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OUTLINES OF THE FASCIST RAC TEACHING



EDWIN RUNGE VERLAG BERLIN CONTENTS

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FOREWORD

As incorporated into the ideology of fascism, the idea of race must be understood neither as a special science more or less bordering on the field of general anthropology and folklore, nor as a chapter of social hygiene which, for various, even cyclical, expediencies in Italy deserves special mention. The fascist racial doctrine, on the other hand, must be understood primarily in terms of its precise political meaning as well as in terms of the meaning of a new general view of life and a new intellectual attitude. If this attitude is consistently adopted, it has decided to assert itself in various areas, many of which until yesterday - or in the days of the rationalistic and positivistic mindset that had 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 racial doctrine 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, racial theory has found an unprepared ground in Italy and is therefore still awaiting 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 ultimately 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 dazzling as journalists and superficial and lacking in true principles.

We, who for some time have had the opportunity to give the Italian public a general presentation of the main racial theories¹), have therefore considered it expedient to draft the basic features of a comprehensive, independent and unambiguous formulation of the fascist racial idea, a formulation , which is in keeping with both our own tradition and what we commonly call "traditional spirit"²). In doing so we wish to dispel the suspicion entertained by certain intellectual and sectarian circles that racialism in Italy is a passing flash in the pan, ignited by external circumstances, and an article of import, the result of a passively received 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 idea 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 - even if it can be recognized that especially in such a case between these different formulations

There is no real contradiction, 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 starting points that are 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" in the higher sense. Starting from the elements here clarified, therefore, anyone who feels called and qualified can go further and systematically develop the doctrine in this or that particular area.

In fact, 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 advocated by the author for a long time, even under adverse circumstances and before fascism finally took a stand on racial ideas and the Jewish problem. But the fact that these ideas have recently received high approval means that they can be considered, if not official fascist racial doctrine, at least as the creed of the intellectually 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 a further 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 stands.

In its more general, well-known political aspect, the idea of race in fact strives to define the type of human being that predominates in a certain national community, to protect it from every distortion and degeneration, to strengthen it, to give it a certain consciousness and a certain pride. which has to develop and revive the ordinary national feeling and lead it to a more concrete and organic reality. So it is primarily a continuation of everything that fascism, even before its turn to the idea of race, had in the field of social politics and popular hygiene and further as a school of manliness and strength for the Italian people and especially its new people has followed generations. The conquest of the African Empire had as a natural consequence a further series of protective and preventive measures, which flow from similar requirements and from the obvious expediency that the Italian people, in contact with an inferior humanity, should have a very clear sense of difference, of their dignity and preserve his strength.

According to a second, inner aspect, the notion 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 -, obviously means more than the feeling of belonging to the same "nation". As a political myth, 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 doctrine enlivens a feeling whose natural and original place falls in properly pre-national forms of community, community of sex, clan, gens, patriarchal or noble family, where it finds its actual correspondence in a real community of blood found. 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 must take the common, mainly "idealistic" and "historical" view of the nation and people, as well as 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 level-headed and tradition-bound 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 of denying 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. With regard to the evaluation of the one as well as the other one has to take a position, which also results in an examination of the 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, and 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-freemasonry ideology we see only a common denominator, an indefinite substance that concerns us only 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, seen only as the fatal final stage in a process of dissolution and social and spiritual

velling is imaginable. Then, if any differences in the bodies will persist, they are to be regarded as accidental, insignificant, insignificant, foreseeable. 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 difference, 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 racialism: willingness to form, rejection of the mixed, resuming the tenets of altar wisdom: "Know thyself" and "Be thou," fidelity against one's 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, heredity 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, which are to be emphasized in the following, the idea of race always reflects these same meanings and is therefore a teaching and a "myth" which is "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 reviving in a well-articulated organism all the forces which the crisis of the modern world was about to disperse and settle in of a mechanistic-collectivist and internationalist undifferentiatedness. And this task is a question of existence or decline for the future of the entire European culture.

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 doctrine 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 thought of fascism; as to 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, this expression is all too often given a merely "historical", cultural and humanistic meaning, without even getting lost in rhetoric: tradition is said to be the patrimony of creations, achievements and opinions be our 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 sense of connectedness less to the works of our ancestors than to 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 series 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 has been transmitted to us and that we in turn have to transmit further - and in this consciousness there is something that goes beyond the condition of time and already lets us guess what we will call the "eternal race" in the following " will call.

It is, nevertheless, possible for the idea of race to go astray in this respect unless one has a proper sense of principle. 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. 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 any difference or classification. We shall see, however, that a consistent, comprehensive, and traditional conception of race steers clear of this fallacy. In any case, it is certain that the values of personality can only come to the fore after the deauthorization of those who illegally claim the "individual" - which is the imitation and, as it were, a lifeless and mechanized caricature of personality - in the age of liberalism and rationalism had taken advantage of. And it is precisely in this sense that the fascist idea of race should have an effect.

Incidentally, the close 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—except in exceptional cases—can never be destroyed; It is precisely these virtues that can really promote the development of the personality not only on a "natural" level, but also - as we shall see - on a "supernatural" level. With racial theory, the aristocratic conception of the hereditary mass 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 that, in its tradition, is destined to be truly radical and revolutionary in the humanitarian-democratic climate and in the leveling of values of the modern age.

3. The idea of race as anti-rationalism - The Umwehlehre

The emphasis on the innate, character and ideological racial values over the "intellectualistic", aestheticistic and bourgeois means obviously

not only 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 that transcends 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 men 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 country 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 social classes 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 obedience to one certain "line", as well as a certain style of domination, of inner tension, of 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 have an effect even in the realm of the mind, since they are also expressed in particular, direct forms of feeling, judgment, cognition. 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 race" has natural and precise views in the same field in which the "modern", intellectualized and bastardized man proceeds, so to speak, feelingly, by tries to replace the lost ability of sight 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 naturalistic, to be understood as "life of the species" but as a realm where truly spiritual powers are already having an effect.

Our ancestors already knew this in their worship of the Lares, the Penates, the

measuring heroes, the demon of a clan - all entities 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 basic 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. Every difference is therefore only external, accidental and immaterial and can always be eliminated by a corresponding change in the external circumstances

will.

Racial theory, on the other hand, asserts and proves that any environment can affect only the "phenotype," or the detailed external and transient manifestation of a particular group of hereditary dispositions, which always represent the primary, original, essential, and indomitable element. Therefore, to profess racial doctrine means to have the clear awareness and knowledge that it is not mechanical and impersonal influences of the environment, but rather forces that are rooted within us that really determine our life, our character and our vocations.

This is the path which, if pursued with prudence, can lead to the complete overcoming of many myths and utopias of the democratic way of thinking that are still widespread and to the affirmation of the values of the personality. 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 errors can be made. 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 doctrine 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 inclined 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 traits are chiefly hereditary, not, as in ancient anthropology, abstract characteristics of a particular numerical group of individuals; nonetheless, race and heredity are to be seen 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

sche, anti-bourgeois, fascist meaning of such a teaching and for the recognition and evaluation of everything that is internal, essential, articulated in relation to the mixed, the appropriated, the "constructed".

Regarding the general question of race-personality relations, and finally removing any suspicion of collectivism, let us make this fundamental point: apart from problems of a strictly metaphysical nature, it may be said that the individual exists as little outside of the race as within it race outside of the individual, or better: outside of personality. To clarify this sentence, remember the already emphasized aristocratic 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 significance of the individual as a personality becomes apparent. In the truly superior human race is realized and expressed in a culmination which 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 talk of any compelling force, because descendants are 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 a whole generation; or he may embezzle, disperse, and abandon this inheritance to the powers that assert themselves through mingling and ibridation, and by which sooner or later he will be overwhelmed by crippling or dissolving influences.

The racial consciousness, therefore, on the one hand recognizes the importance and role of personality in relation to race, and on the other hand wants to awaken in the individual a precise sense of responsibility for the use of his freedom in relation to the racial, biological and spiritual heritage that belongs to him in a whole chain of genders.

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" is generally a pure fiction, so for us history is not an automatic development of this human homogeneous substance according to immanent or transcendent, social, economic or "ideal" laws from a "less" to a "More" of culture. Whereby the "less" would be formed by the 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 forces of different races and different bloods, forces that are, it should be noted, human and superhuman at the same time. Whoever professes this dynamic view does not regard only the various decisive historical events as independent phenomena and even less as causes. But as them

Effects, the signs and, as it were, the symbols of the corresponding rising or falling racial forces as - it should be repeated - at the same time natural and spiritual realities. 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 certainty about 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 show approximately the general meaning of history from its origins, it would have to speak of regression rather than progress. 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, racial theory must necessarily regard the cultural forms of origins as more normal and appropriate, where the mixing 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 the origins, which the basic hypothesis of the theory of progress and of "evolutionism" immediately rejects, ie 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 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. The true origin of this human race, however, lies elsewhere, in higher races, which in the most distant prehistory possessed a materially limited culture, but of significant spiritual height, so that they are referred to in the mythical memories of all peoples 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 a stand against the theory of progress and evolution, which is an inseparable counterpart of democratic universalism and scientific rationalism, not only with regard to the general interpretation of history, but also with regard to its biological-Darwinian assumptions, which are mentioned in the theory as a kind of dogma.

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. Instead of this, there is a special interpretation of the classic Aryan principle *suum cui que* – one thing for each. The racial theory asserts both the possibility and the right, 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" generality, but because much that is appropriate, beneficial, and creative for a particular 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 exact sense of such a designation will be explained in the following exposition of the doctrine of the three grades of the race), secondarily as a force which, because of its concrete effects, is not to be tested on man in general, but on 11

the various human groups separated by race. *Suum 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 classical love for the "Form", the difference and the limitation that defines racial thought in its most characteristic formulations.

In taking this standpoint, however, one must guard against falling into the error of uncritical relativism, into a Tower of Babel where the "tongue" spoken by one race becomes incommunicable and incomprehensible to any other. This aberration was in fact followed by certain radical circles who, by emphasizing the moment of inequality and plurality, got caught up in irrationalism and particularism: the races and even the peoples themselves then become monads, worlds closed in on themselves, each of which represents the highest value. These exaggerations are to be avoided by a tradition-oriented fascist racial theory by recognizing the possibility of supplementing the concept of racial inequality and difference, which also exists on a cultural level, with that of hierarchy. Properly understood, 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 "supreme values," and that the way appropriate to a particular 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 mind," unity in cultural cycles of peoples of the same descent can be reconciled with diversity, and the slogan *sum cuique* not the recognition of one 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 suprerracial reference points in the abstract, but in the closest relationship to a dominant race, responsible for the individual cultures and values of a series subordinate national communities is decisive. 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 thought to be justified that in the cultural cycles of the peoples of Do-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 adhere to this point, which is indispensable for an imperial and Roman formulation of the idea 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 particularistic 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 purely naturalistic borders. This would be the exact opposite of any genuine idea of empire.

This caveat, however, does not prevent the racial theory from emphasizing that while a culture can transmit itself in its more external and general aspects without the strict condition of a racial community, there can be no question of such things if one keeps in mind those deeper lying values has less to do with the mind than with a particular formation of character and a more serious conception of man, of life and of the world. In order for such values to take root, have an effect and awaken living forces, a certain blood relationship is actually necessary. On the other hand, stirs the transmitted and received culture of 12

truly alien races, then the result will be nothing but a dichotomy, the higher values will remain abstract and intellectual, like a superstructure, while the deeper and organic forces will be repressed, inhibited, and deprived of any proper expression. 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, or the interpretation of philosophies and morals on the basis of 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 they emanate 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 role that is as hidden as it is important beyond the processes of the reflective consciousness. The prejudices and errors of Jewish psychoanalysis are avoided and rejected, however, because our racial theory sees in the deeper forces at work in the individual and collective subconscious something quite different than just erotic "complexes", dark instincts, remnants of the primitive psyche, etc., like it usually happens in psychoanalysis. Incidentally, it is not entirely appropriate to speak of the subconscious in this respect. Both subconscious and superconscious influences can fall outside the ordinary consciousness of the individual, and in defining the concept of race precisely we shall point out the error of certain purely "vitalistic" conceptions of it and recognize the necessity of really looking at the roots of the higher races to see transcendent forces, the very opposite of what is usually meant by being subconscious or unconscious. One can speak of subconsciousness in this case only in relation to the individual, when in his thoughts and actions he does not account for the general influences which he ultimately and despite everything obeys as a bearer of a particular 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 racial theory as an inferior, amateurish philosophy in which political myths and little

deliberate 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 an independent validity, come to the fore as moments of an experience that in its essence is to be valued outside of philosophy. 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 irrationalism and an obscure "mysticism" of life, and this tendency to reduce the higher to the lower is then apparent in the Jewish or Judaized contributions became conscious and methodical in this 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 considers thinking as an independent reality because he basically behaves passively towards it, is countered by the one who is fully aware of the deeper roots of his thinking, who is made up of them thinks out and creates, who knows what he wants and in whom every thought gains the 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 actual powers with which he was inwardly in touch.

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. Her task is, among other things, to formulate the main theses of a serious anti-Jewish culture in the field of culture by ascertaining the influence that is constantly decomposing and dissolving for the values of the Aryan people, which is often typical even without a clear awareness or precise intention of so many Creations of Judaism is practiced. But the Jewish question is but a special chapter in 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 dictated by external and impersonal circumstances, actually obeyed some hidden purpose, often by realizing 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, still awaiting description, which would throw for many 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 disputed 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 significance of this document³) and its importance as a "working hypothesis" for research into the science of subversion 14

unchallenged 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, the cults and the social forms of the origins for a particular racial research⁴). From this point of view, the old Mediterranean world appears to us in a new, unsuspected light: it presents itself to us as the scene of a continuing, tragic struggle between cultures, ideals, customs and beliefs of different "races": solar, Uranian, heroic and Olympian one, the other telluric, bound to the symbols of mother right and 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 same meaning to the term race extent, such as 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.

When speaking of races, apart from the political myth, one refers to primary entities, which are more distinct than the great races considered by previous anthropology, which can be compared, as it were, to the elementary bodies or elements contained in of chemistry are considered 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 the intersections of different races, not only of body but also of mind, which manifest themselves in the cultural elements and the various extra-biological influences which have fostered the historical development of national entities.

The prevailing 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 people and nation as the fait accompli of a given human community, and sought only to the forces and elements present in this de facto community and to continue to hold them together, whereby – at the political level – resorting 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, which is the most valuable and worthy element compared to everyone to conform to others and as such has the right to shape the people as a whole. Then a different, no longer "historical" attitude is required in the question of the origin of nations. At the beginning of every major national tradition, a relatively pure and homogeneous racial core can be recognized, at least as a ruler class compared to other racial elements that were subject to it. One should be able to trace the fate of this race over the millennia, to guess 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 race were betrayed, where an ibridation took place in the cultural and intellectual area: the alien elements absorbed led to the fact 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 recognize the sporadic resurrection of the original race and tradition, their striving to survive in spite of everything, to free themselves and to assert themselves again. 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 spiritual area to maintain the "dominant de" 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, with periods and cycles arise, which are not stages of a homogeneous and uninterrupted "development", but symptoms and appearances of one or other of these components united by mixture.

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 in complete agreement with fascist ideas. Fascism, in fact, refuses nation and people outside the state

grasp. According to the fascist concept, it is the state that gives the nation its form and its 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 theory 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: "Throughout the 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 superrace of the Italian nation is the "race of Rome," 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. Sometimes it appeared obscured, but suddenly it shone brighter again." In these words we find the exact equivalent of the ideas we have just expressed in Mendelian terminology, speaking of the hereditary continuity of the original race and beyond have spoken of the twists and turns that result from the reciprocal play of "dominant" and "recessive" forms in the development of the history of the "nations".

With all that said in advance, 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 one speaks 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 a 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, change. None of this, however, is possible without a climate of high spiritual tension and without events which, as we shall see, have the character of real evocations.

With this we think we have pointed out the main aspects of the racial idea, according to which it presents itself as a revolutionary idea, an idea capable of determining new methods, opening up new paths, shaping a new kind of mind. 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, then the racial doctrine will also be spiritualistic, because when considering what is material in the human being and what is conditioned by material laws, it never takes into account the hierarchical place and the functional dependence of this part in the totality of the human being will be forgotten. 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 different from those of the materialistic and profane conception of the world and of people affected by the positivism and Darwinism of the previous 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 in fact a biological being, but connected with 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 this the transformation of the originally qualitative and aristocratic demand for racial thought into materialism 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. It would be

otherwise it is 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 "dead-mistic" type. The totem here is nothing other than the mystical soul of the tribe, which is understood in close relation to a specific 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 sees what dangerous paths one can tread 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 completely different "mysticism of blood" has sunk, namely that which is practiced in the noble cult of the "heroes" or demigods of the various tribes and clans and to a certain extent also of the Lares and Manes of patrician Romanism. From all of this, there is therefore 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 its basis the traditional conception of the human being, according to which this being is divided into three parts 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 the 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 view 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 Indo-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 while race is a reality, it has nothing to do with the problems, with values, and with man's intrinsic intellectual and cultural activity.

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 profound force manifesting 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 threefold area, it should be pointed out that "spirit" always means something super-rational and super-individual according to tradition; it has absolutely nothing to do with ordinary reason and even less with the pale world of ideas of intellectuals, writers and "humanists". Rather, it is the element upon 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 its subconscious branches it 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 affect the physical organism, where mainly the hereditary influences, the stylistic elements of a racial experience and the acquired elements of new heredities are rooted. Analogously, the human trinity of spirit-soul-body corresponds to the cosmic Sun-Moon-Earth.

Proceeding from this point of view, 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 has 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 perfect and will it be easy to avoid some aberrations and to ward off the attacks which, on the basis 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 LF 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 defines and explores certain mental dispositions and human abilities 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 different races; in each breed, however, these systems have a different meaning and function. Thus our doctrine will not assert that a given race is

characterized by heroic spirit, another by commercial talent. One can find people who are heroically or mercantilely gifted in every race. But provided such talents are present, the man of a particular 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 a hero, an explorer, a merchant, an ascetic, a criminal, and so on, 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 owe LF Clauss the unequivocal definition of these fundamentals 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 to ordinary everyday experience, but to his diverse attitude towards the spiritual, superhuman and divine world, as it is expressed in the peculiarities 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 conditionality 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 have had certain experiences or knowledge which 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 this principle, which 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 contradiction between the two extremes – between body and mind. What is "nature" in the human being 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, as a reflection of a specific constitutional condition and particular circumstance. Only in a confused, irrationally determined neo-romanticism are "life" and "soul" raised to independent entities and made the object of a superstitious cult. Normally, on the other hand, the three principles are basically ordered hierarchically and the

one expresses itself through the other. Through the laws of the body, a mental and spiritual reality is revealed, which in turn is the expression of a spiritual one.

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 which is actually fit to express and symbolize them. However, this is of course a limiting concept. This pure-bred type does not exist in too large numbers in present-day peoples, which, as has been said, are chiefly racial compositions. Incidentally, it would not even be found in a tribe 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 highly appropriate expression in the free space permitted by the laws of what is immediately below it – which is not to be understood as a mere reflection, but as an action that is creative, formative and determining in its own way. Thus a tone poet ought to create by respecting and following the laws of harmony which are dictated in music by an exact science and a formed tradition-yes, by respecting these laws in order to give a perfect style to his creation act. 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 assumes 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-bound, 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 "nature-bound races". Here, in fact, these laws are not 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 bearer and means of expression of a higher, super-biological element, which stands to the first as, in particular, the spirit stands to the body. Such an element is almost always manifest in the tradition of such races, and so also in the elite who embody and perpetuate that tradition. In these cases, then, behind the race of body and soul there rules a race of spirit, which comes more or less fully from the first, according to the people and strata 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 has already been remarked elsewhere, this is already evident from the fact that wherever the caste system prevailed - often with the sense of separating races of different strata - each caste could consider itself "pure" because the law of endogamy and the Non-mixing applied to all. Having not just "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 the races we have called "naturally liable." We shall 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-mother-right, closed in the eternal circle of animal procreation, is to be posed precisely on this basis: on a purely biological and anthropological basis. You 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 which one admires in a "pedigreed" tiger and in every other "pedigreed" animal can.

One passes from the realm of nature to that of the spirit (where, once again, the spirit has nothing to do with erudition, literature, intellectual dilettantism, 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" which, while taking "nature" as its primary substance, cannot be traced back to it and testifies to the presence and the formative and invigorating power of a supra-biological element that is related to it male to material-female 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*. Its "facts" are in many cases only the automatic survival of a distant, expired 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 both the aforementioned limitations of a certain racial science and the resulting one-sidedness and misunderstandings, but it 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. Avoid the mistake of limiting the consideration to *sequelae* 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 mean something in which the divine and the supernatural exist naturally, so to speak in a quiet presence; it will be seen that we bring this state of affairs in 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. Ms, however, gives equally valid reasons for excluding similar references in modern times as well as in the cycle of major historical cultures. Already 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 the old term of "Aryanism" determined.

So we must not allow any misunderstandings to arise regarding the classical ideal and, above all, we must beware of confusing it with the condition in which the absolute unity of body and soul signifies only a pre-personal and natural 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 total possession of its body, making it its living, unconditional body, with exact conformity of content and form and unmistakable 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 anti-ascetic 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, character and actions, so a race stands the higher, the more its racial tradition its counterpart in a spiritually dominant tradition and the more these are indissolubly connected with each other.

However, because of the innumerable interbreedings that have occurred and the inner weakening of the few racial nuclei that have remained relatively pure, there is mainly one task at stake: the actual realization of what has been 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 physico-psychic and metaphysical reality, between life and "survival", as a prerequisite to an ascetic and heroic tension that allows the central and manly element of man, to awaken again, to free oneself and to reassert oneself. 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 specific "divine" sex, which recurs in a whole series of traditional teachings, including the Aryan teachings of the four world ages, is not to be understood as a religious fiction, but as a mythologized rendering of a historical 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 I, 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 what 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, the highest 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 passionate in human nature, 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 those royal, sunlike, visible and invisible powers that conquer the superman that was already characteristic of the Urarian Vedic period. Likewise, the stoic sage, with his cool heroism, his masculine seclusion and untouchability, and his indomitable dignity, constitutes a return, so to speak, 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 piety unilaterally oriented towards false transcendence was this higher and Aryan meaning no longer understood, and as a reaction one even assumed that the romantic mysticism of "life" and "nature" more 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 lack of understanding of asceticism and supernatural reality and the glorification of the most primitive forms of immanence and pantheism that usually goes with it, all slogans of heroism, activism and manliness would result in the strengthening of a purely physical and biological sense of self have, an embittered and materialized sense of will, power, individuality, health, further duty, struggle and even race, which is a barrier to inner liberation 25

and would equate to the restoration of that element which, as we have seen, corresponds to the "race of the spirit," the truly culture-creating Olympian sexes bearing the characteristics of the "super-races."

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 "falsifying substitutions" is one of the most common means used by dark forces in modern times, the suspicion is even justified that such detours are not accidental, but quite specific suggestions to obey.

6. About the racial theory of the first degree

Racial theory of the first degree has to study the physical condition and, in general, those aspects of human existence according to which it obeys purely natural, biological, anthropological and constitutional laws. This racial theory can easily adopt the general research 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 by considering their presence in the greatest possible number of individuals. Modern research has, in many respects, progressed. It has attempted to determine certain racial characteristics more positively by methods of measurement, hence the introduction of facial angles, the proportions of the skull, limbs, etc. It has second place in what is generally known understood by "white" or "Indo-European race", discovered elementary racial units that could be determined 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 traced back to them the true basis of all 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 varying manifestations of the racial archetype between certain limits, according to different 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 horizon of earlier racial science and has often penetrated into the realm of the most distant prehistory. In this regard, however, one must be clear about the following: once one has rejected the evolutionist myth and therefore denied that one always

sinks more into the animal-like, the further one goes back in time, then beyond a horizon, no matter how distant, a broader one can always open up. Indeed, the application to the races of the tradition-based teachings relating to the "cyclical laws" permits an almost limitless exploration, provided, of course, that adequate research resources are available, which, of course, are not the same as the modern "positive" disciplines. Such relativity carries special weight when one wishes to establish 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 cycles of higher ancient races. 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 reached by the boldest "positive" research, so that it is better to determine it by the conditions that correspond to it than by a point in time.

In our book, *Rising Against the Modern World*, we have already outlined the traditional teachings related 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 the "scientific" methods and with the help of little substantive 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 is only dimly felt and divined, and which has almost always been 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. Descent can only be said to have reference to the common Hyperborean primordial race, which, however, recedes into such remote antiquity that any attempt by any historical, let alone modern people, to claim descent exclusively from that primordial race would be futile. It would be even more arbitrary to establish a relationship 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 have long left that area. Evidence of this is the fact that the Norse and Arctic myth has found more understanding among the peoples of central Europe, and even in Italy, than among the present-day inhabitants of much more northerly areas, such as the 27th century

Norway, Sweden, Denmark, England, etc., who have often taken a clear stance against this myth and the new racial idea in general.

7. The Hyperborean Race and Its Branches

In our racial theory, the investigation of the origins can take as a limit the point in 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 which 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 speak, in fact, of an Antarctic race and culture which was already in 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 brown-yellow race both in part of America and in America was also based in Atlantic countries that have now disappeared.

It would, of course, be senseless to venture 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. Even the study of fossil skulls tells us little, because not even the mere race of the body is characterized solely by the skull, and because, moreover, it seems reasonable to assume that fossil remains of some of these races cannot have survived down to us. Long-skulled, 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. However, all this cannot mean the last resort. 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 meaning they have in the whole of a particular human type. In fact, long-headed people with a tall, slender physique are also to be found among the Negroid races, light skin color and almost blue eyes also among the Ainos of the Far East and certain Malayan tribes, although of course such characteristics have a completely different meaning in these races. And here one must not only think of anomalies or jokes of nature, because in certain cases it can be a question of physical, twilight persistence of traits of other races, which were characteristics in their primeval prime

could have, similar to those who found themselves gathered in the Nordic Hyperborean element in the period we are considering and were accompanied here by the importance and inner race corresponding to them until a relatively late period.

As for the migrations of the races of Hyperborean origin, we confine ourselves to mentioning three main streams. The first took the direction from north-west to south-east, reached the Indo-Iranian area and had the Indian, divided into Indian-Afghan and Indian-brachimorphic races of Peters' classification as the 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 one another and therefore successive racial strata overlapped one another. Besides this north-west-southeast current, which we may call the Norse-Aryan "diagonal current", a second one has veered west-east, and many of its branches have created cultural centers, especially in the Mediterranean region, which can often be considered even older than those of the "diagonal flow", because it was not always a matter of exodus due to the compulsion of circumstances, but also of colonization that developed before the destruction or the occurrence of uninhabitability of the original cultural centers of Hyperborean origin. We can call this second current with the corresponding racial group Aryan-Atlantic, North-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 image of the Hyperborean cultural center, because the customs who have come down to us suggest a subsequent spiritual and racial decline of these pre-Nordic peoples, who migrated southwards in prehistoric epochs. The mixing with the reddish-brown natives seems to have played a not inconsiderable and destructive role in this respect. There is a clear reference to this in the Platonic story 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 the "fall" of the heavenly race - the "angels" or again the son of the gods, ben elohim - who at a certain time united with the daughters of men (of the lower races) and thereby committed a defilement which is meaningfully compared by certain texts 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 the peoples who headed north-south. Some Nordic peoples already started in this direction in prehistoric times: e.g. B. those who last created the Doric-Achaic 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 descendants the "burning" Italic 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 perseverance under conditions of a particularly harsh and un-

The climate that had become favorable inevitably resulted in a certain materialization and the one-sided development of some physical and character traits such as endurance, physical courage, resilience, inventiveness, etc., which, however, had the counterpart of a neutralization of the actual spiritual 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. For example, the Germans, especially from the ethical and racial point of view, are 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 sunk Breeds 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 racial researchers - like Günther - have 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 hold to the higher spiritual conceptions of India and Persia, of ancient Hellas and Rome, ie, of cultures which originate from the first two migratory currents.

The term "Aryan" can be applied to the entirety of the races and the traditions that have emerged from these three currents or the diagonal (ancestral race of the Aryan-Nordic people) more with regard to the word usage that has become common than as a truly analogous equivalent. , the horizontal (progenitor race of the Nordic-Atlantic or Aryan-Western man) and the vertical (the offshoot of which is the Aryan-Germanic man). 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 race, is divided as follows: as a blond race there is above all the Nordic race in the narrower sense mentioned branch, in which some authors further distinguish the Teuto-Norse, the Dalian-Phalian and the Finno-Norse people; the so-called East European and East Baltic peoples arose from the same original tribe 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 traits under the action of a different environment, or as mixed variations, or as by stronger ones Mixing made changes. These are predominantly brown, shorter human types whose elongated skulls are sometimes more pronounced. Here we should mention the so-called western race, the Atlantean race, which – as described by Fischer – is already different from that race, and the actual Mediterranean race, from which, according to Peters, one distinguishes the Euro-African or African-Mediterranean people, in which the colored component comes more to the fore. 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, which means that 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 stance against the theses of that Italian, Judaized and "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, particularly 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 the Western nor the African-Mediterranean yet with another race which we call the 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 Pelasgic cycle

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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, see above 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". If this applies to the laws of the 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. At the moment, however, when the more original forces begin to stir, it becomes problematic in many respects and the one-sided overestimation of the first-degree 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 connection 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 proceeds from general assumptions that to a certain extent contradict 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 which have taken place in the idioplasm and are therefore capable of being hereditarily transmitted, as opposed to 'misto-variations' or changes which result from a Crossing or Ibridation are.

As far as the origin of the races is concerned, one is z. B. the following view: Changes in the originally uniform humanity and strong selection of the changed sexes have created the individual human races after a very long time. It is claimed, however, that since that primeval period, which would have to correspond to the Ice Age, the races have always been hereditarily differentiated. This could be proved on the basis of the results of racial crossbreeding, since in relation Mendel's laws of distinct, ineradicable and uniform persistence of the elements of each heredity would always be confirmed.

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 the right circumstances. One is therefore not entitled to grant unrestricted validity to the laws of physical inheritance.

If the Ice Age can also be taken as a limit - but this cannot be proved unequivocally - should it really be assumed that since that time the races had become fossilized forever and succumbed once and for all to any possibility of positive change?

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 whole 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 is.

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 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. Fascist racial theory sees in this restriction of heredity a prerequisite for its 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 is also to be emphasized that the devastating effects of blood-mixing are manifested not so much in the appearance of human beings as degenerate or disfigured in relation to their original race of the body

in the emergence of cases where inner and outer no longer correspond, where the race of the body is opposed to that of the soul, which 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 defence, no awakening of the formative primal force, and instead more are added to the earlier mixtures, the result is a real amalgam of peoples, an unarticulated, formless, leveled mass for which the "immortal principle" of general equality is actually true begins to become. 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 any race at all, because no instinct, no original feeling lives in him any more, but only a few vague notions of a culture standardized and unnerved at its core, such as that of the "modern" world.

However, it should not be assumed that the processes involved in the crossing of human races can be so "neutrally" and clearly foreseen as, for example, in the case of chemical mixtures. The assumption that the processes relating to crossbreeding and heredity produce exactly the same results in all races and types and that in this respect all races, species and people are identical would, incidentally, form an open contradiction to the concept of race itself, and would go against the myth of equality 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 derived 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. In any case, the tradition-bound racial theory will 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 feels belonging in the naturalistic sense.

In this case there is a double requirement for the defense of the race. Here the breed corresponds to the refinement, the selection and the formation, which produce a higher biological power and which are transmitted as a virtual disposition by means of not only an organic but also an inner heredity. Therefore it is indeed necessary to guard this inheritance and to 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 civilization is the mechanical result of the deterioration of the physical race caused by blood mixing. In some cases, this would confuse cause with effect, for it can happen that a race with the appropriate culture perishes when its "spirit" decays, that is, when the inner tension that defines its "form" and type relaxes owed. 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 transforming effect will suffice to prevent the degeneration, decline, or mutation of this race 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 inheritance unequivocally confirmed: the race has then sunk to the level of natural forces and is therefore subject to the laws and conditions prevailing on that level. The counter-test for this is circumstance that cultures and races not infrequently 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 of the heroic spirit can be found today, which accounted for 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. Likewise, the health and integrity of the body guarantee the full effectiveness of its higher faculties. Nevertheless, the following case must also be considered.

An obstacle to be overcome, a reluctant matter to be shaped, 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 animation, 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 alien (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 "supra-national", but always rank-related, dynastically limited to the representatives of a European ruling class – a usage that might have its downside, but which nevertheless had a deeper meaning: not only the race of the body, but also that of the mind. In a world bound by tradition, caste as nobility signified the higher perfection of the racial, the perfect race not only as

body and soul, but also as spirit. On this basis, a special racial community was imagined 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, and 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, namely the Romano-Germanic, Gibelline, chivalric, and Imperial Middle Ages, which could form the basis for understanding and togetherness on 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, the race of the spirit creates a fundamental contradiction, an unbridgeable difference, an impossibility of understanding, which has become all too clear in recent years has shown.

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 has passed into a latent and subconscious state. The third form is the race, manifested by sudden flickers and flashes, by sudden, irresistible resurgence within a human substance in which different bloods act, though a certain common type is identifiable 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, say, in any of the present peoples to see 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 to find again. So the other two forms remain, which, among other things, explain the difference in style between the Nordic-Germanic and the Aryan-Mediterranean descendants of the proto-Norse race.

Especially in the Mediterranean area, the Hyperboreans, who had already become to a large extent the Ario-Atlanticians of what we called "horizontal" currents and as such already differed significantly from the arctic archetype, followed the events of a multi-thousand-year and highly eventful history of every kind of mixtures, which, however, never completely extinguished the old spark. This flash of Norse-Aryan spirit illuminates the cycle of all major Mediterranean cultures and constitutes their true "mystery". The ancient Roman culture is to be regarded as the greatest of such resurrections, the highest of such revivals.

hen caused by the reaction against the foreign species. In the Mediterranean world, and especially among the Romance peoples, Nordic-Aryan is mainly to be found in the third of the aforementioned manifestations, and in this form - more with regard to the qualitative highlights than to the statistical-quantitative element - one may say that it is often more intense than elsewhere. Apparently what matters 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, as like a certain style, a certain kind of sudden creative reactions and sudden resurgences - like how the liberation and reassertion of 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 no such thing - and just as little the Mediterranean or the western one - because these are only branches off - but the original super-race, the Nordic-Aryan original tribe.

As for the contradiction between "Latin genius" and "Nordic spirit," which has so often been tendentiously put forward by literary and intellectualizing circles, it does exist, but only as a contradiction in manifestations as an essential racial 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 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 intellectual 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 whose expression seldom contains a spark of that symbolic fire and that indomitable, Olympian superiority which we sense 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 appearance of the common biological type, with a corresponding sense of measure, discipline and order, in a style which is largely based on instinct and heredity, thus more on a race of soul than on 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, 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 others, from the German racial

thank you to highlight elements that have not been taken into account to the same extent. 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 conscious, play a large part in his intellectual 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 consciousness and associated with a certain initial dichotomy. But here, too, we are only dealing with different forms of appearance, not with essential traits.

12. The inner race and heredity

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

Here we will add that Mendel's laws have been proved mainly on the study of phenomena from the vegetable and animal kingdoms. It would, therefore, be arbitrary to suppose 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 illnesses, certain physical characteristics, certain gifts and mental dispositions which are obviously materially conditioned - and precisely the confirmations received in this area have led a certain racial science to unjustified conclusions. However, where there are different elements of heredity, precise reservations are required.

Furthermore, such laws are clearly visible and their effects are clearly distinguishable in the simple process of inheritance, in crossings, where simple components - such as For example, the red or pearly color of a snapdragon, the color of hair on a pantomime, 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—it is primarily the function according to which all these elements are contained in a particular human type. The first problem to be faced, therefore, is this: how is it that such elements appear in that particular unity? How is it that in a certain "pure type" with signs of permanence, just those physical, character, and mental traits—just that group of genes, if you will—find themselves united? It makes sense that

one has to think here of a unifying and ordering force, a force which, by the way, was recognized even in relation to the animal species by the newest biological schools at the moment when they rejected the foolish Darwinian theory of evolution and instead the old Aristotelian concept of the 'Entelechy' resumed 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 man. It stands at the center of the race and forms - as has often been repeated here - their essence. Now nothing stands in the way of the assumption that this force, presupposed by a certain specific group of properties, characteristics 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 more or is less similar due to the 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 heredities among almost countless other 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 entelechy⁶).

In addition, special attention should be paid to the case where such a force behaves at the crossings as the properties 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 specific group of descendants "overlaid" by the first).

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 unite these offspring again and again to form new representatives of the original higher race, the dishybridation or reappearance of the hereditary material 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 archetypal type endures 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 is to be measured. Has. This happens as long as there is no inner rift, that tension does not end, through which the type had the value of a "dominant". Only then does dishybridation 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 when the individual's internal energy is drained with death (by a withdrawal of the life-principle according to a cyclical law in the natural case, by a violent intervention in the case of an unnatural death), the bond of elements that made up the organism is broken; 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 obvious someone's simile may be 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 refer to us here: on the other hand, it is only valid to point out the level at which the concepts of scientific racial theory, if they are adopted unilaterally and uncritically, can retain their full validity

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The fact that some races, in contrast to others, have a "dominant" character also arises if one refers to a material

the question does not want to limit the decisive level. In the Jewish people, the so-called Sephardim or Spanish Jews represent a kind of aristocracy to the Askenazim. Now it is the predominantly narrow and almost Aryan nose of the former that "dominates" in the crosses 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 are always talking about crossbreeds between related breeds and that we have generalized the expressions "dominant" and "recessive" and thus also refer to mental and emotional dispositions and to formative forces.

Invoking the term "potentiality" necessarily leads one to consider imponderable factors that can, however, be as positive and often even more crucial 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 ascribed to a particular breed may, from a given moment, no longer appear at all or only sporadically. After one has taken sufficient account of the "dominant" and "recessive" characteristics in the laws of heredity, one should not generalize and objectify the statements made, but always ask oneself in view of the different breeds and their individual carriers, in which one phase one is in, which 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 race she differentiates between the moment of "becoming" and 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 come to know the prerequisites on the basis of which in a people the higher breed type predominate and, with a sufficiently long development in the offspring, can return the relatively heterogeneous breed types 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 the Mendelian and the general laws of physical and psychophysical heredity in cases of pathological disposition and of cross-breeding between 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 accept any suitable measure which

prevents the transmission of pathological hereditary factors to future generations. Not only that: one could also think of an increase in 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 raised against such measures is that among the "geniuses" of Western mankind there are often not only individuals of dubious racial purity and dubious "Nordicity" but also physical inferiors and hereditary diseases, i.e. representatives of that inferior or impaired human type which the biological concept of race seeks 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?

The first thing to do is to distinguish the cases brought up 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 discerning according to such anti-humanistic, anti-bourgeois criteria, there are certainly cases of a higher humanity that is not entirely in order as to physical health or race. In this respect one must think of connections similar to those through which, as we have seen, the crossings sometimes have the meaning of a reagent, of an exciting challenge. The examples that can actually justify the objection in question are, so to speak, crises, cracks or states of inner ambivalence that open up insight into a reality from which the aforementioned types otherwise, due to a kind of rigidity, tend to limitations of the materialized ego inherent in modern man would most likely be excluded. It is evident, however, that such cases can be of neither the value of models nor of rules, and it would be difficult to point out higher dispositions which would be transmitted systematically in the case of a corresponding pathological or minor racial inheritance: the only case in which the objection would be of any real weight could.

With the measures already indicated, it is quite possible that in the beginning, in some sporadic cases, those involved who are favored by conflicts and contradictions will be prevented; but it is certain that this loss will be overcompensated in a subsequent phase, provided, of course, that what has been said of the inner conditions for the completeness and supremacy of a superior race is kept in mind. It must be realized, then, that anyone who intends to realize the higher goals of racial thought and to bring the higher pure racial type back to life by means of only preventive and biological processes is only repeating the nonsense of producing 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 again break through: but they alone can neither create nor reawaken these abilities, for nothing arises from 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 race concept, due to the fact that questions of this kind were almost never asked. Just as a certain racial science, in defiance of the principle that human types are different, tends to regard all human beings as equal, that is, as equally subject to 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 quite different weights, 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 in the wrong way, assuming - again from purely biological considerations - in woman a greater capacity for preservation of 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 by different ones cycles of heredity. In the oldest Indo-Aryan law book - the *Mānavadhar maṣāstra* - even the possibility of the transition of a *Çûdra* into the caste of the *Arya* 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 *As* is well known, it is the number of years of a human life that, according to modern research, are necessary for a periodic renewal of all elements of the body. On this occasion, in the mentioned code, it is explained what, from a traditional point of view, is to be regarded as the basis for the above-mentioned question: the male inheritance must not be placed on the same level as the female, because fundamentally the former is inherited from the Mendelian doctrine "the property called "dominant", while the latter has the "recessive" property. "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 race of all beings is characterized by male characteristics. Whatever the kind of seed that is planted in a prepared soil at the proper season, it grows into a plant endowed with qualities just like the (male) seed." To complete the parable, can It may be admitted that the male quality in the offspring may well be prevented, wither, or simply die out if the season of the seed is not suitable, or the soil is not tilled, but it will never happen that by some miraculous power of the soil or the season - ie in the parable: the woman or the psychological conditions of copulation - a juniper bush would grow from a seed, for example 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 superior race and a female of inferior race, the race of the female can be improved and the inferior streak can be practically neutralized.

However, the validity of these laws is subject to two conditions. The first is that both superiority and inferiority are relative, or that the races are not strictly alien. The second condition is that—as already intentionally emphasized—one has in mind a normal world, since such an im-

mer is presupposed by that tradition-bound teaching. If one now wants to know what is to be thought of crossbreeding that is kept within certain limits, one would have to make it clear, instead of asking biology, rather to what extent the modern world still regards itself as "normal" with regard to the state of the sexes. world 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 gender inequality that is already all too visible in the spiritual 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 quite some time now, in the West, we have known next to nothing about the polarity, distance, different functions and dignity of the two sexes. Thus, today, problems of utmost importance to the race are considered 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 strict sense are created, but the most important thing is often neglected, namely the importance of relations between the sexes and the precise imperative that whoever is born a man is, man shall be, and whoever is born woman, woman, through and through, spiritually as well as physically, without admixture 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, with regard to the male or Womanhood finds an even greater confusion than being 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 psychic tendencies of downright pathological character.

But here we must refer the reader to what we wrote on this subject and also on 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 the one or 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 doctrine.

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 had its origins in these peoples and was most widespread among them, while among other peoples - if only with a bourgeoisized and conventional echo - in this relationship has retained some of the normal and traditional views. It is at least curious that some racials hardly take it into account that they merely reflect an abnormal condition of comparatively recent date, when they describe as characteristic of the Nordic race the silliness of "comrade" to "comrade" relations and an exaggerated "appreciation of woman." ' while they would like to charge the 'prejudices' of inferior races with any notion based on the guilty distance, polarity and differential dignity of the sexes. One should recognize one thing: if such errors

If these attempts 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 the 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 give an account of things should not completely overlook the observations developed in the well-known book by Otto Weininger, especially not in two points: First, in the determination of the purely male and the purely female as Basis to be able to measure the "quantity" of one and the other that is in each individual and to adjust 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 the study of 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 value 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 opposed, "races".

It is, therefore, a serious defect in descriptive typological race 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 ask whether certain ones are normal for the male type of a given race Possibilities also have to be considered normal if they are of the female type.

It must therefore be recognized that it is expedient to structure descriptive racial studies, which should not only speak of the general dispositions of a specific race, but would also have to consider separately the dispositions peculiar to the male and female types of this race. Incidentally, in contrast to the somatic, anthropological realm, where female racial differences are well known and evident, on the racial level 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 male, in whom the principle of difference falls fundamentally, while in the female substance the principle of equality is reflected more. It is not by accident that the ancient traditions connected the female element in the cosmic simile matter or unformed force – ylé, dynamis – the masculine, on the other hand, the heavenly principle of form, difference and individuation. It is even less accidental that the ancient gynecocratic, 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. B. in the tradition-bound world always a correspondence of the individual parts of the

human being with the different features of that larger organism which is the state. In this larger unit, the mere naturalistic consanguinity basically corresponds solely to the race of the body and thus to the "female-maternal" aspect of the 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, shaping element. These views not only lead us in another 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 prevails.

To go back to the main point of this section: strictly speaking, in the face of every man worthy of the 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, insinuates itself, and demands a reaction, much the same kind of reaction we have spoken of in regard to the crossbreeds, where a strange, inherited blood tests the type and admits of two possibilities: either a reawakening, a revival, and reassertion or else a dissolution and lowering. In the first case, the man keeps to the height of his destiny, and according to the traditional teaching mentioned, his dispositions assert themselves and persist in the offspring with the "dominant" character, which is the prerequisite of any genuine "father's right." In the second case, at least a decline of the type will occur in a more or less disguised form: uncontrollable forces will gain the predominance in the processes of heredity, the preservation of racial purity will become something problematic until the borderline case is realized or, in new forms, the return to the spirit and the blending of the gynecocratic and maternal cultures formed by 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 teachings of the second degree. Such a racial doctrine has to establish the original elements of its kind which act from within and cause certain groups of individuals to exhibit a permanent and hereditary way of being, a definite style of acting, thinking and feeling. Here we come to a new definition of the concept 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 of ascertaining whether the bodily race borne by a given individual is the appropriate analogous expression of his psychic race, and vice versa. If this is confirmed, the type is also "pure" in the sense of second-degree racial research. Thus the results of first-degree research are completed, since the various bodily faculties are no longer considered in an abstract classifying way, as they might also be shown in masks rather than in living faces and figures: instead one seeks to fathom their mystery, i.e. what they express, the function after which they are taken and through which they can also mean quite different things from case to case. As already mentioned, you can use a 44

definite nose shape, a narrow long-damaging head both in a type of races descended from the Nordic tribe and in carriers of African races: it is evident, however, that these somatic characters do not have the same meaning in the one case and in the other. Furthermore, it is quite possible that at the level of the somatic race a certain type exhibits predominantly Mediterranean traits, for example, 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 quite a different expressive value, and sometimes leads to certain perversions and changes in the external Mediterranean appearance, which are almost imperceptible or judged immaterial to first-degree research, while to second-degree research they mean as many ways to fathom the "inner race". Physiognomics or the interpretation of the human face will play an important role here; 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 primordial 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. One would not get beyond a museum perspective. Furthermore, one must let this type speak, follow what a given body shape expresses or what a certain 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, subjects that work with other research tools and make use of monuments and testimonies of a different kind.

One can regard LF Clauss' racial psychology as a second degree of racial theory, with particular reference to its methods and general guidelines. The need for such research has been made clear by Clauss through 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 differs, 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 was suspected for years, it can happen under certain circumstances that a certain person gives us the clear impression of being from a "different race" with the way he behaves - and then there is nothing more to be done with him: it mö There are still various kinds of relationships with him, but always with an inner reservation, an inner distance. He is no longer "one of ours". Usually one spoke of character in such cases. 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 way in which a person of the Near Eastern race is "faithful" is quite different from that of a person of the Nordic or Dinaric race. A Mediterranean man's way of conceiving of "heroism" is different from that of a Japanese or a Russian 45

- to use generic terms here for the sake of clarity and not the more precise designations of a racial psychiatry.

As far as it is able, biological racial studies can investigate to what extent the divergence of the mental-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 opportunity.

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

In this way, the racial theory of the second degree also 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 derogatory dependence of culture upon 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, one is not abstract and general, for example, researcher, soldier, ascetic, merchant, artist etc., but that there are different ways of being this or that, determined by the inner race. The problem thus arises of establishing different laws of style, ie the forms which are really appropriate for the expression of a certain meaning, a certain activity or a certain basic 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 in Italy, for example, the Jewish question is obviously and rightly determined by considerations of a racial theory, not of the first, but of the second degree. The Jew in Italy is captivated less because of considerations of racial biology 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 decomposing and dissolving effect which, culturally and socially, the Jewish element almost invariably exerts, by nature and often even unintentionally, just as fire is inherent in burning and the viper in stinging and poisoning. This style, this Judaism as a soul race, is immediately felt by every other 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 conduct, 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 happy. 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 emphasizes that in the modern world assimilation is actually wrong sense has realized. 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 the Jewish way of thinking to be recognized and 46

fight it, even where it appears without any direct connection to Jewish blood, i.e. in people who may 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 thereof, though itself belonging to a higher realm. The well-known saying of Alfred Rosenberg can therefore apply to this case: "The body is the externality 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 a group of "subjective" phenomena and functions that take place on a biological basis, but rather a kind of being that exists in itself and is collectively determined. As the already mentioned *liṅga-ṣarīra* or 'subtle body', it has an existence of its own, powers and laws of its own, and an inheritance which may be distinct 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 that were already known to the old traditional sciences, however, have been lost to modern culture. So today one has to proceed mainly in an inductive or intuitive way, since one cannot refer to a precise and complete scientific system of knowledge for the time being. 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 detectable continuity because it relies on the process of natural reproduction, the other genome is supposed to have its own continuity only at another, no longer visible level, and 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 shows from what has just been said, if it is not viewed with "positivistic" short-sightedness: since mind and soul are in mutual relation to the body, in the event of the divergence of the In both heredities, changes in the biological heredity occur through the other, 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 today's major problems regarding of man, life, death and the hereafter 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 factor is one's own mental race as something existing in itself, preceding every individual; the second is the influence which in a particular 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 one

still higher element, ie the race of spirit, in case of further divergence not of soul and body but of spirit and soul.

Since the unity of the various elements does not come about by chance and by automatic laws, but on the basis of analogous and "choosy" affiliations (this will also be explained in the following), 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 the hundred types whose physical race is of neither Nordic nor Nordic-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. Secondly, cases of "favourites" are to be considered: through the laws of elective affinity, in particular, the spiritual may have associated itself with a race of soul in such a connection that this choice is associated with a race of body that does not correspond had to pay for (e.g. in cases of racial revival by the second of the modes considered on pp. 74-75, the elective affinities would lead precisely to an appearance in a mixed rather than in a 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 also cannot agree with what is called natural, logical, and desirable in general.

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.

Incidentally, one can ask the question whether in states of mixture such as those of today 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, by virtue of certain cyclical laws, will reappear in new forms and then bring about a sort of selection within the racial composition, with the consequent appearance of the gradual, more or less definite, segregation of racial types which actually "new" appear. In their external aspects, these are the very processes by which a thought that has determined the collective mental and ideal climate of a particular culture gives rise to a human type 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 under special conditions in the mother's unconscious

te obsession organically influences 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 has a sufficiently intense and lasting effect in a certain historical climate and on a certain community, it can eventually give rise to a "race of the soul" which, if the effect persists, in the generations that follow will create a new common somatic type that can be considered a "new" breed from a certain point of view. 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. However, the opinion of those biologically determined racial studies is erroneous, which, by generalization and exclusive consideration only of the forces acting within rather limited frameworks, are led to the assertion that all races which arise in this way and cannot be traced back to the races distinguished and cataloged by them within a short period of time have to be subject to dissolution. 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 disintegrate until, under the action of chiefly super-biological forces, they allow the really pure type to appear in a race that is both new and old at the same time. 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 to represent the 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 Claus's teachings, which are in many respects correct and astute, that he regarded the psychic races 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 predominance 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 has exclusively normal conditions in mind - we have not considered it necessary here to go into a distinction between the mental races and to ask the question to what extent Clauss' views in this respect are acceptable and are usable. Incidentally, the biological races considered by Clauss to correspond to the psychic races basically belong to the group of races that originated from the Hyperborean and Nordic Atlantean origins. It follows from this that the differences between the corresponding races of the soul should not be regarded as entirely primary, insofar as one considers what is essential and not what is additional: in the different "style" of the "achiever" (Nordic-Germanic race), the "The "presentation people" (Mediterranean race), the "removal people" (Eastern race) - to follow Clauss' terminology - it can only be a matter of different means of expressing 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 expressing 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 primordial 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 the level corresponding to the physical-material principle, one cannot claim that they have already reached the level of the purely spiritual element and the masses - or even only a sufficiently closed and officially recognized one 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 for seizing and deeply impressing those mental powers which enliven these movements and which Promote renewal of the political and social consciousness of the people.

It must, however, be clear that this demand 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, by purposeful infiltrations and distortions, can direct the process of subconscious evocation determined by many "myths" of a purely irrational character in directions and ends quite different from those which a sure instinct had divined as correct. And the moment when in such cases the aberration makes itself felt is usually too late to make amends or even to break away 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, the subject of which is 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 presenting the guidelines of this section of the 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 principal 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 but a well-founded objection, if one distances oneself from the materialistic and collectivistic twists of the doctrine in question and instead adopts the traditional point of view, which always values that puts personality first. 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 themselves in pre-Christian cultures. It is within their scope and their wisdom that the solution to the questions that the modern resumption of those concepts entails must therefore be sought. 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 world view, 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 essence of the personality already exists as an independent being before birth. In Christian theology things are certainly not as simple 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 that way" - and one usually thinks that the divine will is unfathomable. The evangelical doctrine of predestination only complicates that

Problem: from all eternity - that is, 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 confine 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 are not to be confused with the idea of reincarnation. As stated elsewhere, the idea of reincarnation is either an alien conception, closely connected with un-Aryan cultures that are essentially telluric in terms of maternal rights, or it is the result of misunderstandings and distortions of traditional teachings, as can be observed in certain modern theosophical circles. Even if one finds apparently unequivocal evidence of 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, the problem to be discussed here does not concern the idea of reincarnation, but rather the doctrine according to which man, as a being endowed with a certain intrinsic nature, is the spatially and temporally conditioned appearance of a principle that existed before his birth and naturally also before of conception and which is causally related to this human appearance.

The area thus opened up is certainly not easy to research; 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 "heredity." 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, through them, a transcendental inheritance can find analogous expression, so to speak. Two heredities meet and then flow together, one earthly, historically, scientifically identifiable to a high degree, the other spiritually and transcendently. 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 detailed consideration here. Basically, it is a kind of elective affinity. To illustrate this law with an example,

Let us state that one is not a woman or a man because one was born that way - accidentally, by God's will or from a mechanism of natural causes - but conversely, that one was born that way because one is already "woman" or "man". " – of course in the analogous sense – was. In a manner of analogy, one can speak in this connection of a transcendental inclination, vocation or decision which, for lack of suitable concepts, we can only divine on the basis of their visible and perceptible consequences. In a way, a horizontal and a vertical line of the earthly and non-earthly heritage intersect. 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. So race and rank 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 one chose to be by one's transcendental decision, 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 the direct ancestors of a certain personality. We have found in it as the most characteristic traits a kind of clumsiness, a blunt insistence not only on habits but also an attachment to objects, so that used things, furniture and implements were kept to the utmost in this family, with a shyness of everyone acquisition. Now, in the personality descended from these ancestors, these dispositions 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 appears, on the other hand, particularly capable, the hereditary material to illuminate and bring to bear our 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 which we could cite, but which it would be impossible to go into further without referring to the race of mind. This is where the actual "personality" appears and works. This is not random work. The hereditary mass determined by the race of the soul and the body - i.e. the horizontal hereditary mass - clearly determines a direction and given limits. Within such limits, however, a higher-order influence plays the decisive 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, 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 that chooses you, but it is you 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

Christian image of a malevolent being, but is closely related 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 "fylgja", the "double" (who in turn corresponds to the ancient Egyptian "ka" and the already indicated "subtle body") are terms that converged in antiquity and reflected the exact 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 different 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 the racial idea 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 to the point of reconnection with the prehuman and supra-individual principle corresponding to it, or to voluntarily create an unnatural one. Adding a way of being that is unrelated or even contradictory to his deeper powers. This is precisely the contrast between the tradition-bound, above all Aryan-Roman and Nordic-Aryan ideal, and the "modern" cultural ideal. After 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 through every boundary in order to make everything possible for everyone: liberalism, democracy, individualism, activism, American puritanical ethics, rejection of the race and tradition, etc.

As conceived in the tradition-bound world, then, 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, aligns his own human will with its corresponding superhuman will, he "remembers", he restores relation to a principle which is beyond the Birth and thus also beyond death and any temporal condition: according to the altar view, this is precisely the way for those who achieve "liberation" through the act of deeds and realize the divine like Dharma - the self-nature, duty, loyalty to the blood, to tradition and to caste means - as explained in the other book, this combines with the feeling of having come here from afar and therefore does not mean restriction, as the "advanced" spirits suppose, but liberation. When traced back to this tradition-bound view of life, all the main motifs of racial theory acquire a higher and spiritual meaning and those objections which refer to birth as chance or fate lose their power.

But not only that: it is no coincidence that the word "Know thyself!", which in its deepest meaning refers back to precisely such teachings, was written over the Delphic temple of Apollo, the Hyperborean god. To let such traditional truths sink in until they awaken certain inner powers,

means to tread the path that leads to a spiritual height from which the meaning of life is something quite different from that for other people: namely, a meaning of clarity, of indomitable strength, of incomparable determination. But feeling all this means having a feeling for a "style" in which the seclusion "of those who have come from afar" and inner inaccessibility are combined with a kind of invincibility; in which, at the same time, superior calmness and composure, willingness to reach out, to give orders and to act absolutely have an effect. But anyone who has grasped 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 final echo, the final gleam of what was generally characteristic of the great Hyperborean super-race before its dismemberment and disfigurement. With special reference to the Aryan-Roman element, remember Plutarch's saying about the members of the Roman Senate: "They sit like an assembly of kings." Remember also Caesar's word: "In my generation the majesty of kings is united with the sanctity of the gods, under whose power are also those who are the lords of men." Hence a final conclusion: if a culture of the 'classical' type - classical in that Olympian, manly, and not in the silly aesthetic and formalistic interpretation - always reflecting something of the Nordic race of spirit, any romantic and "tragic" culture as opposed to it will always be the sure sign of the predominance of influences emerging from races and folk crosses of non-Nordic, pre-Aryan and anti-Aryan character.

8. The "demonic" in the opposite race

In this connection 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 else 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 corresponding prenatal conditions. Besides the central force that led to a particular human phenomenon, other weaker and deviant forces may also have participated, 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 nature to look for "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 mainstream, the more we shall have as a consequence people in whom the physical is not in harmony with the soul, in whom the spirit is opposed to the body or the soul, in whose vocation is not the race or caste conforms, "personality" is in break with tradition, etc.

In all such cases, the "classic" 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 an emergency occurs: and just such a decision, as we shall see, has the political idea of race in it 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, troubled soul always wandering in search of new "truths" is a sure sign of a culture that is racially morbid and undermined. On the other hand, calm, poise, clarity, control, discipline, power and 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, etc. 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 regarding the law of "elective affinity" and its analogous equivalents as it operates at birth, it is clear that cultures of the former type, in providing the appropriate conditions and means of expression, unite Attract beings and 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, can only appear to a greater or lesser extent 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 analogous correspondence by certain states - has a meaning that is as precise as it is unsettling, which is not the place to get to the bottom of this. The typology, the physiognomics, a kind of transcendental psychology in a racial 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 spiritual world overthrow, could in this connection lead to brilliant results.

It is not said, however, that these chaotic cultures absorb such forces exclusively: in them, beings that are unitary in themselves can also appear, who, however, feel particularly uneasy about it and, in order to stand firm and remain faithful to a specific vocation, which in such cases, often having the meaning 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 who normally make of these the place of quite 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 become 56

and the most tried, while the cowardly and the weak can be left to "live easy."

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 boundaries with all means, even the strictest, is a work whose blessings are Effects cannot be immediately apparent today, but will undoubtedly be evident in the coming generations along 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 normal cultures and higher human communities are concerned, roots already related to suprapersonal, suprabiological and metaphysical forces. For such an investigation, the specific way of conceiving both the sacred and the supernatural, as well as man's relations to them, the outlook on life in a broader sense, the whole world of symbols and myths, constitutes as positive and objective matter as for racial theory first degree the facial angles and the cranial structures. 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. In fact, 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 palethnological 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, one has to start from completely different assumptions than the current ones in the whole of prehistoric research and everything else that follows it in the new racial theory: 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 ideas governing this field, which, by a well-known ploy, make the frivolous claim to be the standard of all that is to be considered "seriously" and "scientifically." . 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 assume that from the exploration of prehistory and the "mythical" periods of origins to any one for which present valid clues to 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' kind.

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 regards the myth and the symbol as either an arbitrary creation of the "pre-philosophical" consciousness, or as belonging to the inferior religious forms, or as a pictorial and superstitious interpretation of natural phenomena, or finally as fabrications of folklore - not to mention what we have of the "discoveries" of the Psychoanalysis and the so-called "sociological" schools - two typical creations of Judaism - began to be introduced.

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. One should interpret myth and symbol again as the old, tradition-bound man did, ie as an expression of a super-rational and in its way objective reality and at the same time as the seal of the metaphysical forces recognizable to every trained eye, which in the depths of the races, the Traditions, religions and historical and prehistoric cultures had an effect.

We willingly admit that it is not without danger to penetrate into the world of origins in accepting 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 armament 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 can be misleading rather than good through distortions and defilements result.

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 Klages and, to a certain extent, Jung, which, while recognizing the importance of symbol and myth for pure "deep sciences", is merely a kind of projection of the irrationalistic as an expression of mere "vital" forces perceived racial soul: "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, it is a question of a higher, Aryan humanity, then - we repeat - the concept of race is to be closely connected with that of tradition, and in the tradition there is again the presence of really super-biological, metaphysical, not sub-rational ones, but to recognize the super-rational forces that act on the purely physical and "vital" realities and form the secret of all that constitutes the higher genetic makeup 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, instinctual and unconscious underground of the people groups conceived as independent beings - an underground which really thinks of the spirits or totems of the savages let. It is thanks in no small part to such confusion that racialism has come to be taken in some circles as a kind of new totemism, a sort 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 58th

Ethics, law, morals, etc. were only areas dependent on the "religious": they reflected meanings and principles from a super-rational and sacred order. In this order the main point is to be grasped, 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 power of the race, then one would again 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 that of several others of the same period, and also the works of Bachofen, retain their fundamental importance. Notwithstanding 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 pointed out that the emphasis on this spiritually original element, which shines through in tradition-bound myths and symbols and which in the peoples far surpasses their merely biological, material-telluric and basically also human aspect, is also of particular importance from a practical point of view meaning is. Thanks to this element, one can go from the level of what is time and history conditioned 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 particular "history" or "prehistory," but as of enduring value: to the eternal race. It is precisely this race that can transform itself into ideas of power and, through the law of like attracting like, facilitate the practical and creative tasks of applied racial theory, which mainly consist in separating out the "super race" within a people, the higher elements in the to re-emerge in a pure state 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 are reflected 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 spirit": the difference does not go so far that relationships are excluded not only of descent but also of rank.

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 derivatives of the races of spirit. In the realm of the psychic races it is still possible to awaken a certain consciousness and direct experience: it is sufficient to refer to character dispositions, to direct inner reactions, to the style of behavior, to gifts which neither to are still learning to construct, but innate and connected to the blood and, as we said, to something even deeper than the blood.

the are. 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 various 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 faculties more or less the same in all human beings, and such knowledge is commonly held to be useful in that 'positive' and 'scientific' when they can be acquired, accepted and used by every human being, whatever his race and 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 thought, the whole is exhausted 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 any lower salary are cash. In a world and culture that has almost completely lost contact with the transcendent reality, it would therefore be difficult to continue research that explores the 'style' of experiencing the transcendent and the 'form' of possible human attitudes towards it to investigate what exactly is equivalent to the research of the 'races of the spirit'.

One must therefore go back to that world in which true spirituality and metaphysical reality were truly the central, formative forces of culture in all areas, from the mythological-religious to the legal-social. So one has to go back to the world of pre-modern and 'traditional' cultures. Once one has arrived at points of reference along this path, one can go on to the present world in order to trace the various influences which, as it were, still appear as distant echoes from one race or another of the spirit even in this weakened world and in this fundamentally 'humanistic' culture, that is, essentially determined by the mere 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. It is therefore characterized by a kind of 'natural supernaturalness': it lacks a sense of alienation and transcendence in its relationships with the divine. 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 at the same time

Aroused fear and reverence - these are the characteristics of this 'race of the spirit' by virtue of which they are naturally destined for command and, on the borderline, for royal office. Ice and fire unite in her as in the unclear symbols of the nor-

of the cycle, where this race primarily 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, i.e. for the union of the two powers, the royal and the priestly, whereby the latter is to be understood in a higher sense, which is to be clarified below. The symbolic designations of "divine" or "heavenly" races for this sex are to be referred to the absence of dualistic feeling towards supernatural reality, but this is arguably to be distinguished from anything modernly understood as immanence or Promethean arrogance means: 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 shadowed and thanks to special mental and physical abilities that have not yet neutralized this memory, have the feeling not actually belong to the earthly race, so that they only accidentally believed to be human beings, either out of "ignorance" or out of "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 conditions 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. One can also notice that the allusions to "being together with the gods", "seeing the gods and being looked at by them", which are often recurring in the old classical traditions – were correctly emphasized by Kerényi not as mere mythology, but are to be understood as figurative expressions and signs of a state, which in turn are related to the "sunlike race". As far as the Indo-Aryan tradition 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 Flamen Dialis, described in his style and pose as a "living statue of the Olympian god", could serve as further testimony. Finally, we refer to everything else we will explain about the Doarian 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 a prerequisite, which is reflected in the final sunlike race united. 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 cosmically naturalistic laws and an essentially feminine sanctity: a spirituality that is peculiar to the old Demetrical cults 61

was. 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, or with devotion, devotion, and humility. It is also interesting that the ancient traditions associated the intellectual as conceived today with the moon, while tracing the higher forms of knowledge to the sun. In fact, the "intellectual", the passively reflecting human being who – as the word indicates – only moves between reflections, between shadows of thoughts and things, is determined by the moon. So the lunar race has many aspects. On the political level, the lunar spirit inevitably asserts itself wherever there is a split between temporal and spiritual authority: lunar is the ruler who receives the highest consecration of his power from a caste of priests distinct from him and not intrinsically royal. 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 Demetric 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 that had already occurred in the Atlantean period, and which had a number of further modifications as a direct or indirect result. However, lunar dispositions can also be found in the race called Eastern (Alpine) by racial researchers – Claußsche racial psychology describes this race as the race of the deprived human being, which obviously corresponds to an aspect of the lunar human being. In the social realm, mother-right is often an outgrowth of the lunar-determined spirit, while father-right is predominantly 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 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 term "telluric" is today not so much associated with its etymological meaning (from tellus, earth) as with the 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 a phallic historicity - apart from actual inferior races, it may even be said that it is much easier for a woman than for a man to become completely "telluric" sense to realize. 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 folklore characteristic of Judaism. and blood feeling 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

were.

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 a dark attachment to the ground and, in ancient times, the cult of the "demons" of the animal and plant world and the elementals, a dull fatalistic sentiment, especially toward death, a sense of the frailty of the individual destined to dwell in to dissolve the collective substance of the tribes and in the dark womb of mother earth. 62

From the point of view of the sudden transitions, one can recognize a telluric impact in what some racial researchers call the "Desert" race 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 aspects to 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 know about certain have noticed erroneous, irrationalistic, vital 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 even speak 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 combat of the Titans or "giants" against the Olympian forces and the memories preserved in the Indo-Aryan tradition of the Mlecchas, a degraded rebellious warrior race, which was exterminated by the representative of the older and higher spirituality, the Paraçu-Râma, as the ancestors of the Aryans Conquerors of prehistoric India who 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 mingling or passive absorption, son of affirmation, 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 sun-like. One corresponds to light as such, or to a luminous, unchanging, celestial nature, where we may think of the Apollonian or Olympian symbol, for example, of the Delphic cult, which as one reached the Mediterranean world vein of pure Hyperborean spirituality. As we have already seen, this state characterizes the race of the sunlike man. The other aspect of basking in the sun corresponds to light insofar as it knows rising and setting, 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 Demetrical 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 63

that boundless which realizes and enjoys itself through the destruction of form and the finite, leading one back to the blended 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 partially overcome human conditionality by unleashing every power connected with the senses, but he does not get beyond an ecstasy in which the manly quality fluctuates and does not survive in which the sensuous mingles with the supersensuous, in which liberation is finally paid for by the slackening of the personality's active power and the passage into a condition very different from the "sunlike" 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 Olympic-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 the racial point of view it should not be surprising that Dionysian man is represented to a fairly high degree among the Nordic races, the Germanic as well as the 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 already 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). . Leaving aside the mere race of the body, certain involutory processes seem to have taken place on the spiritual level among the last Nordic peoples to no lesser extent than among the Atlantean-Western and the Nordic-Atlantic Aryans, in whose Mediterranean traces also many forms deviating from pure Olympic tradition can be found.

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

A "Demetric" race, deprived of the supreme authority of a spiritual principle to assert itself against usurpations of the "titanic" type, 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 just like the woman (lunar spirituality), who is able to assert herself against abuse by man or simply against man (titanic spirituality) insofar as she is also male, i.e. of her original nature (the Demetric) adopts a different kind of being. 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 will see what the type "heroic race" means in this context, all this will confirm the meanings given. There might thus be some relation between the "Amazonian," the titanic, or titanic-Promethean man, since the latter too is characterized by the usurpation of a force befitting 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 uses without usurpation 64

can. This indication may suffice, since it is not difficult to deduce different characteristics of the "Amazonian race" type in the different areas. On a psychological level, for example, every masculinity and development of power that is 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 the 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 recalls 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 inherent ability to regain, through the act of deed, the original state, the "golden" or "solar" state 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 born, but has become a task. In order to fulfill this task, a special inheritance - or rather a more pronounced hereditary component of the original race - is required, but also an inner transformation, an overcoming, which is often pronounced "second birth" or "initiation" and which alone is capable is to revive what has become latent and to recapture what was 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 pre -

rule, inherent in the decay or change of certain religious and ethical-political conceptions. Anyone who deepens such a typology to a corresponding sensitivity to differentiation will see the history of culture, customs and religions in a completely new light. What once appeared to him as unity 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 he will also orient himself in many forms of modern culture

animals and recognize here and there the breakthrough, adjustments or transmissions of these original forces of the races of 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-Occidental 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 types existing breeds is the case. So there is a new and wide-ranging field of research ahead of us, for which the main aim is to arouse the interest it deserves in the new generations. Then what has already been achieved will be developed accordingly, up to a truly comprehensive racial consciousness.

It should be noted here that some of the designations of the spiritual races - solar, telluric, lunar, etc., as well as others which one might assume along with the rest - derive from analogies or relationships with typical ancient cults, they also offer them Opportunity to fathom the deeper meaning of traditions, such as that according to which not only the essential characteristics, but also to a certain extent the earthly fate of people is determined by the choice of a given planet, which the spiritual core of the personality has made before birth should: therefore e.g. B. the conviction, also common to the ancient Roman world, that royal man, the dominus natus, was connected with 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 can at most be symbolic sensory phenomena and which have certain connections to the concept of "demons" already mentioned. are to be set, which 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 feeling expressions like "sunlike people", "lunar people" etc. as 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 culture and cult forms, which evidently stem from the influence of inferior native tribes and from racial slags of Austral origin, the races of the 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. In view of this original Mediterranean world, the higher, actually Aryan cultures of historical antiquity - above all Hellas and Rome - are of later date. This circumstance caused Bachofen, who was not completely free from the progressive prejudice that prevailed in his time, to regard them as later stages of development of previous cultures. However, it is either a matter of new, added forces or of an awakening, caused by various circumstances, of what was already there but had already receded into forms.

In other words, what antiquity and the race itself 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 heritage 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-Occidental races, the term "Aryan", so much misused in third-degree research, can mainly be traced back to the forms of culture and spirit that belong to a "heroic race" 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 sunlike race in "heroic" form, thus effecting a temporary return to the original Purity. Of these cultures, the Semitic element, and especially the Jewish, represented the most marked contrast, since such an element constituted a sort of condenser of the racial and spiritual dross of the various forces that clashed in the ancient Mediterranean. It has already been indicated that Judaism, also from the standpoint of research of the first degree, should be regarded less as a race than as a people, because in it very different blood, even of Nordic origin - as is the case with the Philistines seems - merged. From the point of view 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 and the emphasizing a purely collectivist notion of blood the telluric race, its sensuality 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. But at the moment when Judaism materialized and even more so, as soon as the Jew broke away from his own tradition and "modernized", the ferment of decomposition and chaos that had been tamed up to then had to return to its free state. But since the dispersal 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 the world revolution. If the Jew obeys his law 67

that replaces homeland and race, he represents the actual anti-race, he is a kind of dangerous racial pariah whose internationalism is merely a reflection of the formless, splintered nature of the very stuff from which that people were originally formed. In this context, however, one can also understand that intermediate Jewish type who, for himself and his family, pursues 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 take effect and thus exerts a devastating influence on those who, by the way, are even prescribed as binding by the Talmud wherever the Jew has to do with the non-Jew, with 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 insufficient in that it amounts to a negative definition of what one cannot be and not what one actually can 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 like a profanation, since originally the Aryan quality corresponded fundamentally with that which - as indicated - third-degree research assigned to the bearers of the restorative Races that can be attributed to "heroic" races. The term "Aryan" in its current, current meaning is therefore to be adopted only for the purpose of delineating a general zone; within these, however, further classifications had to be made if one wanted to attain, even approximately, the intellectual level corresponding to the genuine and original sense of the expression in question.

Racial philology has undertaken a comparative examination of the words that contain the root ar of Aryan throughout the Indo-European languages and more or less express the characteristics of a higher type of human being. 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. All of these expressions, like many others, including the modern German word "honor," seem to come straight from the root ar of Aryan. It has also been believed that the same root can also be 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. Nevertheless, strictly speaking, the expression "Aryan" - from ârya - can only be attributed positively to the culture and people of the prehistoric conquerors of India and Iran. As is well known, in the text of the ancient Iranian tradition, the Zend-Avesta, 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 they are related to the hyperborean arctic seat. In the inscription of Bcistum (520 B.C.

Chr.) the great king Darius speaks of himself: "I, king of kings, of Aryan race." is the race that fights without rest on one of the different levels of cosmic reality against the dark forces of the anti-god Ariman.

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 gūna (the three basic modes of reality), such a conception gives room for revealing approximations. Namely, the quality "ar" corresponds to rājas, as the quality of the ascending forces opposed to tamas, to the quality of every falling, clumsily striving downward, while in turn rājas is lower than sattva, the quality of the "excellent" sense (full) – one could say, the sun-like principle of its Olympic way of being.

All this could therefore determine the meaning of the metaphysical "place" proper to the Aryan. Ārya as an adjective from this root ar indicates superior, loyal, the best, revered, well-born; as a noun it means "who is lord, of noble race, master, worthy." All from a more general point of view. In a specific sense, however, ārya was mainly a caste designation: it referred to the entire three higher castes (spiritual leaders, warrior nobility and clan leaders as legitimate landowners) in their contrast to the fourth, serving çûdra caste, today one might say: zur proletarian mass.

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 law code, which went into the smallest 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 ones, behavior, a certain way of life, 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 yet a sufficient one. The innate disposition is to be confirmed through initiation - upanayâna.

Just as baptism is the sine qua non of being accepted into the Christian community, so initiation was the threshold through which one was truly incorporated into the great Aryan family. Initiation brings about the 'second birth', brings about the dvîja, the 'twice born'. In the texts ārya 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 - krishna, 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 ārya, has two births, one natural, the other supernatural, Uranian.

As we have recalled on several occasions, the oldest Aryan code, the Mānavadharmasâstra, goes so far as to state that the Aryan-born is not really superior to the çûdra unless he has passed through the second birth or unless his clan systematically acquires the neglected this birth-causing rite, ie the initiation – upanayâna7).

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. So here we have a higher and encompass their 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, so that it entails 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 purely physical birth to be insufficient: this culture had a race of spirit im

Eye whose firm basis was the nobility of a certain blood and a certain natural heredity, but which had to be realized through the "second birth".

Even higher is the third birth or - to use the appropriate term in the classical traditions - the resurrection through "victorious death". In fact, the Altarian considered the highest ideal to be the "way of the gods" – deva-yâna – also called "solar" or "northern", on which one climbs and "does not return", in contrast to the "southern path", the leads to the dissolution of personality in the collective vital of a particular tribe, into the formless substance of new births (pitr-yâna). 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 mainly specific to telluric or Dionysian races

war.

2. The sunlike and the heroic in the ancient race

The twofold condition for the Aryan quality makes it clear that these ancient cultures presupposed a kind of supernatural hereditary mass latent in the blood races, a genetic mass which, however, had to be awakened on a case-by-case basis so that the individual could really perceive it could own. 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 primordial, 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 divided into three more, and we have called the highest of these the "Spiritual Guides" race, because this expression avoids much misunderstanding and allows us to circumvent the rather thorny problem of the relationships which existed in the ancient Aryan societies of Hyperborean origin 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 see some 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 how one or the other 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 (that is, after the office vested in the priest in the lunar-determined 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 luminous 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 a "Olympian" supermanship. 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 not given to a single person in the culture in question, but 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 fundamentally the rite, which was also originally considered a royal privilege in the occidental, altar culture. We would have to repeat here much that has already been said elsewhere about the rite. The rite was not an empty but religious ceremony for the old man. This, on the other hand, expressed a manly and compelling attitude towards the supernatural, for while prayer is a request, according to this view, the rite is a command and a command. The rite is a kind of "divine technique," which differs from the modern one in that it did not work on the basis of the external laws of natural phenomena, but by interfering with their supersensible causes, further in that its effectiveness was through a special and objective force required in performing 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, which are to be understood and explained on an entirely different basis.

Now, if all these traits are already present in the later manifestation as the 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 martial - were one, the culture of the South-descended Hyperboreans centered on the very spirituality we call Olympian or Solar, and that this tradition lived on in subsequent epochs of a partial eclipse of that culture by "heroic"-type restorations 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: i.e. a race of true supermen, in contrast to what is instead materialistic, evolutionary and Promethean in modern conceptions of the "superman". comes to light - 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 the racial consideration of the third degree brings to 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 back to life meaning contents that had been buried in the deep layers of the subconscious for millennia, so that they awaken new types of perception, cannot happen overnight and is in any case a task that begins with practical racial theory first and foremost second degree is to be connected. In fact, it is imperative to remove at the same time obstacles and shortcomings which, 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, in others but evoke a creative tension that awakens higher possibilities.

3. Ex Occidente Lux - The religious question

From what we have already said about the paths trodden by the culture of the Nordic-Aryan races, a new aspect of racial theory emerges as a revolutionary thought. As von Leers has rightly pointed out, yesterday's culture was characterized by two ideas which have been called almost definitive achievements: first of all the barbarism of the West and the Eastern origin of every higher culture of our antiquity - secondly 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 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: for from there mystical religious and social forms came in a kind of flooding back, 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 appropriate to remark that most ideas

which are now glorified as occult wisdom in certain aestheticizing or theosophic circles are more or less on the same level, they hardly correspond to the higher elements of Aryan origin of the Eastern cultures; in such circles, what is vaguely received from such an ambiguous East is mixed up with distortions and misunderstandings of the "modern" mentality .

The one-god doctrine of the Jewish faith is just as little original, which in its brutality 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 - the Jewish law exhausts itself: ie a number of diverse racial dross that would otherwise have scattered in every direction. As far as the supposedly "higher religion" of Israel is concerned, some motifs that were already present in the Aryan cultural sphere are mixed up with suspicious views, which finally met the ferments of national and ethical dissolution that were at work in the Mediterranean world and distorted everything that was such a world still existed as an echo or resumption of the original Nordic-Aryan tradition.

But since the relations of the Jewish religion to Christianity are known, the question arises, as with such a widening of horizons and anti-Jewishness, which is not limited to the level of the race of body and soul, but also asserts itself with regard to the spiritual race , a complete racial doctrine on Christianity. This problem is delicate and learned experience, that is, the excesses and confusion already committed 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 well 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, or should one distinguish between the generally Christian views, or must one finally 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 connection any attempt to create 'substitutes', to find a religious equivalent in this or that philosophical or 'spiritualist' conception 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 orders of time-related expediency. Likewise, the futility, even the harmfulness, of purely polemical and negating attitudes is evident, even if they were justified by certain partisan and crooked 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: like the resumption of some cosmic and solar motifs from that primordial tradition, which, however, also have other manifestations, yes even had higher manifestations, because elsewhere this tradition could be preserved purer and not through the sieve of the Mediterranean, pre-Aryan and Semitic-Southern element 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 mythical 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 into the cults and traditions of the savage peoples, which show far 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 valuable in Christianity and especially in Catholicism, even 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 forms of expression for the same traditional motifs. However, the awareness should never wane that this difference and novelty only affect the expression and not the content, so that in this case, too, the racial theory, if correctly understood, would not have to impair the possibility of understanding between those who take 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 distance itself both from the sectarian zealots and from the false and shallow objectivity of the many who today in the European universities - including the Italian ones, practice similar sciences.

4. The Misunderstanding of the New "Paganism"

Having outlined the problem in this way, it is perhaps useful to point out the misunderstandings which some radical circles have had at the moment when they thought that the solution to it was neo-paganism. This misunderstanding is already evident in the use of terms such as "pagan" and "paganism". We ourselves, who at the time used these expressions as watchwords in a book published in Italy in 1928 and in Germany in 1934, have sincere regret.

In some old Latin writers, such as B. in Livy, the word "pagan", *paganus*, occurs without any particular negative connotation. This does not prevent, however, that in the sense of the word *paganus* - pagan - which has become common with the advent of the new faith, is a mainly derogatory term used polemically by early Christian apologetics; it comes from *pagus*, village, spot, by which *paganus* refers to the way of thinking of a country dweller, an uncultivated, primitive and superstitious person. In order to enforce and glorify the new faith, this apologetics has used the bad habit of belittling others in order to exalt itself. Thus they met with a conscious and often systematic disparagement and distortion of almost all earlier traditions, teachings and cults that they

under the general and derogatory term paganesimus - paganism. To this end, of course, she deliberately emphasized only those aspects in the pre-Christian cults and traditions which were not of 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" concept; it hardly corresponds to historical reality, namely what the pre-Christian and especially the Aryan world always was in all its "normal" manifestations, apart from some 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 threatens 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 mingling of spirit and nature, in an ambiguous unity of body and soul. Their religion amounts to nothing more than a superstitious deification of natural phenomena or of tribal forces raised to just as many idols. This would result primarily in a soil and blood-related particularism. Furthermore, the absence of the values of personality and freedom, a state of innocence that is only that of natural men who have not yet awakened to any real supernatural calling. Apart from this innocence, there would only remain licentiousness, "sin", sensual pleasure. In other areas either superstition or purely "profane", material and fatalistic culture. It was only with Christianity - apart from certain anticipations that were considered unimportant - that the world of supernatural freedom, namely grace and personality in contrast to the "pagan" belief in fate and being constrained by nature, made its breakthrough for the first time, a "Catholic" - ie, etymologically 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 specifically meant to imply a Christian worldview. The inaccuracy and one-sidedness of what she presents is obvious to anyone who has – even if only elementary – direct knowledge in the field of cultural and religious history. 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 characterized not by the superstitious deification of nature, but by a symbolic conception of it, by virtue of which, as we have often pointed out, every phenomenon and every action is regarded as sensual Revelation of a supernatural world appeared: the "pagan" conception of the world and of man had essentially symbolic-sacral traits. In the special case of the powers of blood and races, one can hardly speak of a political superstition, since it is a question of exact knowledge, of its superbiological elements, from which third-degree racial theory still has a lot to learn today. We have already had the opportunity to

to emphasize the racial significance of the ancient Roman family and clan cults¹⁰).

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 sex of the Aesen 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 which, through the mystery and exclusivity from the defilements of an already spoiled environment were protected. 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 spirit so dominant that, under certain favorable historical conditions, it fashioned body and soul in its own likeness, and thus brought about a perfect correspondence between inner and outer.

Finally, a supra-particularist striving can be seen everywhere in the "pagan" world where, in the ascendant phase of the higher races of Nordic-Aryan origin, a vocation to empire broke through. 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 the paternal-Olympic principle in the sought to reveal the world of becoming. In this regard, we might recall the ancient Aryan-Iranian conception of 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 cakra -vartî, etc., up to the reflection of such meanings as were present in the "Olympic" prerequisites 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 cult of the Emperor had the meaning of hierarchical and apex of a pantheon, that is, a series of discrete soil- and blood-based cults of non-Roman peoples, cults which were readily respected wherever they remained within their normal limits. Finally, as to the "pagan" unity of the two powers, spiritual and temporal, far from signifying their mingling, it expressed the supreme right which a "solar" race of the spiritual authority at the center of every normal state: something quite different from emancipation and "supremacy"

of a purely 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 must be repeated that in principle it would not be a question of rejecting Christianity or of showing the same lack of understanding 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 more ancient heritage, eliminating some of its aspects that would find it difficult to reconcile with the spirit of today's renewing forces, while emphasizing other more essential aspects, according to which this faith does not absolutely oppose to 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 neo-pagans seem to have fallen into a trap set for them on purpose: as has been said, they often end up advocating and defending ideas more or less corresponding to that fictional, naturalistic, light and transcendent-less, particularistic paganism that is polemical was created 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 their political justification - *mutatis mutandis* often take up precisely the platitudes of a purely "modern" rationalistic and enlightened type, which liberalism, that served democracy and Freemasonry. This was also in a way for HS

Chamberlain was the case, and it was also shown by a certain Italian trend that tried to combine the idea of race with the "idealistic" doctrine of immanence.

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", but one which is in sharp contrast to every "Olympic" and "heroic" ideal of the great Aryan cultures of pre-Christian antiquity and would rather signify a turn towards the material, maternal and telluric, if it were not fundamentally exhausted in unclear and amateurish philosophizing¹¹). An example: what is that "nature" that is so raved about in those circles today? It was not enough to show that nature is not nature as experienced and recognized by traditional man, but a rationalistic 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 encyclopaedists 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 one commits at the moment when one considers certain laws to be final, which only apply to a partial aspect of reality. Of the importance that

nature had for the traditional and sun-loving man, and the knowledge that such a man was marked precisely by his Olympian and royal distance from what is now considered "nature" is found in the representatives of this new mysticism not even a trace.

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 was to politicize even the spiritual, i.e. to tread the wrong path of Gallicanism and Jacobinism once again, while the new construction movements were supported by the dominance of a spiritual specific ideology and the old idea of the state and empire always had a connection to the "Olympic" idea.

What is one to think of ways of thinking for which Judaism, Roman thought, the Catholic Church, Freemasonry and Communism are roughly one and 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.

It shows that one has lost the true feeling for the Aryan hierarchy of values and has not got beyond the paralyzing contrast between destructive internationalism and nationalistic particularism, while the traditional conception of the empire is superior to both concepts. It connects with the idea of a "superrace" capable of creating and leading a higher hierarchical unit, in which the individual, ethnically determined units are not impaired in their individuality and their relative independence, but rather participate in a higher spiritual level be used.

Now we want to devote a few words to "tragic heroism" and "love of destiny", terms that some of the circles of the Aryan-pagan world view indicated here would like to infer. These ideas bear little relation to the original Norse-Aryan spirituality, rather they signify an echo - usually even aesthetically distorted beyond recognition - of the final phase and decline of some tribes of Hyperborean origin. This is the true meaning of *ra gna-rökr*, an expression of Norse-Scandinavian mythology, romantically translated 'twilight of the gods', but which rather means 'darkening of the divine', alluding to the close of a cycle. This theme, far from being considered essential for a general world view, has the meaning of a mere episode within a much broader event, which is to be understood on the basis of the traditional teaching about 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 Olympian meaning, which ultimately comes close to the Aryan-classical ideal, as long as one does not take an account of it. There is no doubt that the art of Wagner - no matter how highly valued it may be as art - does not in any way reflect 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 only for theirs to have a sense of dawning 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 catchphrases such as the doctrine of immanence, the "victory of life" and "man", the "rediscovery of the sanctity 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 has already been made clear what is to be thought of this from the point of view of tradition. "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 all-encompassing 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 that the to conquer earth. 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 behind the inevitable conclusion of development, which had begun 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 racial currents might have to take for positive action. By struggling in this way, one is actually descending rather than "transcending" - that is, to overcome by ascending - and it is only fortunate that the adversary usually does not know how to make the best use 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.

Thus we do not think it expedient here to propose a particular direction and to clarify the relationship between these points of reference and Christianity for those present movements of renewal which are or will be in search of new spiritual points of reference. We only wish to emphasize that, whatever the solution, the condition must be to be at least up to date with that tradition which, through a combination of not always favorable circumstances, has been peculiar to Europe. 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 strict dam the area where a transcendent knowledge and the really supernatural and non-human element prevail - or at least where they should prevail. 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 aid and

fantasize about an alleged Aryanism of the doctrine of immanence, the "natural religion", the cult of "life" without actually losing any level, in short, not returning to the world of origins, as is the true aspiration of racial thought, but simply on those of the 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 ideas. At this point one will have to be careful not to fall into the misunderstandings and errors we have pointed out here, which would basically only be to the advantage of the common opponents. On the other hand, one will have to demand the ability to place oneself on a level where confusion in the doctrinal is not permitted, where all amateurism and arbitrary intellectual pursuits are excluded, where all influence of confused, passionate inclinations and polemical attacks are excluded just as to be combated vigorously, where ultimately and fundamentally only precise, strict, factual knowledge of the spirit of the primal 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 of the spiritual personality to the soul-biological race. Let us say at once which view is unacceptable from a 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, and thus the thought of any non-terrestrial perfection and destiny of the individual is illusory and harmful, according to the principle "true to the earth and true to the race". We have already 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 conceptions of the racial also arise, and there is no doubt that the concept just indicated can only be "true" for a telluric race, since only telluric people are able to have such limited horizons to be taken 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 of a practical and political than a 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, the ancient Aryan cultures also possessed an undeniable greatness in the field of earthly, heroic, and political achievements, without feeling the need to resort to such means, inasmuch as they recognized 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 (p. 149), which is the "divine way of the north" - *deva-yâna*—which alone determined the highest Aryan ideal.

The doctrine of "double inheritance" (p. 111) already presented also refers to this ideal. The personality, we said, is not exhausted in the historical-biological or in the "horizontal" heredity; 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 give and take

at the same time a reception. 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 Parsifal and Gawain saga, the Garin legend etc.) to find. Dharma, ie earthly law, race, caste, etc., is to be fulfilled to the point of complete assimilation. This law also requires the assurance of posterity: 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 of substituting earthly law for that which is not of this world have almost always been forgotten, continued, perfected and strengthened. The telluric views just mentioned would have an even more dangerous effect than such confusions, if they were to be taken seriously and had any influence on our future culture. On the other hand, according to the traditional view of life of the Aryan sexes, the destiny and dignity of the personality are essentially supernatural. In a normal picture of life, however, this destiny works as a powerful driving force and as the deep-seated, 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 – *ÿÿÿÿ* – and a new birth, the third birth of the indo -Aryan teachings to achieve.

It can only be assumed that the mediocre and the "fallen", i.e. the beings who were not able to fulfill the earthly law and human duty to the end, have no afterlife, that their destiny is a re-dissolving in the indefinite life of the race, in the collective and material-maternal substance of

blood, and that only in this way can they learn about the downfall of their physical

survive beyond duality by passing on to others the task at which they themselves 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 "realm" in the traditional sense, they seem just as unable to overcome the contrast between individualism and collectivism within a certain community and the third Ignoring the concept formed by the values of the personality. We have already said that from the point of view of fascist racial theory, any collectivizing interpretation of racial thought is clearly 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 represent the latest onslaught that 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." Rather, "race" in the higher sense was the hallmark of the nobility as opposed to the "people," and it was precisely the nobility that anticipated race-related 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 appropriate procedures, 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 its origins.

One has e.g. Indeed, it has been conjectured that the ancient Aryans, though different from other races, felt quite equal within their race, forgetting even the caste differences that existed 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. The personality in this context is indeed the individual insofar as he is perfected by values higher than the givens of meaning and nature, inasmuch as he participates in that higher "paternal" reality which the spiritual tradition and the race of the Soul and spirit means. This dignity is specifically presupposed as the subject of law by every positive "Olympic" determined law, including Roman law. By this we mean genuine Roman law, not to be confused either 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 one can utter the classic sentence *sum cuique* or "To each his own!" and can thus arrive at a higher conception of the state where there is no place for the mixed, leveling concept of the people and race community.

The fascist racial doctrine takes care that the healthy principle of human inequality pursued in other areas is not turned 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 a precise, legitimate ranking; especially when, to use expressions from the ancient traditions, it is not a question of the "small" but of 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 that is attached to nature, feeling, materiality, restlessness and illusion of vain greatness; against the chaos and counter-race that are within him, rather than as outside of him.

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 for being "less" than "personality". This transition from general, indefinite human existence to personality via race and people is not only quantitative (i.e. transition from a lower to a higher degree of being and formation), but also qualitative. 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 community. 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 law 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 bound by a precise oath to a higher degree of fidelity, political responsibility, discipline, and a willingness to subordinate every natural bond and 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 an outline, sooner or later one

will result in a corresponding positive structure of the 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 upon 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 in it from the culture of the pre-Aryan peoples." It goes on to say: "The conception of racial theory in Italy is said to be determined primarily by northern Aryans."

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 Latin and Mediterranean; 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 check. 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 part 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 is like a whitewash trying in vain to cover up deeper differences of blood and spirit, differences which, as history clearly shows up to our day, can cleave to the sharpest opposites. 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 infer that of the race from the unity of the language, 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 old 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 emphasized "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 also follows 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 the racial

From point to point one must even examine the meaning of that classical, Graeco-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, thus only with the "conquests" of the Renaissance and the developments that led to encyclopedism and the French Revolution, after the "Dark" Middle Ages the "true" culture is said to have arisen. The classical myth that governs the Latin thesis has little to do with the classical values of which we spoke in the foregoing, and betrays the same etherealizing and rationalistic spirit. With regard to both Rome and Greece, what is considered "classic" by most 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 encapsulates even the Latin myth already quoted upside down. "Latin" comes from "Latinian", so that 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 Nordic-Aryan group of peoples is indisputable for every expert. The Latins were a wave that reached central Italy of that so-called "burning" race (the race that burned their dead) and who later opposed the culture of the Osco-Sabellian "burial" tribes and many parts of our country long before the appearance of the Etruscans and the Urclelten occupied and settled.

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 North-Atlantic (Franco-Cantabrian Cro-Magnon culture) or North-Scandinavian (Fossum culture). We find the same symbols of solar spirituality, the same style of drawing, the same absence of those symbols of demetrical telluric 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, sun ships, 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 in which the martial combines with the initiating are eloquent signs of the spirit of this primal Val Comonica 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 worshiped the sun-like Hyperborean Apollo. In fact, according to Altheim and Trautmann, the migration of the peoples from which the Latins and their kinsmen descended, and of which the emergence of Rome was to be the consequence in Italy, can be regarded as tantamount to the Doric migration, the consequence of which 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 actual Nordic-Aryans.

But early Romanism and Sparta evoke the idea of pure powers, of a strict ethos, of a really manly and commanding attitude, that is

from a world that was hardly preserved in the so-called "classical" culture that followed, from which one wants to derive "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 outward uniform veneer, the supposed Latinity contained divergent forces that converged only so 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 put forward, which goes back at least 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 the all Aryan, Indo-European peoples and cultures.

2. Race, Romanism and Italian History

As has been said, in order for the concept of race to pass from the theoretical plane to the practical plane, 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 necessary, 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 determined by the Romans and Aryan-Romans. 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 which is central to the fascist revolution.

Indeed, not only in relation to the Italian but also to the Roman traditions, a choice must 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 has no roots whatsoever in race or blood and stems from religious views that we must not always regard as peculiar to the species. For us it is of fundamental importance to shed light on 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 which has yet to be written.

In the imperial period, Aryan Romanism wavered. Elements of ancient solar spirituality sometimes came to him from the eastern provinces (e.g. through the Mithra cult, the divine conception of the empire, etc.), ferments of folkish and

spiritual decomposition, which had a particularly devastating effect due to the ethical, population-political and racial decline of the old Aryan-Roman tribes.

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 class of rulers, which had accounted for its greatness, should have been provided for.

However, just the opposite happened: the more the ancient world empire expanded, the more the "Race of Rome" declined, irresponsibly opening up to any influence of inferior strata or foreign races; it elevated to the status of Roman 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 unbelievable. Also, 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 for long assert itself over the various peoples included in its area. 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, associating it with the ideas of the new faith and further thought of a new emperor—the Sacrum Imperum. However, the Italian people had little part in the creation of this new symbol; it did not even feel the task of forming out of its better substance a core that would be racially and spiritually equal to 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 to the collapse of the Greek cities. 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 only boasted of being Romans in name. 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 hitherto valid views. For example, in Italy we do not recognize 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 one side of the emperor, for whom Italian princes such as the Savoia (the princes of our present-day royal family) and the Monferrato fought for and against the communes, was the aristocratic feudal culture, which still retained much of the Aryan and Nordic-Aryan lifestyle. As for the communes, they represented mainly the antithesis of the idea of the state: they were animated by intolerance to any form of higher authority, their alliance was merely a tactical one, so that endless quarrels and quarrels immediately took its place. This also apart from the mercantile and democratic character of the "new" culture, far removed from the old Roman style, which the communal cities developed. Therefore, we do not want to take the Guelph and communal Italy as ours, but the Gibellian and Dantesque. And here it should be remembered that Dante 87

represented not only 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. It 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 further ado: we owe it not least to the "tradition" of the Renaissance that Italy was until yesterday regarded as a wonderful country of museums, art monuments and "geniuses", but inhabited by a people who, in political and ethically it didn't exactly have the best reputation.

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 that in the Risorgimento - or in the movement for the national unity of Italy - apart from the purity of intention and action of many patriots, they introduced as French Jacobinism and in general a ideology which, like 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 that was purely international in its core and in its objectives, striving with the help of the myth of popular freedom and the democratic conception of the nation to destroy everything that Europe still preserved in terms of dynastic and tradition-bound regimes.

About the same can be said about Italy's entry into the First World War in 1915. Italy campaigned for national interests, but mainly in the name of the hypocritical, democratic-freemasonry 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 Jewized 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 that had started 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 decision demand; these interpretations are to be appropriately developed and expanded.

3. About the Aryan-Roman type

Now we want to say something about the Aryan-Roman type, which we regard as the "super race" of the Italian people, meaning the same as the Nordic-Germanic type for the German people. As already mentioned, the Aryan-Roman and the Aryan-Nordic types are to be seen as two special forms of a single tribe, so they are linked 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, Italian-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 in most Nordic types, but through the overall features of the high forehead, nose and chin they also give the impression of an active, alert, ready-to-hand 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 gaze of the Mediterranean man of a less noble race is partly restless, partly cunning, partly longingly veiled, with this Aryan-Roman man it is directed straight ahead, firm and penetrating. 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 inwardly more flexible and dynamic, but with a dynamic that is always conscious, controlled, and very different from exuberant vivacity.

From race researchers such as B. Günther, the characteristics of the Aryan type of ancient Roman special design have already been emphasized. These characteristics also 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 authority. 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 an inner fullness and diversity; *gravitas* or *dignitas*, the dignified bearing and inner calm, which in the nobility escalated to *solemnitas*, that is, 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 factual relationship that by no means signified materialism; the ideal of clarity, which only degenerated into rationalism with the decadence of the Latin peoples. *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 alien to him. He felt that he could not offer a worthy worship to the Godhead as a broken human being, humbled by the feeling of "sin" and the "sinful flesh", but only as an upright, free human being, with a calm and proud mind, as a human being, strives to glimpse the directions in which his conscious and determined action might be in harmony with the divine will itself.

The world and the state – *res publica* – were conceived 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 lowly placed, as in

certain Asiatic cultures, still too high as in the maternal or aphrodite cultures, or in modern times in a certain Anglo-Saxon society which we can readily address as degenerate in this respect.

In any case, the man's distance from the woman and from the Eros complex that is so characteristic of certain Mediterranean and Celtic-Western types. Resolute 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 Italic origins and that it is still present in the Italian people today must not make us forget the precise tasks of selection, purification and strengthening, through which every consistent implementation of the is conditioned by racial thinking. 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 creative racial theory has as a precondition to fix and improve 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 prehistoric times has something of the bright heritage of the origins should lead 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 race that undermined the ancient Roman Empire, and it would be strengthened 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 ancient Aryan-Western or Atlantean-Western population settled in the mid-Mediterranean region, of which we have repeatedly spoken.

Having said this, the most unfavorable crosses 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 more the

affect the psychic race as much as the somatic. By Western people we mean those who predominate in that ethnic mix 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 smaller in these regions due to the counteraction of Nordic elements. In Italy, on the other hand, the introduction of Western blood can be dangerous unless a resolute racial and ethical consciousness strengthens and cements the Aryan-Roman core. Advantageous crossings, on the other hand, 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 the racial basis of the "bourgeois" type there in the preponderance of the Eastern component, ie the well-known portly, glasses-wearing, round-headed bourgeois who is the born pedantic bureaucrat, bound by conventions, how inwardly softly sentimental. It is difficult to imagine such a racial basis for a similar type also found in Italy, since the Eastern component is relatively smaller and also of a different nature here.

If one can expand the term "race" in this sense, then one can at least speak of a "petty-bourgeois race" of body and soul that is all too widespread in Italy and which, as fascism clearly recognized, poses a danger to the future of society Italian people is. This race is actually the "opposite race", a folkish and ethical viscous 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, secure 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 making himself impervious to any influence from the very 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" where whenever he encounters 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 favorable, 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 awaken corresponding instincts, the suspicion is removed that we thought some kind of rational and expertly controlled administration of marriages desirable and wanted to eliminate all that is spontaneous inclination, love and personal passion. This is not our intention, as has already 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, a woman full of sensual attractiveness but selfish and deceitful, a woman of wonderful physical appearance but frivolous and vain; an elegant woman and - as one today

unfortunately says - a "woman of class", yet snobbish, narcissistic and irresponsible; a cultured, agreeable, and "interesting" woman, but cowardly and full of bourgeois inhibitions—so all these types of women should be immediately perceived as "of a different race," people who may well be adventurous with, but never end to think of a life together, let alone begetting an offspring with them. And also certain racial characteristics of the body, eloquent enough in themselves, though not for all, ought to warn a correspondingly refined masculine instinct.

In this context, the particularly unfavorable circumstances that have resulted from the "bourgeois" and materialistic culture should also be emphasized. This culture has given sentimentality and the erotic an importance that is difficult to find in any other culture, to the extent that today it is almost impossible to read a novel, see a film or a play, do not focus on love or eroticism. This dominance 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 a woman to have a timely and profound knowledge of her true nature and her spiritual race as a prerequisite for understanding one another and for uniting.

5. "Rectification"¹³) of Mediterranean man

In this section we shall use the expression "Mediterranean man" in a special sense, less in reference to the somatic type than to a certain style of experience and a certain mental attitude, which is not only common among the Italian people but is generally identifiable in the Mediterranean countries and, in view of an Aryan-Roman vocation, do not represent exactly advantageous investments. According to Clauss, the main characteristics of the Mediterranean soul can be summed up in the expression "performers". What he means by this is that for the Mediterranean people it is not so much their importance to themselves as to others. He needs an "audience", though not always in a bad sense, out of vanity and a passion for 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 behavior and conduct. Only when the Mediterranean man has the feeling of being in front of a grandstand - real or imaginary - is he able to give 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 as with regard to the fact that his immediate manner of acting would always lead him to give the action the character of a "gesture" intended to draw attention to himself, too 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.

In so far 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 his own dignity? "Esse non haberi" - to be and not to appear - the meaning of one's personality and one's own value independent of any external recognition

recognizing oneself, keeping one's distance and a penchant for actions and statements that are limited to the essentials, free from pathos, free from any concern for the external effect - all these are definitely basic traits of the style in which the strengthening and purification of the Italian People should take place in the Aryan-Roman sense. Where the Italian man shares with the Mediterranean man, as it were, 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 one's own expressions, which avoids all primitiveness, all naive immediacy and exaggerated frankness and does not examine the expressions of life on the basis of the impression on others and in relation to their judgement, but in order to shape the fullness of one's own being in a totalitarian way, with the ability recognizing the impulses and inspirations that spring up from the depths, weighing them up and using them in a suitable way. There is no denying that passion and immediacy have a certain predominance in many Italian types; this disposition need not be a mistake, but can be a bounty once balanced in a strong and well-developed ethos. And this task is already in the process of being realized through the fascist-determined formation 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 disposed to coolly and matter-of-factly examining all the backgrounds of his inner life. However, 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 a race in the Aryan-Roman sense; the principle of being hard on oneself, understanding, and courteous to others, is part of every manly, edifying, and noble ethic, at any rate—in the realm of the race of the soul. Another characteristic of the Mediterranean soul, it is thought, is a certain sensitivity and a certain exaggerated and almost theatrical sense of honor. It should be emphasized here, however, that such tendencies 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 rests on the mere feeling that one's own person, one's own ego, is affected, that one reacts, not only when one believes oneself in the right, but mainly when the insult touches a weak spot and something in us that isn't exactly 'okay'. 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, is to be seen 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 that only disgrace means harm: disgrace, however, cannot be felt by one who is conscious of his righteousness.

He will therefore 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 spike penetrate and the reaction will simply be to thwart the intention of the opponent who will hit a wall where he thought 93

encountering a sensitive substance that aids his intent; 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 do not want to model a kind of barracks roughness or the behavior of unspoilt nature boys

ben: if necessary, only the exaggerations are to be combated or an empty externality and a salon style that tries to hide the inner emptiness of faceless people and fashionable puppets with "manners". But this is not so much the disposition of a particular race as 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 more: namely, in emphasizing the exaggerated and abnormal importance that the modern world accords to art, to literature, and to all that signifies 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 about balance and to reassert Aryan-Roman values. In essence, this is our oldest tradition: remember the contempt nurtured by Aryan early Romanism for the Hellenic world of art and literature, which in the Catonic spirit was seen as decay and effeminacy. It is further recalled 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 necessary to reiterate what has already been suggested: how the Renaissance meant essentially a counterfeit of antiquity, revived by it only in its decaying though aesthetically ostentatious aspects; So it must also be considered that Italian humanism has very little to do with the Aryan-Roman tradition of our people. At that time such a tradition was much more alive with the few men who - even in the spirit of a Savonarola - tried to prevent in Italy the tendency towards externality and aestheticism to degrade the surviving forces of the Aryan race to the level of an "Aphrodite" culture . A precise reservation should therefore be made against the "humanistic" 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 are as superficial as they are 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 emphasized that sensuality is not to be blamed exclusively on 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 in a different way towards sensuality than the latter." It is maintained, however, that the Mediterranean race has a greater importance in all that pertains to sensuality and to the relation between the sexes

give importance as a different race person; 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 special reference to a rectification of the woman rather 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 help but get a strange impression in view of the psychology and the styles in the behavior of both sexes. It is only too true that the Mediterranean man, though in general no more sensual than the North, may have a very different attitude towards sensuality, love and woman, and that in him the feelings related to sex and in many cases, worries become moral and even spiritual problems with an alarming ease.

For example, we find extremely one-sided entanglements between honor and sex, strange connections that certainly do not demonstrate a higher sense of male dignity. In fact, it would be difficult to show a heroic race that let the "life of the alcove" decide about male honor. Equally peculiar is the role that sex plays even in religion: the "guilt" - which, properly and Aryan, should primarily concern inner life and the ethical world - here takes on a predominantly carnal and sexual level interpretation. Suffice it to mention here the moralistic distortion that the meaning of the word virtue or *virtus* has suffered, for example. Far from having anything to do with the principles of a predominantly gender-based "bourgeois" morality, in Aryan-Roman antiquity "*virtus*" (from *vir*, man in the excellent sense and not as *homo*, man in general) meant the male Quality, the strength, the courage, the ability of manly assertion and decision.

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 just 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 differs of the Mediterranean people from the Aryan-Roman and Nordic-Aryan style. Almost without exception, the life of the Mediterranean woman is geared towards the man in the one-sided and, we might almost say, the 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 think that the Mediterranean woman almost always neglects the shaping 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 "armed up" in ways not even prostitutes would do in northern countries: and it is enough to observe these girls about themselves to realize that, despite all 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 civic and conventional inhibitions or by clever, rationalized management of devotion. In addition, there are immediate complications that are only 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 semi-desirable woman walks past a group of men: they stare at her and pursue her with intense and tendentious eyes, as if she were as many Casanovas or Famished would be, returning years later from Africa or the North Pole. The girl, however, while making absolutely no secret of her femininity with her make-up, stride, dress, etc., deliberately displays an expression of extreme indifference and rejection, so that the observer of such episodes is led to wonder to ask seriously whether the one or the other really has nothing better to think about than to enjoy such a theatre. The fact is that a certain Mediterranean race, by the immediate and even crude character of its erotic tendencies, alarms the woman, provokes her defences, promotes every kind of cumbersome complication: cumbersome, primarily, precisely for himself. While the woman on the one hand only On the other hand, when she thinks about her relationships with her husband and the impression she can make on him, she sees herself as a kind of coveted and pursued savage who has to watch out for every wrong step and appropriately "rationalize" every relationship and every involvement. got to.

However, not everything in this spurious and unary behavior of the woman can be explained by certain external circumstances for which the man is to blame. It may be said that in most cases where a Mediterranean woman has already internally agreed, she would feel humiliated if she acted resolutely accordingly, without rather having to face a whole series of complications and difficulties, a real one expose erotic-sentimental ordeal. Otherwise she would have to fear that she would not be taken for 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 beneath his dignity to enter into - this is a disturbing 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 - it is very necessary to look for a style of originality, of clarity, of sincerity and inner freedom to be "rectified". But this is impossible unless the man helps her by first and foremost making her feel that love and sex, however important they may be, have only a secondary role in his Aryan-Roman style life be able; 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 without 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 has led to a false idealization as well as a false disparagement of woman, "Beatrix" and dame of a certain chivalry on the one hand, and "wife", creature of flesh and sin on the other - two types, both "constructed", far removed from reality or at least normal reality.

The first type disappeared with the decline of 18th-century Romanticism, along with the Werthers and the Jacopo Ortis. However, one must not say that the second type persists among the Romanic peoples today, ie the woman, in the full "racial" sense of the word, since one finds here rather a diminished, tamed edition, the girl striving to be "in order". "To be with bourgeois conventions and to shine in the foil of flirtation and in the fair of fashionable vanity

ren.

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 which obviously cannot be of the same kind, but of two different ways of being meeting and balancing one another. And the intensity and meaning 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 have only touched on a few salient points, one can get the feeling that the "anti-Nordic" prejudice on the Italian side is based on a misunderstanding and is no more valid than the well-known and rhetorical contrasts between the North and South, opposites that 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. One must present the race with an alternative and force it into a 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 and black types, the sentimental, gesticulating, impulsive, deeply anarchically individualistic types, with traits and with a feeling disfigured by millenary crossroads, an Italy of *dolce far niente*, of rhyming with *cuore* and *amore*, of meridional, jealous men, of hot ones, but with all sorts of bourgeois inhibitions and prejudiced women, the *pulci nelli*, macaroni and Neapolitan sages. 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 declared that this unracial, petty-bourgeois, superficial, directionless, Aryan Italy in the word has 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 original 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 art treasures, its pride does not lie in being the country for foreign tourists, resounding with mandolins and "sole mio". all the other accessories of a kitschy choreography. Fascist Italy wants more than one

world of hard and hardened forces, as a heroic world, imbued with ethical consciousness and creative tension, which takes a stand against any detachment or deviation of the soul and has as its symbol not the tarantella or the "full moon on gondolas" but the mighty iron formations in the "Roman step", which finds its exact counterpart in the rhythm of the Prussian parades.

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

The experience of the world war of 1915-1918 is to be seen as the precursor to such a decision. In considering the elements that can have an effect on the formation of a mental race, Clauss correctly emphasized that just such an experience separated two generations, since it left indelible traces in everyone who took part in this war and almost became a bearer of them a "race" because it made him different from everyone who didn't fight. 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 may have different outcomes depending on the cases. Reading books like the notorious ones by Remarque and Barbusse, one gets the impression that war may lead to an overcoming of the individual, but that it means a return to the condition of a "race committed 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"; but now only instincts are capable of urging them forward in all sorts of tragic trials, raw, unleashed forces, reflexes, and elemental, wild surges 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 war has also led them 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-lying and original powers of a generation¹⁴).

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 he 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 about the direction that would prevail in this risky experiment caused by the forces reawakened in the war, the current of the forces of the "frontline race" was purified by all slags, at the moment when 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 prehistory of 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 - summarizing empowerment in the following words: "Like awakens like, like attracts like, like reconnects with like." So symbols are needed as a means of decision and evocation. Adolf Hitler explained this principle with the following application: "If I ask for something heroic, then the heroic person answers, if I promise advantages, then the grocer's spirit will answer this bell ringing." In general one can say that the very idea of race presents us with an alternative that will be decided in each one by the law of Elective Affinity. To take a stance against racial ideas, to feel an inner resistance to one's views, means to prove to oneself that one is not quite "okay" racially, that one wants to point out irresponsible or "scientifically" untenable sides of the Aryan and Aryan-Roman myths, is to provide the alibi for a non-Aryan and non-Roman vocation which cannot be unrelated to the relevant somatic race or at least to the psychic of the person in question, etc to serve as a reagent for decisions which are to be brought about on the basis of elective affinities in all areas of the life and culture of a people.

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. Secondly, there is a need for a power idea which has to enliven and shape the emotional powers of a particular community in such a profound and organic way as the suggestion or conception of a mother translating itself as a biological reality into 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.

Ultimately, this process will carry along 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" characteristics 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, as opposed to an abstract and intellectual culture, to recognize the importance of all that has to do with the blood and continuity of the blood; moreover, however, we are to hold the evocation of an inner tradition as an indispensable condition, and this presupposes in primis et ante omnia a hierarchical restoration, the gradual rigorous and indomitable resurgence of an enduring tradition of leadership. The mere race of the body is indeed the most elementary, poorer 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. However, the highest degree shows itself where the same reality also breaks through as a race of the spirit: and on this level are mainly the leaders

rer, the aristocracies, the able and worthy bearers of a tradition. The creative elemental power of a race, which has been paralyzed or latent for centuries, can only become effective again in practice through people who form a "classical" 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 neither conceived as an abstract legal entity nor as a power, administrative and police apparatus determined by human needs, but as the tool of a political-racial elite that forms, structures and orders the whole people from above, as an entelechy, ie an organizing and animating life principle. 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. Viewed in this way, the state in turn has the value of a "myth," an idea of power, 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 can actually speak of an activity 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 the individual, which is the inner race itself, above all where circumstances have not destroyed them 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 given a strongly personalised, hierarchical, based on a state order carried by a higher thought; who sink more or less into mercenary habits, such as can be found even in a gangster society, unless animated 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 as a human dominating will", he speaks of the nation, not the crowd, collective or some kind of material unity, but a "majority united by one idea". This idea "realizes itself 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, find a firm one, unifying point in a revive the contact only if 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 or index of "characteristics" of classifying natural science or the blind mechanics of heredity, but the living race, the race which one actually carries in the blood, indeed much deeper than in the blood, since it is related to those metaphysical "divine" forces which were divined by the ancients in the various symbolic entities of the gentes 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 is 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, again, the corollary of the climate and ideals of the Black Shirt Revolution and the summoning up of deep-seated forces which first the World War of 1915-1918 and then this Roman-signed Revolution unconsciously wrought in the collective substance of the Italian man.

The persistence of such an evocation - now, with a more precise racial and spiritual consciousness - and with it the heightening of the heroic climate, further the tension inherent in a fascist mysticism in the serious, unsentimental, anti-rhetorical, active sense of the word, these are the conditions so that this process may continue to develop and gain depth, so that this new race of fascist man may assert 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 presupposes the concept of 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 in every word - according to the old conception - there is a power, then there is no doubt that a designation like "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 a role that should not be underestimated. It would be the most suitable means of awakening, gathering and, in an increased form, throwing back the forces that can contribute most to the Aryan-Roman-determined shaping of the new Italy. This would also emphasize the sacred aspect of the commitment one makes at the moment one is accepted into this covenant by an "oath of blood," an oath that admits of no choice other than loyalty or treason, other than honor or disgrace, more inwardly and in the face of principle than as in the face of any visible external majesty.

The fascist idea of race recognizes the fundamental importance that the formation of an Aryan-European consciousness has for the new order of our mainland, for which the Aryan-Roman and the Nordic-Aryan element 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 human being protected from any distorting mixing would come first.

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

This would be the ideal limit concept of the fascist and traditional racial theory in its practical and constructive aspect: whereby, of course, the value and the indispensability of the individual, prepared degrees is hardly affected.

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 people of the same origin, that the community of origins become stronger than those factors of discord, of distortion, 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 Aryan-European front already indicated and in the aforementioned 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 Blood“, Mailand, Hoepli-Verlag, 1937, 2. Ausg. 1941.

²) For an understanding of what we actually mean by “tradition-bound spirit” and therefore also for a complete justification of the ideas that will be presented in the present book, we refer the reader to our, also in German, 1935 at Deutsche Verlagsanstalt published work "Elevation against the modern world".

³) Cf. our introduction to the new Italian edition of the "Protocols of the Elders of Zion", Milan, 1938.

⁴) Cf. our selection and translation of Bachofen's writings, which was published under the title "La razza solare - Studi sulla storia segreta dell'antico mondo mediterraneo" (The sunny race - Studies on the secret history of the ancient Mediterranean world).

⁵) Cf. our essay: "The weapons of the secret war" in "Der Tat", 193g, February issue.

⁶) Incidentally, genetics has already established the importance of the “polymeric” effect of the so-called collecting and aligning genes, which we could consider to be one of the biological confirmations of the view presented above.

⁷) R. Guénon, in Etudes Traditions, 1940, March issue, has correctly pointed out that the consecration of the Aryan castes is not to be confused with the initiation in the absolute sense - dīkshā - one can assume, however, that the first, in a way, virtually the second in abstains, which incidentally can be realized in most cases at the moment of death, which is understood as the “third birth” (see p. 149). The consecration of caste is thus similar to the Christian sacrament, to which a certain transforming power is attributed, but which is distinct from the "second birth" in the mystical sense 102

is. In any case, the value of a "sacrament" remains for the rite in question, and it is also possible that in older times it corresponded to an actual initiatory act.

⁸) For a critique of these currents see our book: "Maschera e volto dello spiritismo contemporaneo" (Mask and Face of Contemporary Spiritualism), Turin, 1932.

⁹) In our book "Heidnischer Imperialismus", published in Italy in 1928 and in Germany in 1933 (Armanen-Verlag).

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 attempted to racialize the revolutionary movements of the renaissance. A similar interpretation would be possible with regard to the Renaissance and Humanism. It would be difficult to find a sufficient number of faces that are racially "okay" among the most representative types of that time, and particularly at the political level. As a rule, however, one finds the anti-race, asymmetrical faces, distorted, disproportionately large noses, a systematic distortion of the Nordic line, etc. If these signs are not decisive in and of themselves, they become significant when they are connected with the rest are considered.

13) The Italian word "Rettificazione" is not easy to render in German because 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 point out 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 parts of that "sunlike primordial wisdom" to be transmitted from the 'Sun' to the first lawgiver of the Indo-Aryan races, and afterwards preserved by a dynasty of sacred kings.

PHOTO ATTACHMENT

As already mentioned, we did not want to present a complete racial theory in this book, but only establish a few general points of orientation for those who are interested in the new racial idea in Italy. The following appendix is also only intended to be a contribution to much more thorough research that we still have to carry out and which will have to overcome various difficulties in practice, as can be seen from the following considerations.

1. The material collected in the picture archives for racial studies is mostly "static" and can at most be used for first-degree racial or anthropological registration. Thorough racial research, on the other hand, needs images that speak, that is, images that do not appear at any given moment, but in 103

be taken up at one of the moments when the deepest, leading, and most expressive element of a given type is most clearly betrayed, revealed, and animated.

2. Most of the visual material collected by racial researchers is marred by a democratizing bias; in most cases these are pictures of people from the common people, at most from the middle class, while it would be important and significant to identify the race above all in the higher representatives of a people, in its nobility, its leading spiritual, political, to determine spiritual or military elites. Systematic research in this special field has not yet been carried out. So in this connection we had to use material that had been collected for quite different purposes and on very different occasions and which as such scarcely corresponds to the requirements of proper scientific use.

3. Another difficulty is that almost all of the pictures in our racial archives were taken when the subject knew they were being photographed, resulting in unnatural, posed pictures, particularly in the case of Mediterranean man. But for second- and third-degree research, the subject should be photographed without his noticing, lest his true nature be distorted by what he might seem. Of course, images taken when the subject knows about them are also useful. If they are compared with natural recordings, then they enable us to establish the "secondary personality" of the subject in question, we mean: that differential between the dominant race in him and his secondary vocations, which was already mentioned on pp. 105, 121. Before proceeding to such an in-depth analysis, however, it would be necessary to stir up research into the main racial and spiritual components, which, as has been said, would require special, unobtrusively taken pictures.

4. Wherever the races of the spirit are alluded to in the following, the reader must be able to "implement" them. In fact, we designed a typology of the races of the spirit, invoking mainly the spirit plane and the lore and symbols of ancient times. Today's world is very different from this one. Apart from a few exceptions, the various races of the spirit appear in it only in largely "secularized" forms. These races can therefore be guessed at today by their analogous manifestations in a world that still knows very little about true spirituality and where the dominant cultural forms are determined by materiality, sentimentality and the abstract intellect.

All this may perhaps excuse the approximate nature of the following attempt at racial distinction, which we have made on the basis of existing material gathered from various quarters.



1. Pure Aryan-Roman (Aryan-Norse)
Type that still reflects some of the command power associated with distance, as is characteristic of the "sunny race".



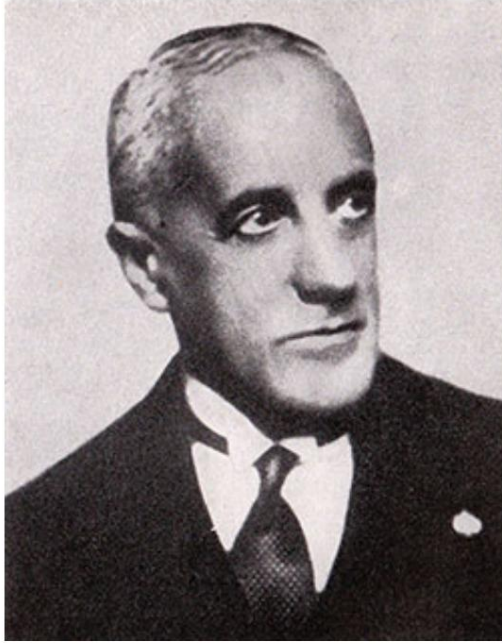
2. North-Western type from a princely old Italian family. The serene calm combined in him with the urge for bold undertakings, for exploring distant countries and horizons - with the race of the "active people".



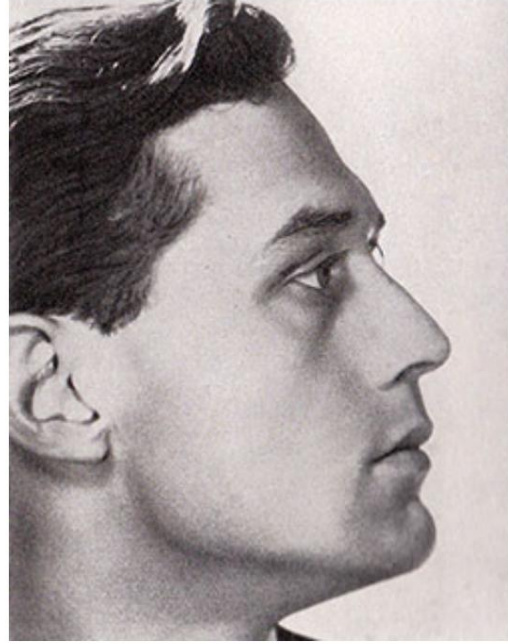
3. Another Nordic-Aryan type of Italian lineage. The present picture is not very favourable: in it the traits of racial superiority, of the *animi corporisque imperatoria forma*, are somewhat frozen, which are inherent in this type in life were.



4. In this figure of an Italian army commander, decidedly Aryan-Roman in character, those traits of liveliness and inner readiness to attack are clearly visible which are characteristic of the Italian manifestations of the "active races" and of Claussian achievers.



5. North-West type of Italian gender. Here, with purity of race of body, race of spirit betrays a certain "Demetrian" (contemplative) streak, if we compare it with the other type just considered. It is in fact an Italian personality who carries out his activity mainly focused on the intellectual and scientific level.



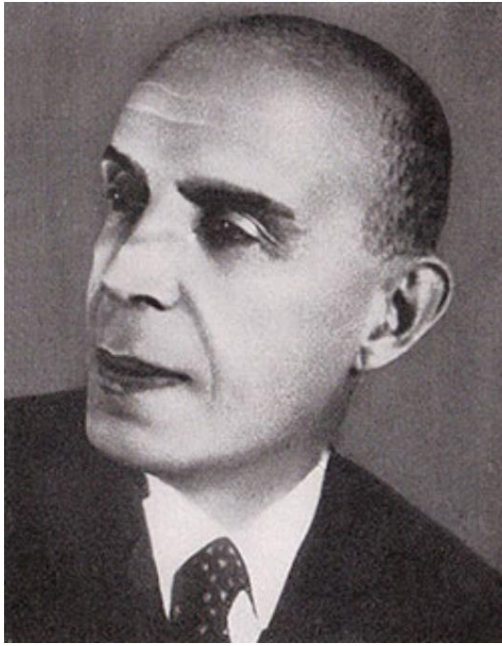
6. From the point of view of the race of the body and also of the soul, this type is particularly characteristic of the better Mediterranean Aryan-Roman race.



7. Note the striking resemblance of the type just considered to this picture, which is not that of an Italian, but of a descendant of an ancient Persian lineage. One can sense in it an echo of the original racial community of the Aryan peoples (picture from Weinert).



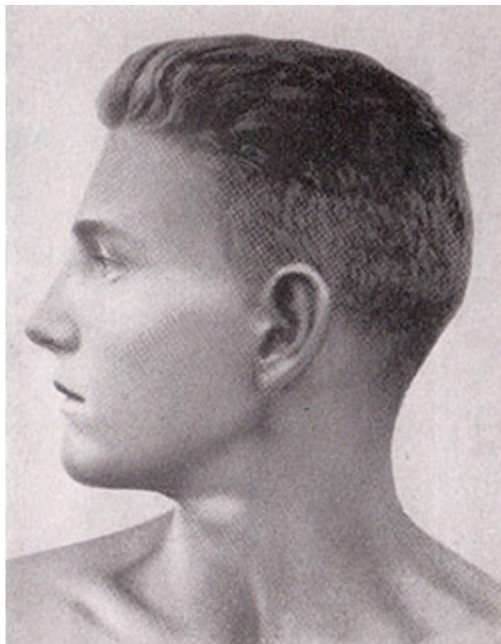
8. For the same purpose, note this Buddha image, in which almost classic Nordic Aryan features are visible (image from Günther).



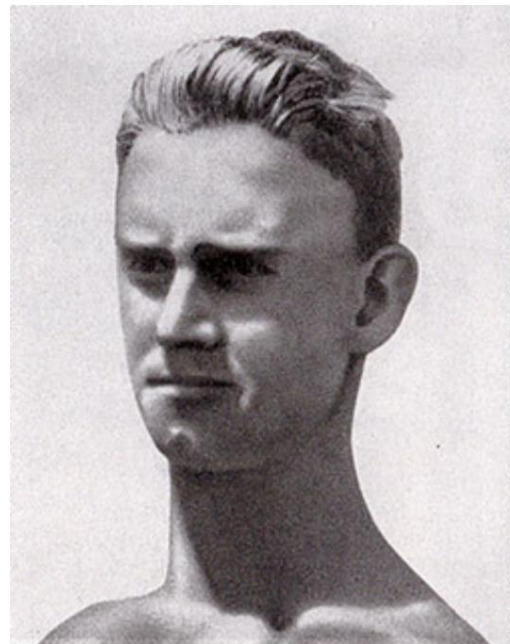
9. Here Aryan-Mediterranean bodily features are borrowed from a so-to-speak "intellectualized" manifestation of the solar element. One might assume that the transition from the older, sacred, Aryan and Dorian Hellas to the philosophical Hellas of the well-known historical period took place in the same way.



10. This Italian type is perfectly fine as Aryan-Mediterranean somatic type; but as for the inner race, one notices how the active element is already shadowed by a "telluric" impact.



11. Another Italian Nordic-Aryan type (from Tuscany). However, the breed is shown here only in physical-athletic purity. The inner element, on the other hand, is obscured, race is present primarily as a biological fact. Types of similar purity with inward dullness are often found among the northern European peoples. Remember what was said on page 70.



12. This, on the other hand, is another Italian type of Nordic-Aryan race, in which again a certain animation shines forth, a part of the power of the "active race".



13. Italian type, bodily Aryan-Nordic, mentally "Amazonian" (see p. 140) determined. It is about a writer in whose world of thought - with a special recognition of the female - combines an externally energetic and almost Promethean attitude with a pantheistic (Demetric-Lunar) worldview.



14. Crossbreed of Mediterranean and Eastern breed. The physical traits are borrowed from a predominantly "aphrodisiac" race of spirit. With regard to this race it should be remembered that its designation must not necessarily suggest the area of Eros (cf. p. 120). It can also be expressed in anything that implies refinement of form and aesthetic feeling, when this ends in itself and any higher point of reference is devoid (sublimated tellurism). The type of actuation chosen by the type in question reflects and confirms this meaning.



15. Physical traits of Aryan-Mediterranean race are present here in a lunar manner. The type in question comes from Campania, has light



16. The manly element as the "secularization" of what we call the "heroic race" (p. 121) is sufficiently evident in the manner in which the

auburn hair and blue eyes. From him one can have an idea of the race that was the bearer of the later Aryan-Hellenic culture in southern Italy.

physical traits of this type from central Italy (Aryan-Nordic race with a slight oriental touch).



17. The same inner race is preserved with a higher degree of internalization and dignity in this wider Italian type.

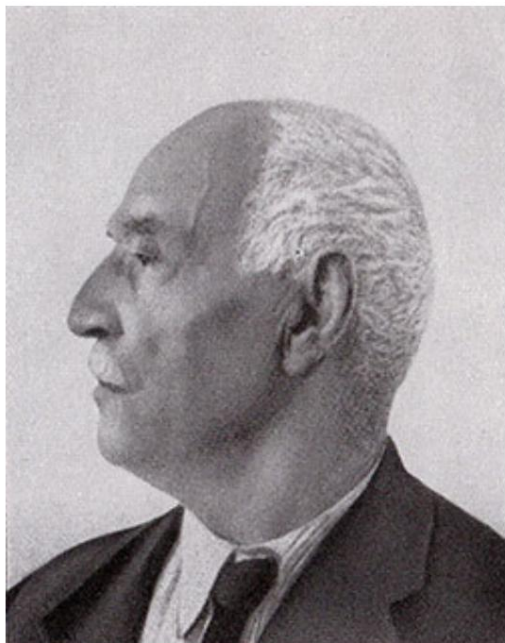


18. On the other hand, the same attitude is expressed in a type from the Norse-Dinaric race.

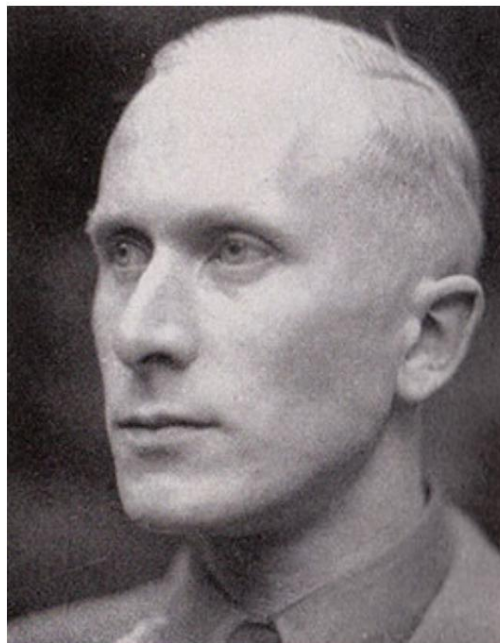


19. This type shows, for example, that the race of the body alone is not decisive in a thorough racial study. He undeniably bears Nordic traits on the outside – traits of a “Nordic thinker” according to Clauss. However, if one looks at his thought-world, one finds that it deviates far from a Nordic one: a romantic view of life in which the spirit is unlawfully equated with the abstract mind in order to be able to glorify everything that is “soul”, feeling,

irrational and vital experience means, roughly in the sense of the philosophy of the Jew Bergson. A Dionysian-lunar race of the spirit has an effect here in a physical-Nordic type, which is perhaps also such as character (race of the soul); it takes the place of the solar or at least "heroic" spirituality that would normally have corresponded to this bodily appearance. (Picture from Clauss).



20. Note, on the other hand, this type of Italian stock. Although he is not a thinker, but a simple man from your people, whose physical traits are not entirely purebred (an oriental touch is visible), there is still a considerable remnant of the hard and active power of the manly races in him.



21. The contemplation of this face may perhaps be of interest in connection with what we have said about the lunar, blurred impact (Demetric purity), which inwardly often appears among the Central European peoples in types showing a high racial purity of the body show (picture from Clauss).



22. Notice now how instead the lunar itself



23. Tellurian-Dionysian race.

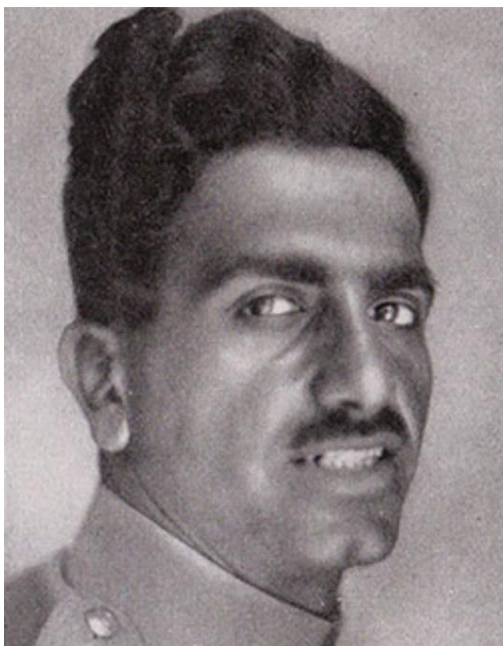
through the physical traits of a Mediterranean type (Aryan Roman, apparently with a Faelic influence). The indicated inner component is clearly confirmed by the creed of the subject in question: "I dream, therefore I am!".



24. The same interior appears here in an intellectualizing manifestation. The distortion of some bodily features corresponds here to the style of a soul that has gone restlessly through every kind of intellectual experience, with an unclear urge for salvation, until it has finally stopped at a lunar form of piety (Demetric limit of the Dionysian).



25. With this peculiar, non-Italian type one could speak of a "jovial" manifestation of the aphrodite race (always in a special, already explained sense).



26. Telluric-aphrodite race, in this case also with an obvious connection to the actually sensual realm (no Italian type). Some foreign racial theorists would like to address us as actually "Mediterranean" people like this one.



27. This is another guy of roughly the same inner race. It is probably an Italian, but it obviously has very little to do with the higher Aryan-Roman component of our people. Make tenors out of such types, have them make glowing declarations of love, or portray them as boastful, gesticulating cavaliers, and you will have a type that comes very close to the caricature of Italian and Mediterranean man, as unfortunately this does abroad often imagines him.

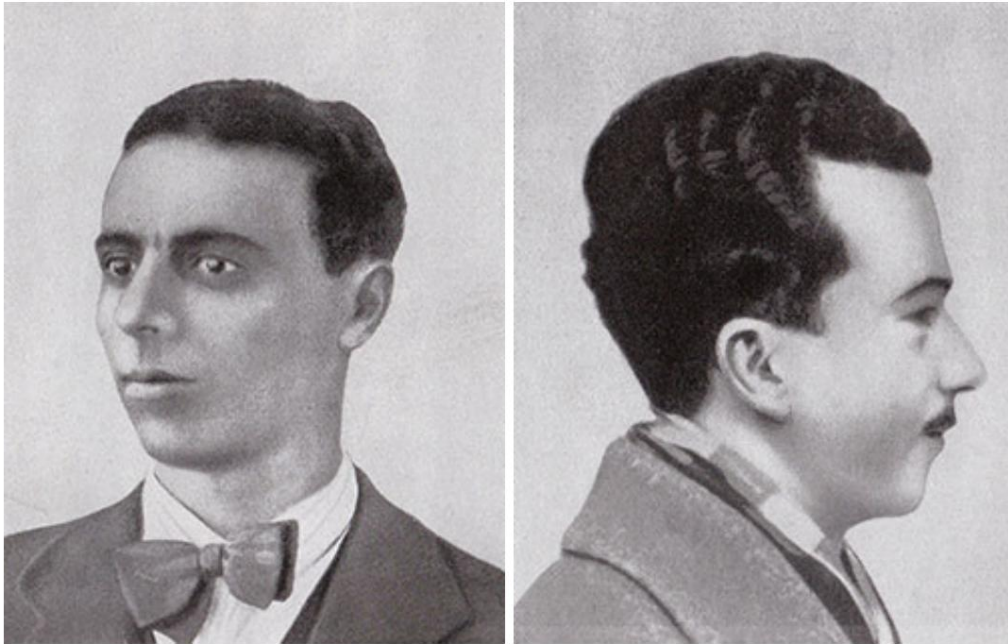


28. Limit form of the "telluric" race in the Mediterranean world.



29. The same with dawning "Demetric" reflections (Morenian fragments of the ancient Pelasgian)

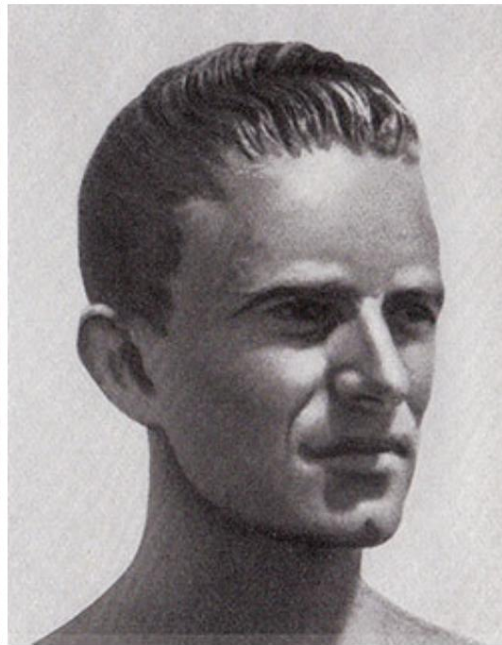
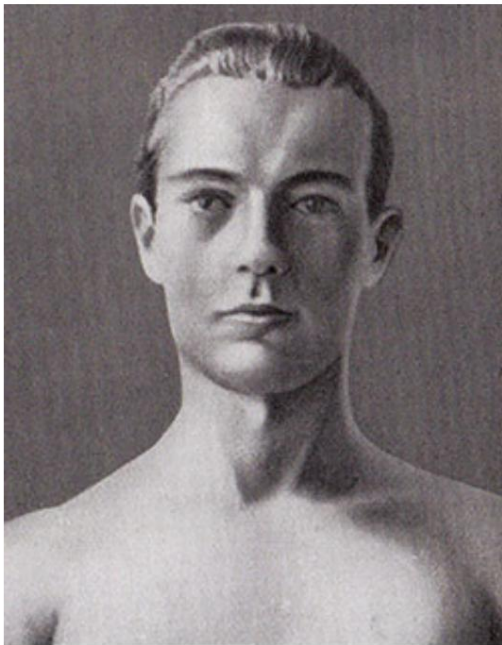
Races).



30,31,32. The active Italian racial thought must neither forget nor allow to be forgotten the existence of racial types of this kind in our people. This is something to be achieved through a long, systematic work of physical and mental selection through generations. Valuable inner abilities can also be present, but prevented in their proper bodily expression by the consequences of Mediterranean peoples mixing. We have already pointed out the main negative components of the Italian people in what we generally call Pelasgian-Mediterranean and African-Mediterranean types.



33. With a raw material like this, the Italian idea of race can work positively. The Aryan-Roman race is in order here on the physical level, the expression also reveals no influences that could in principle prevent an ensoulment and ennoblement of the inner race.



34, 35. Two further valuable elements for the future development work of the Italian racial idea.

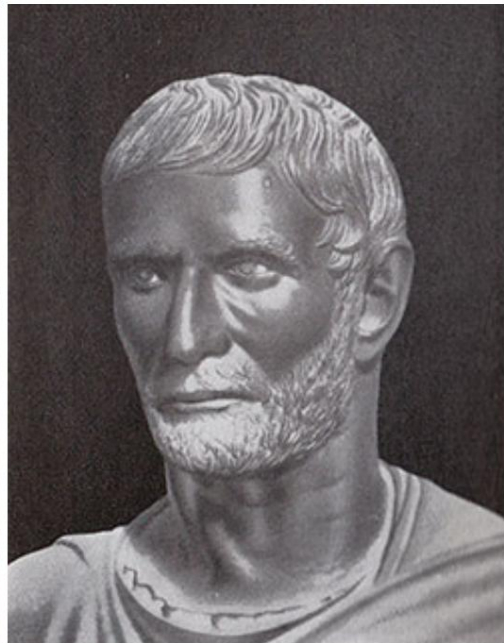
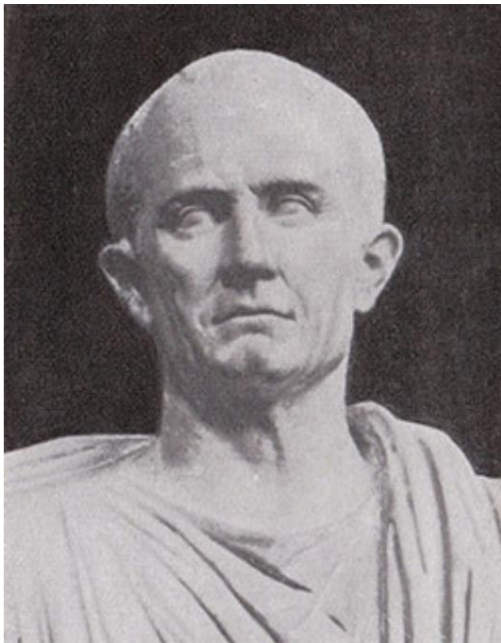
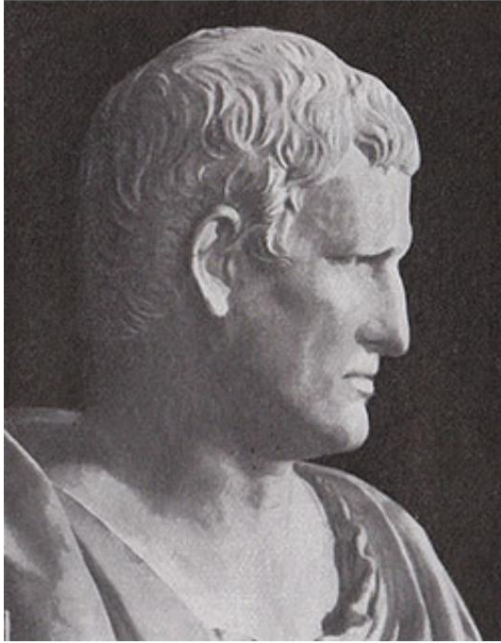
HIGH ROM

"In the senate of the republican period of Rome, from the 5th to the 1st century BC, Nordic nature repeatedly proved to be the dominant and driving force: level-headed boldness, controlled attitude, considered, concise speech, thoughtful decisions, cool mastery. In the senatorial families, first in the patriciate, then in the nobilitas, the epitome of the true Roman arose and sought to be realized, that human model of Nordic nature in a special Roman form. Here the moral values of the Nordic kind applied: manliness (virtus), bravery (fortitudo), wise reasoning (sapientia), self-discipline (disciplina), dignified bearing (gravitas) and reverence (pietas) ... In addition, that measured solemnity which the senatorial families as something specifically Roman."¹)

These are the words of a well-known German racial researcher about the mental dispositions of the higher race of the ancient Roman people, whereby the term "Nordic" is of course to be understood with the previously explained reservation (cf. 21 f.). As we have often done ourselves, this writer recalls the first Hellenic testimony relating to Romanism: Greek ambassadors, fearing to find only a group of barbarians in the Roman Senate, declared that on the contrary as in a "council of kings" occurred. External measure as an expression of a controlled soul and a calm strength, inner sense of royalty, clarity, dignity, boldness are the main characteristics of the higher "Race of Rome", of which we know not only through written testimonies, but also confirm with statues and various images.

We will then reproduce some well-known images from ancient Rome in which this Nordic-Aryan force of our origins is clearly recognizable. Since we are dealing with works of art, one must of course take into account the possible "idealization". Even if the "idealization" can to a certain extent superimpose historical and human reality, it nevertheless forms a document that is positive and useful in its own way. Glorification always obeys an ideal, which in turn reflects the soul and deeper calling of a particular race. Not only works of art that have historical figures as their subject, but also pictures of legendary heroes and gods can therefore offer us valuable material for researching the inner race of a people. Here, however, we want to confine ourselves to a few historical figures.

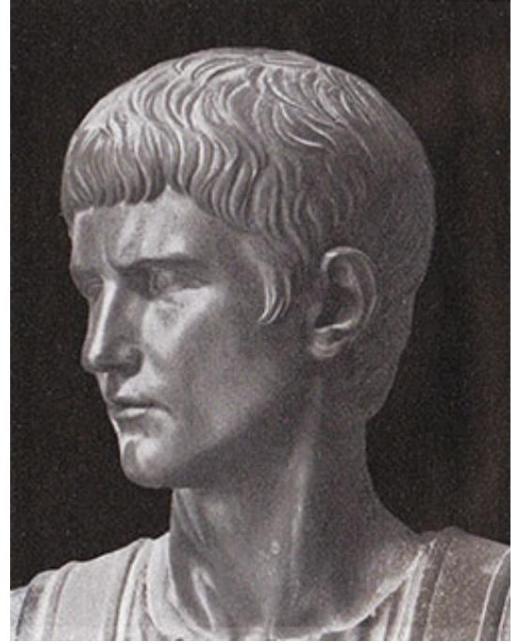
1) HFK Günther, "Racial History of the Hellenic and Roman People", Munich 1929, p. 82.



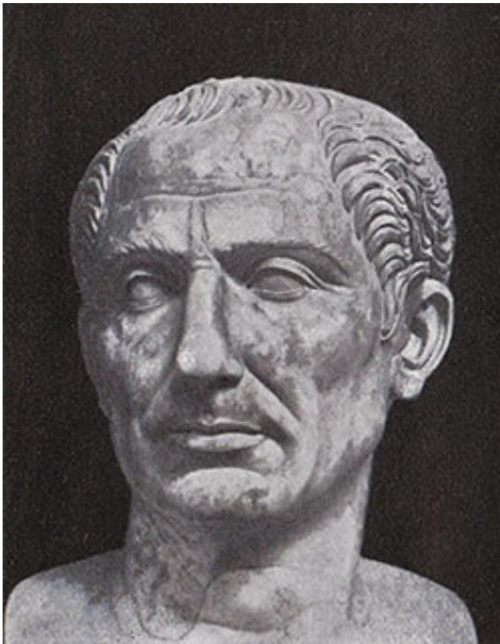
1-4 Roman heads. The first two are purely Nordic-Aryan, the third with a slight Eastern influence and the fourth with a slight Dinaric influence. No. 4 (unknown from the Republican period) is particularly expressive: intensity, incorruptible, factual objectivity and inner firmness unite harmoniously in the expression of this face s. e



5. One of the purest expressions of the Aryan Roman race; as a mental, race-defining Roman form of the "heroic human" type.



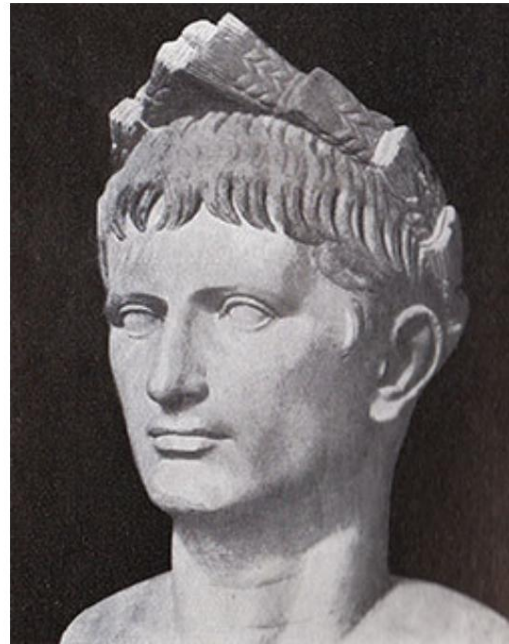
6. Roman emperor with Aryan-Roman features on the outside. Ordinary history has given us a picture of his personality that is not exactly a bright one. Nevertheless, we have enough to glimpse in him some traits of an almost pro-methean soul and an inner courage that despised all limitations and was able to indulge in any sensual excess without fear of losing himself. If these traits are almost an anticipation of the "superman" in the Nietzschean way, they can on the other hand be regarded as a distorted and partially degraded manifestation of the higher race of the spirit of a "heroic" nature. This emperor was one of the first to dare to make a living god out of the Roman rulers, and he claimed unlimited dominion in the sign of the word, "Oderint dum metu ant," which even the authority of the Senate very little respected.



7. Something similar has become possible with Caesar, because it is on a higher level. Too often one forgets the words that the young Caesar used to describe the spiritual race to which he felt he belonged: "Est ergo in genere (meo) et sanctitas regum qui plurimum inter homines pollent, et caerimonia deorum, quorum ipsi in potestate sunt reges" ("In my race there is both the majesty of kings, who have power over men, and the winds of the gods, under whose power are those who rule over men"). Another significant testimony is the attribute "sidereus" often associated with Caesar.

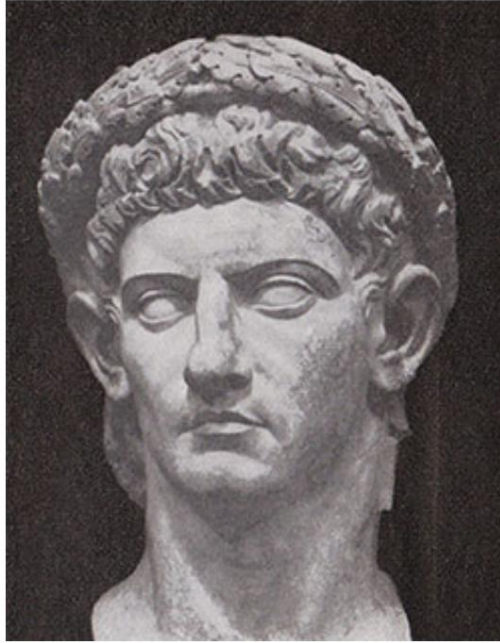
This word referred to the stars (sidera) and encompassed various meanings: the idea of a cold, hard luster, the idea of something bright, solid and inaccessibly distant like the celestial, Uranian realm.

Sidereus was said about Caesar's look and style, sidereus can generally be used to describe the nature of the Hyperborean primeval race. One could say that the sidereus quality contains the higher being of ancient Rome. As far as physical appearance is concerned, the figure of Caesar is very indicative of one among the predominant components of the "Race of Rome." The long skull of the actually Nordic type is softened with him, the vertical and horizontal dimensions are somewhat more balanced with him, which for the Nordic-Aryan people of the flow from West to East (cf. p. 63) - perhaps already from the Cromagnon -Humans - is significant in view of different branches of the same family of peoples.



8. More extensive reflections of the "sunlike race" betray the figure of Augustus, in whose physical appearance the Nordic traits are somewhat more emphasized. Augustus is said to have had "bright, light eyes" - some authors say: "grey-blue" - with a penetrating gaze, a particularly even physique and blond hair.

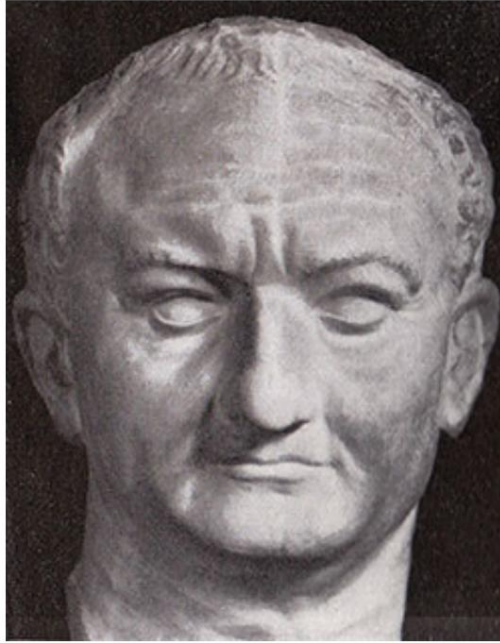
His higher calling is shown by the relationship he created between the idea of Caesar and the symbol of Apollo, the Hyperborean god of light. For their part, Augustus' contemporaries were led by an unclear instinct to see in his empire the beginning of the return of the "golden age", which, however, is only the mythologized memory of the sun-like primeval culture of the Hyperborean race (cf. our "Survey against the modern world" Part 2).



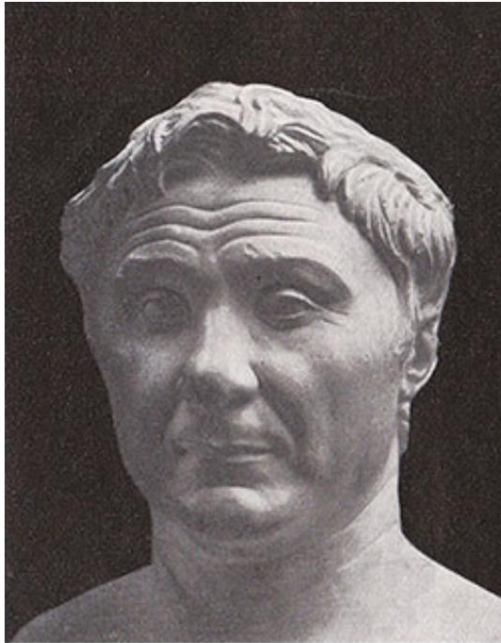
9. Another notable type of emperor of the Aryan-Roman race. He is already closer to the subsequent "Italian" appearances of this breed. The solemnitas is already overshadowed by a more human form of masculinity. Nevertheless, the expression of the "active race", combined with the Roman sense of "limitation" and the innate inner authority, still remains sufficiently vivid in this type.



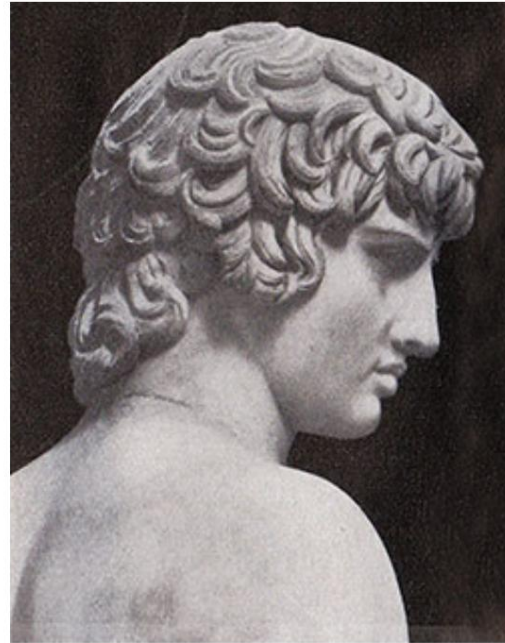
10, 11. Two pure Aryan-Roman types; even in her stone likeness there is a special expression of inwardness and of a more redeemed power. In the second (No. 11) the qualities of a victorious general combined with a keen interest in spiritual creations.



12. The formative power of the inner Roman race often asserts itself in the imperial age with an already mixed human substance. Something of the sort can already be seen in this Roman imperial figure of simple descent, who—compared with the pure Aryan-Roman type—in her physical race shows a marked Eastern element, and in her soul telluric or titanic telluric elements. However, the power just indicated did not decrease. This ruler mainly professed the imperial-sacred idea of Augustus and was among the Romans who wanted to be supported at the moment of death, saying: "A Roman emperor dies standing."



13. If one detaches the physical racial characteristics of types like the previous one from any higher influence, then one can feel how one can arrive at the regression that is still shown by the types that still appear in Rome today - especially among the people of Trastevere, which have retained some "heavy" traits of a part of the ancient Roman people even at the highest level of materialization. But more significant in this respect is the face of this greatest adversary of Caesar; in it the components of ancient Italic races predominate, which were quite different from the racial core to which the creation of "Aryan Rome" proper is to be owed.



14. That the purity of the race of the body has only a very relative importance in view of the total importance of a human being is shown eloquently in a certain "classical", but above all Greek antiquity, among other things. With the far-reaching physical purity of the Nordic-Aryan type, a spirit degenerated into the sign of the Aphrodite, Demetric or Dionysian can often be seen here. A part of Greek art gives us evidence of this decline, not only in the idealization of historical figures, but also in their images of gods - just remember the almost feminine features which, absurdly, many even have among the famous statues of Apollon, the on the other hand, is in itself one of the most significant gods of the sunlike, Hyperborean race. The picture reproduced here - one of the most famous pleasure boys of Roman antiquity - openly shows the "aphroditism" of purely Nordic Aryan features of the race of the body.

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