred on everyone without condition of blood, race and caste, resulting in a democracy of spirit. At the same time, however, he also overcomes the materialistic idea of race, because the ancient Aryan culture fulfilled its requirements and even brought the concept of biological purity and non-mixing up to the highest form of the closed caste, but considered merely physical birth to be insufficient: this culture had it a race of spirit in mind, the firm foundation of which was the nobility of a certain blood and a certain natural heredity, but which had to be realized by the "second birth." Still higher is the third birth or, to use the appropriate term in the classical traditions, the resurrection through "victorious death". In fact, the highest ideal for the Altarians was the "way of the gods" - deva-yâna - also called "sunlike" or "northern", on which one climbs up and "does not return", in contrast to the "southern way", which leads to the Dissolution of personality in the collective vital of a particular tribe, leading to the formless substance of new births (pitr-yâna, way of the fathers). According to such views, one can already imagine what the Aryan people thought of the so-called reincarnation, an idea which - as already mentioned - was alien to the species and was mainly peculiar to certain races in a telluric or Dionysian manner.

## *2. The sun-like and the heroic in the ancient Aryan race*

The double requirement for the Aryan quality makes it clear that these ancient cultures presupposed a kind of supernatural heredity latent in the blood races, a heredity which, however, had to be awakened on a case-by-case basis so that the individual could really appropriate it could do. This must have been the general meaning of the Aryan sacrament in its higher forms. But if we look at the pinnacle of the Aryan hierarchy, it is easy to see that the primal, latent, resurrectable quality corresponds primarily to the "sunlike" race. The Aryan, as the one who potentially belongs to this race but must individually reconquer or restore it, therefore exhibits the very characteristics of what we technically call "heroic" race.

As indicated, the Aryan caste was divided into three more, and we have called the highest of these the race of "Spiritual Guides," because this term avoids many misunderstandings and allows us to circumvent the rather thorny problem of the relationships that exist in the Old Aryan societies of Hyperborean origin existed between priestly and warrior castes, between brâhman and kshâtram. When considering the brâhman in the epoch when it actually constituted the apex of the Aryan hierarchy, most Orientalists think they can discern a kind of priestly rule, but this is wrong. Above all, it seems to emerge from the oldest documents that the priestly caste was originally one with the warlike-royal caste, which fully corresponds to the original office of the "sunlike race". In the second place, even if we disregard it and confine ourselves only to the brâhmana (the bearers of the brâhman caste) as Aryan leaders in a relatively later epoch, a society led by "priests" and subjected to "religious" ideas is not to be expected think as it is understood in European religion. This for two reasons:

Mainly because of the already mentioned conditions of the blood. For various reasons, the Church had to impose celibacy on the clergy, making a racial and hereditary basis for priestly dignity impossible. To become a priest, according to the Catholic view, all that is needed to become a priest is a "vocation" (a rather vague term in this context), certain studies related to philosophy, and obedience to certain moral precepts. It is not required, therefore, to be of the priestly family in order to receive priestly ordinations. This is the first point.

Second, as a sunlike race, the altar elite was unaware of the metaphysical distance between creator and creature. Their representatives did not appear as mediators of the divine (i.e. after the office assigned to the

priests in the lunar cultures) but as divine beings themselves. Tradition portrays them as rulers, not only of men but also of invisible powers. Among the many texts quoted in our often-mentioned book are, for example, the following: "We are gods, you (only) men." They are light natures and are compared to the sun. They are made of "fiery, radiant substance." They form the "summit of the universe" and "are worshiped even by the unseen forces themselves".

They are not the stewards of a belief, but the possessors of a sacred knowledge. This knowledge is power and transfiguring power. It works like a fire that consumes and destroys everything that means guilt, sin, bondage in the actions of the other - something like Nietzsche's "Beyond Good and Evil", but on a transcendent level, within the framework of an "Olympic" superhumanity. Since they "know" and "can," these Aryan leaders need not "believe." You know no dogma. In the field of traditional knowledge they are infallible. What has caused such outrage in many circles in the West, namely the fact that someone claims to be infallible, was therefore in the culture in question not a single person, but rightfully given to everyone, rightfully, to the brâhman, the "sunlike" Granted to relatives of the caste of spiritual leaders.

And just as they know no dogmas, they also do not form a church, they exercise their authority directly as personalities. They have no popes - pontifices - to worship, because in a sense every legitimate representative of their caste is pontifex in the original sense of the word, ie the "bridge builder", the one who establishes the relationships between two shores, two worlds, the human and the superhuman. Precisely because this was the proper function of the brâhman, and because in a fundamentally heroic and metaphysical culture, such as that of the ancient Aryans, such a function seemed most useful and effective, the spiritual leader embodied the brâhman in the eyes of the remaining Aryan castes - not to mention the serving, non-Aryan ones - an unlimited and highly legitimate authority. The old Norse traditions also say: "Whoever is a leader should be our bridge."

The "pontifical", ie "connecting" tool was basically the rite, which was originally considered a royal privilege in the occidental, altar culture. Also about the rite we would have to repeat a lot here that has already been said elsewhere. The rite was not an empty and superstitious ceremony for the ancient man. It expressed a manly and compelling attitude toward the supernatural, for while prayer is a request, on this view the rite is a command and command. The rite is a kind of "divine technique," which differs from the modern one in that it did not work by virtue of external laws of natural phenomena, but by interfering with their supersensible causes, further in that its effectiveness was through a special and



objective power required in the performance of the rite. The modern way of thinking, which sees everything wrong, tends, as is well known, to attribute the rites to the superstitious machinations of savages. Rather, it is true that these machinations of the savages signify only the decayed forms of the true traditional rites, to be understood and explained on quite a different basis.

If all these traits are already present in the later manifestation as a brâhman of the highest Aryan caste, then the assumption is justified that in the origins, where the brâhman and the kshâtram - the priestly and the royal or warlike - were one, the culture of the after the South-descended Hyperborean had as its focus precisely that spirituality which we call Olympian or Solar, and that this tradition lived on in the ensuing epochs of partial eclipse of that culture through 'heroic' type re-establishments in an elite or caste of spiritual leaders. Examination of corresponding documents of the older Greek and Roman culture would lead to the same results. The sun-like and royal, the feeling of the community of origin and life with the divine beings are also present here.

Summing up, therefore, if one wants to explain the term "Aryan" on the basis of the beliefs and traditions of the cultures to which it strictly and demonstrably belonged, it is primarily due to a "race of the spirit" of Hyperborean origin, which is a kind of metaphysical struggle and has a special imperial ideal (the ruler as "king of kings"). Aryan, in its highest purity, embraces in the first place the notion of high biological purity and nobility of the somatic race; secondly, the idea of a "sun-like" race of spirit with sacred and at the same time royal traits: that is, a race of true supermen, in contrast to what is instead materialistic, evolutionary and Promethean in the modern conceptions of the "superman". occurs - even apart from the fact that these are just "philosophies", theories and fantasies created by people whose race is very often anything but okay.

If research into the Aryan nobility of primeval times leads us to such heights, it is certainly not an easy undertaking to return from them to the practical demands of the present-day racial problem. The spiritual world, which brings the racial consideration of the third degree into the light through an appropriate examination of the old traditions and symbols and connects the highest Aryan Hyperborean heritage, will appear strange and fantastic to many of today's "Aryans", to others directly incomprehensible. Bringing meanings back to life that have been buried in the deep layers of the subconscious for millennia, so that they awaken new types of perception, can't happen overnight, and in any case it is one

Task that is to be combined with those of practical racial theory of the first and second degree. In fact, it is essential to remove at the same time obstacles and shortcomings that, even physically, in modern man, paralyze the possibility of any return to the altar spirit.

As things stand, the term "Aryan" must not be allowed to become an empty catchphrase and designation for anyone who is not exactly Negro, Jew, or Mongolian. The highest reference points, the boundary concepts, should always be present to us, because the orientation of the entire development depends on them from the very first stages. In this respect, too, one can speak of a test of vocations: the recognition of values, which today appear as bright peaks shining in mythical, unattainable primeval distances, can paralyze some and make them not waste time in utopian dreams, but in others evoke a creative tension that awakens higher possibilities.

### *3. Ex Occidente Lux - The religious question*

From what we have already said about the paths taken by the culture of the Nordic-Aryan races, a new aspect of racial theory emerges as a revolutionary thought. As von Leers rightly pointed out, two ideas were characteristic of yesterday's culture, which were described as almost final achievements: on the one hand, the barbarism of the West and the Eastern origin of every higher culture of our antiquity - on the other hand the Jewish origin of the "higher religion", the doctrine of one god. The new, race-related study of history, if used appropriately from knowledge bound by tradition, turns these dogmas squarely on their head. Above all, she judges that the great Nordic-Hyperborean and Nordic-Atlantic tradition already knew higher, cosmic-solar forms of the one-god doctrine and spread a corresponding culture in a movement from west to east and from north to south. So the word *ex oriente lux* is wrong, it would be much more correct to say that the shadows came from the east: because from there came in a kind of flooding back mystical religious and social forms, which were affected by the influences of inferior races or by races that had evolved from the retrograde Aryan cultures of Nordic-occidental origin, which were already spreading in the East in primeval times. And here it is also fitting to remark that most of the ideas now glorified as occult wisdom in certain aesthetizing or theosophistic circles are more or less on the same level, scarcely corresponding to the higher elements of Aryan origin in Eastern cultures; in such circles what is vaguely received from such an ambiguous East mixes with distortions and misunderstandings of the "modern" mindset 8).

Equally unoriginal is the one-god doctrine of the Jewish faith, which in its crudeness and in the one-sided bitterness of its dualism is to be regarded as a kind of desperate point of reference for the task in which, as we have seen, Jewish law exhausts itself: that is, a number of different racial laws To hold together dress that would otherwise have scattered in every direction. As far as the supposedly "higher religion" of Israel is concerned, some motifs that already existed in the Aryan cultural sphere are mixed up with suspicious views that finally met the ferments of national and ethical dissolution that were active in the Mediterranean world and distorted everything that existed in such a world still existed as an echo or resumption of the original Nordic-Aryan tradition.

But since the relationship of the Jewish religion to Christianity is known, the question arises how a complete racial theory can be achieved with such a broadening of horizons and an anti-Jewishness which is not limited to the level of the race of body and soul, but also with regard to the spiritual Claims race, comments on Christianity. This problem is delicate and experience, that is to say the exaggerations and confusion already perpetrated by certain radical circles, should prevent us from going astray. The more general formulation of the problem is this: In today's revival movements, particularly where Aryan and racial myth are being emphasized, forces are awakening that go far beyond the confines of the purely political; they are also forces of faith, searching for higher, spiritual points of reference, striving for a species-appropriate worldview capable of completing and strengthening the ideas that underlie their parties on a national-political level. Can such a world view be the Christian one per se, or should one distinguish between generally Christian views, or must one ultimately take the necessary elements from other traditions?

For Italy, as a Catholic country hardly touched by the Reformation, one certainly does not have to think of radical solutions, and this problem can only be posed on a theoretical level for general orientation. Needless to say further, in this context, any attempt to "substitute" for a religious equivalent in this or that philosophical or "spiritualist" view of modern thinkers is to be dismissed outright. Only a tradition in the strictest and most impersonal sense of the word can be at the height of the problem - and traditions cannot be created overnight on the basis of time-related expediency. Likewise, the futility, even the harmfulness, of purely polemical and negative attitudes is evident, even if they were justified by certain partisan and biased aspects of a particular tradition. It's something else.

The fact is that after the broadening of horizons already indicated and after the rediscovery of the Aryan origins, one could hardly continue to agree with the view that Christianity is the only true religion, while the Old World, including the Aryan-Roman ones - apart from a few vague "Prefigurations" – would have known only superstition and inferior spirituality. Rather, it would be a question of emphasizing the aspects on the basis of which Christianity does not mean something new and unique, but rather has the sense of a resumption: resumption of some cosmic and sunlike motifs from that primordial tradition, which, however, also have other manifestations, yes even had higher manifestations, because elsewhere this tradition could be preserved in a purer way and did not have to go through the sieve of the Mediterranean, pre-Aryan and Semitic-Southern elements and the swamp of a racial chaos, and because elsewhere the races were often more closely related to the origins. Incidentally, one can find something in the teaching of the Church that could partly be reconciled with such conceptions: we mean the teaching of the so-called "patriarchal revelation". This revelation is said to have been shared by all races, but lost when a cataclysm struck which is simply the mythic translation of that which destroyed the seat of the Nordic Atlantean race. On the basis of such a view, even Father Schmidt has developed certain researches in the field of cults and traditions of the savage peoples, which show much more understanding than those of most of his colleagues. It would be difficult, however, to admit that this otherwise lost revelation was received only by a "chosen people" who identify with Israel. The arbitrariness of such an assumption is already evident from a merely elementary examination.

In any case, for those who feel the problem indicated, it is not a question of getting stuck in polemical attitudes that lead nowhere, but of focusing their attention on the world of ancient Aryanism.

Then one will also be able to recognise, emphasize and perfect what is contained in Christianity and especially in Catholicism of value for a people openly professing the Aryan idea of race. But if this were not considered sufficient by certain revolutionary forces, as seems to be the case for the new Germany, these forces are free to seek new, different expressions for the same traditional motives. However, the awareness should never be lost that this difference and novelty concern only the expression and not the content, so that even in this case the racial doctrine, if correctly understood, should not impede the possibility of understanding between those who follow the detour of Catholicism appeal to a common tradition and those who instead attempt to evoke it directly through Aryan symbols and teachings of pre-Christian or non-Christian origin.

On the basis of such guidelines, racial theory should therefore promote a new comparative science of religions and spiritual traditions, which should refrain from any sectarian zealotry as well as from the false and shallow objectivity of the many that are taught in European universities today - the Italian included – do similar sciences.

#### *4. The Misunderstanding of the New "Paganism"*

Having thus outlined the problem, it is perhaps appropriate to point out the misunderstandings which some radical circles had at the moment when they thought they were solving it in terms of neo-paganism. This is already evident in the use of terms such as "pagan" and "paganism". We ourselves, who used these expressions as watchwords in a book published in Italy in 1928 and in Germany in 1934, sincerely regret the misunderstanding.

In some old Latin writers, such as B. in Livy, the word "pagan", *paganus*, occurs without any particular negative connotation. However, this does not prevent the expression *paganus* – pagan – which became common with the advent of the new faith – from containing a mainly derogatory word meaning, which was used polemically by early Christian apologetics; it comes from *pagus*, village, market town, by which *paganus* refers to the way of thinking of a country dweller, an uncultivated, primitive and superstitious person (cf. also the German expression "pagan" from "pagan", editor's note). In order to enforce and glorify the new faith, this apologetics has used the bad habit of belittling others in order to exalt itself. So they met a conscious and often systematic disparagement and distortion of almost all earlier traditions, teachings and cults, which they summarized under the general and disparaging term *paganism* - *paganism*. To this end, of course, she deliberately emphasized only those aspects in the pre-Christian cults and traditions which were not of a normal, original character, but were evidently decaying forms. Moreover, such a polemical approach led in particular to assuming a binding anti-Christian character to everything that preceded Christianity and was simply non-Christian.

So one should consider that there is a "paganism" which is essentially a tendentious "constructed" term; it hardly corresponds to historical reality, namely what the pre-Christian and especially the Aryan world had always been in all its "normal" manifestations, apart from a few decadent aspects or aspects that arose from degenerated remnants of older cultures or inferior races.

Anyone who is clear about this will come to the following paradoxical conclusion today: precisely this unprecedented paganism, thought up by Christian apologetics, is today considered by some "pagan" circles to be the starting point and is therefore threatening to become reality for the first time in history. No more and no less.

What are the main features of the pagan view of life as suspected and disseminated by apologetics? Above all, being attached to nature. Any transcendence is completely unknown to the pagan view of life. She got stuck in a mixture of spirit and nature, in an ambiguous unity of body and soul. Their religion exhausts itself in a superstitious deification of natural phenomena or of the tribal forces raised to just as many idols. This primarily results in a soil and blood-related particularism. Further, the absence of the values of personality and liberty, a state of innocence unique to naturals who have not yet awakened to any real supernatural calling. Apart from this innocence, only licentiousness would remain, "sin", sensual pleasure. In other areas either superstition or purely "profane", material and fatalistic culture. Only with Christianity - apart from certain anticipations that were considered unimportant - did the world of supernatural freedom, namely grace and personality in contrast to the "pagan" belief in fate and being constrained by nature, break through for the first time, a "catholic" - ie etymological Universal - Ideal, a healthy dualism that allows for the submission of nature to a higher law from above and the victory of "spirit" over the law of flesh, blood, and false gods.

These are the main features of the prevailing conception of paganism, that is, of everything that is not meant to imply a specifically Christian worldview. The inaccurate and one-sided things she presents are obvious to anyone who has direct knowledge - even if only elementary - in the field of cultural and made religious history his own. Incidentally, even in early Patristics there are often signs of a higher understanding of the symbols, teachings and cults of previous cultures. Just a few things should be highlighted here.

Above all, the pre-Christian, especially the Aryan world in all its normal forms was not characterized by the superstitious deification of nature, but by a symbolic conception of it, by virtue of which - as we have often emphasized - every phenomenon and every action as the sensual revelation of one supernatural world appeared: the "pagan" conception of the world and of man essentially had symbolic-sacral traits. In the particular case of the powers of blood and the races, one can hardly speak of a polytheistic superstition, since it was a matter of exact knowledge of their superbiological elements, of which racial theory is still spoken today

third degree would have much to learn. We have already had occasion to emphasize the exact racial significance of the ancient Roman family and clan cults (10).

Furthermore, the "pagan" way of life was by no means one of silly "innocence" or natural licentiousness, except in some forms of obvious degeneration. She already knew a healthy dualism, which is also reflected in general religious or metaphysical conceptions.

It is the already indicated and well-known dualistic-combative religion of the Aryans of old Iran, the Aryan-Hellenic contrast between the "two natures", between "world" and "overworld" or the Nordic-Aryan between the dynasty of the Aesir and elementals, and finally the Indo-Aryan contrast between samsâra, 'stream of forms', and mûkthi, 'liberation' and 'accomplishment'.

On this basis, the striving for a supernatural freedom, ie for the metaphysical perfection of the personality, was common to all great pre-Christian and Aryan cultures, which also knew all mystery beings and "initiations". We have already pointed out that the "Mysteries" often signified the reconquest of the "primordial state", the spirituality of the sunlike Hyperborean races, on the basis of a tradition and a knowledge protected by mystery and exclusivity from the impurities of an already corrupt environment became. It has also been seen that in the Orient, Aryan was already associated with a "second birth" brought about by initiation.

As far as natural innocence is concerned as a "pagan" cult of the body, it is a fairy tale and cannot even be found among the savages, since among them, despite the already indicated inner undifferentiatedness of the "nature-bound" races, life is often stricter due to countless taboos is inhibited and tamed than ever by the morality of the so-called positive religions. And what superficial consideration would embody the prototype of such "innocence," namely the classical ideal, was not at all the cult of the body, lying not on this side but on the other side of the body-mind dualism. As already stated, the classical is the ideal of a mind so dominant that, under certain favorable historical conditions, it fashioned body and soul in its own likeness, thereby bringing about a perfect correspondence between inner and outer.

Finally, a supra-particularist striving is evident throughout the "pagan" world where a vocation to empire broke through in the ascendant phase of the higher races of Nordic Aryan origin. Such a calling was often metaphysically heightened and justified, and appeared as a natural consequence of the expansion of the ancient sacred idea of the state and as the form in which the victorious presence of the "overworld"

and of the paternal-Olympic principle in the world of becoming. In this respect, we could think of the ancient Aryan-Iranian conception of the empire and the "king of kings" with the corresponding doctrine of hvarenô (the "heavenly glory" borne by the Aryan rulers), the Indo-Aryan tradition of the "world king" or cakravartî etc., up to the reflection of such meanings as were present in the "Olympic" presuppositions of the ancient Roman idea of state and empire. The ancient Roman Empire also had a sacred content that was systematically misunderstood or underestimated not only by Christianity, but also by "positive" historiography. Even the imperial cult had the meaning of the hierarchical and unifying apex of a pantheon, that is, a series of discrete soil- and blood-based cults of the non-Roman peoples, cults readily respected wherever they remained within their normal limits. Finally, as for the "pagan" unity of the two powers, spiritual and temporal, far from meaning their mingling, it expressed the supreme right which, according to a "solar" race, was of spiritual authority in the center of every normal state: something quite different from the emancipation and "supremacy" of a merely secular state. If we wanted to make similar corrections in the sense of pure objectivity, we would only be spoiled for choice.

##### *5. Other misunderstandings about the "pagan" worldview*

Once all of this is established, there really is the possibility, as indicated, of "transcending" certain aspects of Christianity. But one should be clear: to transcend, according to the Latin wording, means to leave something behind by ascending – and not by descending. It has to be repeated that it would not be a question in principle of rejecting Christianity or of showing the same incomprehension towards it that Christianity showed towards the old "paganism" and still shows to a large extent today. On the other hand, it might be a question of completing Christianity with a higher and older heritage, eliminating some of its aspects that would hardly resonate with the spirit of today's renewing forces, while emphasizing other more essential aspects, according to which this faith does not necessarily contravene the general views of Aryan, pre-Christian spirituality.

Unfortunately, this is not the path taken by the radical circles already mentioned. Rather, many of these neopagans seem to have fallen into a trap set for them on purpose: as I said, they often end up advocating and defending ideas that are more or less fictional, naturalistic, lightless and transcendent, particularistic



correspond to paganism, which was created polemically by the Christian lack of understanding of the pre-Christian world and which, as the only real basis, can at most have a few scattered symptoms of decay and involution in that world. And as if this were not enough, anti-Catholic polemics are often resorted to, which - whatever political justification it may have - mutatis mutandis often takes up again precisely the platitudes of a purely "modern" rationalistic and enlightened type, which liberalism, which had served democracy and Freemasonry.

In neo-paganism in general there is an unmistakable tendency to create a new, superstitious mysticism based on the glorification of immanence, "life" and "nature", which, however, is in sharp contrast to every "Olympic" and "heroic" ideal of the of the great Aryan cultures of pre-Christian antiquity and would rather mean a turn towards the materially maternal and telluric if it were not basically exhausted in unclear and amateurish philosophizing (11). An example: what is that "nature" that is so enthusiastic about in those circles today? It sufficed little to show that nature is not at all nature as experienced and recognized by ancient traditional man, but a rationalist construction from the time of French encyclopaedism.

It was precisely the encyclopedists, with precise subversive and revolutionary intentions, who created the myth of a "good", wise, wholesome nature in contrast to the depravity of any human "culture"; thus we see the optimistic nature myth of Rousseau and the encyclopedists marching in the same front with "natural law," universalism, liberalism, humanitarianism, and the denial of any positive and articulated form of sovereignty. Nor could the myth in question really be substantiated in the field of natural science. Any honest scientist knows that there is no place for "nature" within the framework of his theories, which are concerned with the mere statement of abstract uniformities and mathematical relationships. As far as biological research and the theory of heredity are concerned, we have already been able to establish the one-sidedness that is committed at the moment when certain laws are considered definitive, valid only for a partial aspect of reality. Of the importance that nature had for the traditional and sun-loving man, and of the knowledge that such a man was marked precisely by his Olympian and royal distance from what is now thought of as "nature" is found in the Not even a trace of representatives of this new mysticism.

Other misunderstandings arise regarding the idea of the state. They are more or less of the same kind. "Paganism" is often used here as a synonym for a merely secular yet exclusive idea of sovereignty, turning relationships on their head. We have already seen that in the old states the unity of the two powers meant something quite different. It formed the basis for the political itself to be spiritualized, while

The only result of neo-paganism would be to politicize even the spiritual, i.e. to tread the wrong path of Gallicanism and Jacobinism once again, while the new construction movements are characterized by the dominance of a spiritually determined world view and the old idea of the state and empire always has a connection to "Olympic" idea.

What is one to think of ways of thinking for which ancient Rome, Judaism, the Catholic Church, Freemasonry, and Communism are roughly the same because their assumptions are different from mere folk thought? In this way, popular thought threatens to lose itself in the dark, where distinctions are no longer possible. In this way one proves that one has lost the true feeling for the Aryan hierarchy of values and cannot get beyond the paralyzing contrast between destructive internationalism and nationalism, that the traditional conception of the empire is superior to the particularism of other concepts. It is linked to the idea of a leading a higher hierarchical unit, in which the individual, ethnically determined units are not impaired in their individuality and their relative independence, but are drawn on to participate in a higher spiritual level will.

Now we want to devote a few words to "tragic heroism" and "love of destiny," terms that some of the circles indicated here would like to impute to the Aryan pagan worldview. These ideas bear little relation to the original Norse-Aryan spirituality, rather they signify an echo - usually itself aesthetically distorted beyond recognition - of the final phase and decline of some tribes of Hyperborean origin. This is the true meaning of ragnarökkr, an expression of Norse Norse mythology, romantically translated as 'twilight of the gods', but which rather means 'eclipsing of the divine', alluding to the conclusion of a cycle. This topic, far from being considered essential for a general worldview, has the meaning of a mere episode within a much broader event, which is to be understood on the basis of the traditional teaching on the so-called "cyclical laws". And here it is important to note - even if only fleetingly - that one will not be able to understand anything about the true Nordic traditions and their original heroic and Olympic meaning, which is ultimately close to the Aryan-classical ideal, as long as one does not give oneself an account of it, that the art of Wagner - no matter how highly valued it may be as art - in no way reflects the real, deeper spirit of those traditions. The same applies to the "romantic", the extravagant, the "Nibelungian", the "boundless", the "eternally becoming" and the "irrational", which certain German circles sometimes attribute to their own traditions, with which they unfortunately prove

to have a feeling only for its twilight aspects, for aspects that just relate to the "darkening of the divine". Thus authors who even have a reputation for being Germanists, such as B. Manacorda, to invent the myth of the "forest" and the "temple" and to presuppose one-sided contradictions between the Nordic-Germanic and the true Roman ideal, absurd for any Aryan mind, for which this Catholicizing author has just as little understanding like the already mentioned German circles for one's own.

There is, however, another equally devastating confusion that needs to be pointed out here because it touches on Italy more closely. It is the tendency to welcome the return of "paganism" in Renaissance and Humanist culture, again under the banner of silly slogans such as the doctrine of immanence, "victory of life" and "man", "rediscovery of holiness". of the body and beauty", "overcoming theological despotism" and other platitudes not even worthy of a Masonic lodge. In our "revolt against the modern world" it was already made clear what to think of this from the traditional point of view. "Humanistic" paganism is a profaned one, reviving only the outward, decaying, and "aphrodite" aspects of antiquity. And the "humanistic" ideal of man, far from being universal as is commonly assumed, is essentially the ideal of a mutilated humanity which, as Guénon rightly remarked, has turned away from the heavens on the pretext of the earth to conquer. The humanistic culture is a phenomenon which, in the direction of a fall, immediately precedes that European individualism in which the already rudimentary decomposition became immediately visible. Liberal disintegration, a standardized and faceless culture, the paralysis of the inner race, the weakening of family and folk traditions, a completely desecrated worldview, the profound Judaization of culture, etc. - these are the motives for the inevitable conclusion of the development that begins with the dazzling fireworks of humanism and the Renaissance; that is, with culture, which, according to such amateurish interpretations of history, would mean a kind of resumption of "paganism" and the "triumph of life and man" (12). And so one could go on for a long time.

Now all of this is really "paganism" in that negative sense accepted and desired by partisan apologetics, ancient and modern.

It testifies to a serious unpreparedness and a very erroneous sense of the path that some racially determined currents might have to tread for positive action. By fighting in this way, one is actually descending rather than 'transcending' - ie overcoming by ascending, and it is just fortunate that the opponent usually fails to take full advantage of it.

Faced with such confusion, one is continually faced with the choice of either returning to the traditions and origins that are sacred, or playing with the various combinations and inclinations of modern and profane thought.

We have kept these considerations generally at the level of principles. So we do not think it convenient here to propose a particular direction and to clarify the relationship between these points of reference and Christianity for those contemporary movements of revival which are or will be in search of new spiritual points of reference. We just want to emphasize that whatever the solution, the condition must be to be up to at least that tradition which has been peculiar to Europe through a combination of not always favorable circumstances. To confine ourselves to a single example, Catholic dogmatism even performs an intrinsically useful function of obstruction; he prevents the mysticism of this world and similar invasions from below from crossing a certain limit; he closes off with a severe dam the area where a transcendent knowledge and the truly supernatural and non-human element hold sway - or at least where they ought to hold sway. Now one can also criticize the way in which such transcendence and knowledge are conceived in Christianity; one can determine alien influences, since e.g. B. Conceiving the supernatural exclusively as "revelation" is a characteristic of the desert race. Therefore, one can strive for a corresponding correction on the basis of "heroic" and "Olympic" ideas of actually Aryan-Roman and Nordic-Aryan nature, but one cannot go over to a "profane" criticism, seize this or that polemical tool and about an alleged Aryanism of the doctrine of immanence, of "natural religion," of the cult of "life," without actually losing ground, in short, not returning to the world of origins, which is the true aspiration of racial thought, but simply to that of Anti-tradition or telluric and primitive ways of being. In fact, this would be the only way to immediately convert to Catholicism even those who had the best "pagan" dispositions.

These remarks are unlikely to please either "pagans" or "Christians," since in this respect we have only followed the cause of impartial truth, having learned the lesson from our own and others' experiences. In order not to allow any misunderstanding to arise, it should be repeated that we do not claim that the fascist racial theory must immediately undertake revisions such as those already indicated. Rather, we say that our racial theory can hardly avoid the problem of the world view at the moment, since it will unfold its full power as intellectual-revolutionary thoughts. At this moment you will have to be careful not to get into those of us here

to avoid the misunderstandings and errors that have been pointed out, which would basically only be to the advantage of the common opponents. On the other hand, one will have to demand of oneself the ability to place oneself on a plane where doctrinal confusion is not permitted, where all amateurism and arbitrary intellectual pursuits are excluded, where the influence of confused, passionate inclinations and polemical aggressiveness is vigorous is to be combated where ultimately and fundamentally only the precise, strict, factual knowledge of the spirit of the original traditions should be decisive.

## *6. Race and Death*

To conclude what has been clarified so far, we would now like to go back briefly to the relationship between the spiritual personality and the soul-biological race. Let us say immediately what is the unacceptable view from the traditional point of view: namely that according to which the race, conceived as a purely biological and historical reality, contains the ultimate destiny of every human being that belongs to it, thus the thought of any non-terrestrial perfection and destiny of the individual is illusory and is harmful, according to the principle "true to the earth and true to the race". We have repeatedly criticized this view above, against which, by the way, one can use the racial standard for the evaluation of "truths": Depending on the different "races of the spirit", corresponding views of the racial also arise, and there is no doubt that the view just indicated can only be "true" for a telluric race, since it is only possible for telluric man to accept such limited horizons as absolute. This tellurically determined conception of race also includes the assumption of those neo-pagan racial philosophers, according to which the only conceivable immortality is survival in the blood, in the earthly succession.

Admittedly, such attitudes today have more practical and political than theoretical value; through them one strives to strengthen the unity of a people and to concentrate every spiritual power of the individual on the worldly and historical tasks which a people has to fulfill. However, in the field of earthly, heroic and political achievements, the ancient Aryan cultures possessed an indisputable greatness, without feeling the need to resort to such means, recognizing quite different truths. Incidentally, it is plausible that the indicated, tellurically determined conception of race points back to the *pitr-yâna*, the "southern way" of which we have already spoken, which opposes the "divine way of the north" - *deva-yâna*, which alone determined the highest Aryan ideal. The doctrine of "double inheritance" already presented also refers to this ideal. The personality, we said, is not exhausted in the historical-biological or in the "horizontal"

inheritance; Rather, it is related to a principle that appears in race (here always race in the narrower sense!), but that is higher in itself than race and is therefore not exhausted in it. To recognize the reality of race, as was made clear at the outset, is by no means to belittle personality. The personality owes to the race and everything that the earthly heredity contains the indispensable, living and articulated material for its specific expression and for its appearance and action. Therein lies a conditionality, but not a passive and one-sided one. The individual reacts to race and heredity because of his innermost nature, he transforms this material in which he reveals himself. Thus comes about that interracial differentiation and that differential purity or perfection of the types already discussed and to which we shall shortly return. So this is a giving and a receiving at the same time. Where there is perfect agreement and supreme balance (among the three components of true race - in our view) there is a climax beyond which the personality has nowhere to go - we mean where to go in the horizontal, earthly direction would have to proceed. Their work and biologically their descendants will belong to this direction. But when the personality has reached such a climax, then it is "free" and can now turn to actual supernatural perfection.

This was precisely the older Aryan view of those who did not actually belong to the class of spiritual leaders, and this view is also found in various views and legends of the medieval West (e.g. in certain versions of the Parzival and Gawan saga, the Garin legend, etc .) to find. Dharma, ie earthly law, race, caste, etc., is to be fulfilled to the point of full assimilation. This law also requires the assurance of an offspring: the life received at birth is to be restored to another being with one's seal before death; therefore the firstborn was called "the son of duty." After an "active" life, Aryan law allowed one to withdraw into an ascetic, contemplative life. Also very significant is the Aryan-Iranian saying, which reminds us that the true task is not only to procreate in the horizontal direction of the earthly offspring, but also upwards, in the vertically ascending direction. In Western religion all these concepts have become confused. Above all, that which belongs to the active life has been violently separated from that which belongs to the contemplative life, and the truly traditional solutions, according to which earthly law is replaced by that other not of this world, have almost always been forgotten. can be continued, perfected and strengthened. The telluric views just mentioned would be even more dangerous than such confusions if they were taken seriously and had any influence on our future culture. After

The tradition-bound view of life of the Aryan sexes, on the other hand, remains that the destiny and the dignity of the personality are essentially supernatural. In a normal picture of life, however, this determination works as a powerful impulse and as the deep-lying, invigorating force within the special development that the race owes to the personality. So at the same time it elevates the race to a limit beyond which this very force, having left behind the seal of a greatness, detaches itself and aspires to, in death, just a perfection – *ŷŷŷŷŷŷ* – and a new birth, the third birth of the indo -Aryan teachings to achieve.

Only the mediocre and the "fallen," i.e., the beings who were not able to fulfill the earthly law and human duty to the end, can be assumed to have no afterlife, that their destiny is to dissolve again in the indefinite life of the race , is in the collective and material-maternal substance of the blood, and that it is only in this way that they survive beyond the demise of their physical individuality, by passing on to others the task at which they themselves have failed.

### *7. Race and Law - About the anti-collectivist view of the national community*

Now we want to talk about the importance of the idea of race for the law. Here, too, we shall begin by pointing out the false paths. Just as certain circles do not get beyond the alternative "internationalism or völkischer particularism" and thus ignore the third term or the "Reich" in the traditional sense, they seem just as unable to overcome the contrast between individualism and collectivism within a certain community and the ignoring the third concept formed by the values of the personality. Now we have already said that from the standpoint of fascist racial theory, any collectivizing interpretation of racial thought is unequivocally rejected. One should therefore recognize exactly the limits beyond which the equation of race and people no longer has the practical justification that has already been established and can become problematic. This is the case when, because of race and community, everything is reduced to a single common denominator in a discouraging way, ignoring every distance and every difference in rank.

In that case, the idea of race would really signify the latest onslaught which modern democracy has unleashed against the remnants of the preceding hierarchical Europe. As was rightly remarked by Prince Rohan, there was something else which democracy, liberalism, rationalism, &c., could not sweep down, and that was the prerogative of blood, race in the higher sense. In no culture did race simply mean "people". "race" in

higher sense was rather the mark of the nobility compared to the "people", and the nobility in particular anticipated the racial biology and culture. At the moment, however, when race is equated with people, this last bulwark that still exists against democracy and rationalism is also being torn down and even the concept of race and blood is being democratized. Assuming that the people can be purified into a pure race through an appropriate procedure, the circles already indicated have in mind a kind of egalitarian community as a limiting concept, which one even believes can be traced back to the origins. One has e.g. Indeed, it has been suggested that the ancient Aryans, while different from other races, felt quite equal within their race, forgetting the caste differences that existed even within the community of the purest ârya.

Should one actually proceed from such presuppositions, one would arrive at a racial conception of law which would have to be judged as simply pre-legal, since for us democratic natural law does not yet mean any actual law. One would be ignoring the personality that is the true subject of positive law, not to be confused with the rootless individual of liberalism. Indeed, the personality in this context is the individual insofar as he is perfected by values higher than the sensible and natural given, inasmuch as he participates in that higher "paternal" reality which is the spiritual tradition and the race of the soul and of the mind means. This dignity is specifically presupposed as the subject of law by every positive, "Olympically" determined law, including Roman law. By this we mean genuine Roman law, not to be confused with its later and decadent forms of the Semitized Empire, nor with its revival by modern, lifeless, juridical positivism. It is precisely with reference to such dignity that the classic sentence *sum cuique or*

Say "To each his own!" and can thus achieve a higher conception of the state where there is no room for the mixed, leveling concept of the people and race community.

The fascist racial doctrine makes sure that the healthy principle of human inequality pursued in other areas does not turn into its opposite here. Even if race were to mean the same as people, it would be nonsensical to suppose that race is realized with the same purity and perfection in all its bearers. In mass production of goods and in rational animal husbandry, one can expect a large number of items that are "born" equal and "pure." This is absurd, however, once one gets into the realm of personality in its relation to the race of the soul and especially of the spirit, and when one considers the racial in its actuality, ie as manifested in the vicissitudes of assertiveness and struggle . The struggle singles out, singles out, determines one



precise, legitimate ranking; especially when, to use expressions from the ancient traditions, it is not about the "small" but about the "great" struggle; not about the fight between man and man or between man and environment, but about the fight of the supernatural element in man against everything in him that is attached to nature, sentiment, materiality, restlessness and illusion of vain greatness; against the chaos and counter-race that are within him rather than without.

One can set up the correct ranking of the values as follows. Just being "human" in the sense of liberalism, democracy, and natural law is less than being human of a particular nation or race; but this is again less than being "personality".

This transition from the general

indefinite human being to personality over race and people is not just one

quantitative (i.e. transition from a lower to a higher degree of being and formation), but also a qualitative one. The human being who realizes himself as a personality is the element of a new order, a new community that has very little to do with the previous, natural and factual one. This new community has its own consecration and its own right, it is realized on the basis of a higher law, its unity is based primarily on will, on discipline, on interior formation, on the ability to command oneself. Even in the primitive forms of society, this division appears in the so-called men's union principle. What is actually "masculine" separates an elite from the whole population, which then becomes the bearer of positive state and legal ideas in higher cultural forms. So this thought testifies to a higher principle, the Olympian-paternal as opposed to the material-maternal. The fact that the positive idea of the state has so often sunk into an empty mechanistic superstructure in modern times can mean nothing against the higher dignity that it possesses in principle. That is why fascism always emphasizes the priority of the state over the purely folkish; albeit in the same sense as one speaks of a religious order in the new Germany. In this respect, the state precedes the people in that it is supported and led by an elite in which the racial is realized in its highest potency, i.e. also as a race of spirit.

Proceeding from these ideas, an articulated and organic legal system would be created as the final elimination of the "immortal principles of man and the citizen" and all their varieties and substitutes. Incidentally, the beginnings of this new right can already be found in Italy and Germany. We mention, for example, the Jewish Law and, in Germany, the distinction between nationals and members of the Reich. The new view of the party already contains the germ of a further differentiation of the law. According to this anti-parliamentarian view, the party member is more than just an "Italian" or "German"; he is a man brought by a precise oath to a higher degree of fidelity, political responsibility, discipline and

is committed to the willingness to subordinate every natural bond and every particularistic interest to a higher law. Other signs in Germany are the creation of a kind of new political-militant order, with special consideration of the racial element, through the Schutzstaffeln and, on the other hand, the foundation of special training institutions for young political people. These are the Ordensburgen, to which the "Centro di preparazione politica" corresponds to a certain extent in Italy. Striving for a structure that will sooner or later result in a corresponding positive structure of law is in fact part of the inner logic of our revolutions.

## FIFTH PART:

### THE BREED AND THE PROBLEM OF THE NEW ELITE

#### 1. *Overcoming the "Latin" myth*

The manifesto, which was agreed with the highest fascist authorities and formed the prelude to fascism's official position on the concept of race, states: "The population of present-day Italy is of Aryan origin and its culture is Aryan-determined", since "there is very little of it of the culture of the pre-Aryan peoples." It goes on to say: "The conception of racial theory in Italy is said to be primarily Nordic-Aryan."

This statement provoked quite a few reactions in Italy. In our case, the Latin and Mediterranean myths have indeed played a major role. They said we were Latins and Mediterraneans; our people and our culture are Latin and Mediterranean. There would be a Latin blood and culture community. On the basis of such myths, certain circles of writers and intellectuals insist on the contradictions that should exist between our people and the German people in spite of everything and therefore on the impossibility of an understanding between the two nations beyond the sphere of purely political interests.

In this respect too, however, there is a serious misunderstanding, arising from the passive use of platitudes and expressions which no effort is made to verify. After all, what does "Latin" mean? And to which area do you actually want to refer when using this expression?

We have deliberately emphasized that the circles in which Latin myth is so dear are predominantly intellectual and literary circles. In fact, the terms "Latin" and "Latin culture" as they are commonly used only have meaning when referred to on an aestheticizing, "humanistic" and literary level. Here Latinism – *latinità* – is more or less synonymous with the Romance element; It is a matter of faint after-effects of the cultural activity of ancient Rome in some peoples who were then included in the area of the Roman Empire and who therefore adopted the language of Rome, ie the Latin language, as their own. However, if you looked at things more closely, you would easily see that this Latinity, which is an echo of ancient Greco-Roman culture, is something external. It's like a whitewash trying in vain to cover up deeper differences of blood and spirit, differences that—

as history clearly shows up to the present day - to the point of the sharpest contrasts. The uniformity exists only in the world of art and literature, and actually only in the case of an emphatically humanistic conception of them; that is, in that world for which the old, heroic, Catonic Rome made no secret of its contempt. The unity also exists at the philological level; but apart from the fact that one must not conclude from the unity of the language that of the race, it is already weakened here by the statement that the Latin language belongs to the general tribe of the Aryan and Indo-European. It is also a fact that the ancient Latin language is much more closely related to Germanic than the Latino-Romance languages, if not in wording then at least in structure, syntax (declension, etc.). Thus the stressed "Latinity" does not concern any of the genuinely original and creative powers of peoples which they should have in common; it concerns only a facade, not the essential, but the additional, as is also evident from the fact that no great turning point in world history can be explained on the basis of the "Latin" unity.

Not only that: from a racial point of view, one must even examine the importance of that classical Greco-Roman world from which Latinity is said to have emerged as a common culture and to which modern humanists practice an almost superstitious cult.

We cannot exhaust this problem here. We only note that there is a "classical" myth very akin to the "enlightenment" one, hence only with the "conquests" of the Renaissance and the developments leading up to encyclopedism and the French Revolution, after the "sinister one". "The "true" culture is said to have arisen in the Middle Ages. The classical myth that governs the Latin thesis has little to do with the classical values of which we spoke earlier, and betrays the same ethereal and rationalistic spirit. With regard to both Rome and Greece, what is considered "classic" by most here is a later culture, which in many respects – despite its external splendor that has a seductive effect on any "aphrodite race" – already counts for us as a decline: this civilization arose when the cycle of earlier, heroic, sacred, manly and actually Aryan culture of Hellenic as well as Roman origins was already on the verge of decline. If we just go back to this world of origins created by "solar" and "heroic" races, then the term "Latin" takes on an entirely different meaning: a meaning that completely contradicts even the Latin myth already cited upside down.

"Latin" comes from "Latinian", so the Italian language only knows the expression "latino" for both. However, the word "latino" originally referred to Italian tribes whose racial and spiritual affinity with the northern Aryan group of peoples is indisputable for every expert. The Latins were a wave that reached central Italy of that so-called "cremation" race (the race that burned their dead) who later opposed the culture of the Osco-Sabellian "burying" tribes and many

Parts of our country were occupied and settled long before the appearance of the Etruscans and the early Celts.

Among the oldest traces of this breed, which gave rise to the ancestors of the Romans, the Latins, we count those recently discovered in Val Camonica. Such traces have a meaningful connection with those of the Aryan primeval races, be they Nordic-Atlantic (Franco-Cantabrian Cro-Magnon culture) or Nordic-Scandinavian (Fossum culture). We find the same symbols of solar spirituality, the same style of drawing, the same absence of those symbols of Demetric-Tellurian piety which, on the other hand, recurred in the non-Aryan or degenerate Aryan cultures of the Mediterranean (Pelasgians, Cretans and in Italy Etruscans, Maiclla culture, etc.) .

Runes, axes, sunships, reindeer are numerous in these prehistoric traces. They testify to races of warriors and hunters who used horses as mounts even then, while elsewhere only chariots were known until a relatively later period. Depictions where the martial combines with the initiating are eloquent signs of the spirit of this primal Val Camonica culture.

Not only that. Another relationship can be found between the traces of Val Camonica and the culture of the Dorians, that is, the tribes who later came to Greece from the north, who founded Sparta and who had the cult of the sun-like Hyperborean Apollo. Indeed, according to Altheim and Trautmann, the migration of the peoples from which the Latins and their kinsmen descended, and whose corollary in Italy was to be the rise of Rome, can be considered tantamount to the Dorian migration, whose corollary in Greece was the rise of Sparta: Rome and Sparta, two corresponding creations of related races of blood and spirit, which in turn are to be brought into connection with the Nordic-Aryan proper.

However, early Romanism and Sparta evoke the idea of pure forces, of a strict ethos, of a truly manly and commanding attitude, i.e. of a world that hardly survived in the subsequent, so-called "classical" culture, from which one derived the " Latinity" and the "unity of the Latin family of peoples". If, on the other hand, we go back to the Italic origins when using the word "Latin", then the Latin thesis is completely overturned. The original Latinity corresponds to everything Aryan contained in the greatness of Rome; it leads us back to forms of life and culture that are not opposed to, but related to, those that the Nordic-Germanic races were later to show in a world of decline that was now more Roman and Byzantine than Latin. Rather, beyond the external uniform whitewash, the supposed Latinity contained divergent forces that only converged

as long as they faced nothing more serious than "the world of art and literature."

In any case, the thesis of a thoroughly Aryan-Western prehistory of the peoples and cultures of ancient Italy must be advanced, which goes back as far as the Aryan prehistory of India, Persia, Hellas and the Nordic-Atlantic countries. Ancient Rome is to be seen in its immortal features as a creation of the racial and traditional elements just mentioned: not as an isolated reality that has arisen out of nothing, but as a culmination of the common front of all the Aryan, Indo-European peoples and cultures.

## *2. Race, Romanism and Italian History*

As has been said, in order for the idea of race to spread from the theoretical to the practical level, a definite feeling for the human ideal corresponding to the higher among the races of a given people is indispensable. Since all peoples living as nations today are now racial mixtures, an attitude towards the various components is imperative, which should be an internal, individual as well as a political and collective one. In this respect, race appears to us chiefly as an object of choice and decision.

For Fascist Italy, this decision can only be Roman and Aryan Roman. Mussolini declared: "Rome is our point of departure and reference; it is our symbol and our myth" and further: "Through millennia as tomorrow, Rome is the mighty heart of our race; it is the imperishable symbol of our higher life." Our racial doctrine seeks to deepen the meaning of this Roman symbol that is at the heart of the fascist revolution.

Indeed, not only in relation to the Italian but also to the Roman traditions, a choice has to be made. Roman culture also has a diverse face. There is actually an Aryan Roman culture, which is characterized by the symbols of the axe, the eagle, the wolf and other signs of a fundamentally Hyperborean heritage; and there is a mixed Romanism, in which the influences of pre-Aryan Italic strata and degenerate Aryan cultures have played a special part; Finally, there is a Romanism that is universal in the bad sense, which no longer has any roots in race or blood and stems from religious views that we must not always regard as species-specific. For us is from

of fundamental importance to bring to light the contradictions that appeared in the customs, the cults, the rites, the institutions of ancient Rome. It is equally important to get a sense of the struggles through which the Aryan-Roman element managed to secure dominance within a certain cycle, to break away from foreign influences or to reshape it according to its higher cultural ideal. We have a secret story here, much of it yet to be written.

Aryan Romanism faltered during the imperial period. If elements of ancient solar spirituality sometimes came to him from the eastern provinces (e.g. through the Mithraic cult, the divine conception of the empire, etc.), ferments of ethnic and spiritual decomposition also came to it, which were caused by the ethical, population-political and racial decay of the ancient Aryan-Roman tribes had a particularly devastating effect. So the fall of the world empire of the Caesars should be a lesson for us. It would have been logical that, in proportion to the expansion of the Roman Empire, a corresponding defense and reinforcement of that original, Aryan-Roman ruling class, which had accounted for its greatness, should have been provided for.

However, the exact opposite happened: as the ancient world empire expanded, the "Race of Rome" declined, irresponsibly opening itself to any influence from inferior strata or alien races; it raised to the Romans all sorts of mixed elements, it adopted cults and customs, the sharp contrast of which, as Livy had remarked, with the original Roman manner was in many cases incredible. In addition, the Caesars often worked to create a void around them. Instead of leaning on those faithful representatives of ancient Romanism who were still able to stand firm in their race and ethics, they appropriated the absolutist symbol and believed in the miraculous powers of their deified but now abstract, isolated, rootless office. It is unthinkable that the empire, once sunk to this state, could long hold its own over the various peoples contained within its space. The first serious shocks from outside were bound to result in the collapse of the gigantic but now spineless organism.

In the Middle Ages, the Church attempted to recreate the supranational Roman symbol, linking it to the ideas of the new faith and further to a new imperial idea - the Sacrum Imperium. However, the Italian people had little part in the creation of this new symbol; it did not at all feel the task of forming out of its better substance a nucleus which, racially and spiritually, stood at the level of this symbol and could cleanse it of certain ambiguous aspects. On the other hand, the "Mediterranean" component prevailed, i.e. those anarchic, particularistic, individualistic forces that created conflict and discord that had already led the Greek cities to collapse. In addition, there was a significant lowering of the general ethical level. Hence the well-known

harsh words with which Barbarossa rightly denounced those who boasted only of the name of the Romans. The consequence was that the medieval imperial office, although it called itself Roman, lay chiefly in the hands of representatives of peoples other than ours; above all of the Germanic peoples, in whom certain racial characteristics were preserved to a greater extent. And Italy as such played a very small part in building the imperial, Roman-Germanic culture of the Middle Ages.

These, then, are two eloquent examples today of the dangers to which any imperial entity is exposed when it is not matched by a firm racial basis. As far as the choice of traditions is concerned, which the Aryan racial consciousness demands in the consideration of further Italian history, we have to change many previously valid views. For example, we do not recognize ourselves in the Italy of the communes rebelling against imperial authority. This is not at all, as many have assumed, a "national uprising", a struggle of our people against the foreign, but a struggle between the representatives of two opposing cultural types. On the side of the emperor, for whom – and against the communes – Italian princes such as the Savoia (the princes of our present-day royal family) and the Monferrato also fought, stood the aristocratic feudal culture, which still preserved much of the Aryan and Nordic-Aryan lifestyle. As for the communes, they represented mainly the antithesis of the idea of the state: animated by intolerance to any form of higher authority, their alliance was merely tactical, so that in its place immediately endless quarrels and quarrels arose. This also apart from the mercantile and democratic character of the "new" culture, which was far removed from the old Roman style, which the municipal cities developed. Therefore we do not want to take the Guelph and communal Italy as ours, but the Ghibelline and Dantesque. And here it should be remembered that Dante not only represented the idea of race, but (in connection with Rome) also the idea of the sovereign right of a superior people: *nobilissimo populo convenit omnibus aliis praeferri*. But he was not understood. The Italy of that time had little in common with the Roman tradition.

Likewise, we must not look positively at Italy's contribution to humanistic culture and, in general, to the so-called Renaissance. We have already pointed out that from a higher point of view, this humanistic and "aphrodite" culture of art and literature, despite its outward splendor, meant a lowering, the breaking of the threads of a more serious and deeper tradition. This formed the cultural counterpart to that disordered individualism that expressed itself politically in the style of the signories and in the eternal quarrels of the Italian cities and their condottieri. We can say it without hesitation: not least thanks to the "tradition" of the Renaissance, we owe it to the fact that Italy was until yesterday regarded as a wonderful country of museums, artistic monuments and "geniuses", but by one people



inhabited, which did not exactly have the best reputation in political and ethical terms.

In this way one can arrive at a necessary revision of the Italian values of the Risorgimento and the World War. It is now known the undeniable role played in the Risorgimento - or movement for Italian national unity - apart from the purity of intention and action of many patriots, the influences of Freemasonry as well as French Jacobinism and an ideology in general, which, like the Liberal and Democratic, is fundamentally anti-racial and un-Aryan. In fact, the so-called national movements, which also began in Italy in 1848, were only episodes of a general, planned action, purely international in essence and in its objectives, which endeavored, with the help of the myth of popular freedom and the democratically conceived nation, to do all that to destroy what Europe still preserved in terms of dynastic and tradition-bound regimes.

Much the same can be said about Italy's entry into the First World War in 1915. Italy did campaign for national interests, but mainly in the name of the hypocritical, democratic-masonic ideology of the Allies and the secret forces of world subversion, which sought with this "humanitarian" war to destroy states that - despite certain overlaps with a Judaized capitalism and a certain liberalizing "culture" - still had a hierarchical structure and a sense of race and tradition. The Freemasons, who came together from all over the world in Paris in 1917 and were already drafting the guidelines for future peace dictates, said it unequivocally: the world war was about taking the movement begun with the French Revolution a giant step forward. Accession, however, had the meaning of a heroic test for Italy: it awakened deep-seated popular forces which then led through a real upheaval to Fascist, Roman and racially conscious Italy and finally to our alliance with Germany.

These are just a few indications of the new upheaval in Italian history that our Aryan-Roman racial consciousness and our corresponding demand decision; these interpretations are to be developed in an appropriate manner and to expand.

### *3. About the Aryan-Roman type*

Now we want to say something about the Aryan-Roman type, which we regard as the "superrace" of the Italian people, meaning the same as the Nordic Germanic type for the German people. As already mentioned, the Aryan

The Roman and the Aryan-Nordic type are to be regarded as two special forms of a single tribe, so they are connected by a common origin that goes back to primeval times and is reflected in analogous stylistic elements. The Aryan-Roman man is tall (average height 1.70 m), slim, annoying, predominantly long skull, at most mesocephalic. He shows the same harmonious proportions of the limbs as the Nordic and Western man. He is predominantly brown, but his hair is not frizzy like the less noble, Italic-Mediterranean type, but at most wavy. His lips are thin rather than fleshy, his eyebrows not strong. The nose is narrow, long, straight or slightly curved (Fischer's "aquiline breed"). The jaws are developed but not as strong as most Nordic types, but through the overall features of the high forehead, nose and chin they also give the impression of an active, alert, attacking type.

The eyes of the Aryan-Roman people can be brown, blue or grey, for certain types even the steel-grey eye is characteristic. While the eyes of the Mediterranean people of little noble race are sometimes restless, sometimes cunning, sometimes longingly veiled, with these Aryan-Roman people they are directed straight ahead, firmly and urgently. Gesticulation, which is thought to be a common Italian characteristic, is foreign to him; he has gestures that are expressive, but not exuberant and uncontrolled: only gestures that consciously underline a thought. Compared to the actually Nordic type, this Aryan-Roman person often has a faster ability to react, he is particularly able to take a stand immediately in the face of an unforeseen event; he is internally more flexible and dynamic, but with a dynamism that is always conscious and controlled, very different from exuberant vivacity.

From race researchers such as B. Günther, the characteristics of the Aryan type of ancient Roman special design were already emphasized. These characteristics correspond to a large extent to those of what we call Aryan-Roman people, so that we can use them as clues.

Characteristic of the ancient Roman type were level-headed boldness, a controlled demeanor, deliberate, concise speech, thoughtful decision-making, and a cool sense of mastery. Furthermore: *virtus*, ie virtue, not in the sense of moralistic and conventional virtue, but as manliness and courage; *fortitudo* and *constantia*, ie strength of soul; *sapientia* or wise reasoning; *humanitas* and *disciplina*, that is the ideal of strict self-discipline, which nevertheless allows for inner fullness and diversity; *gravitas* or *dignitas*, the dignified bearing and inner calm, which in the nobility increased to *solemnitas*, ie to a measured, vanity-free solemnity. The *fides*, fidelity, were also valid for Aryan and actual Roman virtues, in which one even recognizes the difference between the Roman and the barbarian. Roman and Aryan was purposeful action without grand gestures, a factuality that by no means meant materialism; the ideal of clarity, which only emerged with the decadence of the Latin peoples

rationalism degenerated. Pietas and religio in ancient Roman man had very little to do with later notions of piety: they signified a sense of reverence and communion with the psychic forces he felt to be present and operative in his individual and collective life. The Aryan-Roman type has always nurtured distrust of any devotion of the soul and any confused mysticism; the Semitic servilism towards the divine was foreign to him. He felt that he could not offer a worthy worship to the Godhead as a broken man, abased by the sense of "sin" and "sinful flesh," but only as an upright, free man, as a calm and proud mind, as a man, striving to glimpse the directions in which his conscious and determined action might conform with the divine will itself.

The world and the state – res publica – were understood by Aryan and Aryan-Roman people as a cosmos, as a totality of well-distinguished beings that were united not by mixing but by an organic inner law. Hence the ideal of hierarchy, in which the values of personality and freedom are reconciled with a higher insight. The woman, neither too low as in certain Asiatic cultures, nor too high as in the maternal or Aphrodite cultures, or in modern times in a certain Anglo-Saxon society, whom we can readily speak of as degenerate in this respect. In any case, man's distance from woman and from the Eros complex that is so characteristic of certain Mediterranean and Celtic-Western types. Firm assertion of paternal rights, the authority of the male head of the family and clan. And finally, an almost "feudal" sense of responsibility and loyalty by this head to his state.

These are all basic features of the Roman and Aryan-Roman lifestyle. We see in it the spiritual counterpart to that physical form of higher Aryan-Roman humanity of which we have already spoken. For us they are essential elements for the experienced ideal of the higher race of the Italian people.

#### *4. The intraracial selection of the Mediterranean peoples*

The realization that the Aryan-Roman element was at work in the Italian origins and that it is still present in the Italian people today should not let us forget the precise tasks of selection, purification and strengthening, through which every consistent implementation of the racial idea is conditional. The Aryan-Roman element is supposed to be the germ cell from which a new type is supposed to emerge through these processes of selection. However, such a task of the creative racial theory has to

A prerequisite for determining and improving the various components of the Italian people, wherever they deviate from the already mentioned, old and at the same time new human ideal, which from the height of antiquity should bring something of the bright heritage of the origins down to us.

Such an approach obviously has the race of soul and spirit as a specific field. Intervention to prevent unfavorable interbreeding between dissimilar types belonging to the same Italian people would not only provoke self-evident reactions and result in an exaggerated rationalization of the process, but would also yield very little fruit so long as the internal counterpart was absent. What is essential is rather the awakening of an instinct by virtue of which these undesirable unions are of themselves eliminated and avoided, and this is again a task of the second and third degree of racial theory, which works not on the body but on the soul and spirit.

From the point of view of the races of the body, the components present in the Italian people are roughly the same as those of the German and most European nations: Nordic, Faelic, Western, Eastern, Dinaric races - only the Eastern Baltic is hardly represented in them. There are also the Aryan-Roman race as a higher element and the African-Mediterranean and Pelasgian types as inferior elements. As we understand it, the first of these types is the result of a mixture of elements originating from the Eastern and African Mediterranean with the Aryan-Mediterranean (Western) race, with the former predominating. It was this African-Mediterranean breed that undermined the ancient Roman Empire and was reinforced in the Saracen period by new crosses with southern blood. As for the Pelasgian race, it is to be regarded as the result of that regression of ancient Aryan-Western or Atlantean-Western populations settled in the mid-Mediterranean, of which we have repeatedly spoken.

Having said this, the most unfavorable crossings which a new instinct would gradually have to avoid are, above all, those of the average Italian type with the African-Mediterranean element, which occurs predominantly in southern Italy, and further with the Pelasgian. It would not be desirable, however, to mix the higher Italian type with the western one; but this for reasons which concern the psychic race more than the somatic. By Western people we mean those who predominate in that ethnic mixture that has determined French culture not only today but already in Provençal times. This type is also found in England and West Germany. However, its negative influence is much less in these regions due to the counteraction of Nordic certain elements. In Italy, on the other hand, the introduction of Western blood can be dangerous as long as a determined racial and ethical consciousness prevails

Aryan-Roman core has not strengthened and cemented. On the other hand, advantageous crossings are those of the average Italian with Aryan-Germanic, actually Nordic, Faelic and Dinaric elements. All of this as a general scheme that can only have value if one succeeds in various ways in evoking a corresponding direct feeling for it.

In Germany one tends to see in the preponderance of the Eastern component the racial basis of the local "bourgeois" type, ie the well-known portly, bespectacled, round-headed bourgeois who is a born pedant and bureaucrat, bound by convention but inwardly soft and sentimental. This racial basis for a similar type that also exists in Italy is difficult to imagine, since the Eastern component is relatively smaller and also different in our country. If one can expand the term "race" in this sense, then one can speak of a "bourgeois race" of body and soul that is even all too common in Italy and which, as fascism clearly recognized, poses a danger to the future of the Italian race people is. This race is actually the "opposite race", a tough folkish and ethical mush, just as intangible as it is sticky and persistent, and there is no place where they do not confront their half-heartedness, their opportunism, their petty moralism, their penchant for the comfortable, safe life, their fear of any kind of responsibility, their rebelliousness and lack of interest. Anyone who feels Aryan-Roman should above all avoid the representatives of this race, reject them and feel that there is an unbridgeable abyss between them and theirs. He is to isolate himself from all such racial dross, both physically and mentally, by rendering himself impervious to the influence of that mind and being. The instinct of the purebred will be shown in this respect by an unforgiveness and by the intention not to miss an opportunity and spare himself no social and even political risk to openly express his own contempt for such a "petty-bourgeois race" wherever he bumps into her.

As far as the protection of the higher core of the race in Italy is concerned, ie the Aryan Roman and the crossbreeds judged to be favourable, one should bear in mind what we have already said about the male as the true bearer of the race. The favorable crossings mentioned are therefore to be understood as meaning those where the man is of the Aryan-Roman race: if, on the other hand, the woman is of this race, then the type level will be lowered.

Now that we have emphasized that all this has only the value of a scheme, and that the real task is to arouse corresponding instincts, it removes the suspicion that we thought some kind of rational and expertly controlled administration of marriages desirable and all, which is spontaneous inclination, love and personal passion. This is not our intention, as has already been said in the

has been said above. What is certain, however, is that no intraracial selection and no elevation of the average type is possible as long as the racially more valuable representatives of a people have not themselves refined the abilities of love and desire and, above all, as long as these abilities are independent of any form of ethical feeling and every instinct of "race" (race here to be understood in the higher sense). For example, women should be full of sensual charm but selfish and mendacious, women of formidable physical appearance but frivolous and vain, elegant women - as they unfortunately say today - "of class" but snobbish, narcissistic and irresponsible; cultivated, agreeable and "interesting" women, but cowardly and full of bourgeois inhibitions - these types of women should therefore immediately be perceived as "of a different race", as people with whom one can perhaps embark on an adventure, but with whom one can never share one is to think of life, let alone have offspring with them. Also, certain racial characteristics of the body, eloquent enough, though not for all, ought to warn a suitably refined masculine instinct.

In this context, the particularly unfavorable circumstances that have arisen as a result of the "bourgeois" and materialistic culture should also be emphasized. This culture has given sentimentality and the erotic an importance that is hard to find in any other culture, to the extent that today it is almost impossible to read a novel, watch a film, or see a play centered around it does not form love or eroticism. This predominance of love affairs naturally results in a paralysis and narcosis of every other, higher motive. In the second place, the "bourgeois" culture, especially in the peoples of the Mediterranean, has created a conventional and hypocritical form of society that makes it very difficult for the timely and profound recognition of the true nature and spiritual race of a woman as a prerequisite for understanding oneself and for a union.

##### 5. "Rectification" (13) of Mediterranean man

In this section we shall use the term "Mediterranean man" in a particular sense, less in reference to the somatic type than to a certain psychic attitude, a style of experience common not only to the Italian people but to the Mediterranean countries in general is ascertainable and in view of an Aryan-Roman vocation does not exactly mean an advantageous investment. According to Clauss, the main characteristics of the Mediterranean can be summed up in the expression "presentation person". By this he means that for the Mediterranean man his value is not for himself

opposite important. He needs an "audience", though not always in a bad sense, out of vanity and a love of performance, but in the sense that the drive and inspiration for serious and great action also comes from his relationship with the outside world and with others depends on people, and that the impression he makes on immediate observers and, more generally, on his environment, significantly influences his demeanor and conduct. Only when the Mediterranean man has the feeling of being in front of a grandstand - real or imaginary - is he able to do his best and complete a deed.

The Mediterranean people attach particular importance to external appearance and demeanor. Again, not so much in the negative sense of empty superficiality, but with regard to the fact that his immediate way of acting would always lead him to give the action the character of a "gesture" intended to draw attention to himself, even where the actor knows that he has only himself as a spectator. There would therefore be a certain split in Mediterranean man, the split between an ego that acts and another ego that takes the point of view of a possible spectator.

Insofar as there is such a "Mediterranean" component in the Italian people, it is of course to be "rectified", and what better model could there be for this purpose than the style of the ancient race of Rome - that terse, austere, moderate, active style, free from the need for recognition and externality, calmly aware of your own dignity? "Esse non haberi" - to be and not to appear - to grasp the meaning of one's own personality and value independently of any external recognition, keep one's distance and prefer actions and statements that are limited to the essentials, free of pathos, free of any worry about the external effect - all these are basic features of the style in which the strengthening and purification of the Italian people in the Aryan-Roman sense should take place. Where the Italian man shares with the Mediterranean man in some way the aforementioned split between actor and spectator, this split should not be used in the sense of a vain evaluation of the possible effect on others, but in the sense of a factual criticism and a calm and attentive control of one's own behavior and of one's own expressions, which avoids all primitiveness, all naive immediacy and exaggerated frankness, and does not test life's expressions on the basis of the impression they make on others and in relation to their judgment, but in order to shape the fullness of one's being, with the ability that derives from the Acknowledge, weigh and appropriately use deep welling impulses and intuitions. There is no denying that passion and immediacy have a certain predominance in many Italian types; this disposition need not be a mistake, it can be a bounty once balanced in a strong and well-developed ethos. And this task is already in

Concepts to be realized through the fascist-determined design of the new Italian.

#### *6. More style elements for the Mediterranean soul*

It is further held that Mediterranean man is naturally inclined to make himself his own defender, just as Nordic man is inclined to make himself his own judge. The first would always be more forgiving of himself than of others, and hardly prepared to examine all the backgrounds of his inner life coolly and objectively.

This contrast should not lead to one-sidedness. In any case, one must not overlook the danger inherent in excessive introspection and self-criticism: the aberrations arising from the Semitic "sense of sin," like those due to Puritanism, should be a salutary admonition in this respect. What is certain, however, is that a style of simplicity and sincerity, above all towards one's own soul, is a fundamental element in any rectification of race in the Aryan-Roman sense; however, the principle of being hard on oneself, understanding, and courteous to others is part of every manly, edifying, and noble ethic. Another characteristic of the Mediterranean soul is – it is thought – a certain sensitivity and a certain exaggerated and almost theatrical sense of honor. It should be emphasized here, however, that such dispositions can be found at least to the same extent in non-Mediterranean peoples, such as Hungarians and Poles. In the Mediterranean world this may apply mainly to Spaniards, Sicilians and Neapolitans. As for the "rectification" in this regard, no one will deny that the immediate reaction of the blood to an unjust insult is a racial quality in the higher sense. Rather, the passionate reaction should be eliminated if it is based on the mere feeling that one's own person, one's own ego, is hurt, that one reacts not only when one believes oneself in the right, but mainly when the insult is a weak point touched in us. In this case, a rectification should probably be considered, especially in the sense of not passively making our worth and our honor dependent on the judgment of others. Without going as far as the exaggerations of Stoic ethics, which, however, must be regarded as a desperate adaptation, so to speak, of the Nordic way of life to that of an unfavorable environment, one may recall the words of Seneca that the insult presupposes the intention to harm, but only that Shame an injury means: Shame, however, cannot be felt by one who is conscious of his righteousness. So he will always know how to remove the sting associated with the insult aimed at the disordered reaction of an impulsive soul; he will not let that sting penetrate, and the reaction will simply be to thwart the intention of the adversary, who will hit a wall where he thought he was hitting a sensitive substance that



promotes his intention; it will continue to consist of proceeding objectively in order to prevent the opponent from doing damage or in order not to let others measure him by his own standards.

As for an excessive propensity for "grace," "delicacy," and "manner" attributed to the Mediterranean race by some racialists, perhaps with their chief focus on their female representatives or their French varieties, there is not much to admit say and "rectify". We certainly don't want to elevate a kind of barracks roughness or the behavior of nature boys without a nursery as a model: if necessary, only the exaggerations have to be combated or an empty outward appearance and a salon style that use "manners" to hide the inner emptiness of faceless people and sophisticated puppets seek. But this is less the disposition of a particular race than the general characteristic of certain "decent" milieus in every country, forming the so-called "society" - le monde - with the Anglo-Saxon countries at the head holding the record in it.

On another point one can perhaps agree: namely, the emphasis on the exaggerated and abnormal importance that the modern world accords to art, to literature and to everything that means aestheticism and, so to speak, contemporary "aphrodite" culture. On the other hand, a certain barbaric and iconoclastic attitude can act as a salutary agent to bring balance and reassert Aryan-Roman values. In fact, this is our oldest tradition: remember the contempt nurtured by Aryan early Romanism for the Hellenistic world of art and literature, which in the Catonic spirit was seen as decay and effeminacy. Recall further that ancient Roman religion was characterized by an aversion to aestheticizing mythology and by an emphasis on pure, naked ritual action as well as on the ethical, martial element.

And here it is worth repeating what has already been hinted at: how the Renaissance meant mainly a counterfeiting of antiquity, revived only in its decaying though aesthetically ostentatious aspects; it must also be considered that Italian humanism has very little to do with the Aryan-Roman tradition of our people. Such a tradition was much more alive at the time among the few men who, even in the spirit of Savonarola, sought to prevent Italy's tendency towards outward appearances and aestheticism from reducing the surviving forces of the Aryan race to the level of an "aphrodite" culture . A precise reservation should therefore be made against the "humanist" tradition of the Italian people, especially today, when Italy is no longer primarily the country of museums, antiquities, monuments and picturesque backgrounds for tourism, and where among the better representatives of fascism an intolerance towards certain disreputable circles of writers and "intellectuals" comes to light, circles that so

are superficial as well as amateurish and do not even have the virtue of the court jesters of the Romanesque high nobility, namely to entertain them.

### *7. Rectification of the "Mediterranean" defined relationship between the sexes*

It has rightly been stressed that sensuality is not the sole responsibility of Mediterranean man. "The sensual disposition" - writes Clauss - "has nothing to do with a specific race. People of any race can be sensual, but sensuality manifests itself differently in each race. It is a fairy tale that the southerner is sensual and the northerner is not; it is only true that the former behaves differently towards sensuality than the latter." However, it is claimed that the Mediterranean race accords greater importance to all that pertains to sensuality and to the relation between the sexes as a person of a different race; above all because he allowed such things to matter in the world of proper ethical and spiritual values.

This thesis deserves to be discussed, but with particular reference to a rectification more of the woman than the man of the Mediterranean race, because we believe that this rectification mainly concerns the female representatives of this race. It is a fact that when traveling in Mediterranean countries and almost at the moment of crossing borders, not only Central Europeans, but also every Italian who has lived abroad for a while, cannot avoid a strange impression in terms of psychology and style to win in the behavior of both sexes.

It is only too true that the Mediterranean man, although in general no more sensual than the North, may have a very different attitude towards sensuality, love and woman, and that with him the feelings and concerns related to sex in many cases, become moral and even spiritual problems with precarious ease.

Thus we find extremely one-sided amalgamations, for example, between honor and sex life, strange connections which certainly do not demonstrate a higher sense of male dignity. In fact, it would be difficult to show a heroic race that would let the bed decide male honor.

Equally peculiar is the role that sex plays even in religion: "guilt" - which, correctly and Aryan, should primarily concern inner life and the ethical world - is here given an interpretation predominantly determined by this carnal and sexual level. Suffice it to mention here the moralistic distortion that the meaning of the word virtue or virtus has suffered, for example. Far from something with the principles

In Aryan-Roman antiquity, "virtus" (from vir, man in the best sense and not as homo, human being in general) meant masculinity in the sense of courage, decision-making ability and assertiveness. One must have no illusions in this regard; here in the Mediterranean countries there is an influence alien to the Aryan element, whose relation to the Semitic attitude can hardly be disputed.

On a concrete level, it is not only a question of the exaggerated importance given to sexual and sentimental matters: also and above all because of its corresponding system of complications, inhibitions, hypocrisy and artificiality in everyday life, the average behavior of the Mediterranean differs Aryan-Roman and Nordic-Aryan style people. Even the life of the Mediterranean woman is almost without exception adjusted to the man in a one-sided and, we might say, most primitive way. We are certainly far from regarding the masculine or neutral woman as desirable, and have even shown in it a degeneration characteristic of certain northern races; rather, we mean that the Mediterranean woman almost always neglects the formation of her own, inner, independent life, albeit in a sense that corresponds to her character and her normal function. In fact, her inner life exhausts itself in preoccupation with sex and with all that is expedient to "appear" beautiful and attractive and to draw the man into her sphere. Thus we see very young girls, often kept by men in complete seclusion from the family, going about made up and "made up" in a way not even prostitutes would do in northern countries: and it is enough to observe these girls to make oneself aware of it to realize that for all her seeming indifference, her only concern is man and relations with man, a concern all the more evident when it is camouflaged by any sort of bourgeois and conventional inhibitions, or by wise, rationalized management of devotion. In addition, there are immediate complications that are only too understandable given the man's attitude. One can observe daily, on every street of a large city in the countries in question, what happens when a halfway desirable woman passes a group of men: they stare at her and pursue her with intense and tendentious eyes, as if she were as many Casanovas or Starved would be returning from the North Pole years later. The girl, however, while making no secret of her femininity with her make-up, stride, dress, etc., deliberately displays an expression of the utmost indifference and rejection, so that the observer of such episodes is led to look seriously to ask whether the one as well as the other really has nothing better to do than to enjoy such a theatre. The fact is that a certain Mediterranean race, by the direct and even crude character of its erotic tendencies

alarms the woman, challenges her defenses and thus promotes every kind of cumbersome complication: cumbersome, first and foremost, especially for him. While the woman on the one hand thinks only of her relationships with the man and of the impression she can make on him, feels she, on the other hand, presents herself as a kind of coveted and pursued savage who has to watch out for every wrong step and appropriately "rationalize" every relationship and involvement.

However, not everything in this spurious and unvarying behavior of the woman can be explained by certain external circumstances for which the man is to blame. It can be said that in most cases where a Mediterranean woman has already internally committed, she would feel humiliated if she behaved accordingly unequivocally, without rather the man a whole series of complications and difficulties, a real erotic one to expose sentimental suffering. Otherwise she would have to fear that she would not be considered a "decent" and serious person, while from a higher point of view such untruthfulness and artificiality is the sign of her lack of seriousness. The silly life of "flirts", the ritual of "compliments", "courting", "maybe yes, maybe no" develops on similar foundations. And that the man does not see in all this an insult directed at his own dignity and a disparagement of himself, a game that it is beneath his dignity to enter into - this is a worrying symptom that reflects the impact of a "Mediterranean" component in a bad sense, not only in Italian customs, but also in "bourgeois" culture in general, a component which the new, manly, Aryan man has to overcome without further ado.

It is undeniable that the Mediterranean woman and also the Italian woman - apart from the so to speak "natural" virtues that she can show as a real bride, wife and mother - has a great need for a style of originality, clarity, sincerity and the inner freedom to be "rectified". But this is impossible unless the man helps her by making her feel primarily that love and sex, however important they may be, can only have a secondary role in his Aryan-Roman style life; secondly, by ceasing to behave like a starved Casanova or a man who has never seen a woman, for it is usually the woman who has to seek and desire the man, not the other way around.

Either introspection and detachment, or relationships of friendship, without ulterior motives and deviations, or, finally, real and unmitigated relationships between man and woman.

One can recognize the correctness of the view according to which, since the Provençal period, the Romance peoples are said to have had an artificial separation of the sexes, which was basically unknown to Aryan-Nordic people. Such a separation led to a false one

idealization as well as a false disparagement of woman, the "Beatrix" and the dame of a certain chivalry on the one hand, and the "woman", creature of flesh and sin, on the other - two types, both "constructed", far from reality or at least of normal reality. The first type is associated with the decline of 18th-century Romanticism.

Century disappeared together with the Werther and the Jacopo Ortis.

Nor, however, can it be said that among the Romance peoples today the second type persists, ie the woman, in the full "racial" sense of the word, since what is found here is rather a diminished, tamed edition, the girl striving to be "in order". " To be with the bourgeois conventions and to shine in the foil game of flirt and at the fair of fashionable vanity.

We hardly need to emphasize here that the antidote to this is neither the *garçonne* nor the Anglo-Saxon, "emancipated" type of woman. The relationship between woman and man should be made more sincere, more direct, more organic, relationships that obviously cannot be "from the same to the same", but of two different ways of being meeting and balancing one another. And the intensity and importance of such relationships will depend on the extent to which each will be truly himself, complete, without internal complications and artificial fever, sincere, free, and resolute.

#### *8. The New Italy - Race and War*

Although these reflections on the rectification of the Mediterranean race only touched on a few salient points, one can feel from this alone that the "anti-Nordic" prejudice on the Italian side is based on a misunderstanding and is as unfounded as the well-known rhetorical oppositions between North and South, oppositions, which are in reality only literary or arise from amateurish and one-sided attitudes. Essentially, the stylistic elements of the Nordic-Aryan people, who form the super-race of the German people, agree with those of the Aryan-Roman people, who form the super-race of the Italian people.

Since no contemporary people can claim to be a pure race, an inner decision is important for us, as for any other people. You have to put the race before an alternative and force it into some kind of creed. The individual has to choose among the various racial components of his people. Just as it is certain that among the Italian people there are important nuclei of the Aryan-Roman race in spirit, in soul and even in body, so it is just as certain that there is also an Italy of the short, dark types, the sentimental, gesticulating, impulsive, deeply anarchic individualistic types, with traits and a sensibility disfigured by thousands of years of crossbreeding, an Italy of *dolce far*

niente, the rhymes on cuore and amore, the southern jealous men, the hot women burdened by all sorts of bourgeois inhibitions and prejudices, the Pulcinelli, macaroni and Neapolitan melodies. For too long this Italy was immediately thought of abroad as soon as our country was mentioned, and it may be admitted that the Italians contributed to the formation of such an unflattering myth, if only by their inaction.

Now it has to be explained that this unracial, petty-bourgeois, superficial, directionless, Aryan Italy, just to speak of it, has basically come to an end from the moment when fascism overthrew the deauthorized, democratic-parliamentary regime and clearly set about creating a new, Roman and warlike nation, among other things in the sign of that eagle and that ax contained in the bundle of lictors, which - as indicated - are two archetypal symbols from the Hyperborean tradition itself. And also from the external point of view: if the new Italy is fully aware of its natural beauties and its artistic treasures, its pride does not lie in being the country for foreign tourists, resounding with mandolins and "sole mio", with the whole other accessories of a kitschy choreography. Rather, fascist Italy wants to be seen as a world of hard and hardened forces, a heroic world imbued with ethical consciousness and creative tension, which takes a stand against any abnegation or deviation of the soul, and not the symbol of the tarantella or the "full moon rising". gondolas" but the mighty, iron troop formations in the Roman step, which finds its exact counterpart in the rhythm of the Prussian parades.

In summary, one can say that the Nordic-Aryan and Aryan-Roman decision of the Italian soul had already taken place, long before the concept of race was officially included in the ideology of fascism and a certain boom in political interests brought Italy closer to the German Empire.

Such a decision was mainly preceded by the experience of the world war of 1915-1918. When considering the elements that can have an effect in the formation of a mental race, Clauss correctly emphasized that this experience separated two generations from each other, since it left indelible marks on everyone who took part in this war and made them almost the bearer of a "race" because it made him different from everyone who hadn't fought. However, this view needs to be specified in the sense that the experience of war did not have the same meaning for everyone. War certainly provokes the crisis of the petty bourgeois person, of the ego locked within the narrow horizons of its colorless and selfish life.

However, this crisis can have different outcomes depending on the individual. If you read books like the infamous ones by Remarque and Barbusse, you win

the impression that war can lead to such an overcoming of the individual that it means a return to the condition of the "race bound to nature".

The people of Remarque, for example, become neither cowards nor defectors, although they no longer believe in anything and, insofar as they were spared the shells, form a "broken generation"; Pushed forward in all sorts of tragic rehearsals, they are only capable of raw, unleashed reflexes and instincts, elementary, wild upsurges that testify to the individual's regression to a truly subpersonal level.

In other people, however, the outcome of this experience is quite different: if they are also led by war to overcome the limitations of simply individual consciousness, this takes on the meaning of a spiritual awakening, an inner elevation, a kind of active asceticism and catharsis. Seen collectively, the "higher race" of a people also begins to awaken and assert itself through these people: this awakening is the prelude to a new revelation of the deeper and original forces of a gender (14).

If the first solution now characterizes those who, having returned from the front, condemned the war and Italy's accession to it and increased the troops of Marxist and communist world subversion, then fascism has from the very beginning presented itself as the representative of a front-fighting and victorious Italy declares that Italy which only thanks to the war felt that it had attained a new heroic consciousness and which remained as firm at its post as it was determined to put an end to the remnants of a vanquished regime and a sluggish way of thinking. As a result, new frontiers of understanding arose, and a "race of the soul" separated itself out, which assumed ever clearer traits as fascism developed. If during the insurrectionary and illegal phase of fascism there could still be doubts as to the direction which would prevail in this risky experiment caused by the forces reawakened in the war, the "front-line race" purged itself of all dross at that moment, where Mussolini took power legally and in agreement with the monarchy. A sure instinct gave a moving and dynamic mass precise points of reference and turned them into the dynamism for the construction of a new state and for the formation of that new and at the same time old, essentially Aryan-Roman man of whom we have already spoken. This is the antecedent to the racial awakening that took place in the Italian substance, even where the word "race" was not even pronounced. The process of selection, of shaping the Aryan-Roman race within the Italian people, is now in full swing, and it is now a question of determining the main points of the path still to be trodden.

### *9. On the Conditions for the Awakening of the Race*

As to its inner aspect, the law of racial segregation and empowerment can be summed up in these words: "Like awakens like, like attracts like, like unites with like." Symbols are therefore necessary as means to a decision and an evocation. Adolf Hitler explained this principle by applying it as follows: "If I ask for something heroic, the heroic man will answer, but if I promise advantages, then the grocer's spirit will answer the ringing of the bell." presents us with an alternative that will be decided in each one by the law of Elective Affinity. To take a stand against racial ideas, to feel an inner resistance to one's views, is to prove to oneself that one is not quite racially correct; To want to point out "ridiculous" or "scientifically untenable" aspects of Aryan and Aryan-Roman myth is to provide the alibi for a non-Aryan and non-Roman vocation that is not unrelated to the corresponding somatic or at least psychic race of the person in question can. The process of selection therefore requires the formulation of a comprehensive myth to serve as a crystallization center and reagent for decisions to be made on the basis of elective affinity in all areas of a people's life and culture.

All this as a general requirement. As for the special conditions, they can be summarized as follows:

What is needed above all is a heroic climate, that is, a climate of intellectual high tension. In the second place, there is a need for an idea of power, which has to enliven the emotional powers of a particular community and shape it in such a profound and organic way as the suggestion or the imagination of a mother, which translates into biological reality in the child. Finally, a human example must come to the fore, as an embodied ideal and tangible expression of that idea, but above all as an approximation or return of the higher archetype of the pure race. Then a process of conjuring up, of awakening, of shaping deep-seated powers begins. Eventually, this process will entrain the biological reality itself, conquer the alien elements and, in the long run, help the corresponding purebred type to break through more and more clearly in the following generations and secure the "dominant" traits for it.

In order to bring a people back to a "higher race" it is necessary to follow the dictates of practical and preventive racial science and, in contrast to an abstract and intellectual culture, to recognize the importance of all that has to do with blood and the continuity of blood is;



moreover, however, we are to hold the evocation of an inner tradition as an indispensable condition, and this presupposes—first and foremost—a hierarchical restoration, the gradual rigorous and indomitable resurgence of an enduring tradition of leadership. The mere race of the body is the elementary, low degree of existence of race. The higher grade is where race manifests and materializes not only in the body but also in the hereditary style of thought and action. But the highest degree shows itself where the same reality also breaks through as a race of spirit: and on this level there are mainly the leaders, the aristocrats, the capable and worthy bearers of a tradition. The creative elemental power of a race, which has been paralyzed and latent for centuries, can only become effective again in practice through people who form a "classic" embodiment of this power and who firmly seize power in the midst of a people.

The effect of such people will be twofold. Above all, it will be positively realized in the state. According to fascist racial theory, the state is understood neither as an abstract legal entity nor as a power, administrative and police apparatus determined by human needs, but as the tool of a racial-political elite that forms, structures and orders the whole people from above, as an entelechy, ie an organizing and animating principle of life. In this sense, Mussolini could say that the "nation was created by the state", that "the state is an authority which governs and gives to the individual will the form of law and the value of a spiritual life", that it is "the supreme and most powerful form of personality is: a power that is, however, a spiritual power". Seen in this way, the state in turn has the value of a "myth", an idea of strength, a point of reference for an inner decision, for that heroic devotion and that tension which - as we have already seen - are also indispensable conditions for the physical elevation of a race and that determine a higher level, beyond the telluric and material-natural.

In the second place one may speak here of an actual working through the presence. We believe that the leaders, as particular embodiments of the superior and dominant race type, present themselves as "realized ideals," and as such reawaken a deeper latent power in individuals, which is the inner race itself, wherever circumstances do not destroyed to the last remnant: hence the magic of an enthusiasm and inspiration which the leaders evoke on the basis of true recognition and heroic, conscious devotion, and not on the basis of passive collective suggestion. And it is precisely in this context that "honour", that "loyalty" and the other warrior virtues are to be understood, which racial doctrine considers characteristic of the Aryan race of the soul, but which will vanish if they are not a strongly personalised, hierarchical one are based on a state order carried by higher thoughts; who sink more or less into mercenary habits, as they do

even in a gang of gangsters if they are not inspired by a sense of something transcendent. Mussolini invokes precisely such a world of ideas: after recognizing a "higher, permanent and universal reality" he has shown the prerequisite "for a spiritual activity in the world in the form of the human dominating will", he speaks of the nation that is not a crowd, collective, or any material entity, but a "majority united by one idea." This idea "is first realized in a people as the consciousness and will of a few, indeed of one, although as an ideal it strives to be realized in the consciousness and will of all".

The diverse forces of a people, the different currents of blood working in a common type, which are fatefully exposed to distortion and destruction if they are left to the contingencies of material, social and also - in the narrower sense - political factors, only find one fixed, unifying point in an invigorating contact when the conditions just indicated are met. It is the supra-biological element of race that is awakening and at work here, it is that race which is not a mere polemical tool of politics, or a list of "characteristics" of classifying natural science, or the blind mechanics of heredity, but the living race which Race that is really in the blood, even much deeper than in the blood, since it is related to those metaphysical "divine" forces that were divined by the ancients in the various symbolic entities of the sexes and clans.

#### *10. The "Race of Fascist Man" - About the new Aryan-European front*

Thanks to the presence of conditions of this kind in Italy, and especially in the new generations, a new type of human being is about to be formed, not only in the field of character and attitude, but - especially in the younger elements - also in the physical already recognizable: a type that has many traits in common with the old Aryan-Roman type, not infrequently at a marked distance from that of the parents. This new and at the same time old race could be called "race of the fascist man".

It is obviously not the result of measures taken by racial doctrine in the narrower sense, since this has only been officially included in fascist ideology for three years; this race, on the other hand, is - it should be repeated - the consequence of the climate and ideals of the Black Shirt Revolution and the evocation of deep-seated forces which first the World War 1915-1918 and then this Roman-signed Revolution unconsciously brought about in the collective substance of the Italian man.

The persistence of such an evocation - now, with a more precise racial and spiritual awareness - and with it the heightening of the heroic climate, and the tension inherent in a fascist mysticism in the serious, unsentimental, anti-rhetorical, active sense of the word, these are the conditions for it this process continues to develop and gain depth, so that this new race of fascist man asserts itself more and more clearly as the superior type and elite of the Italian people.

Taking into account what has been discussed about the relationship between race and law, another condition particularly favorable to the work of construction would be the political engagement of such an elite, not so much in the form of a "leading class" (an expression reminiscent of the ideology of vanquished political forms makes one think), rather than an order in the sense of the old ascetic-martial unions. The "classical" ideal demands, as its highest realization, a leadership in which the nobility and purity of race are not inferior to its intellectual fitness and authority. The old idea of the order is certainly higher than the modern idea of the "party": it corresponds to an elite and a voluntary, sworn federation, which also required a certain physical perfection and had both "ascetic" and militant traits. It was an elite that mainly defended an idea, nurtured a tradition, and formed the pillar of a larger community of people who were less able and more attached to particularistic and temporal interests, with a lesser sense of responsibility and weaker political sensibilities. If every word - according to the old conception - contains a power, then there is no doubt that a designation such as "Fascist Order of the Italian Empire" would mean a tremendous contribution to that liturgy of power, which in every authoritarian and traditional idea of the state is not plays an underestimated role. It would be the most suitable means of awakening, gathering and throwing back the forces that can contribute most to the Aryan-Roman determined shaping of the new Italy. It would also emphasize the sacred aspect of the commitment one makes at the moment one is accepted into that covenant by an "oath of blood," an oath that admits of no choice but fidelity or treason, honor or Disgrace, more inwardly and in the face of principle than in the face of any outward sovereignty.

The fascist racial idea recognizes the fundamental importance of shaping an Aryan-European consciousness for the new order of our mainland, for which the Aryan-Roman and the Nordic-Aryan elements can form the two main crystallization centers at the moment. If a clearer international situation allows it, one could even get as far as the myth of a new Aryan-European front from here. In this myth, the idea of a biologically strengthened humanity protected from any distorting mixture would come first, and second

Instead - ie in the area of the race of the soul and no longer that of the body - the idea of a unity of the inner attitude of a common, Aryan-determined lifestyle would come into question, a unity in truth, honor and loyalty; finally, to crown this myth would be to consider a race of spirit which, by any means and despite the aggravating circumstances of a thoroughly unfavorable culture, would have to try the ancient Hyperborean heritage, our common heritage of Olympian and Solar spirituality, through enabled elements and through a to help regular transmission to a new expression.

This would be the ideal boundary concept of the fascist and tradition-determined racial theory in its practical and constructive aspect: whereby, of course, the value and the indispensability of the individual, preparatory degrees is hardly impaired.

Only the future will be able to show us how profound the new myth is capable of reaching, how far the Aryan racial idea can have such a creative and decisive effect not only within a single people, but also within a family of peoples of the same origin, that the community of origins becomes stronger as those factors of discord, of disfigurement, of "modern" decay, which seem to predominate in each of these peoples to this day. At the moment when this racial feeling would also awaken in the form of the already indicated Aryan-European front and in the already mentioned completeness, there would no longer be any doubt about a positive and final solution to the struggles and crises that have characterized our age.

## REMARKS

- (1) „Myth of the Blood“, Mailand, Hoepli-Verlag, 1937, 2. Ausg. 1941.
- (2) For understanding what we actually mean by “traditional spirit” mean and therefore also for a complete justification of the ideas, which in present book, we refer the reader to our 1935 also in German language work published by Deutsche Verlagsanstalt “Revolt Against the Modern World”. (New edition Interlaken 1982 under the title “Revolt against the modern world”.)
- (3) Cf. our introduction to the new Italian edition of the “Protocols of the Magi of Zion”, Milan 1938.
- (4) Cf. our selection and translation of Bachofen's writings, which can be found under the Title “The solar race - Studies on the secret history of the ancient Mediterranean world” (The Sunlike Race - Studies in the Secret History of the Ancients Mediterranean world) has appeared.
- (5) Cf. our essay “The Weapons of the Secret War” in Die Tat, February issue 1939.
- (6) Incidentally, genetics already has the meaning of the “polymeric” effect of the so-called collecting and aligning genes determined what is for us as a biological confirmation of the view presented above could apply.
- (7) René Guénon, in Etudes Traditions, March 1940, is correct emphasized that the consecration of the Aryan castes is not related to the initiation in absolute sense - dīkshā - is to be confused: one can assume, however, that the first to a certain extent virtually contains the second, which, by the way, is in the most cases at the moment of death, which is understood as the “third birth”. (see p. 149). The consecration of caste is therefore the Christian Similar to a sacrament to which a certain transforming power is attributed, the however, is distinct from the “second birth” in the mystical sense. It stays hence, at least for the rite in question, the value of a “sacra-ment” and it is also not excluded that in older times he was one actual initiatory action.
- (8) For a critique of these currents see our book: “Maschera e volto dello spiritualismo contemporaneo” (mask and face of the present Spiritualism), Turin, 1932.
- (9) In our 1928 in Italy and 1933 in Germany (Armanen-Verlag) published book Pagan Imperialism. (Remaining copies of a New edition available from Regin-Verlag Kiel. See also [www.Bernhard Schaub.com](http://www.Bernhard Schaub.com)))
- (10) Cf. the magazine Difesa della Razza, 1940, n. 14, 15.
- (11) Cf. in this connection the like-minded, excellent criticism by C. Steding, “The Reich and the Disease of European Culture”, Hamburg 1939.

(12) The American writer Stoddard Lothrop wrote an interesting book, *The Revolt against Civilization*, in which he tried to racialize the revolutionary movements of the modern age and to identify sub-humanity as their biological basis. A similar interpretation would be possible with regard to the Renaissance and humanism. It would be difficult to find a sufficient number of racially "okay" faces among the most representative types of that time, particularly at the political level. As a rule one finds the opposite race, asymmetrical faces, distorted, disproportionately large noses, a systematic distortion of the Nordic line, etc. If these signs are not in and of themselves decisive, they become significant when they are combined with the rest are considered.

(13) The Italian word "Rettificazione" is not easy to render in German as it has different meanings. Rettificare means to put things right, but also in the sense of putting something back upright that has fallen; at the same time it is a chemical expression. A "rectified substance" is something like a sublimated substance, a substance that has been brought into a nobler form by some process. So we leave the foreign word "rectification" so that the reader can keep all these shades of meaning in mind. (A.d.tr.)

(14) It is interesting to note that in a significant text of martial Aryan asceticism, the *Bhagavad-Gîtâ*, the spiritual, even metaphysical, justification of war and heroism and the contempt for all sentimentality and humanitarianism are described as parts of that "sunlike primordial wisdom" given by the "Sun" to be transmitted to the first lawgiver of the Indo-Aryan races, and afterwards preserved by a dynasty of sacred kings.