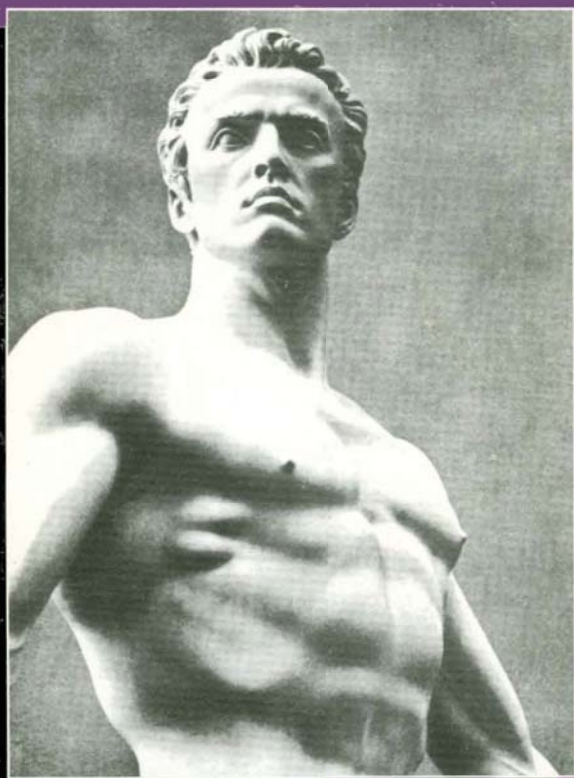


RACE  
OF THE SPIRIT



JULIUS EVOLA

**BERSERKER**

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**BOOKS**

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## INTRODUCTION

In the way it has become part of the ideology of Fascism, the doctrine of race, or racism, can be considered neither as a discipline and technique, to a greater or lesser extent linked to the domain of general anthropology and ethnology, nor as a chapter of social hygiene, to which, for various reasons of even a contingent order, it has had to be given a particular prominence. The fascist doctrine of race must be considered *in primis et ante omnia*, according to a precise **political value** of its own and in the order of a new general conception, of a new attitude of the spirit. If this attitude is consistently assumed, it must assert itself in different domains, many of which, until yesterday - that is, in the period when the rationalist and positivist mentality prevailed - it was thought that they could not even have any relation whatsoever to similar problems. The doctrine of race certainly has its special aspects, closely biological and anthropological; but these aspects, due above all to the way in which the problem of race has to be formulated in Italy, only acquire their proper value as a function of a more general conception and doctrine. **With the doctrine of race one conception of the world is replaced by another**, from which particular and very precise methodological principles are derived for a whole group of special disciplines. In its highest form the doctrine of race has indeed the value of a spiritually and culturally revolutionary idea. It can also have the value of a "myth" in the Sorelian sense, that is, in the sense of a powerful idea, of a center of crystallization for the creative energies and instincts of an epoch.

However, if considered within this totality, the doctrine of race in Italy represents to a large extent something that is still awaiting its full development. For the time being, emphasis has been given above all to the propagandistic and polemical aspect of racism, as for example, according to the relations it has with anti-Semitism, and then to some of its practical and prophylactic aspects referring to the defense of the white man against miscegenation and against any contaminating mixture. As for the positive, doctrinal and, finally, spiritual side, due to the fact that in the preceding period a corresponding preparation has been lacking.

and as in such a field, a competence and a vocation are not improvised from one day to the next, it is difficult to indicate that anything really important, original and profound has been done so far. It is much easier to find, instead, exercises of dilettantes, formulations very brilliant journalistically, but poor in terms of principles, articles and essays that, evidently, appear written only because the racist arguments today are desired, but whose racism however is reduced to repeating a certain number of times the word "race" and "lineage" even where it is less appropriate to use it and where it ends up losing any precise meaning.

But above all, the demand for a truly totalizing formulation of the racist doctrine, for an original formulation, in conformity either with our tradition or with what we generally call the 'traditional spirit', is still weak among us. And yet this is the essential thing, if we want to dispel the suspicion - usually nourished by certain intellectual and Judaizing environments - that racism among us is a kind of artifice, ignited by contingent circumstances and, moreover, an imported merchandise, product of a Germanic influence. It is therefore necessary to go forward, to arrive at a complete conception of race and to clarify the intimate relations existing between it, the highest and most spiritual possibilities of the revolution and of the fascist idea and, finally, our traditional heritage.

Five years ago we had occasion to write an exposition of all the main racist theories, starting from the romantic period of FicHra and HcooER, up to the last National Socialist exponents of such a <sup>current</sup><sup>2</sup>. This exposition, which - and this is not our judgment - is one of the most complete so far existing in Italy, followed the criterion of the highest objectivity and impersonality. We have refrained from taking a position on the different racist theories, we have only sought to show their spirit, leaving the reader free to react and judge in the way he considered most appropriate. Elsewhere, in other books and different essays, we had nevertheless provided what sufficed for a

Regarding the "traditional spirit" and for a complete understanding of what we will expose in this volume, we refer the reader to our work *"Rebellion against the modern world"* (Ediciones Heracles, 1994, Buenos Aires) and also to our translation of R. Guénon, *"The crisis of the modern world"*. (There is a Spanish translation).

<sup>2</sup> J. Evola, *Il mito del sangue*, Milan, 1932.

We have tried to give subsequent and direct clarifications of the doctrine and of racist criticism in a more systematic and committed manner after the official and definitive incorporation of the idea of race in Fascism. Since things, moreover, are in the state already mentioned, and in vain have we waited for complete and coherent formulations of the doctrine of race to appear in our culture, indeed, many times we have found ourselves faced with bad imitations of foreign forms of very little solidity, we have decided to integrate the exposition already made with a new brief treatment. This treatment does not pretend to go to the bottom of the argumentation or to be a treatise on racism, but only to indicate the necessary points of reference for those who wish to orient themselves and know what to think about the different problems of such a doctrine, so as to be able to form a mentality in conformity with it, based on solid principles, alerted to possible deviations or alterations, capable of being justified on the basis of points of view, not of today or yesterday, not of this or that thinker or researcher or isolated philosopher, but which have the value of "tradition" in a higher sense. Starting from the elements specified by us, whoever feels called and qualified to do so, will be able to go further and systematically develop the doctrine in this or that particular branch. In fact, by reading this book, everyone will be able to realize the breadth of the domain that lies before us, as well as the scope of the work to be carried out.

This work can be considered as the second part - at the same time critical and constructive - of our book *The Myth of Blood*, which, as we have already said, was limited to a simple exposition and examination of all the elements that have contributed to the formation of the racist "myth". The reader can naturally refer to that book for information; we cannot write it a second time, but only summarize, where necessary, those themes of one or another racist current, which can serve as a basis for a discriminating critique or contribute to the clarification of a doctrine of race in the traditional and fascist sense already mentioned.

See "*Oifesa della Razza*", ns. 5,6,7,11,15,18 of 1939, etc.; *Bibliografia fascista*, Aug. and Sept. 1929; *Aegime fascista*, Nos. 25 Oct., 19 Dec. 1938, 31 March, 18 April, 2 May, 17 May, 1 June, 3 August, 19 December 1939; 18 January 1940; *Rassegna Italiana*, ns. diembre 1938, narzo 1939; *Popolo d'Italia*, 2 February 1939, etc.

It will soon be published in Spanish by this label.



***PARTE PRIMERA***

**THE IZA AS A REVOLUTIONARY IDEA**





## I. RACISM AS ANTI-UNIVERSALISM

Beginning with the strictly political aspect, it would be a mistake to consider racism as a heterogeneous element that has been added for contingent reasons to fascist ideology. Such a doctrine, if rightly understood, can instead represent an enhancement and a new instrument for the purposes of Fascism, understood as the creator of a new anti-universalist, anti-rationalist and anti-individualist civilization. It can thus signify a new stage of the Revolution, linked by a nexus of close coherence with the preceding ones.

In fact, in its most generic and commonly known political aspect, racism strives to individualize the predominant human type in a given national community, to preserve it from any alteration and contamination, to empower it, to make it correspond to a certain sentiment and a certain pride, which is aimed at developing, tonifying, making more concrete and "organic" the generic principle of nationality. It is thus, in the first place, a continuation of all that Fascism, since its advent, has sought in terms of politics and social hygiene, and then, as a school of virility and strength for the Italian people and especially for its new generations. The conquest of the African empire has brought as natural consequence a new order of protective and prophylactic measures, coming from analogous exigencies and from the evident opportunity that, in the contact with inferior peoples, the Italian people had the very clear sense of the differences, of its dignity and of its strength.

In a second aspect of internal character, racism is presented as a new "power" of nationalism, because the feeling of belonging to the same "race" - even if this expression is more a myth than a very precise idea - is evidently something more than a feeling of belonging to the same "nation". As a political myth, the "race" is the living nation, not enclosed in abstract juridical or territorial limits, nor exhausted in a simple unity of culture, language and history. The feeling of "race" goes deeper than all this, it goes to its origins and is inseparable from the "race" of the nation.

of a feeling of continuity, it touches deep chords of the human being. It is a truth that is also reflected in popular wisdom, in its ways of saying, such as "the voice of blood", "race does not lie", "he who has race", "revenge" or "blood guilt", etc.

Through such a path, the new doctrine revives a sentiment whose natural and original place goes back to pre-national forms of community, to the community of the lineage, of the *gens*, of the hermandad, of the patriarchal or patrician family itself, where it had its effective and positive correspondence in a truly common unity of blood. In its modern conception, the nation is already presented as a unity of a different type, defined by other elements besides mere consanguinity, whether direct or indirect. Already this consideration is sufficient to make it appear clear that, in order to pass legitimately from the feeling of nationality to the more energetic feeling of "race", if we do not limit ourselves to "myth", that is to say to an idea valid less for its truth and objective foundation than for its suggestive power, it is necessary to arrive at a conception of race extremely different from the elementary one, defined by blood and, in general, by the purely biological element, since it is necessary to take into account in it a series of other factors.

In what follows we shall deal with this point at length. For the moment, on the basis of what has already been mentioned, we will say that the idea of race, as a political idea, has the same advantages as a nationalism of a demagogic, exclusivist and particularist type.

The advantages are linked to a complete opposition to all egalitarian and evolutionist myths, to the refutation of the demo-masonic and enlightenment ideology, relative to the identity and equal dignity of all that possesses a human semblance. According to the racist doctrine, humanity, the human race, is an abstract fiction, or the final imaginable face only as a limit, but never fully realizable, of a process of involution, of disintegration, of collapse. At the normal level, human nature is instead differentiated, a differentiation which is reflected among other things in the diversity of blood and race. This difference represents the primary element. It is not only the natural condition of beings, but also an ethical value, that is to say, something that it is good to be and that it is necessary to defend and protect. There are certainly aspects according to which all men show something in common. But this should not mislead us. Racism in this respect presents itself as a will - which could be called **classical** - of "form", of "limit" and of individuation. It calls for

not to consider as essential all that which, representing the generic, the formless, the not yet individualized, is in reality worth as a "minus", as a residue of matter not yet formed. As has been mentioned, all that is common comes to the fore, is presented as "value" and under the aspect of "immortal principles", only in periods of regression and ethno-cultural decomposition, where precisely the "form" retreats towards the formless. Universalism" - understood according to the otherwise abusive use, but nevertheless made current, of such a word as internationalism and cosmopolitanism - in this respect should not be judged as one opinion among others, but as the echo and almost the barometric index of a precise climate of ethnic chaos and denaturalization of types. Only within such a climate is it "true": it is an image of reality.

That racism in this respect enhances nationalism in its positive aspects is quite evident. The one and the other represent a healthy reaction against the democratic and collectivist myth, against the myth of the proletarian mass without fatherland and without face; they have the meaning of affirmation of quality against quantity, of the "cosmos" against chaos and, as has already been said, of form against formlessness. In all the other positive aspects that we will be individualizing, racism always redounds to these same meanings and, according to them, is a doctrine and a "myth" to be declared within the order of a traditional point of view. From a political perspective, the reawakening of the feeling of nation and race is one of the indispensable preliminary conditions for the task of retaking in a well-articulated organism all those forces which, through the crisis of the modern world, were about to be lost and to sink into the swamp of a mechanical-collectivist and internationalist indifferentism. And this task is a matter of life and death for the future of the entire European civilization.

## II. RACISM AS ANTI-INDIVIDUALISM. RACE AND PERSONALITY

Racism is also anti-individualism. It follows Fascism because, like Fascism and any other normal political conception, it refuses to consider the subject "in himself", as an atom that almost from nothing would have to construct everything for which he is worth, but considers each member of a community in relation to space and time, as an entity unexpectedly linked to the continuity, both in the past and in the future, of a lineage, of a blood, of a tradition. This is also why in racism the laws of heredity, whose meaning and true scope we will define below, have a particular relevance.

Of course, if one does not have a right sense of principles, it is always possible to fall into dangerous deviations, and this is what happens when the attack brought against the individual tends to encompass something very different, which is **personhood**. But personality has nothing to do with the "individual": the latter, in its claim to be a self-sufficient atom, is an abstraction, a fiction. Personality is instead something organic; all that is blood, lineage and tradition are its constituent and inseparable elements, so that from the empowerment of these values - propitiated by racism - it too is empowered and confirmed. It is true that collectivism, combated in internationalism, communism and similar perverting ideologies, sometimes seeks to appear even in the form of racism with the pretension that the common denominator represented by the nation-race and by blood constitutes the ultimate point of reference, beyond any value of personality and any differentiation. But a coherent, complete and traditional conception of race, as we shall see later, keeps away from such an error and does not imitate certain extremist racist tendencies on the other side of the Alps. Certainly in any case the values of personhood can come to the foreground only after having differentiated them from those of the "individual," which is the opposite and almost a soulless and mechanized caricature of personality, which the period of liberalism and the

nationalism had referred to itself in a prevaricating way: it is exactly in this sense that the racist idea must be put into action.

This relationship between the values of race and those of personality is further confirmed by the fact that racism, just as at the political level it opposes the democratic, enlightened and egalitarian myth, so, at the cultural level, it opposes the constructions and superstitions of the secular and profane civilization of bourgeois societies by affirming the principle of a virtue, of a nobility and dignity that are not "learned", but are possessed or not possessed, that are irreplaceable, that are precisely qualities of lineage, of race, linked to a tradition and to forces much deeper than those of the subject and his abstract intellect. And it is exactly these "non-constructible" virtues, non-comparable, determinative in all that is character, susceptible of passing into a latent state, but which, except in exceptional cases, are never destructible, that are the virtues which can truly promote the development of the personality, not only on the "natural" plane, but - we shall see this too - even on the "supernatural". With the doctrine of race, then, the aristocratic concept of heredity and of the character, to a certain extent fatal or fateful, of any higher quality and of any higher human type returns in this respect. This is an instance which is destined to act in the humanitarian-democratic climate and in the negation of the values of the modern epoch in an effectively and violently revolutionary manner.

### III. RACISM AS ANTI-RATIONALISM. THE THEORY OF THE ENVIRONMENT.

The emphasis given to the innate qualities of race, expressed more in character, in the feeling of honor, in courage, in fidelity, in the intimate attitude towards the world and life, than in intellectualist, aestheticist and "cultural" values, obviously means, besides anti-individualism, also **anti-rationalism**. Here the correct, traditional conception of race goes beyond the one as well as the other pole of a limiting antithesis which is today extremely widespread: that is to say, it promotes a criticism against the rationalist element not in the name of what is inferior to reason, but in the name of what is superior to it. It is not irrationalism, but **super-rationalism**. As we shall see: to be "racial" in a complete and superior sense is a quality that transcends both the "cultural" and the naturalistic qualities of those who reduce themselves to a set of instincts.

Turning to a special aspect, the doctrine of race is opposed to the doctrine of race.

The theory of the influence of the environment has been a scientific auxiliary of Marxism and humanitarianism. In order to defend the dogma of the fundamental equality of all human beings in spite of the precise inequalities that experience and history inflict in the sense of inequality, whether of individuals or of races, Marxism and liberalism have put their hands on the theory of *environment*. Any difference would therefore be only external, accidental and contingent, and could always be removed through a timely modification of these conditions. The corollary of such a vision is humanitarianism: if there are inferior, unworthy or deficient beings, they are not so by nature, but as "victims of the environment. Thus, moreover, there can be no real responsibility for them.

Racism is opposed to this conception by the theory of heredity, according to which the differences of beings have an **internal**, not an external cause, they are not accidental, but essential, congenital, conditioned by heredity. The external conditions can indeed favor or hinder the

development of innate dispositions, but no force from the environment, no external agent force, be it of a material or natural nature, is capable of transforming the innermost essence of man. The extreme case is that in which the external conditions come to determine **a different way of appearing** of a certain type: a way which, however, disappears when the normal conditions are restored. But if things are thus found, the value of each one, whether in good or evil, far from being the effect of a good or bad environment, proceeds from inherited qualities correlative to a certain blood or a certain race and then, more particularly, to the specifications which the one and the other suffer in the ramifications leading up to the subject. The consequences of such a new point of view from the pedagogical, social and also juridical point of view are so manifest that it is useless to underline them here. And this is the path which, if intelligently followed, can lead to a complete overcoming of many myths still in force and of many utopias of the democratic mentality, with the confirmation of the values of the personality; these values in fact evaporate where there can be no talk of a responsibility, of a nature of one's own, of an inner destiny.

We have said, however, "if it is intelligently followed", since here too experience shows us that racists, when the proper principles of traditional order are lacking, can end up in dangerous deviations. Such is the case when, through the scientific assumption of the laws of heredity and an otherwise unilateral and materialistic interpretation of heredity itself, **the mechanical action of the environment is substituted for the fatalism of heredity**, the "victims of the environment" give way to the victims and gratuitous heirs of atavistic determinisms that sink into the darkness of time. In his own way, Lombroso would have been a racist in this respect, with his well-known theory of the born criminal, irresponsible as a survivor of a biologically well-defined race or type, atavistically driven to criminal actions. A complete and truer conception of race overcomes this deviation. We shall see this in detail in what follows, either in expounding the traditional doctrine of double inheritance, or in indicating the limits of validity of MENDEL's laws. Here we limit ourselves to saying that the concept of heredity is naturally inseparable from that of race, and that the modern conception of racial qualities is not, as in the old anthropology, that of abstract characteristics typical of a given numerical group, but that the concept of race is not, as in the old anthropology, that of abstract characteristics typical of a given numerical group, and that the concept of heredity is not, as in the old

anthropology, that of race, that of race.



However, race and heredity should not be conceived as natural determinisms, but essentially as forces, as potentialities, as formative energies from within and, to a certain extent, even from above. This is the condition for such a doctrine to have the aforementioned aristocratic, antidemocratic, anti-bourgeois, fascist, valorized meaning of all that is interior and essential and differentiated before the promiscuous, the acquired, the "constructed".

## IV. RACE AND HISTORY. RACISM AS ANTI-EVOLUTIONISM

Another of the favorite myths of the bourgeois and Masonic scientific ideology was that of evolutionism. The doctrine of race is presented to us as a decided antithesis of this myth. For it, since there is no "humanity" in general, there is not even history as the automatic development of this homogeneous human substance according to immanent or transcendental, social or economic or "ideal" laws, from **a less** to a **more** of civilization: where the "less" would be constituted by civilizations of a traditional, hierarchical, sacral type and the "more" by "social", enlightened civilizations, which burn incense on the altar of "immortal principles", of scientism and bourgeois amorality. From the most immediate point of view, racism sees history instead as the effect of the encounter, of the clash, of the rise, decadence or mixture of the forces of different races, of different bloods; forces, let us keep in mind, at the same time human and supra-human. It is therefore an essentially dynamic vision that considers not only in the various decisive historical events, but also in the great historical ideas, in the various forms of civilization, in the great movements transforming the face of the world, in the various social structures and, finally, in the very phenomenology of the forms of government and the State, not autonomous realities and even less causes, but the effects, the signs and almost the symbols of forces corresponding to the race, in ascent or descent, as realities, simultaneously ethnic and spiritual.

This opens up the possibility of looking at history with new eyes and of to discover in it unsuspected and particularly instructive aspects, even if not always comforting. There are already attempts at historical synthesis based on such premises: however, they are nothing more than attempts, only sporadically arrived at results of some value. It is therefore a domain that is still waiting to be properly and seriously exploited. For this purpose it will be necessary to have a special racial sensitivity and an adequate knowledge of the positive and visible side of history,

add that security in terms of traditional ideas that today is traceable in very few people.

The doctrine of race is also anti-historicist and anti-evolutionary in a specific sense, because if one wanted to indicate the approximate general sense of history starting from the origins, it **would be more likely to speak of involution rather than evolution.** Noting that historical events have led to mixtures and growing hybridisms, so that today it would be difficult to indicate in any European nation a nucleus of completely pure racial types, racism must necessarily consider as more normal and regular forms of civilization those of the origins, where the mixtures had not yet reached such a limit and where one can legitimately assume the existence of sufficiently unaltered primary ethnic nuclei. To this is added the unreserved opposition on the part of every higher form of racism in the same order of that new interpretation of the origins, which fully rejects the basic hypothesis of evolutionism, i.e. the idea that in the origins there lived an animalistic and savage man, descended from the apes. The new vision is that such a man is either an invention or corresponds to absolutely inferior races that became extinct, even if these, through hybridism, have sometimes managed to transmit some of their qualities to the true human type. The authentic and essential origin of the same is found elsewhere, however, in superior races that already in prehistoric ages possessed a civilization of limited material development, but of remarkable spiritual leaven, so as to be symbolically designated, in the mythical memories preserved in all peoples, as "divine" or "celestial" races. We shall see all this in more detail. Racism in any form is opposed to evolutionary theory, an inseparable correlate of democratic universalism and scientific rationalism, not only with respect to the general interpretation of history, but also with respect to the Darwinian biological premise, assumed and asserted by such theory as a kind of dogma.

## V. RACE AND CULTURE. OVERCOMING THE NEUTRAL CONCEPTION OF CULTURE.

Another consequence of the totalitarian conception of race is the attack on the "neutral" conception of values and culture, which is a consequent aspect of rationalism. This is a particular meaning of the classical criterion *suum cuique*, "to each his own". The doctrine of race claims both the right and the possibility of considering not only the different forms of art and literature but also philosophical or social "truths," the varieties of law, of religious conscience, of science itself, not in an abstract way, according to a universal criterion of validity, but with reference to that which, being adequate for a given race and healthy and creative for it, can cease to be so for other races and act in them, instead, in a deleterious and denaturalizing way. The myth of "neutral" values is thus combated, each value tends to be considered not as an autonomous and abstract entity, but firstly as an expression of a particular inner race - the precise meaning of this expression will be seen when we will explain the doctrine of the three degrees of race - and secondly as a force to be studied with respect to its concrete effects, not on man in general, but on the different human groups, differentiated by race. *Suum cuique*: to each his "truth", his law, his art, his vision of the world within certain limits, even his science (in the sense of ideal of knowledge) and his religiosity: a new expression of the classical love for "form", for difference and for the limit that inspires the doctrine of race in its most characteristic aspects.

Of course, once this point of view has been assumed, one must be careful not to end up in the error of pure relativism, in a tower of Babel in which the language spoken by one race becomes incommunicable and incomprehensible to any other. This erroneous path has indeed been followed by certain racist environments, influenced by Protestant ideas, which, accentuating the moment of inequality and plurality, have not been able to do less than profess an irrationalism and a particularism not infrequently united to a precise anti-Roman sentiment: races and even nations themselves become like monads, like so many worlds.

closed in on themselves and each one being an extreme measure in relation to himself. "Every race", it is said, "is for itself the supreme value". These excesses, on the part of a doctrine traditionally framed in racist principles, must be avoided, recognizing the possibility of integrating the concept of inequality and difference, which come from race also on the cultural level, with that of hierarchy. The true meaning of the doctrine of race is in fact the aversion to that which is found **below** or beyond differences, in its characters of promiscuity, of generality, of non-individuation: our doctrine of race cannot be opposed against that which instead is found effectively **above or** beyond differences. If at least as a salutary reaction against the cosmopolitan leveling of cultural values, typical of the period that has recently preceded us, it is necessary to realize that there are different ways of conceiving the same "supreme values", ways that, adequate and creative for a certain people, cease to be so for another, This should not blind us to the vision on the basis of which, and what we will properly call "races of the spirit", in cycles of civilizations that originated from races of related trunk, unity can be reconciled with diversity and the *suum* cufque does not exclude a higher point of reference. The difference, in the face of the universalism rejected by racism, lies rather in the fact that these points of reference in a certain supra-racial way will not be conceived of abstractly, but in close relation to a dominating race that "gives the tone" to the civilizations and cultural values of a series of subordinate ethnic communities. To the difference of the races also corresponds a different dignity of their own, a different qualification for the superior civilizing functions. Hence the myth of the "super-races", i.e. of those races which, in an eminent sense, can legitimately attribute to themselves a mission of domination, organization and historical direction. As we shall see, for the cycles of civilization of the peoples of Indo-European origin, racism considers the affirmation that the Nordic-Aryan race has had and can even today have such a dignity as a "super-race" to be fundamental. Contrary to the above-mentioned claims of an extremist racism which, strictly speaking, would have to isolate every race almost under a glass bell, thus depriving it of any possibility of expansion, of superior direction or of dominion beyond limits that are basically only naturalistic, this point, indispensable for an imperial and Roman formulation of the racist idea and confirmed by what was proper to the great Aryan civilizations of the East, of ancient Rome, of the Romano-Germanic Middle Ages, must always be kept in mind.

These reservations do not, however, prevent the doctrine of race from highlighting the fact that if a culture, in its most abstract and generic aspects, can be transmitted even without precise conditions of racial affinity, this is not the case when one has in mind deeper values referring less to the intellect than to a particular formation of character and to the most severe sense one has of man, of life and of the world. Here indeed, a certain affinity of blood is necessary ' was that similar values take root, act, awaken living forces. If instead the transmitted and received culture and civilization are referred to truly heterogeneous races, the effect will be only a rupture, the higher values will remain abstract and "intellectual", almost like a superstructure, while the deeper and organic forces, hindered and compressed, will not have the possibility of an adequate expression. Therefore, as we shall say, there are frontiers not only for the race of body and blood, but also for that of soul and spirit, frontiers which cannot be passed without a really destructive effect. Only from above - vertically and not horizontally - will communication be possible, and this, moreover, through the **elites**.

Another point of no less importance must be emphasized. The doctrine of race tends to develop a **new sensibility and a new way of judging**, which goes back, so to speak, to the backstage of the ideas themselves. Commonly, before a theory or philosophy, the problem of its "truth" or "falsity" was posed; before norms for action and for life the problem of a "good" or an "evil" was put. At the most, in addition to this abstract and "objective" way of judging, there was the "personalist" interpretation, philosophies or morals were interpreted on the basis of the personalities of their creators as individuals. The racist mentality has a very different way of proceeding. Faced with a theory or a moral, it is not so much concerned with abstractly discriminating what is "true" or "good," but with individualizing which influences have determined it, of which "race of the spirit" it is the expression and therefore the truth or the norm. Just as the trained eye of the biological racist knows how to distinguish in a human physiognomy the traits of one or another race gathered in it, so also, in the field of culture, the racist-trained mind discovers the characteristics of race present in the various creations of thought, art, law, politics, and draws from it adequate practical consequences concerning the admission or not in a given community of the influence emanating from them.

## VI. DEPTH PSYCHOLOGY AND THE SCIENCE OF SUBVERSION

Thus it is that the doctrine of race, if it is coherently developed, whether in the order of history or in that of the various human creations and works, opposes to the methods of rationalism those of a new **depth psychology**. It can be said that the latter refers to the same domain of psychoanalysis, that is to say, to that zone of subconscious influences, to a great extent atavistically determined, which have a part all the more important in that they are hardly visible and situated beyond the processes of reflex consciousness; But prejudices and errors are naturally eliminated and rejected from psychoanalysis, since, in the deep forces that are at work in the individual and collective subconsciousness, the doctrine of race glimpses something different from erotic "complexes", dark instincts, residues of the savage psyche, as psychoanalysis usually does. Outside the common consciousness of the subject there can be **both subconscious and suprøconscious influences** and, in defining the concept of race properly, we shall point out the error of certain purely "vitalistic" interpretations of it and recognize the necessity of admitting, at the root of the superior races, really transcendental forces, therefore justly opposed to all that is subconscious. Subconsciousness in such a case can only be spoken of in relation to the singular individual, when in his thought and action he is not aware of the general influences to which he ultimately and in spite of everything obeys, as an individual of a certain race of body and spirit.

In the order of such searches, it is also possible to define a new science that we have called the **science of subversion**. It is precisely to this science that the main theses of a serious anti-Semitism in the field of culture must be formulated: this happens with the individualization of the constant tendency to disintegrate and dissolve the values of the Aryan man, which often, even without clear conscience or intention, is embedded in so many typical creations of Judaism. There is also something else in addition to this. The exploration of this kind of "third

dimension" of human activity gives us the precise sensation that a number of events and revolutions, which are usually considered as spontaneous, casual, or determined by external and impersonal factors, have in reality obeyed a hidden intention, often playing so many roles of a true and proper plan, without the one who has been the direct or indirect executor of one of such roles being the least bit aware of it. This potentiates that new anti-rationalist and anti-positivist way of considering history and historical events, which has been said to be the main feature of the new racist mentality. In reality the "science of subversion" shows us that behind the known history there is another history, which is still waiting to be written and which, when it is fully written, will throw a light for many by revealing the backstage of the events that were about to bring the Western peoples to the edge of an abyss. <sup>2</sup>

Readers will certainly know something of the *Protocols of the Elders of Zion*, of this much-discussed document, the central idea of which is that the events, ideologies and circumstances by which the old traditional Europe has been brought to ruin have their own logic and correspond to a kind of world conspiracy. Elsewhere we have specified the meaning of this document <sup>3</sup> and we have put out of discussion the importance that it has as a "working hypothesis", in order to order important research in the field of "subversion science" in the field of the most recent history.

This subject was dealt with at length in a later work published by this imprint, *Los hombres y las ruinas*, chap. XII I, Buenos Aires, J 994.

<sup>2</sup> The author tried to develop this work between 1944 and 1945 in the city of Vienna through the study of a voluminous archive sequestered from the different Masonic societies of Europe, but it will be truncated by a mysterious bombing, from which Evola will be miraculously saved, although he will be crippled for life. The secret archive, on the other hand, will not suffer the same fate, since it is supposed to have disappeared after that event. (*N. of the Trad.*).

<sup>3</sup> See *The Protocols of the Wise Elders of Zion*, with introduction by J. Evola, Milan 1938 (there is a translation in our language).

An important contribution to the exploration in this sense of modern history from the Holy Alliance to Bolshevism has already been made by the work translated by us, Malinsky and De Poncins, *La guerra oculta (Armas y fases del ataque judeomasónico a la tradición occidental)*, Milan, 1938.



As for the ancient world, we have also had the opportunity to indicate the possibility of using for a special racial research the brilliant studies of J. J. BACHORCN in the field of symbols, cults and primordial social forms. In this respect, the ancient Mediterranean world appears to us under a new and unsuspected aspect: it appears to us as the theater of a tragic and relentless struggle between cults, ideals, ethics and customs of different "races": some solar, uranic, heroic and Olympian, the others telluric, linked to the symbols of matriarchy and subterranean powers, static and promiscuous. Later on we will clarify these terms in a racial sense. In general there is no cycle of civilizations that to a trained eye does not reveal analogous epics: epics of a true and proper "hidden war" between races, whether of the blood, or of the spirit, or of the blood as of the spirit.

'J. I. Bachofen, *The Solar Race (Studies on the Secret History of the Ancient Mediterranean World)* Rome, 1940.

## VII. ABOUT THE IDEA OF PUREBRED

After having considered these first general aspects, according to which racism presents itself as a revolutionary idea, capable of defining new methods, of opening new ways, of giving shape to a new mentality, it is necessary to say something about the concept of race itself and about the degrees it implies.

It has already been mentioned that when we speak of the "Italian race", or of the "German," "American" or even "Hebraic" race, tending to make the notion of race coextensive with that of nationality or, at least, of ethno-cultural community, as happens in the political applications of racism, we cannot speak here of primary ethnic groups in their pure state, analogous to what in chemistry are the elements or simple indecomposable bodies, but of racial compounds that are more or less stable and homogeneous, which, through the competition of different factors, have given rise to a certain common type of base, partly anthropological, partly of a similar way of feeling and behaving, partly also of a community of destiny. The practical and political advantages of using such terms as "race", "racial purity", "race defense", etc., in this respect, in spite of their inappropriateness, have already been judged by us. Insofar as things are formulated from the doctrinal point of view, they are obviously presented to us in a vastly different way. Pure breeds in the absolute sense do not exist today, but in the person of a few scattered specimens. This does not prevent the concept of pure race from being taken as a point of reference, in terms, however, of **an ideal and** a final goal. In its practical aspects, if racism has as its first requirement the protection of gradual alterations and mixtures of the common type defined analogically with such terms as "Italian race", "German", etc., its consequent task is to make an analysis of such a type in order to individualize the main racial components concurring in it. After which it is necessary to enter into an evaluative field: once the different races present, for example, in the "Italian race" have been discriminated, it is necessary to

to establish which among all of them is the one to which one can legitimately grant the value of a superior and creative type, of a central and essential element for the totality of the ethnic and cultural complex to which the nation and the race in a broad sense properly belong. Passing then to the level of practice, it is necessary to see to what extent it is possible to isolate this superior racial element, to reinforce it, to place it at the center of a development that aims at the purification and ennoblement of the general type, until reaching the maximum approximation to this highest element. Such is the path that can lead to the "pure race"; which, therefore, should not be considered as the object of a mere descriptive statement, as something that is already formed and that it is only a matter of protecting; nor is it valid to reconstruct it with abstract characteristics, as if it were an object of a museum of natural history. It appears rather as a *termines ad quem*, that is to say as a task, as a final goal of an active, creative process, whether biological, ethical or spiritual, of selection, discrimination and transformation. And all this is not possible without a climate of high spiritual tension and without procedures which, as we will say later, have the character of true and proper evocations.

But how does one really define the pure race, or what does race mean in general? In our work *The Myth of Blood* we have already given several definitions. Race for some (TOPINND) is a "hereditary type"; for others (Woi.mwN) is "a living unit of individuals of common origin, with equal bodily and spiritual characteristics"; for others, it is "a human group which, by the connection, which is proper to it, of physical characteristics and psychological qualities, distinguishes itself from any other human group and generates elements always similar to itself" (GÜNTHER) or it is "a defined trunk of groups of equal "characters", not of men outwardly similar in forms: it is a hereditary group" (Fissure). And so on. But all this does not exhaust the matter at all, it only encloses it in a scope that can be valid for an animal species, but that, as far as the human being is concerned, manifests itself as truly insufficient. In order to be able to confer upon him that dignity and that political and spiritual importance which is already evident from the considerations made thus far, the doctrine of race must start from a totalizing conception of the human being and from a just understanding, either of the elements of which he is composed, or of the hierarchical relations which, in a normal condition, must exist between these elements.

*PART TWO*

THE THREE GRADES  
OF THE DOCTRINE OF RACE





## I. DIFFERENT MEANINGS OF RAZA

While in a "thoroughbred" horse or cat the biological element constitutes the principal one and therefore any racist consideration can legitimately be restricted to it, this is certainly not the case with man, or at least with every man worthy of the name, who is certainly a biological and anthropological reality, but linked to elements, forces and laws of a different, suprabiological character, as real as the former and whose influence on the latter can often be decisive. Therefore, neither can the racist consideration of man stop at the biological level alone, nor, wishing to go beyond it, should the initial spiritualist and qualitative instance be made to conclude in a materialism that repeats, *mutatis mutandis*, the psychoanalytic or Darwinian reduction of the superior in the inferior: that is, to suppose a unilateral dependence of the psychic and suprabiological part of the human being on the biological one. It is in this case, or only in this case, that racism would really deserve the accusation promoted by **TROTSKY**, of "zoological materialism". It is a fact that the concept of "race" has very different meanings according to the category of beings to which it refers: and not only does it not mean the same thing in the case of a species of animal or of man, but also with respect to the same varieties of humanity it has a different value, and certainly cannot designate the same thing when referring to a savage group as to a "super-race".

It is not even enough to say, as **WALTER GROSS** did, that "in the concept of race we understand that fullness of human life in which body and spirit, matter and soul are composed in a superior unity". For in such a case it would be necessary to decide whether one of the two things determines the other, whether the corporeal form is determined by the soul, or vice versa; which is an extra-scientific, metaphysical problem, which is not considered by racism. Even less satisfactory is this statement by **ALFRED ROSEMBERG**: "We do not accept either the proposition that the spirit creates the body, or the reverse, that is, that the body creates the spirit. There is no boundary between the spiritual world and the physical world.

The two constitute an inseparable whole". Insofar as race should no longer be considered as a "myth", but should be made the object of a doctrine, we cannot dwell on this point.

It should also be noted - and this is no small thing - that, basically, one does not go beyond materialism only when one speaks simply of race in the more limited anthropological and biological sense of the term, but also when one alludes to a "spirit" of race, even to the point of formulating a "mysticism of blood. In order to arrive at something valid, certain clarifications would have to be made here. It is indeed easy to see that a "blood mysticism" is also found in the lowest types of human society, and is characteristic of many savage communities of the "totemic" type. The fo/em is here nothing other than the mystical soul of the tribe and of the horde, felt, however, in close relation to a certain animal species; it is conceived by the subjects as the soul of their soul, as the primary element that dwells in them. Here the subject, rather than as such, feels himself to be a group, a race or a tribe, but nevertheless in a totally collectivist sense, retaining its distinctive features, not only biological, but also characterological and, insofar as it is possible to speak of this here, cultural and spiritual. Also at such a stage it should be noted that there is no clear difference between spirit and body, since the one and the other live in an indistinct and promiscuous unity. With this it is very clear which dangerous paths can be taken without realizing it, when one starts from confused conceptions about race and the "mystique of race", such as those we have just mentioned: in the very act of fighting universalism and rationalism one runs the risk of assuming as ideal something that, despite any appearance, refers to naturalistic and pre-personal forms of life, and therefore promotes a true and proper involution. And this appears all the clearer when referring to the traditional position according to which the savages, in their great majority, do not represent at all the "primitive", the original forms of humanity, but instead represent the last degenerated, materialized, brutalized residues of previous races and civilizations of a superior type. Thus it would be easy to show that totemism, of which we have spoken here, is but the degenerate and nocturnal form into which a very different "mysticism of blood" has decayed, that which took the form of the aristocratic cult of the "heroes" or demigods of the various peoples and, to a certain extent, also of the *lares* and *manes* of patrician Romanity. The need for more precise points of reference is clear from all this.



## II. THE THREE GRADES OF THE DOCTRINE OF RACE

It has been said that the concept of race assumes different meanings, not only with respect to man and an animal species, but also with respect to various human types. Thus we must make a **first, fundamental distinction, that between "races of nature" and races in the highest, human and spiritual sense.** And from the methodological point of view it is necessary to be convinced that it is absurd to consider racism as a discipline in itself, rather than in close dependence on a theory of the human being. The character of the doctrine of race also depends on the way in which the human being is conceived. If it is materialistic, this materialism will be transmitted to the very concept of race; if it is spiritualistic, the doctrine of race will also be spiritualistic, because, even when it considers what in the human being is material and determined by the laws of matter, it will never forget the hierarchical place and the functional dependence that this part possesses within the human being as a whole. The fact that the alleged "objectivity" of "scientifically" conducted research, with the manifest exclusion of "metaphysical" problems, far from not having, as they claim, presuppositions, is often unwittingly infected by those of the materialistic and profane conception of the world and of man proper to the positivism and Darwinism of the last century, generates in some racial expositions certain one-sidedness and deformations from which the adversary naturally seeks to extract all possible advantage.

On our side, since we want to clarify the doctrine of the of race from the traditional point of view, as a premise we will naturally assume the traditional conception of the human being, according to which man, as such, is not reduced to purely biological, instinctive, hereditary, naturalistic determinisms: if all this has a role, which is set aside by a suspicious spiritualism, and exaggerated by a myopic positivism, nevertheless, it is a fact that man is distinguished from the animal in that he participates in a supernatural, suprabiological element, so only

in function of which he can be free in himself. Between the one and the other, as an element, in a certain intermediate way, is the soul. **The distinction in the human being of three different principles, body, soul and spirit, is fundamental to the traditional conception.** In a more or less complete way it is found in the teachings of all the ancient traditions, and it has been continued in the Middle Ages itself; the Aristotelian and scholastic conception of the "three souls," vegetative, sensitive and intellectual, the Hellenic trinity of *soma*, *psyché* and *nous*, the Roman of *ment*, *anima* and *corpus*, the Indo-Aryan of *sphúfa-*, *ling-* and *kárana-çarira*, and so on, are as many equivalent expressions. And it is important to stress that this conception should not be considered as one particular "philosophical" interpretation among many, but as an objective and impersonal *sa-*ber concerning the very nature of things.

For a certain precision of the three concepts it can be mentioned that the "spirit", in the traditional conception, has always meant something supra-rational and supra-individual; it has nothing to do with the common intellect and even less with the pale world of the "thinkers" and the "literati"; it is rather the element on which every virile asceticism and every heroic elevation is based, every effort to realize in life what is "more than life". In classical antiquity, the "spirit," as *nous* or *animus*, was opposed to the "soul," just as the masculine principle was opposed to the feminine, the solar element to the lunar. The soul belongs now more to the world of becoming than to that of being, it is linked to the vital force as well as to each perceptive faculty and each passionality. With its unconscious ramifications it establishes the link between spirit and body. The Indo-Aryan expression used for a certain aspect of it - *linga-çarira* - having its correspondence in that of the "subtle body" of some Western schools, designates in truth the whole of the formative forces, more than corporeal and less than spiritual, at work in the physical organism where the acquired elements of new inheritances are formed. Analogically, the human triad spirit-soul-body corresponds to the cosmic sun-moon-earth.

Based on such a conception, it must be recognized that the inequality of the The human race is not only physical, biological or anthropological, but also psychic and spiritual. Men are different not only in body, but also in soul and spirit. Accordingly, the doctrine of race must be articulated in three degrees. The racial problem must be posed for each of the three elements. The racist consideration of the

Man as a body, as a purely natural and biological entity, is the task proper to the doctrine of race of the first degree. It is followed by the consideration of man as a soul, i.e. the study of the race of the soul. As a crowning achievement, there will be a doctrine of race of the third degree, i.e., the racial study of man insofar as he is not only body or soul, but also spirit. Only then will the doctrine of race be complete and it will be very easy to overcome the various confusions and to reject the attacks which, taking advantage of the aforementioned materialistic one-sidedness into which it sometimes falls, move against racism on the part of a suspicious and liberalizing spiritualism.

### III. NATURE RACES AND SUPERIOR RACES

Before going on to say something about each of these three degrees of the doctrine of race, it must be emphasized that if in each man, at the level of principle, the three elements indicated above are present, they can nevertheless be found in a relationship and in an extremely varied relief. To each of them correspond forces and a field of action and expression regulated by different laws. Between their extremes - between "body" and "spirit" - there is not necessarily a contradiction. Even though it obeys its own laws that must be respected, what in man is "nature" lends itself to be an organ and instrument of expression and action for that which in him is more than "nature". Only in the conception of life proper to the Semitic peoples, and above all to the Hebrew people, as a reflection of a certain specific constitutional datum and of special circumstances, does corporeality become "flesh" as the root of all "sin" and irreducible antagonist of the spirit. Instead, in an order, whether normal or normative, the relationship between the three principles is rather that of hierarchical subordination and expression: through the laws of the body a psychic or psychic reality manifests itself, which in turn is the expression of a spiritual reality. **A perfect transparency of the race as body, soul and spirit would constitute the pure race.** But this is of course, as has already been said, only a concept-limit, for which in today's world it would be random to indicate a positive correspondence, unless in some rare and exceptional specimen. In almost all cases it is only a question of approximations: an element seeks to find, in the free space that the laws of the element immediately below it leave it, an expression in greater conformity with it: which is not to be understood as a simple reflection, but as an action in its own creative, shaping, determining way. Even if he respects the laws of harmony dictated in music by a precise science and by a positive tradition, indeed, precisely because he has to respect them and give his creature a perfect style, a composer must act creatively: his solutions of special problems must be creative.

On the other hand, expressive problems can be incorporated in the tradition and represent so many stages of a progressive conquest. The same must be thought with respect to the expressive process that is accomplished through the three elements of human nature, especially when considering the subject, not in itself, but in the development of a lineage in space and time.

But if expression and subordination are the normal relations, there can also occur the case of abnormal and inverted relations, which case is unfortunately, in the modern world, the most frequent of all. Man can make the center of himself fall not where it would be normal, that is, in the spirit, but in one of the subordinate elements, in the soul element or in the body element, an element that then necessarily assumes the directive part and reduces the same superior elements to the level of instruments. Extending such a position of the subject to those larger individualities which are the races, we arrive at the aforementioned distinction between "races of nature" and human races properly so called.

Some races can be compared to the animal and to that man who, in degenerating, has passed into a purely animal mode of life: these are the "races of nature. They are not enlightened by any higher element, no force from above sustains them in the circumstances and contingencies in which their life develops in space and time. For this very reason, the collective element predominates in them, as instinct or "genius of the species," spirit and unity of the horde. In a broad sense, the feeling of race and blood may here be stronger and more secure than in other peoples or races; but nevertheless it always represents something siibpersonal, totally naturalistic; the already mentioned "totemic" type of life of the supposedly primitive peoples refers precisely to this plane. Those racists who base themselves only on the scientific and positive plane of research - on the racism we regard as of the first degree - could therefore verify their conceptions and the laws individualized by them as closely as possible in such "races of nature", since these laws are not sensibly disturbed by an active intervention on the part of other principles, which can no longer be individualized by the same means of research.

In other breeds the naturalistic element retains the normal function instead. of vehicle and expressive medium of a superior, suprabiological element, which is located in relation to the first in the same way as in the subject the

spirit is in relation to the body. Such an element almost always manifests itself in the tradition of such races, but it is nevertheless in the *elite* that this tradition is embodied and kept alive. Here then, behind the race of the body, of the blood, and of the soul itself, there is a race of the spirit, expressed by the former in a more or less perfect manner according to the circumstances, the individuals and the castes in which a people is articulated.

*Vn n* such a truth was clearly felt wherever in symbolic form antiquity attributed "divine" or "celestial" origins to a given race, or stock, or caste, and supernatural and "heroic" traits to the founder or primordial lawgiver of the same. This is an area in which the greater or lesser purity of blood alone is sufficient to define the essence and rank of a given human group. Elsewhere we have already had occasion to note that this is made very clear by the fact that where the caste regime was in force with the frequent sense of separation between different racial strata, each caste could be considered "pure", since the law of endogamy, of the lack of mixture, applied to all of them. Not simply having pure blood, but having - symbolically - a "divine" race was what instead defined the superior caste or race as opposed to the plebeian or what we have defined as the "race of nature". We will see that the conception of the "Arian" type, typical of the ancient Indo-Germanic civilizations of the East, responds exactly to this idea, which can also be found in both classical and Nordic traditions relating to the sacral patriciate.

#### **IV. THE POWER OF THE SPIRIT AS A FORMATIVE FORCE. SENSE OF THE CLASSICAL IDEAL.**

Such conceptions are of special importance in clarifying the relationship between race and personality. When a human being owes to the forces of instinct, blood, and heredity all that gives form and support to his life, he still belongs to "nature. On such a basis, he may also develop higher faculties, but such faculties will always be an expression of nature, not a possession of the personality; just like the splendid characters that can be found in a tiger or in any "thoroughbred". One does not pass here from the order of nature to that of the spirit - which, let us repeat, has nothing to do with an empty culture, literature, erudition, or intellectual dilettantism, and so on - but when a force of another kind manifests itself, which will turn the relations upside down or, to put it better, straighten them out. Then it is no longer laws and instincts on the biological and physical side of man that will constitute the condition for any va- lor of the subject; it is the opposite instead that takes place. We find ourselves before an immaterial law, before a "style", which, if it takes "nature" as its raw material, nevertheless does not allow itself to be reduced to it and bears witness to the presence and formative action of that element of a suprabiological order, only in function of which it makes sense to speak of per- sonality. It is precisely this "style" that constitutes that which, in a superior sense, with reference to man as such, and not as an animal - "superior" or lesser - or degraded man, can truly be called "race". While in the animal kingdom and in the trunks of a lower humanity race is something that belongs to the biological plane, in which it begins and ends, thus appearing as a pure "datum," foreign to any creative initiative and collectively predetermined; when, on the other hand, one speaks of man in the higher sense, or simply in the normal sense, the true race must be sought elsewhere. Even manifesting itself on that bio- logical plane, it becomes visible through a typical and well determined complex of qualities, attitudes, inclinations, sensibilities, as a complex susceptible, if such action lasts, to become an inheritance.

The "subtle", closed in the blood and which constitutes the main material for the investigations of racism of the first and second degree. The same - essentially in the "spirit" element - is a reality for which only an adequate subsequent form of racist research is appropriate. And from this point of view all those more tangible elements, whether the expressive features of a race of the body or the "style" of a "race of the soul", are signs and symbols for a fact of a spiritual nature. We can thus convince ourselves that a limited racism often restricts its investigations to simple "effects"; if we were to use the scholastic terminology, we would say: to "nature naturate", rather than to "nature naturante". The "facts" that he himself studies, in many cases are nothing but automatisms, survivals of a remote and exhausted formative and expressive action: they are more corpses and masks of races than living races. It is true that in the modern world the peoples, to a great extent, when they still maintain a certain racial purity, it is precisely in this semi-off state that they find themselves; this can explain the aforementioned limitation of a certain racism together with the unilateralities and the scientific prejudices that derive from it, but it cannot justify it. The doctrine of race, in so far as it wishes to have a traditional value and the value of a renovating and restorative idea, must take on points that are not in the nature of a racism. and much higher and more comprehensive benchmarks.

Also with regard to the adequacy of the spirit with the body in a kind of inseparable unity, as a racial ideal, and with regard to the classical or classical-Aryan ideal, the **same** error is committed of considering what is only effect and consequence. We certainly have reason to admit that an "Olympian" state - that is, a condition in which something divine and supernatural existed in the bosom of a given primordial human stock, as a datum, so to speak, natural, as a presence and not as an object of conquest or reconquest - we have reason to admit that such a state is not a fantasy, but that it has had a historical reality: such a state is in the closest connection with the type of the Hyperborean race, about which we are about to speak, and which may be considered as the original root of the main Aryan and Nordic-Aryan dominating **sylls**. However, positive reasons also exclude that, not only in the contemporary age, but already in the cycle of the greatest civilizations, which are usually circumscribed in the purely historical period, we can refer to something similar. Already among the ancient Aryans of two or three thousand years ago we shall see that a sort of



second birth, that is to say of renewal, of profound inner transformation, appeared as the indispensable condition to be able to legitimately become part of that race, as well as of the body and of the spirit that defined the ancient notion of "Aryanism". Therefore, in the sphere to which the racist consideration can refer in a positive way, the true classical type must be considered as that in which the absolute unity of spirit, soul and body does not mean a prepersonal and physical promiscuity, but implies the condition in which the spiritual element, having fully realized its potency and its potential, can be considered a part of the race, having fully realized its potency and superiority, has taken full possession of its body, has removed it from its "naturalness," has conducted its laws in such a way that it becomes a living, absolute, unequivocal expression of itself, in exact adequacy of content with content. In other words, the ideal and the classical type and that of the "pure race" essentially indicate the condition for a "race of the spirit" formatively victorious over that of the blood. It is therefore necessary to beware of the above-mentioned false interpretations, especially where one would like to put them as the basis of an active racism; one should not grasp with myopic eyes only the signs and echoes of an inner greatness that was translated and expressed even in the blood and in the race of the body and thus replace with an artificial materialistic and scientific construction a tradition of aristocratic spirituality.

## V. ABOUT SUPERIOR RACES AND ABOUT ANTI-ASCETIC PREJUDICE.

Returning now to our main argument, one can therefore speak of a fundamental opposition: opposite to peoples in which the "race" has its center in "nature", there are others in which it has its center in the "spirit". The real problem of the difference between superior and inferior races, between the "Aryan" and the non-Aryan, telluric, enclosed in the eternal circle of animal generation, must be put in exactly such terms. Just as a man is all the more worthy of the name the more he knows how to give a law and a form to his immediate tendencies, to his character, to his actions - form and law which end by reflecting themselves in his own external nature - so a race is all the more at the top the more its ethnic tradition is accompanied by a dominating spiritual tradition, almost like a body with a soul, and the more the one and the other meet in an indissoluble union. But, let us repeat, this is more an ideal than a starting point, either because of the innumerable mixtures that have already taken place, or because of the weakening and internal collapse of the few groups that have remained permanently pure.

In leading us, therefore, not from the order of findings and principles for a simple "scientific" inquiry into the datum, but from the order of ends, it must be emphasized that this unitary and superior concept cannot be arrived at without first recognizing the reality of something suprabiological, supracorporeal and superethnic. A precise opposition between body and spirit, between physical reality and metaphysical reality, between life and supra-life, is the presupposition of this synthesis, since only it can awaken a heroic and ascetic tension, it can allow the essential and central element of man to reawaken, liberate and reaffirm itself. If these premises, which have the value of principles derived, not from some philosophy, but from the real condition of things, are ignored, then the way to any higher racial realization will be closed, the race will be only "nature", the ideal of strength, health, beauty, will be only "animal", deprived of all inner light.

An infallible sign for the cases in which racism leans towards this false direction is constituted by the **anti-ascetic prejudice**. It is necessary to have no suspicion about the involutory process to which the human species has subjected itself since very distant times, until an almost total materialization (a process in which all traditional teachings agree and one of whose mythological expressions is the idea of the "fall", whether of primordial man or of certain "divine" beings); It is necessary not to have any suspicions about all this, to think that true spirituality today is not something that, in order to be realized, does not require an overcoming, a subjugation of the purely human element, an exhaustion of the purely physical sense of self: in a word, of an "asceticism". In order to be able to give form to life, one must first realize that which lies beyond life; in order to be able to reawaken the race of the spirit and, with it, to raise again and purify that of the body, one must be able to reach its height, and this implies asceticism, that is to say active detachment, heroic overcoming, a climate of extreme spiritual tension.

Now, from a certain NiuTZSCHE onwards, we see even too many currents going in the opposite direction. Suffering from the influence of certain abnormal forces assumed by asceticism in the Christian religion, whereby asceticism has meant above all a kind of masochism, of passionate and painful renunciation of things that are nevertheless desired, without any clear point of reference and without any precise "technical" intention, such currents in asceticism can only conceive of the escape of those who feel powerless before life, an unhealthy spiritual complication, something vain and useless. A well-known racist has even interpreted Buddhist asceticism in the following way: It is a question of the impulse to life and self-assertion with which the Aryan conquering races of India were originally imbued, which was later reversed when they settled in the South because of the climate and the unsuitable external conditions; not feeling at ease in this new tropical environment, they were led to regard the world in general "as pain", and so they used their vital energies to free themselves inwardly from the world through detachment and asceticism. Another racist went so far as to judge any theory of the suprasensible beyond the sensible as a thing of schizophrenics, since "only the schizophrenic is led to unfold reality". Now, with such a misunderstanding of asceticism and of suprasensible reality, a misunderstanding that has as its correlate the exaltation of the primitive forms of immanentism and pantheism,

all the slogans of heroism, of activism, of virilism would have for their only effect the potentiation of a purely physical and biological sensation of the ego and thus the reinforcement of its position, creating a hardening, a protervia, an exasperated and materialized perception of the will, of individuality, of health, of potency, then of duty, of the race itself and of the struggle, which are tantamount to similar closures for the inner liberation and restoration of that element which, as we have seen, corresponds to the "race of the spirit" of the creative strains of true civilization and endowed with the characters of the "super-races".

Wherever racism develops in such a direction, it must be thought that it has ended up by subjugating itself to obscure influences in an episode of that hidden or subterranean war of which it was opportunely spoken. It is enough to replace it with a kind of zoo-logical, materialistic-scientific and profane falsification, so that the idea of race automatically ceases to be part of those doctrines which, if taken up in a revolutionary way, can act in a sense of true reintegration for the peoples of the West. The tactic of "falsifying substitutions" is in this respect one of the means that the "science of subversion" has used to a greater extent in modern times on the part of tenebrous forces, so that it is even legitimate to suspect that such deviations are not entirely casual, but that they obey very precise directives.

In opposition to the opinions just formulated, asceticism, as an inner manly discipline, was known to all Aryan civilizations. And among the different aspects of its true meaning is also that of paralyzing the influence of the instinctive and passionate part of the human being, which was exasperated above all through the mixture with the blood of non-Aryan races of the South, and, correspondingly, that of reinforcing those typical sides of the "sidereal", calm, sovereign, impassive nature, which were originally at the center of the already mentioned "hyperborean" humanity and of all its manifestations as a dominating race. Naturally, as soon as asceticism fell into the order of a religion unilaterally oriented towards a false transcendence, these higher and "Aryan" meanings of asceticism were no longer understood: and as a backlash it was even assumed that the romantic religion of "Life" and "nature" has more of the Aryan and Nordic spirit than the ascetic ideal.

## **VI. ABOUT THE DOCTRINE OF THE RACE OF THE FIRST DEGREE**

These clarifications will suffice for the moment, since, in accordance with the order of the present exposition, something must already be said about each of the three degrees of the doctrine of race and about the objects and problems that correspond to it.

Racism of the first degree, having to consider the corporeal data and, in general, that aspect of the human being according to which he obeys purely natural, biological, anthropological, constitutional laws and determinisms, can legitimately assume the research methods proper in general to the natural sciences. Its first task is descriptive in nature. Anthropology had already devoted itself to the study of the typical corporeal characteristics of the various human groups on the basis of their presence in the greatest number of individuals. Modern research has gone even further, firstly because it has sought to define with exact numerical data certain racial characteristics, such as the introduction of facial indices, proportions of the skull and limbs, etc.; secondly because, by referring to what was generally understood as the "white" or "Indo-European" race, it has endeavored to discover in it more elementary racial elements, definable with equal exactness. Finally, a third element is added, that is to say, the special importance given to heredity; the existence of primary hereditary factors called "geniuses", which would be the true basis of all racial qualities, is affirmed here. These "genes" explain not only the normal type of a given race, but also the so-called phenotype or "paravariation" of the type, i.e. the way - varying within certain limits - in which the racial type appears in relation to the different conditions of the environment. Before the environment the race possesses a certain amplitude of reaction, the type can change, but in a transitory and contingent manner, in the same way as an elastic body that resumes its form, once the action of the force that has deformed it has ceased. As an essential, decisive and permanent determining factor, however, this internal racial hereditary element is always considered, always ready to reassert itself.

Concerning the classification of the primary racial types contained in the "race" of the white man and in the principal European peoples, we must refer to the different expositions contained in our work *F.I Myth of Blood*, where we have accompanied with corresponding photographs all the descriptions of the different characteristics. As to what, from the traditional point of view, should be thought of in this respect and judged as valid for a complete doctrine of race, we will mention the following.

In order to distinguish the races that can be considered as trunks, which then take up subtrunks, which later, again, are divided into branches, and thus to be able to orient oneself in the study of racial compounds, it is necessary to set a chronological limit to the research. It is characteristic of the most recent research that it has largely surpassed the chronological limits of previous studies and has often ventured into the realms of the highest prehistory. But, in this respect, one should not have too many illusions. Once the evolutionary myth has been rejected and it has become clear that the further one goes back in time, the further one goes towards the jungle, towards the cave man (who was then the one who was there less to dwell in them than to celebrate certain rites, which have also survived in unquestionably "civilized" times, such as the classical one), beyond a horizon, however remote it may be, a new one can be enclosed, and the traditional teaching on cyclic laws, if applied to races, leaves open possibilities of almost unlimited research, provided that adequate means of investigation are available, different, of course, from those used by modern "positive" disciplines. Such relativity has a special weight when one wishes to define the purity or superiority of a given racial branch. And in relation to the savages we have said that populations of inferior type are erroneously considered as "primitive"; in reality they are degenerated residues of cycles of prehistoric superior races: and this consideration is also valid for several "colored" races of greater importance, studied by racism of the first degree. It is therefore necessary to fix a starting point, a limit in the regression to the origins, not arbitrarily, but in conformity with that which can have value for the cycle, to which the present humanity also belongs. Such a limit, moreover, is incomparably more distant from that to which the boldest positive researches are leading, so that it is good to define it, not by a date, but by a situation corresponding to it.

In our work *Rebellion against the modern world* we have had occasion to expound the traditional teaching **concerning race and the hyperborean civilization** and its original arctic headquarters. In another work of ours on the *Myth of the Blood* we have then mentioned modern racial quests, which have taken up analogous themes, justifying them in a different way. We may say here that the so-called "Nordic" myth, and the reliance given in most modern currents to the "Nordic" element, must be regarded as the effect of a truth obscurely felt or intuited, but almost always expressed in inadequate terms, since, be that what is usually understood by such investigators as the "Nordic" element, the "Nordic" element is not the same as the "Nordic" element, but the "Nordic" element, whether it be what is usually understood by such investigators as the "Nordic" element, or what is thought of the forms of civilization and of the corresponding spirituality, even if it has a real relation to the race or the hyperborean tradition, represents of it only a fragmentary or deformed echo and something like a residual element. And in the same way, in order to prevent misunderstandings, one can already point out here the decisive arbitrariness of considering some Germanic sub-races as the legitimate and exclusive representatives of the Nordic element, because of their greater persistence of some corporeal characteristics, which, in themselves, from the point of view of a complete doctrine of race, cannot tell us anything univocal and decisive. In such cases, the infiujo of nationalistic political concerns is evident, which have confused what, as a simply felt truth, was already something quite confused.

## VII. THE HYPERBOREAN RACE AND ITS RAMIFICATIONS

The limit that can be given to our doctrine of the race in the matter of the exploration of the origins stops at the point at which the hyperborean race had to abandon, in successive waves, which followed different itineraries, the arctic headquarters, because of the freezing that made it uninhabitable. In the works already cited, we have already mentioned what gives foundation to the idea that the Arctic region became the region of eternal ice only after a certain period: the memories of that seat, preserved in the traditions of all peoples in the form of different myths, in which it always appears as a "land of the sun," as an island continent of splendor, as the sacred land of the God of light, and so on, are already sufficiently eloquent in this respect. Now, at the time when the prehistoric hyperborean emanations began, the hyperborean race could be considered among all others as that superior race, as the super-race, the Olympian race which reflected in its extreme purity the race of the spirit itself. All the other human races existing on earth in that period, as a whole, seem to have presented themselves either as "races of nature", i.e. animalized races, or as races converted, by involution of previous racial cycles, into "races of nature". The traditional teachings actually speak of an Antarctic civilization or race already decayed in the period of the first hyperborean emigrations and colonizations, whose Lemurian remains were represented by important groups of Negroid and Malasic races. Another racial branch, distinct from both the hyperborean and the Antarctic-Lemurian, was that which, as a brownish-yellow race, originally occupied the Eurasian continent (phnic-Mongoloid race) and which, as a reddish-brown and even again, brownish-yellow race, occupied a part of the Americas, as well as Atlantic lands that have disappeared today.

It would indeed be absurd to attempt a precise typology of these prehistoric races and their primordial combinations according to external characteristics. It is only necessary to refer to them in order to prevent misunderstandings and to be able to orient oneself among the ethnic formations of the successive periods.



Even the research on the fossil skulls can tell us very little, either because the race is not characterized only by the skull, even the simple race of the body, or because there are reasons to affirm that for some of these races no fossil remains could have been preserved until our days. The dolichocephalic skull, that is to say, prolonged, together with a tall stature and a slender figure, blond hair color, light skin tone, blue eyes, is, as is well known, characteristic of the last descendants of the Nordic races, descended directly from the Arctic regions. But all this cannot constitute the last word; even if we want to limit ourselves to the positive order, it is necessary to intervene to orientate the considerations proper to racism of the second degree. In fact it has already been said that for race the essential element is not given by the simple corporeal and anthropological characteristics, but by the **function** and by the **meaning** that they possess in the whole of a certain human type. Dolicocephalus of tall and slender figure are indeed found even among the Negroid races, and the white coloring and almost blue eyes are found in the *Aino* of the Far East and among the Aino of the Southeast.

.is malasic races, meaning in them something quite different; nor should one think here only of anomalies or jokes of nature, since in certain cases it may be a question of extinguished somatic survivals of types which came from races which, in their very remote zenithal period, may have had characters similar to those which, in the epoch we are considering, were found instead concentrated in the Nordic-Hyperborean element and accompanied here until a relatively recent epoch by the meaning and by the corresponding internal race.

As for the emigrations of the races of hyperborean origin, having already spoken of them in the above-mentioned books, we limit ourselves to mention the three main currents. The first one has taken the **north-west-south-east direction** reaching India and has had as its last echoes the Indic, Indo-Afghan and Indo-Brachymorphic races of the PnnRS classification. In Europe, contrary to what one may believe, the traces of such a great current are less visible or at least more confused, since one has had an overlapping of waves and thus a con<sup>^</sup>position of successive ethnic strata, Indeed, after this north-west-south-east direction current (Nordic-Aryan transversal current) a second current has followed **the west-east direction**, in many of its branches through the Mediterranean routes, creating centers that sometimes should also be considered more ancient than those derived from the previous one.

transverse wave, due to the fact that here it was not always a question of a forced emigration, but also of a colonization operated before the destruction or the aforementioned uninhabitability of the original centers of the civilizations of hyperborean origin. This second current, with its relative trunk of races, can be called Aryan-Atlantic, or Nordic-Atlantic or, finally, Atlantic-Western. It comes in reality from an Atlantic land in which a center had been constituted which, in its origin, was a sort of image of the Hyperborean. This land was destroyed by a catastrophe of which the mythologized memory is found again in the traditions of almost all peoples, and then to the waves of the colonizers were added those of a true and proper emigration.

It has been said that the Atlantic land knew in its origin a sort of facsimile of the hyperborean center, since the data that have come down to us lead us to think of an involution that took place, either from the point of view of race or from the point of view of spirituality, in these Nordic branches descended already in very ancient times towards the south. The mixtures with the red-Moorish aborigines seem in this respect to have had a not indifferent and destructive part, and a precise reminder is found in PLAN's account, where the union of the "sons of the gods" - the Hyperboreans - with the natives is presented as a guilt, in terms reminiscent of what in other mythical memories is described as the "fall" of the celestial race - of the "angels" or, again, of the "sons of the gods", *ben elohim* - which united at a certain moment with the daughters of men (of the inferior races) committing a contamination significantly assimilated by some texts to the sin of sodomy, of carnal commerce with animals.

## VIII. THE GROUP OF RACES "ARIAS".

The most recent of all is the emigration of the third wave, which has followed the **north-south direction**. Some Nordic branches followed this direction already in prehistoric times. They are those that, for example, gave rise to the Doric-Achaean civilization and brought to Greece the cult of the hyperborean Apollo. The last waves are those of the so-called "migration of peoples" that occurred with the decline of the Roman Empire and correspond to the races of the Nordic-Germanic type. In this respect, a very important observation must be made. Such races spread in the north-south direction descend more directly from hyperborean branches that were the last to leave the arctic regions. For this reason they present, from the point of view of the race of the body, a greater purity and conformity to the original type, having had less chance of encountering different races. The same cannot, however, be said of their internal race and traditions. By remaining longer than their sister races in a climate that has become particularly harsh and unfavorable, this could not but provoke in them a certain materialization, a unilateral development of certain physical qualities and also of character, of courage, endurance, constancy and inventiveness, which had as a counterpart an atrophy of the properly spiritual aspect. This is already found among the Spartans; but to a greater extent in the Germanic peoples of the invasions, which we can still call "barbaric", but not in relation to the degenerated Roman civilization, in front of which those peoples appeared, but in relation to a superior stage, from which those races had already decayed. Among the proofs of such an inner degeneration, or spiritual obscuration, is the relative ease with which such races converted to Christianity and then to Protestantism; for this reason, the Germanic peoples in the first centuries, after the collapse of the Roman Empire of the West, up to **CARLDMAGNO**, did not know how to oppose anything important in the spiritual sphere to the twilight forms of Romanity. They were fascinated by the outward splendor of such forms, fell in love with them, and were not able to find anything important in the spiritual realm to oppose the twilight forms of

Romanity.

They did not know how to revive what was still Nordic-Aryan in spite of everything in the Mediterranean world, but only through the path of a faith which in more than one aspect was inflicted by Semitic-meridional racial influences, while the same influences later shaped the Holy Roman Empire under the sign of Catholicism. Thus, even German racists such as GB have had to recognize that, in order to reconstruct the world view and the type of rituality characteristic of the Nordic race, it is necessary to refer less to the testimonies contained in the traditions of the Germanic peoples of the period of the invasions - fragmentary testimonies, often altered by foreign influences, often altered by foreign influences or decayed in the form of popular superstitions or of/ofi/ore - as much as to the higher spiritual forms proper to ancient Rome, ancient Hellas, Persia and India, i.e. to civilizations derived from the first waves.

The term "Aryan" or "Aryan-Germanic" can be applied to all the races and traditions generated by these three currents, the one transversal (Aryan-Nordic branch), the other horizontal (Nordic-Atlantic or Nordic-Western branch), and the last vertical (Aryan-Germanic branch), not so much for true conformity, but rather on the basis of common usage. If we take into consideration the races defined by the most renowned and recognized scholars of racism of the first degree, we can say that the trunk of the Aryan race, which has its roots in the primordial hyperborea, is differentiated in the following way. One finds above all, as a blond race, the branch called in the strict sense "Nordic", which some differentiate into Teutonordic, Dalic-Phalic, Finno-Nordic sub-branch; the same branch in its mixture with the Sarmatian aboriginal populations has later given rise to the so-called Est-Europid and Est-Baltic type. All these human groups, from the point of view of the race of the body, as has been mentioned, retain a greater fidelity or purity with respect to water, which can be presumed to have been the primordial Nordic type, that is to say, hyperborean.

In the second place, we must consider races already more differentiated with respect to the original type, either in the sense of phenotypes of the same, that is to say, forms to which the same dispositions and the same hereditary genes have given rise under the action of a different environment to mixtovariations, that is to say, to variations produced by a more accentuated mixture; these are predominantly brown types, of smaller stature, in which

dolichocephaly is not the rule or is not too much of a problem, or, in the case of the latter, in the case of the former, in the case of the latter, in the case of the latter, in the case of the latter, in the case of the latter, in the case of the latter, in the case of the latter, in the case of the latter, in the case of the latter, of the former.

sioned. We mention, using the terminology most in vogue, the well-known **race of Western man** (*westisch*), the **Atlantic race** which, as defined by FiSCHER, is different from the other, the **Mediterranean race**, from which in turn is distinguished, according to PETERS, the variety of **Euro-African or Afro-Mediterranean man**, in which the dark component is more prominent. SERGi's classification, according to which these last two varieties coincide to a greater or lesser extent, is certainly reprehensible and from the point of view of practical racism, especially Italian racism, is among the most dangerous. In the same way it is misleading to call, together with PrnRs, pelagic the Mediterranean race: in conformity with the sense that such a word had in Greek civilization, it is necessary to consider the pelagic type, to a certain extent as something in itself, especially in terms of the result of a degeneration of some very ancient Atlantic-Aryan branches before the appearance of the Hellenes. Especially from the point of view of the race of the soul this meaning of the "Pelasgians" is confirmed, among which the ancient Etruscan people is also found.

To a certain extent, the **Dinaric race** can also be considered as a race in itself, because, while in certain aspects it is mostly close to the Nordic type, in others it shows common characteristics with the Armenoid and desert race, and, such as that which some racists properly define as the Alpine or Vosges race, it is predominantly brachycephalic: a sign of the crossbreeding that has taken place in other directions. The East Aryan race (*ostisch*) also has different characters, both physical and psychic, and is therefore significantly different from the Nordic type.

There is nothing against, from the traditional point of view, to assume in the doctrine of the race of the first degree the precisions that the different authors make with respect to the physical and, in part, also psychic characteristics of all these branches of the Aryan humanity. It is only that we should not have any illusions about the scope of all this, in the sense of establishing rigid limits. Thus, although they are neither white nor blond, the superior races of Iran and India, and although they are not white, many ancient Egyptian types can without further ado be referred to the Aryan family. Not so: authors such as Wiimi and TENER, who have sought to use recent blood group studies for racial research, have been led to regard some red-headed North American races and some Eskimo types as closer to the primordial Nordic type than most of the Indo-European Aryan races mentioned here; and in this respect, they have been led to consider that they are closer to the Aryan

family than most of the Indo-European Aryan races mentioned here; and in this respect, they have been led to consider that they are closer to the Nordic type than most of the Indo-European races mentioned here; and in this respect, they have been led to consider that they are closer to the Nordic type.



For example, it also turns out that the primordial Nordic blood in Italy has a percentage similar to that of England, and much higher than that of the Germanic peoples. It is therefore necessary not to remain in rigid schemes and to think that, except in extremely rare cases, the "form" of the original super-race, to a greater or lesser extent latent, impeded or overcome or exhausted, subsists in the depths of all these human varieties and, given certain conditions, it can become predominant again and, given certain conditions, may again become predominant and inform a certain type in which its correspondence is shown, even where it might least be suspected, that is to say, where the antecedents, according to the schematic and static conception of race, would instead have made appear as probable the appearance for example of a Mediterranean, or Indo-Afghan, or Baltic-Eastern type of race. Emile Bouraoux, in a classic work on the contingency of the laws of nature, has compared the regularity of phenomena, which allows relatively accurate scientific forecasts, with the course of a river, whose waters follow a bed that they have nevertheless dug themselves, so that they can modify it and, in exceptional circumstances, even abandon it. He has thus considered natural laws as a kind of "habit" of things: what may also have been originally a free act, when repeated, becomes automatic and mechanized and ends up appearing as a necessity. If this is true for the laws of the so-called inanimate, physical nature, it is even more true for the field of races. The disquisitions proper to first-degree racism, which in some authors goes so far as to make distinctions of an almost scholastic pedantry, fit insofar as the forces of the races, so to speak, follow a kind of law of inertia, which automates them and fixes them in the state in which, at a certain moment, they found themselves. Only under these conditions do the figurines designed for each of the Aryan races fit, the determinisms are verified and science finds its field of action. But at the moment in which the most original forces began to move, these constructions show their relativity and an excessive attention given to first degree racism and its "scientific" results can even be harmful for the purposes of racist action. creative and evocative.

## IX. ABOUT THE LIMITS OF THE LAWS OF INHERITANCE

At this point it is good to specify the scope of the laws of heredity and, in particular, those of **MENDEL**. Scientific racism would have it that the laws of heredity are, as far as man is concerned, of an absolutely deterministic character, and at the same time premises are admitted which constitute a precise contradiction of all this. The genes - which are the primary elements of hereditary racial qualities - according to **FISCHER**, for example, "can change by themselves and transmit this modification by hereditary means": something to which in a more general way corresponds the concept of "idiovariation", i.e. internal variation effected in the idioplasm and therefore capable of being transmitted hereditarily, as opposed to mixtovariations, which are variations occurring as a result of crossbreeding or hybridization. **FISCHER** himself, however, conceives the origin of races in the following way: "Mutations of genes in the originally unique humanity and strong selections of the modified strains have formed, for a very long time, the different human races". He believes, however, that from that origin, which for him coincides with the glacial age, the races have always been hereditarily distinct from each other, which is demonstrable on the basis of the results of the crossbreeding of races in which, according to this author and, in general, according to scientific racism, the laws of **MENDEL** are always rigorously verified, concerning the subsistence in a distinct, insuppressible and always equal way, of the elements and of each particular inheritance. The contradictory aspect of this conception has already been emphasized in another book of ours, to which we also refer those who wish to know what the Mendelian laws are. We have observed that, once admitted at the level of principles, the possibility of an internal mutation, or idiovariation, even at a remote period, and having, moreover, invoked this idea to explain the very difference of races, one cannot exclude, at the level of principles, that such an event may be repeated at a later time; one is not therefore authorized to give to the laws of physical heredity the aforementioned character of infallibility and fatal determinacy.

minism. Even if one were to accept, with FisCHER, the limit of the glacial age, which, however, we do not agree on and which this author could hardly prove, should one seriously think that since that period the races have become fossilized and have decayed once and for all from any possibility of vital mutation?

But the fact is that idiovariations in a more general sense, but always as enigmatic internal mutations which come to modify at a certain point a whole trunk of heredity, are even today ascertained by biology and anthropology. Except for insignificant cases for our purposes (for example, idiovariations of an exclusively organic character due to the effect of alcohol or radium), scientific racism has so far been unable to give any precise explanation for these mutations. But if things are found in this way, it cannot even exclude that the cause is to be found elsewhere, that is to say in the action of a suprabiological element not reducible to the determinism of physical heredity and traceable only by starting from other points of view and considering other laws.

## X. THE PROBLEM OF THE CROSSES

*Este libro  
pertenece a*

It is evident that, once all this has been taken into account, the very problem of crossbreeding and its effects should be studied in a much more in-depth manner than is usually done, provided that we remain in the field of doctrine and do not seek opportune orientations merely for their practical usefulness.

On a general level, the pernicious character of crossbreeding must be admitted without further ado, and this is all the more evident in so far as the racial elements of the two parties are decidedly heterogeneous. We will further emphasize that the deleterious character of crossbreeding does not manifest itself so much in the determination of human types denatured or deformed with respect to their original race of the body, but above all in the realization of cases in which the internal and the external no longer correspond, in which the race of the body may be in contrast to that of the soul, and the latter in turn may contradict the race of the spirit or vice versa, thus giving rise to broken, semi-hysterical beings, to beings who, in themselves, are no longer, so to speak, in their own home. And when no inner resistance, no reawakening of the primordial formative force is verified and, instead, to the previous crossings new crossings are added, the result is the creation of a true ethnic amalgam, of a disarticulated, formless, semi-leveled mass, for which the immortal principle of universal equality begins to become true. It should be emphasized here that, by ascertaining in this most vast and pernicious form the effect of crossbreeding, the value of the purely anthropological racial determinations made by first-degree research is relativized, it being quite possible, by such a path, that a man of a type, let us say "Nordic" in body, is found to possess a Mediterranean soul and that, as for the spirit, in his relations it is no longer the case even to speak of race, since no instinct can be found in him, but only some vague idea drawn from an essentially emptied and standardized civilization, as is precisely that of the modern world.

In any case, it should not be thought that things are always like this and that such "neutral" processes take place in crossbreeding for men,

The latter, when referring to the idea of race in general, as opposed to the egalitarian myth of egalitarianism, claims a new and curious contradiction. One discovers here in a certain scientific racism, a new curious contradiction, since, while this, in referring to the idea of race in general, as opposed to the egalitarian myth, claims the value and reality of that which is difference, it ignores this same principle by supposing an identical development of the processes of crossing and inheritance for all Jos types and for all races, conceiving them, in this respect, as absolutely equal. The traditional conception of race must rectify this point and clarify what is actually involved.

As a premise, the sphere to be referred to is that of the human races in a superior sense, opposed by us to the "races of nature". In matters of principle, it should be presumed that each race derived from the hyperborean trunk possesses, potentially, such a character, no matter how decisive the denial that the present conditions of the "white" races seem to give in this respect may be on a practical level. For the rest, to make it clear, the traditional doctrine of race will leave the existing branches free to recognize themselves in one or another type of race - of "naturalezza" or superior - and will warn that the following considerations are valid exclusively for those who feel they belong to a human race, in a proper and non-naturalistic sense.

For the defense of race of this type it is evident that a double condition exists. Since the idea of race corresponds here to the refinement, selection and formation operated in the biological reality by a higher force and transmitted as potentiality through the vehicle of an inheritance not only biological, but also internal, it is evident that it is a question of preserving and defending this inheritance itself, to keep it pure as a precious conquest, but that at the same time, if not in the first place, the spiritual tension, the higher fire, the inner formative soul that originally raised that matter to this particular form, translating a race of the spirit into a corresponding race of soul and body, must be kept alive.

On this basis we have already emphasized elsewhere that the well-known ideas of **DE GOB** u and his followers - almost always less brilliant - about the cause of the decline of civilizations must be rectified, in the sense that the decadence of civilizations is not always the pure and mechanical effect of the decadence caused by the mixture of the race of the body of the corresponding people. This would confuse, in more than one case, the causes of the decadence of civilizations.

with the effects, it being true instead that a race, with the civilization that corresponds to it, decays when its "spirit" decays, i.e. when the intimate tension, with which it came into life in a creative contact with forces of nature, basically metaphysical, and to which it already owed its form and type, becomes less. When the central core dissolves and darkens, the super-race becomes simply a race of nature and as such she can either become corrupted or be swept away by the dark force of crossbreeding. Various biological, ethnic and psychological elements are in such a case deprived of the intimate bond that held them together in the form not of a kind of bundle, but of an organic unity, and the first altering action will suffice to quickly produce the degeneration, the decline or the mutation not only of morality and civilization, but also of ethnicity and biology of that people. And in this case, and only in this case, as has already been said, the different determinisms studied by the researches on crossbreeding and heredity will be verified with the greatest approximation, since then the race, descended to the plane of the forces of nature, underlies - and cannot not underlie - the laws and contingencies proper to such a plane.

The proof of such a truth is found in the fact that there are not rare cases of civilizations or races that eclipse and degenerate by a kind of internal extinction, without the action of crossbreeding. One can mention in this respect wild populations, often isolated almost insularly from any contact. But this is also true of certain subgroups of the European Aryan race, which today show very little of the high heroic tension that defined their greatness until just a few centuries ago, even though no notable alteration has occurred here due to the mixing of their race with the body.

The preservation of ethnic purity - wherever it is practical to do so - is a key factor in the

The fact that the "spirit" of a race can be maintained in its original strength and purity is one of the favorable conditions for the "spirit" of a race to be maintained in its original strength and purity: likewise, at the normal level, health and bodily integrity in the subject are guarantees for the full efficiency of its higher faculties. However, two reservations must be made in this respect. In some cases an obstacle to be overcome, a matter to be shaped that resists, comes to excite, revive and enhance the formative force, provided that a certain limit is not exceeded. One should not therefore exclude the cases in which a crossbreeding, where heterogeneous racial elements do not act, instead

of altering, will revive and fortify a race. We are not of

the opinion of CIINSHERLAIN -Ufl dil. ante, undeservedly held in high esteem even today in certain racist circles - according to which the superior races themselves would be only happy crossbreeds (according to the analogy with what happened in the animal species, where the "pure bloods" of the superior type come precisely from special mixtures); However, it is a well known fact that, when we consider the noble traditions, which are the only field of centennial racist experience that history positively offers us, we see that in them inbred purity has often had the effect of degeneration, while the grafting of a different blood at a certain moment has instead galvanized the lineage. Thus we have the proof that crossbreeding, of course kept within certain limits, can have the function of a reagent. The presence of the heterogeneous element imposes on the internal nucleus of the race a reaction: it reclaims it to itself, if it was dormant, it imposes on it a defense, a reaffirmation. It is thus a test: which, like any test, can have a positive or negative ending. In such cases the "inner race" can claim for itself the necessary strength to overcome the obstacle, to reduce the heterogeneous into the homogeneous (we shall see later what happens with the MENDEL laws): and then the process gives rise to a kind of leap, of reanimation, almost of general mobilization of the latent racial inheritance in a higher sense: it is in the fullness of its meaning, the voice of the blood. In other cases, or when the crossbreeding has truly exceeded certain limits, degeneration takes place instead.



## XI. THE THREE MODES OF APPEARANCE OF RACE. THE SUPERIOR RACE IN THE NORDIC MAN AND IN THE MEDITERRANEAN.

And this is the right place to distinguish **three different forms of the appearance of the race**, provided that one starts from a complete conception of it. The **first** form constitutes an ideal limit and is the already mentioned pure biological race in which the living inner race is perfectly transparent. The **second** form is the race as biological survival, as a group of physical characteristics and also of instincts and qualities which remain in conformity with the original type, but almost in the manner of an echo or an automatism because the inner element has been extinguished, or has passed into a state of latency and subconsciousness. The **third** form is the race that reveals itself by leaps, by flashes, by improvised and irresistible resurrections in the bosom of a human substance in which there are different bloods, even if a certain common type predominates in it and is individualizable (race in the relative sense, as is the case today, for example, when we speak of the "Italian" or "German" race). As a cause of such manifestations, the aforementioned power of reawakening, characteristic of crossbreeding under certain conditions, can often be pointed out.

The importance of such a conception can be seen by the following consideration, of particular interest for Italian racism and capable of removing more than one misunderstanding. We have said that, from the traditional point of view, there is a tendency to admit the Nordic (hyperborean) origin of all the superior races of the Indo-European stock; but we have also mentioned that it would be absurd to think of finding in any of the contemporary peoples the hyperborean race in the first of the three forms mentioned, in that of an Olympian purity and of a reciprocal transparency between the races of body, soul and spirit. And these two forms can legitimately refer, for example, in a respective manner to the Nordic-Germanic branch and to the Mediterranean branch.

-and we could also say Romanesque - of the Nordic-Aryan race.

Especially in the Mediterranean the Hyperboreans, who to a large extent had already become the Aryan-Atlantians of the current called by us horizontal, and who as such had already differentiated themselves from the type

The Nordic-arctic primordial, entered into every form of mixture, according to the events of a particularly busy multi-millennial history: events that nevertheless did not come out to completely extinguish the ancient flame. Sparks of the Nordic-Aryan spirit illuminate the cycle of the greatest Mediterranean civilizations, constituting their true "mystery". The highest among such resurrections, because of all the impulses promoted, by reaction and revival in the face of heterogeneity, by the clash between different bloods, must be considered that of the ancient Roman civilization. In the Mediterranean world, and particularly among the Romanic races, the Nordic-Aryan race must essentially be sought in the third of the above-mentioned forms. And this form - and considering the qualitative rather than the statistical-quantitative element of it - can often be said to be found more intentionally here than elsewhere. In such cases, it is obviously not so significant a biological fact, which it would be absurd to pretend to find again in a state of purity, even if relative, after millennia of such a history, as a certain style, a certain way of improvised creative reactions, of improvised resurrections, in the manner almost of a disengagement and a reaffirmation of an indomitable nucleus, often just at the moment when all seemed lost. If the relationship between the investigations on the blood groups and the races is real, one should not forget the significant side presented, regarding the fact that for example Italy possesses a percentage of Nordic-primordial element<sup>i</sup> that puts it next to the Anglo-Saxons and above the Germanic peoples. These resurrections constitute the true meaning of what many call "Latin genius" and which they interpret in a purely aesthetical and individualistic way, without any relation to race. This "genius" instead, in all fields, in the aspects in which from the traditional point of view we can truly consider it as a value, is precisely a certain way of appearing of the "race", of the race not "Latin", since it does not exist, and not even "Mediterranean" or of the "man of the West", since these are derivations, but of the original super-race, of the primordial Nordic-Aryan trunk.

As for the opposition, often insinuated, between the "Latin genius" and the "Teutonic or Nordic spirit", the same is real, but only as an opposition between one way of appearing and the other: but not as an essential racial opposition. The opposition is real because of the fact already emphasized, namely, that in the Germanic peoples the race has made its appearance over

It is present in the second of the forms already mentioned: in the form of a greater biological purity, which, however, from the spiritual point of view, has the meaning of survival. To use an effective expression of DE GIORGIO, these peoples often appear to us as the "petrified residues of the "arctic" demimbe. They are those who in the last place have left the Nordic headquarters and who for that reason could be preserved more than others from the crossings and remain purer, but undergoing in equal measure a corresponding process, if not of true extinction, at least of hindrance and of spiritual involution. And the proof of this can be seen by looking at the models reproduced more often than not by the "positive" racists as current examples of the Nordic-Aryan type: they are faces of good boys, girls, professionals and sportsmen, completely in order in the matter of cranial measurements, hair and eye color, but in their expression it would be very difficult to find the most distant sparkle of that synobolic fire and of that irresistible and Olympian superiority that is presented in what has come down to us from the ancient traditions concerning the hyperborean super-race. And, as we shall see, the analysis of the typical civilizations on the basis of the "races of the spirit" will give other confirmations to such theses.

While in the Aryan Romance breeds the Nordic element can in the Germanic races it is found above all in the form of a sparkle, of "genius, of an explosion or of a creative resurrection from within, but in the Germanic races it is found above all in terms of a common biological type with a corresponding sense of measure, of discipline, of order, with a style, which to a large extent has its basis in instinct and heredity and very rarely reflects anything beyond the race of the soul. It is therefore no accident that racism in Germany has had a particularly biological direction; and it is not even a coincidence that it will give prominence above all to the defense and preservation of the race of the body, almost out of a kind of "anxiety complex". That is to say that it possesses an instinctive sense of the dangers that cut off a race when the same appears prevalently in the second form, in the semiautomatic one: a form that, as such, does not allow adventures or to face light-heartedly the mentioned "tests of reaction".

With regard to the Romanic peoples, because of the different situation in which they find themselves, the doctrine of race can and must

instead of proceeding with very different formulations and highlighting other elements, less considered by German racism. While not neglecting the rest, it is on the deepest race that, by means of opportune evocations according to the third mode of being, the same, as we shall see, can make a prey for its reconstructive action.

## XII. INBREEDING AND HEREDITY. PROPHYLAXIS OF DEFICIENT INHERITANCE.

To complete the treatment of this subject, let us see how the ideas presented above are presented by bringing into play MENDEL's laws of heredity. We have already emphasized that the concept of "idiovariation", of an internal mutation of the idioplasm independent of crossbreeding, already relativizes the determinism of these laws and always allows us to think of the possibility of a metabiological intervention in the process of heredity.

Let us add here that MENDEL's laws have been derived essentially from the study of phenomena belonging to the plant and animal kingdom, so that it is arbitrary to admit that they are also valid in a positive and mechanical way with regard to that part of the human being which is neither at the level of vegetative life nor at that of animal life. We can conceive of the Mendelian laws of heredity as valid with regard to certain diseases, certain physical traits, certain qualities which are manifestly a function of the body. And it is precisely because of the confirmations obtained in this field that the scientific racists have been led to illegitimate deductions. On the other hand, when it is elements other than heredity that are at issue, precise reservations are imposed.

Secondly, such laws are well visible and their effects are well individualizable in the process of simple heredity, in crosses, where simple components come into play, as for example the red color or the mother-of-pearl of the lion's-mouth flower, the color of a guinea-pig's hair, the color of a man's hair, or a hereditary disease, etc. But, when considering the human race in its fullness of term, the case is different; the type is composed of many elements, spiritual and bodily, and this - as will be seen, is the starting point of racism of the second degree - implies above all the typical function according to which all these elements are present in a given human type. In the first place, then, this problem must be posed: how is it that such elements are present in such a unity? How is it that in a certain "pure" type there are united, with a character of stability, precisely those qualities of the body?

of character and spirit, that is, if one wants to put it this way, precisely that group of genes? It is obvious that here we must think of a force, a unifying and organizing force, a force which has already been admitted with regard to animal species by the most enlightened biological currents which abandoned the silly Darwinian theory of natural evolution when they declared themselves in favor of "vitalism" and its revocation at the scientific level through the old Aristotelian conception of "entelechy" (DRiEsCH, DACQuE, etc.). The Mendelian law of "independence" - according to which the transmission of the different hereditary qualities would be accomplished in an invariable and separate manner, uninfluenced by the co-presence of other elements - in the case of man, must refer precisely to this force. It lies at the heart of the race, constituting, as has been repeated here so often, its ultimate essence. Now, nothing prevents us from thinking that this force, presupposed by the determined and specific bundle of qualities or tendencies of any kind, is not transmitted in an ethnic mixture, reacts upon it, chooses, coordinates, produces a more or less similar type by analogous functional use of elements, which need not be absolutely identical.

Moreover, special consideration should be given to the case in which a similar force behaves in the crosses as the qualities called "dominant" by Mendelism, while those of the other type have the so-called "recessive" part (they are "covered" by the former in a certain group of descendants). When one of the parents is the bearer of the "dominant" quality - that is, we will say, when its "type" fully preserves its "form-giving" energy - the qualities of the parent of a different race (always relative and not absolute diversity) can also be present in the product of the crossbreeding, but stifled and latent. These descendants are always made to unite with new types of the original superior race: we will have practically an almost annual dehybridization, that is to say the reappearance of the inheritance derived from another race of "recessive" type. This inheritance will be practically absorbed, carried by the other as if by a stronger current. The type is maintained, or else it develops and continues in a series of types analogically corresponding to it: the latter remains dominant, organizing, in certain cases even always higher because of the greater the matter that is opposed to it and with which it must be measured. This, as long as the internal lesion is not verified, the cessation of that tension through which the

type possessed the value of "dominant". Only then comes the dehybridization, that is to say the dissociation and the reaflorentamento of the recessive elements dominated. But this is nothing other than the general phenomenon that occurs in every death. Also in the subject, when the internal energy is reduced by death, (by reason of the withdrawal of such energy according to a cyclic law in the natural case, by a violent action in the case of an unnatural death) the bundle of elements which formed the organism dissolves, those elements become independent and start to follow the mechanical or chemical laws of the natural species to which they belonged: laws which, in our case, would be precisely the Mendelian laws of heredity. However ingenious may be the comparison adduced by someone of a rotten potato that decomposes a bag of healthy potatoes in which it had been introduced, instead of being made good by the others, this image does not fit the field to which we refer here: it is valid instead only to indicate the plane in which the conceptions of scientific racism, only if they are assumed unilaterally, can maintain all their value.

The fact that some races have a "dominant" character in relation to others is in any case positive, even if it is limited to a material level, which is not decisive for this subject. Thus SAI.AMAN has observed that the Germanic facial type dominates over the Jewish in the crossbreeding, so that out of 328 children from mixed German-Hebrew families, only 26 have a markedly Hebrew type. Similarly, it has been positively emphasized that in the crossbreeding between Europeans in general and Jews, and even between Europeans and Hottentots, it is always the tall and slender form of the nose that predominates over the broad and short one. In the Hebraic branch, the so-called *Separdliini*, or Spanish Jews, represent a sort of aristocracy with respect to the Jews called instead *Ashkenazin*: and well, it is again the thin and almost Aryan nose of the former that predominates over the short and thick of the latter. Other investigations have confirmed the dominant quality of the Nordic type with respect to the "Eastern" (*ostisch*) in the offspring in mixed unions, as well as that of the Anglo-Saxon type with respect to mixed racial elements of the South American republics. All this proves that the racial types are different even as a **potentiality** and in cases that go beyond the scope considered here, because we have always intended to refer - let us not forget - to crosses between related races.

Unless, when we pronounce the word "potentiality", we are necessarily led to consider imponderable factors, but without

However, even positive, and often more decisive, such as "potentials". Potentiality" does not allow itself to be fixed in numbers and schemes: it is essentially conditioned by an internal state, according to which it can intensify as well as decline. In the second case, the "dominant" quality made certain in a first moment and inscribed in the registry of a certain race, from a certain moment it does not manifest itself any more, or only sporadically. Therefore, even after having taken into due account, in the laws of heredity, the "dominant" and the "recessive" factors, one should not generate and hypothesize the findings once they have been made, but always ask oneself, not only with regard to a race as a whole, but also with regard to its members, The question should always be asked, not only with regard to a race as a whole, but also with regard to its members in particular, in what phase we are, what tension a dynamometer registers, and that in determining the measures of the dynamometer, elements of a spiritual character have a value that is not only indifferent, but often even predominant. All this is a criteriological and methodological premise for a dynamic rather than a static theory of race and its inheritance. In the near future, when considering race in man and woman, we will define another element to be kept in mind in this respect.

What the traditional doctrine of race can instead concede without reservation is that the Mendelian and more general laws of physical and psycho-physical heredity apply without further ado in cases of pathological inheritance. It is essentially here that the visions and laws of biological racism concerning heredity give us precious points of reference. From the practical point of view, one must without further ado adopt measures suitable to prevent a deficient heredity from being transmitted to other generations; not only this, but one can also think of a strengthening of the same requirement, so that in a people or nation the inferior elements of a certain race in a generic sense do not have numerically the supremacy over the superior elements. Against measures of this kind has been opposed, as is well known, the objection that among the "geniuses" of Western humanity are often found not only persons of doubtful racial purity and of doubtful "Nordicity", but also men affected by physical deformities and even hereditary diseases: exponents therefore of that inferior or diminished race, which, with appropriate prophylactic measures, biological racism would like to eliminate or, at least, neutralize. What should one think about it from the point of view of a complete doctrine of race?



First of all, it is necessary to discriminate the cases presented by the adversaries. That is to say, it is necessary to see to what extent they are truly superior personalities. The scale of values, from a traditional or racist point of view, is not precisely in the same terms as those of the modern and, above all, "humanist" mentality. Thus, for example, the qualities of character are for us much higher than those of an abstract intellect or of a vain aestheticizing creativity. A man who, semi-illustrated, possesses a lively sense of honor and fidelity, is worth more to us than a narcissistic academic graduate ready for any courtesanship in order to climb the ladder or a cowardly scientist: and, above all, we find for us the heroic and ascetic values, the only ones to justify life as something that is "more than life".

But even after having discriminated according to such criteria anti-humanist and anti-bourgeois, there are certainly cases of superior people not perfectly in order with the physical health and with the race. In this respect it is necessary to think of a situation similar to that whereby, as we have seen, crossbreeding sometimes has the value of a reagent, of a stimulus that reawakens. E: "s examples that can really support the objection alluded to, are, so to speak, crises, or fractures, or situations of internal instability, which have served to open cracks on a reality, of which, because of the hardening within the limits of the materialized ego proper to recent man, otherwise the types of which we speak here would probably have remained unmanifested. But it is evident that such cases can have no value either as an example or as a rule: and it would be difficult to show superior qualities manifesting themselves in the hereditary line together with a correlative pathological or racially diminished heredity in equally constant measure. This, then, would be the only case in which the objection could indeed carry weight. With the prophylactic measures already indicated, it is quite possible that, in a first moment, in some sporadic case, intuitions caused by ruptures or contrasts will be prevented; but it is true that this loss will be, in a successive phase, supercompensated, provided that what has been said about the inner conditions for the integrity and mastery of the super-races is kept in mind, and is more in the foreground. Indeed, in order to prevent any misunderstanding, we say in no uncertain terms that whoever seeks to achieve the higher aims of racism and tries to give life, to a certain extent, to the superior pure racial type by means of purely racial procedures, will be the only one who will be able to achieve the higher aims of racism.

The prophylactic and biological measures already mentioned can only serve to remove obstacles, so that previously impeded faculties, the origin of which is *suprabiological*, can manifest themselves again. The prophylactic measures already mentioned can serve only to remove obstacles, so that previously impeded faculties, whose origin is suprabiological, can manifest themselves again: but they can neither create, nor, by themselves, reawaken these same faculties because nothing comes from nothing. Racial prophylactic measures in matters of heredity and selection of heredity must therefore be considered as part of a larger and more complex action and be implemented without ever losing sight of the whole.

### XIII. THE SEXES AND THE RACE

On the basis of the ideas presented here, the question of crossbreeding should also be reviewed in depth, and the question of the sexes should be brought into the issue. Here, too, we find in racism that problems of this type have almost never been raised, which is a notorious contradiction. Despite affirming the differences, but nevertheless contradicting such a principle, racism considers all human types from the same point of view - i.e. as subject to the same extent to the same biological laws - so that it seems not to have thought that, at the normal level, heredity and the power of race can have a different weight depending on whether it is a man or a woman. Someone, to whom the problem has been hinted, has gone so far as to solve it no less than the other way around, assuming, on the basis again of simply biological considerations, that in the woman there is a greater power of preservation of race and type.

From the traditional teaching point of view, it is exactly the same.

The opposite of what is true in the case of a normal humanity; and this teaching, if it were worthy of at least as much attention as that which today is accorded to biological considerations among the most trivial and insignificant, could provide extremely useful outlines for a problem of no small importance, that of the technique for the elevation of relatively inferior races through different cycles of inheritance. Thus, in the oldest Indo-European code - the *Mánavadharmaçastra* - the passage of a non-Aryan to the Aryan castes is admitted after seven generations of crosses maintained in the male line, and this number seven reappears also in other traditions in analogous circumstances, just as, referring to the cycle of a particular human life, it is that of the years which, according to modern research, are necessary for a periodic renewal of all the elements of the body. From the code already indicated on this occasion it is stated what, from the traditional point of view, must be considered as a starting point for the question mentioned here: the male inheritance cannot be placed on the same plane as the female, because at neither the male nor the female inheritance can

be placed on the same plane.

vel of principle, the former has the quality called by Mendelism "dominant", the latter "recessive". Hence, when the woman is of superior race, her superior inheritance is overcome by admixture, while the superior male inheritance, in the opposite case, is not necessarily affected, except in borderline or exceptional cases, and except as we shall say about the man. "Whatever the quality of a man to whom a woman is united by legitimate rite," it is said in the text already quoted (IX, 22), "she acquires it like the water of a river in joining the ocean. And further (IX, 33-36): "If the creative power of the male is compared to that of the female, the male must be declared superior because the generation of all beings is differentiated by the male characteristic. Whatever species of seed is thrown into a prepared field at a suitable season, this seed develops into a plant of particular qualities which are those of the (male) seed". Completing the image, one can concede the more that when the field is not prepared and the season is not suitable, the male quality in the offspring will be hindered or perverted, or simply lost, but *it* can never happen by a miraculous power of the soil or of the season - that is, in the analogy, of the woman and of the psychic conditions of a sexual union - that from a seed, let us say, of a palm tree a gynecra plant will come forth. This, as we have intentionally emphasized, until **a normal mode** is in view, which is always presupposed by all traditional teaching.

Thus, if we want to know what to think about it today, rather than questioning biology, we would have to determine the extent to which the modern world, with respect to the state of the sexes, can truly be called a normal world. The answer, unfortunately, can only be negative. The modern world hardly knows any more what it means in a higher sense to be a man or a woman; it is moving towards an indifferentiation of the types which is already very visible on the spiritual plane, and, starting from this, it seems to be translated also on the physical and biological plane itself, giving rise to worrying phenomena. It is not from today that in the West virility and femininity are considered as things simply of the body, instead of qualities above all of the inner being, of the soul and of the spirit. In this respect, almost nothing has been known in the West for a long time about polarity, distance, different functions and dignity of the two sexes. And so very important problems relating to race are today considered in their external and merely consequential aspects, rather than in their internal and substantial ones: for example, we are so much concerned with

The demographic problem and all kinds of institutions are created for hygiene and social assistance and for the increase of the race in the strict sense, but the fundamental point is neglected, which is the meaning of the relationship between the sexes and the precise imperative that whoever is born a man should be a man, and whoever is born a woman should be a woman in everything and for everything, in the spirit and in the body without mixture and without attenuation. Only in this case the above-mentioned traditional teachings are valid and open up, through initiatives of selection and elevation of the races by means of suitable crossbreeding and hereditary processes, almost unlimited possibilities; certainly not in the case in which, as today, it is seen with respect to the being man.

or female, an even more oblique mix than in terms of being of one race or race or the other: in which some beings are men in body to be women in soul and spirit and vice versa, not to mention the spread of sexual and psychic inclinations that are nothing less than pathological.

But here we must refer the reader to what we have already written on the subject of our work *Rebellion against the Modern World*, dealing there also with the problem of the death of races. Since descendants are not formed by combinations of hereditary elements made in laboratories or in special institutions of the State, but emanate from the unions of men with women, it would be logical that, as a premise for any active conception of race and for any discrimination of one race against another, the race of men and the race of women should be defined and separated in the same corporeal, psychic and spiritual fullness, in view of which we have formulated the theory of the three degrees of racism.

It is also necessary to point out a singular circumstance which confirms the fact already noted that the races, which have biologically more closely preserved the Nordic type, from the internal point of view are sometimes in a greater degree of involution and decay than others of the same family. We mean to say that it is precisely the Nordic peoples that are in a greater degree of involution and decay than others of the same family.

The so-called emancipation of women - which in reality only means their mutilation and degradation - has in fact taken its first steps in these peoples and has had the greatest prominence in them, wherever in the Romanic peoples, whether in the Romanic or Anglo-Saxon ones, the traditional relations between the two sexes have been

subverted to a greater extent. The so-called emancipation of women - which in reality only means their mutilation and degradation - has in fact begun in these countries and has had the greatest impact there, where in the Romanic countries, whether through bourgeois and conventionalist reflexes, something of the normal and traditional way of seeing has still been preserved in this respect. The last straw is then that some foreign racists, not suspecting minimally to echo with it simply an anomalous state of fact of date

The relatively recent one, which refers only to those who exalt as a presumed characteristic of the Nordic race the banality of partner-partner relations and the so-called "respect for women," while at the same time they would like to put on the account of the Asiatic prejudices of the inferior races of the South any conception based on the due distance, polarity and different dignity of the two sexes. It must be recognized that if such falsifications were taken as principles, the path taken would lead less to the reawakening and reintegration of the pure Nordic type than to a new involution - in the sense of a trivialization and an internal leveling of types - of what remains of it in the Germanic peoples.



#### XIV. THE MALE RACE AND THE FEMALE RACE

Having just alluded to the "race of man" and "of woman" is not a totally gratuitous extension of the concept formulated above. We believe in fact that whoever wants to get a true picture of things should not entirely neglect the observations developed in a well-known work by Otto WEINIGER', especially on two points. In the first place, in the determination of the type of man and woman, as a basis for measuring the "quantity" of the one and the other found in each individual and for regulating oneself accordingly. Secondly, in the bold idea that the relations established between a real man and a real woman correspond analogically to those existing between the Aryan race and the Semitic race. WEINIGER has devoted himself to the search for feminine qualities, which appear as a precise correspondence with those which are typical of the Semite and the Jew. However, it should also be noted that such an inquiry is to a large extent tendentious; WEINIGER has been led, even unwittingly, into such disquisitions, above all to debase and demean. He has not sought the true value of women where he should have found it. However, the idea that, from the point of view of a normal and differentiated conception of the sexes, man and woman are presented almost as the expression of two different races, if not also opposites, remains valid in his approach. It is therefore a serious defect of descriptive and typological racism not to take this into account, in its effort to individualize and describe the characteristics of each race, and yet not to ask whether certain qualities, normal for the male type, continue to be so when it is the female type of the same.

Whoever would like to avoid such a defect, should of course consider the sexes also in their psychic and spiritual aspect. From such a point of view it is certainly absurd to conceive it as normal, for example, that the "Nordic" woman embodies the same values as the pure Nordic man;

Otto WEINIGER, *Sex and Character*, Buenos Aires, 1945.

that is to say, all that is calm and dominating superiority, solarly, sense of distance, active detachment, linked to a readiness to attack, and all that we will see later. Without having to refer, like WEINIGER, to the Semitic peoples, if we do not want to reach a leveling and therefore a bastardization, it is instead desirable and normal that the same Nordic woman has as her own psychic and spiritual qualities, which possess a central position in different, non-Nordic races.

Moreover, once we have left behind the race of the body, the anthropological race, where female racial differences are notorious and evident, on the level of the race of the soul the distinctive characteristics of women of the various races are much less pronounced than in the case of men. In the matter of the race of the spirit, they often give rise to a real indifferentiation. The true bearer of the race of the soul and, above all, of that of the spirit, is man; it is above all in him that the principle of difference is to be found, while in the male element the principle of equality is reflected more in the female element. It is not by chance that the ancient traditions associated, in the cosmic analogy, the feminine element with that of matter or formless power, *Jfé*, dynamfs, and the masculine, instead, with the celestial principle of form and individuation; still less is it by chance that the ancient gynecocratic and matriarchal civilizations, as an immediate consequence of the preeminence accorded to the feminine principle, in its various forms, maternal or Afroditic, were characterized by promiscuity, communism, natural law, and general equality.<sup>2</sup>

Strictly speaking, in the face of every man worthy of the name, the true woman, the one that our fathers significantly qualified as "woman of race", should present herself as something dangerous, as a foreign principle that attracts, insinuates itself and calls for an inner reaction: almost the same type of reaction of which we have spoken in referring to crossbreeding, where an admitted foreign blood tests the type and gives rise to two possibilities: either to a reawakening, to a reaffirmation and vivification, or to a dissolution and a lowering. In the first case, the man remains at the height of his function and, according to the traditional teaching already referred to, his qualities will remain and will be reaffirmed intact in the offspring, with the character of "dominant". In the second case, in

<sup>2</sup> See what BAc o

in the work translated by us, *The Solar Race*.

(There is no Spanish version).

In the future, the degeneration of the type will take place, at least internally; uncontrollable forces will take precedence in the processes of inheritance, the guardianship of the race will become problematic, until the limit case occurs, that is, the return, with new forms, to the spirit and promiscuity of the gynecocratic civilizations derived from the anti-Nordic races and the degeneration of the Nordic ones.

...

*PART THREE*

THE RACE OF THE SOUL AND SPIRIT







## I. SECOND DEGREE RACISM. THE RACE OF THE SOUL

Let us now return to specify the three degrees of the doctrine of race. A theory of the race of the soul and a typology of the soul of the races must be considered as racism of the second degree. Such a racism must indicate the elements, in its own way primary and irreducible, which act from within, so that groups of individuals manifest a constant way of being or "style" in the order of action, thought, and feeling. Here we arrive at a new concept of the racial purity of a given type: it is no longer a question, as in first-degree racialism, of seeing whether a given individual presents that certain group of physical or, also generically, characterological characteristics which bring him into conformity with the hereditary type, but rather of establishing whether the race of the body carried by a given individual is the adequate expression, in conformity, of his race of the soul, and vice versa. If this is verified, the type is pure also in the order of second-degree research. It thus integrates the results of the first degree, since it no longer considers the different corporeal characteristics in the abstract, in a simple classification, and such as could also be presented in masks, rather than in faces and living individuals. It seeks instead of grasping their secret, that is, what they express, the function according to which they are assumed and by means of which, according to different cases, they can also mean something different. As we have already mentioned, a nose of a certain shape and a prolonged, dolichocephalic skull can be found both in a type of the races derived from the Nordic stock, and in a specimen of African races: but in the one and in the other case it is evident that they do not have the same meaning. Moreover, it may happen that a certain type has, for example, prevailing characteristics, for example, Mediterranean in terms of anthropological race of the body, so that racism of the first degree would assign it precisely to the Mediterranean race or to the race of the Western man: however, the investigation may find that those traits of the Mediterranean or of the Western man have the same meaning as those of the African race.

Mediterranean features, in the type in question, are assumed in a different function from what would normally be expected. The type in question uses them instead to express a soul, an inner attitude that is not Mediterranean, but for example Nordic or Levantine; this gives the same features a totally different expressive value and sometimes leads to certain distortions or alterations of the external Mediterranean element, which in the first-degree search are almost imperceptible or are therefore considered irrelevant and disposable, while for the second-degree search they represent instead ways to capture the "inner race". Here **physiognomics**, i.e., the study of the meaning of human physiognomies, will have an important role: it will develop, however, in different directions from the previous one, which conceived of every individuality separately, rather than as a member of a certain suprabiological community, of a certain race of the soul.

It is on this higher plane that anthropology and paleoanthropology become precious auxiliaries for the investigation of the primary racial elements, which entered into composition, overlapped or collided with each other in the origins of civilizations. For the highest purposes of the doctrine of race, it is not enough to have ascertained the presence, for example, in the Italic origins, of a certain number of skeletons and typical skulls and, integrating these with the archaeological ones, to be able to affirm in a well-founded manner the existence of an ancient and pure human type, Nordic-Italic Aryan. This would not be beyond the scope of a museum. It is also necessary to **make** this type **speak**, to penetrate into what a given corporeal form expresses, into what a given human structure is a symbol of. This is impossible without passing into the domain of second and, to a certain extent, even third degree racism, disciplines that work with other methods of investigation and use another order of documents and testimonies.

As second-degree racism can be considered the *Hamada Rassenseelekunde* or "psychoanthropology" of L. F. Cmus, as far as his methods and general criteria are concerned. The necessity of such an investigation has been made clear by Russ with convincing examples. Consider, for example, the phenomenon of understanding. In reality there are too many cases of people who are exactly of the same race of body, of the same stock, sometimes even - as brothers and sisters, or parents and children - of the same blood in the truest sense, but who nevertheless fail to understand each other. A boundary separates their souls, their way of life, their way of life, their way of life, their way of life.

The way of feeling and seeing is different and the common race of the body and the common blood can explain nothing in the face of this. There is a possibility of understanding, and therefore of true solidarity, of deep unity, only where there is a common "race of the **soul**". Subtle elements of an instinctive sensibility come into play here. While for many years nothing has been left behind, in a certain circumstance it can happen that a certain person with his way of acting gives us the clear sensation that he "is of another race" and, then, there is nothing more to do with him, relations of a different nature can subsist with him, but always within an intimate rectitude, an intimate distance. She "is no longer one of us". We usually speak here of "character" in general, but there are different ways, conditioned by the internal race, of appearing qualities of character. For example, the way of being "faithful" of a being of Levantine race is different from that of a man of Nordic or Dinaric race. The way of conceiving 'heroism of a Mediterranean man is different from that of a Japanese or a Russian, to use here generic expressions and not to enter into the precise denominations inherent in a doctrine of the race of the soul.

## II. ORIGIN OF THE RACES OF THE ALMA.

Where do the "soul races" come from? Evidently, in the limiting case of completely pure races, it could be said that they represent the **psychic** expression of the same particular formative energy which, on the physical plane, expresses itself instead in the specific and typical traits of the anthropological race of the body and which is at the basis of its inseparable unity, even though it belongs in itself to a still higher plane. According to the ancient traditional teaching, the soul is not simply what modern psychology maintains, that is, a set of "subjective" phenomena and activities, which develop on a physiological basis; for that teaching the soul is instead a kind of entity in itself; like the aforementioned *linga-çarîra*, or "subtle body", it possesses its own existence, its own real forces, its own laws, as well as its own inheritance, different from the purely physical-biological one.

From such a point of view, it is necessary to think that the races of the soul are subject to circumstances analogous to those of the race of the body, but, in order to individualize such circumstances, and therefore to know about the genesis of the races of the soul, about their essence and about the laws that determine their development and their integrity, it would be necessary to use the immaterial means of investigation already known to the ancient traditional sciences, but unknown to modern culture, since there is only a distorted memory of them in certain theosophical and "occult" currents. The means of immaterial research already known to the ancient traditional sciences would be necessary, but unknown to modern culture, since there is only a distorted memory of them in certain theosophical and "occult" currents, while in so-called "scientific" research there is not even the faintest suspicion of it. This being the case, today we must proceed along an inductive or intuitive path, instead of starting from a precise *corpus* of knowledge. An important methodological starting point should be the principle that there are **two different lines of inheritance**, one from the body and the other from the soul, lines which, after races and traditions have lost the original strength of absolutely pre-Hispanic times, may also

diverge. It must then be thought that, while the physical line of inheritance is that of a visible and individualizable continuity, since it rests upon

in the process of natural generation, the line of inheritance of the soul possesses instead a continuity of its own on another plane no longer sensible, and can thus link individuals who may have nothing in common in space and time'. We shall return to this when speaking of the problem of birth. Here we must emphasize the complexity that the problem of physical heredity itself presents in these terms, as long as it is not considered with positivist myopia: in fact, since the soul has relations of reciprocal action with the body, in the case of the divergence of the two inheritances, there will be produced in the physical heredity, by the influence of the other, modifications not susceptible of being explained by that which, in its domain, anthropological and biological research will never be able to get right.

This is not, however, the proper place to go into such considerations, since they would presuppose a knowledge of the traditional conception of the multiple states of being, to be substituted for the way in which the major problems of man, life, death and the world are considered today, we return to the point from which we started, namely, that when we are faced with a state of racial mixture, the races of the soul must be considered as the result of three factors. The first, which is essential to them, is precisely the race of the soul as a distinct entity; the second is the influence which may have been exerted upon it by a body of a non-corresponding race and, through this body, which is the positive center of relations with the external world, by an unsuitable environment; the third is the influence which may have been exerted by a still higher element, namely the race of the spirit, in the case of a new divergence between soul and spirit, as well as between soul and body.

Strictly speaking, since the unity of the different elements does not occur by chance and by automatic laws, but on the basis of analogical and "elective" links (this too will be clarified below), in spite of the divergences, the probabilistic criterion can be admitted as a working hypothesis, that is, a certain correspondence in the sense that, for example, on one hundred that present, as race of the body, racial purity, let us suppose of a Nordic type, it can be presumed that a greater number of cases can be found in which the same potentially corresponds to the same race.

See in this regard what we have **had occasion to** expose at various points in our critical work *Mask and Face of Contemporary Spiritualism*, **Turin, 1932**

(there is an English translation).

an analogous psychic-spiritual qualification, and not among a hundred types whose race of body is not Nordic, nor of Nordic origin. The reservations to be made on such a point are the following: in the first place, that already made in saying "potentially", since, as has already been seen, there are cases of pure races half-blinded or entered into involution in the matter of soul race; in the second place, since it is necessary to consider the cases of "preferences". The law of affinities may have led to a preference for the manifestation of a certain type of personality in a certain soul-race, and yet, according to a similar juncture, this choice has to be repaid by the acceptance of a body-race which does not correspond (e.g., in cases of reanimation of the race in the second of the forms considered above [see ch. 11, part 1]). The effective affinities would rightly lead to a manifestation in mixed forms rather than in pure, but inwardly decadent, forms. Thirdly, since "analogy" and "elective affinities" are terms that here refer to not simply human states of existence, so that criteria apply to them that may also not agree with what the common mind would be led to suppose and believe to be natural, logical and desirable.



### III. CAN NEW RACES BE BORN ?

In our work *The Myth of Blood* the reader will be able to see which races of the soul CLAUSS believed he could individualize and which races of the body constituted for him their normal correspondence. It is not the case here to proceed to a discrimination of what is to a greater or lesser extent acceptable from the traditional point of view in the theories of Cmus, which, moreover, constitute the only positive attempt made so far in this field. The problem may be raised here as to whether in mixed conditions, such as the present ones, there is a numerical correspondence between races of the soul and races of the body. The case must also be considered as to whether certain races of the soul, by reason of certain cyclical laws, reappear in new forms, operating in this respect a kind of selection in the ethnic mixtures, with the result of a gradual and to a greater or lesser extent perfect purification of racial types, which indeed appear to be new. In their most external aspect, these are precisely the processes in which an idea converted into the collective and ideal state of mind of a given civilization will give rise to a human type almost as it were with the features of a true and proper new "race of the body". Such processes are real and are an extension of what is positively findable in the subjects. The organically formative force proper to an idea sufficiently saturated with emotive forces is here demonstrated by multiple examples. One can recall the different cases to be found in the field of hypnotism and hysteresis. We can recall the phenomenon of stigmatism and other analogous ones in the mystical path, determined by a state of mind and by a religious idea. Of particular importance are the examples of the influence of the state of mind or of a certain image of the mother on the child she will give birth to and which will leave its traces in the child. The limiting case in this respect is constituted by the so-called *tephogenesis*. A woman, whose sexual relations with a colored man have ceased years ago, may give birth to a colored child in her union with a white man like herself: it is a question here of an idea inserted under special conditions in the mother's subconsciousness under the condition that the child will be born

to a white man like herself.

the form of a "complex", which, even after several years, has acted formatively on the birth. In this respect a real possibility can be formulated here, it could very well be thought of a repetition of a similar process in a collective sphere. An idea, as long as it acts with sufficient intensity and continuity in a certain historical climate and in a certain collectivity, ends up giving rise to a "soul race" and, through the persistence of the action, makes a new common physical type appear in the generations that immediately follow it, to be considered, from a certain point of view, as a new race. The thing has an ephemeral character when, in processes of this kind, there does not also come into play an evocation of deeper principles, that is to say, belonging to the plane of the spirit, in which, in the last instance, the ultimate and "eternal" roots of the true and original races are to be found: only then is the new race nothing but a product of the conjuncture. The opinion of those biological racists who, generalizing and, as usual, caring only for the forces acting on very limited horizons, hold that all the types which arise by such means and which are not reduced to the races classified by them, must necessarily dissolve in a short time, is however erroneous. Indeed, to prove the contrary, one would find the case of the Hebraic type. This type is the result of an ethnic mixture comprising very different racial elements under the action of a "race of the soul" and has persisted with sufficient stability for more than two millennia: something which, on the other hand, is not always easy to ascertain in the "regulated" and "natural" races, so to speak, according to racist conceptions. All the more reason then to admit possibilities of this kind when the process of formation is based on a spiritual evocation, as we said, since then contact is established with something more original than these supposedly natural and elementary races. And then the relations are reversed: it is these races which prove to be unstable and which dissociate themselves until the truly pure type appears in a race, new and ancient at the same time, by the effect of essentially superbiological forces. The importance of all this is well visible with regard to a practical and creative racism.

Just as considerations of first-degree racism can be considered decisive in the case of "races of nature" or races that have become such by involution, so the considerations of the "races of the soul" piano are fundamental where it is in the "alni... element that a given cycle of civilizations has

the accent has been dropped. If such a cycle can represent a "something more", a rising again to the level of the "races of nature", it nevertheless always presents anomalous characters from a higher point of view, since, at the normal level, it is the spirit and not the soul element that should constitute the extreme point of reference of the hierarchy of the three elements of the human being and therefore also the true principle informed in any truly "orderly" civilization.

#### IV. THE RACE OF THE SOUL AND THE "MYTH". LIMITS OF THE "MYTH".

The limits of the validity of the doctrine of the second degree race are thus defined. To the in many respects just and brilliant theories of Cmuss can be justly directed the criticism of having considered the soul races as the ultimate and primary realities and their boundaries as insurmountable, since for him there was no higher starting point of reference. This is only fair *sub conditione*, i.e. on the assumption that the consideration is carried on civilizations which are in the aforementioned and not entirely normal state of a preeminence of the soul element. To fall short of the boundaries of the soul races would mean in such a case to open the way to a dissolution, whether of the race of the body or of what there may be in it even of the race of the spirit, since in this case the one and the other have their basis in the former. At the normal level, instead, the races of the soul refer to the races of the spirit, of which they represent so many different expressions, the particular differences then being referred to more general differences. It is for this reason and for the fact that the traditional point of view has reference only to conditions of normality, that we have thought it necessary here to proceed to a definition of the races of the soul and to see to what extent the conceptions of Cmuss in this respect are acceptable and usable. On the other hand, the races of the body, considered by Cmuss as corresponding to those of the soul, fall at the most into the group of races drawn from the primordial Hyperborean and Nordic-Atlantean stock. It follows from this that, as long as we are dealing with the essential, and not with the accessory, the differences of the corresponding soul races could not be regarded as absolutely primary: in the varied "style" of the "active man" (Nordic-Germanic), of the "exposing" man (Medieval), the "man of evasion" (Dinaric), etc. -to use the terminology of Cmuss - can therefore be nothing but various instruments of expression of common spiritual modalities of the original stock. In reality, since the characteristics individualized by anthropological

racism only become expressive insofar as they are considered as

as ways of the soul race, so also the modalities of the soul race reveal their deepest content only by referring to the races of the spirit and, in the specific case of the Aryan races, to the various forms, original and derived, normal and anomalous, assumed by spirituality and by the hyperborean tradition in the development of its cycle.

This does not mean, however, that for practical purposes the results of the second-degree doctrine of race do not possess a special importance of their own. If the most advanced currents of European renewal and reaction have certainly gone beyond the plane corresponding to the bodily principle, it cannot, however, be said that they have reached the plane of the pure "spirit" element and have already led the masses to it, or even only a sufficiently numerous and officially recognized *elite*. At the present point it is the plane of the soul, hence all that is suggestion, feeling, passion, direct inner reaction, that predominates. As things stand, it would be absurd to think of an action of reawakening and reaffirmation of the race starting from the purely spiritual plane. In order to act, the corresponding values must rather be given in the aforementioned form of "myths", of suggestive ideas-force, capable of capturing and deeply impressing the irrational and psychic energies that feed these movements and by means of which the renewal of the political-social conscience of the corresponding nations is taking place.

It must be clear, however, that in this there is only a criterion of opportunity, of practical usefulness, conditioned by a certain factual situation. That which, in order to be able to act formatively, for the most must be presented in the form of myth, must instead be known by an *elite* in the higher form of spiritual reality and affirmed on the basis of forces that are not irrational or sentimental, but supra-rational. It is the equivalent of what, with reference to another plane, can be clarified by saying that behind the hypnotists and the great rabble-rousers there should be - if necessary, invisible and ignored - true spiritual leaders. In the opposite case, one remains fatally exposed to dangers of no small importance. The myth, in the irrationality that is proper to it, when it is not a certain way of appearing of a spiritual principle, is an instrument that can easily be wrenched from the hand of the one who has raised it. By means of opportune infiltrations and deformations, dark forces can drive the process of subconscious evocation, determining, through these "myths" of a public nature, the existence of a spiritual principle.

The moment at which, in such cases, the deviation becomes visible is usually the moment at which it is too late to stop or just to break away from the current already in motion and obeying it. And the moment at which, in such cases, the deviation usually becomes visible, is the moment at which it is too late to be able to stop or just to separate oneself from the current already in motion, which at this point obeys other forces.

In addition to the theoretical consideration, also for reasons of a practical nature, it is therefore justified that a complete doctrine of race must have its culmination in a third degree racism, which considers race as spirit, beyond the time.



## Y. THE MYSTERY OF BIRTH. THE HISTORICAL HERITAGE AND THE INHERITANCE FROM THE TOP.

For the exposition of the directive principles of this part of racism it is nevertheless opportune to formulate some considerations relative to the **problem of births**, in order to clarify in a definitive way what has already been said in reference to the problem of inheritance.

Even if one has taken note of all the principal objections which from an immediate, practical or intellectualistic point of view, in good or bad faith, are usually directed against the doctrine of race, it seems that among them all there remains only one which is insuperable and decisive. It may be said thus: very well, all that you assert is just. But, once everything has been added up, what is a man's fault if he is born into a certain race and not into another? Is he perhaps responsible for the fact that his ancestors and his parents are "Aryans", Jews, blacks or redskins? Has he perhaps **willed** all this? With your theory you remain, in spite of everything, in a purely naturalistic point of view. You make a natural datum into a destiny and build your system on it, instead of directing attention to those values in which human responsibility can come into play and be held accountable. This is, in a certain way, the *ultima ratio* of the opponents of racism. And it must be conceded that such an objection is neither contrived nor fanciful, but of real scope, so long as we do not adhere to the materialistic and collectivistic degradations of such a doctrine and place ourselves instead from the traditional point of view which always emphasizes the values of personality. To consider that objection, however, means simply to face the problem of birth. From a higher, spiritual point of view, the justification of the racist idea depends on the problem of birth and its solutions.

However, it is extremely difficult to reach such a goal as long as one remains within the scope of the conceptions introduced since the advent of Christianity in the West. And this is no accident: race and super-race, cult of blood, Aryanity, etc., are all concepts that were essentially formed and affirmed in civilizations

pre-Christian traditions. It is in these traditions and in their wisdom that we must seek the elements for the solution of the problems that arise today when those ideas are reformulated. Any reference to more recent conceptions of man and life can only provide us with incomplete and often inadequate points of view.

Thus it is not surprising that the problem of birth remains notoriously obscure in the order of the Christian conception of the world. For precise and certainly not arbitrary reasons, which we cannot state here, the Church had to reject the idea of **pre-existence**, which the earlier traditions always recognized: that is to say, it has denied that the spiritual nucleus of personality pre-exists the earthly birth and, in a natural way, also the conception itself. In Christian theology things in this respect are not at all as simple as this denial might lead one to believe. However, it is a fundamental conception of Christianity that every human soul is unique and is created by God from the moment of conception. .tated at the moment in which it is breathed into a human body or embryo fit to receive it. That a man was born in one race rather than another is then a geological mystery: "God willed it" and it is usually admitted that the divine will is inscrutable.

The conception of ancient Aryan humanity was totally different and it alone overcomes the objection already indicated. For a full exposition of it we must again refer the reader to our work *Rebellion against the Modern World*. In brief, we limit ourselves here to saying that, according to such a conception, birth is neither a chance, nor an event willed by God; nor does fidelity to one's own nature signify passivity, but testifies to the largely clear consciousness of a profound connection of one's own self with something transcendent and supraterrrestrial, so as to be able to act in a transfiguring manner. This is the essence of the doctrine of *karma* and *dharmā*, a doctrine not to be confused with the idea of "reincarnation." As has been demonstrated elsewhere, the theory of reincarnation is either a conception foreign to "Aryan" spirituality, essentially proper to pre-Aryan, telluric-matriarchal cycles of civilization, or it is the effect of misunderstandings and deformations, which certain traditional conceptions have suffered in some modern theosophist environments. And if in the traditional world, also Aryan, there are apparently precise testimonies in favor of the belief in reincarnation, it is really only the symbolic form in which a superior knowledge has had to assume with respect to the people and the non-initiated.

In any case, for the problem that concerns us we must refer not to reincarnation, but to the doctrine according to which the human self, as a self that possesses a certain nature of its own, would be the effect, the production, the way of appearing under certain conditions of existence, of a spiritual entity that pre-exists and transcends it. And since everything that is time, before or after, is only something inherent to the human condition, so also strictly speaking one could not even speak of a pre-existence, of an antecedence in a temporal sense.

We *thus* enter an extremely difficult field, precisely because we cannot apply to it the conceptions and expressions that we have formed in our existence here below and that, applied to a different reality, can easily lead to falsifications and deformations. We will say in any case that it is necessary to distinguish a **double inheritance**. What is before the subject in a temporal sense (not transcendental) is the inheritance of parents, of people, of race, of a certain civilization and caste, etc., hence, more or less, all that is commonly understood when speaking of inheritance. But all this does not exhaust the spiritual reality of the subject, as materialism and historicism would have it: as a determining and essential element, one must rather consider an intervention from above, a principle that assumes and uses as its matter of expression and incarnation all that this inheritance has gathered, with its laws and its determinisms. Moreover, it must be thought that the bio-logical-historical heritage of a given line is chosen and assumed when it can approximately serve as a kind of analogical expression of a transcendental heritage.

Therefore, two inheritances meet and converge in every being, the one terrestrial, historical, to a great extent positively individualizable, the other spiritual, supraterrrestrial. In order to establish the link between the two and thus determine the synthesis that defines a given nature, an event intervenes, given in the different traditions with different symbols, and which it is not possible to examine closely here. Basically, as has been mentioned, a kind of law of "elective affinities" is at work here. In order to clarify it with applications, we will say, for example, that one is not a man or a woman, of one race or caste or another, etc., because one was born that way, by chance, or "by the will of God", or by a mechanism of natural causes, but the other way around: one was born that way, since one was already a man or a woman, of one race or another, etc., of course in an analogical sense, in the sense of an inclination or vocation or of an inclination or vocation,

or in the sense of an inclination or a vocation or a vocation or a vocation.

transcendent liberation which we, for lack of adequate concepts, can sense only through its effects. In a certain way there is thus the interference of the horizontal line and the vertical line of an earthly and a non-earthly inheritance. At the crossing point, according to the traditional teaching, the birth or, to put it better, the conception of a new being, the incarnation, takes place.

Race, caste, etc., thus exist in the spirit before manifesting themselves in earthly and historical existence. Diversity has its origin "on high"; what is referred to on earth is only a reflection and symbol. There, as one wanted to be on the basis of a primordial nature, so one is. It is not birth that determines nature, but conversely, it is nature - in the broadest sense, for here too we are betrayed by common words - that determines birth.

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In the aforementioned work we have reproduced several traditional texts that clarify and confirm these positions. Let us recall here this passage from Pi.o+iNO: "The general plane is one, but it is divided into different parts in such a way that in everything there are different places, some more agreeable and others less; and the souls, also unequal, will inhabit those different places, which correspond to their own diversities. In such a way that everything agrees and the difference of the situations corresponds to the inequality of the souls". And, more precisely, "The soul has chosen beforehand its *démon* and its life". In the same way as PITON had taught: "You yourselves choose the destiny of that life to which you will then be irrevocably bound". These last expressions are particularly interesting for us, since here the concept of *demon* has nothing to do with the Christian concept of evil entity, but instead has a close relationship with the deepest forces of the race, whether of the soul or of the body. Here again we cannot go into this in any depth, but only recall that the "daemon", the "lares", the "penates", the "double" (which in turn is synonymous with the aforementioned "subtle body") are notions which were frequently used in antiquity and were a precise knowledge of the true roots of the differentiation of the bloods, of the *people* and, finally, of the subjects themselves, on the basis of a totalizing vision of the world that takes up together the invisible and the visible, unlike the mutilated one of the moderns that knows only material processes and "psychology". From such testimonies, which could be multiplied with reference to the traditions of all these peoples, the idea of the transcendental, or vertical, inheritance is thus confirmed, and of the choice which, on the basis of analogical correspondences, determines the connection of the same with a "horizontal", historical-biological inheritance. The consequences for the justification of the racist idea are clearly visible here.

The central conception of Catholicism is that God, while creating man out of nothing, has allowed the miracle to take place whereby this being created out of nothing, has allowed the miracle to happen.

nothingness is free, in the sense that it can rejoin itself to the root of its own being, to God, or else deny it, withdraw into itself, dissipate itself, degenerate into a vain creaturely arbitrariness. This same doctrine, with due transpositions, can be applied to the relations between the individual being and the spiritual entity, of which it is the creation and the human manifestation. We mean to say that the individual being, within certain limits, enjoys equally free will and that the same alternative is open to him: either to will his own nature, to deepen it and to realize it until he is reunited with the pre-human and supra-individual principle that corresponds to him; or else to surrender himself to the arbitrary construction of a non-natural way of being, deprived of relationship with his deepest forces or even in contradiction with them. This is exactly the opposition existing between the traditional, and above all Nordic-Aryan, ideal and the "modern" ideal of civilization. For the former, the essential duty is to know oneself and to be oneself; for the latter, the task is instead to "construe oneself", to become what one is not, to violate every limit in order to make everything possible for everyone: liberalism, democracy, individualism, Protestant activist ethics, anti-racism, anti-traditionalism.

As it has been taught, the doctrine of pre-existence thus goes beyond fatalism and beyond a misunderstood and individualistic freedom. Passing to the most immediate consequences, by realizing one's own nature, the subject harmonizes his human will with the supra-human will that corresponds to him, "agrees", establishes the relationship with a principle that, being beyond birth, is also beyond death and any other temporal conditioning; therefore, according to the ancient Indo-Aryan conception, this is the way for those who, through action, want to achieve "liberation" and realize the divine. The *dharma* -which means self-nature, duty, fidelity to blood, tradition, caste - is linked here, as we have already explained in the other book, to the feeling of having come a long way, and does not mean limitation, as the "evolved spirits" believe, but liberation. When brought back to this traditional conception of life, all the main motives of life acquire a higher and spiritual meaning, and the objection based on birth as chance or destiny loses all force.

But there is more: it is no coincidence that "know thyself", a formula that, in its deepest meaning, refers exactly to such teachings, was written in the Delphic temple of Apollo, that is, of the Hyperborean God. To let such traditional truths act upon oneself, until they awaken

The meaning of life is absolutely different from that of the rest of mankind: a meaning of clarity, of absolute strength, of incomparable security. But to have a presentiment of all this, to glimpse a "style" in which the sense of disappearance - of "those who have come from afar" and of inner inaccessibility is joined to a kind of indomitability; in which there is thus the simultaneity of a superior calm and of a distance and of a promptness in the attack, in the command, in the absolute action; finally, to have sensed this "style", means also to have approached the mystery of the primordial Nordic race, or hyperborean race, as a race of the spirit. Such is indeed the Olympian and solar way of being; the popular imagination refers it today to the so-called "men of destiny" and yesterday referred it to the scattered types of great dominators. In reality it is the last echoes and sparks of that which was proper, in general, to the great Hyperborean super-race, before its dispersion and alteration. Remember PruTARCO's statement about the very components of the ancient Roman state: "They sit there as in a council of kings".

Hence a further consequence: if a civilization of a "classical" type, in this Olympian and virile sense, and not in the vulgar aestheticist and formalist sense, reflects something of the Nordic race of the spirit, every romantic and "tragic" civilization, as the opposite of this, will instead be the sure sign of the prevalence of influences coming from races and ethnic residues of a non-Nordic, pre-Aryan and anti-Aryan nature.



## VII. THE "DEMONIC" ELEMENT IN THE ANTI-RACE

In this connection, and in order to exhaust the subject, it is appropriate to consider the following. As an addition to the preceding objection, attention could be drawn to the fact that in reality the types are no longer so differentiated as to be able to found the above-mentioned principle of fidelity to themselves; secondly, the doctrine alluded to seems to give no explanation of the fact that there are types torn apart and affected by serious contrasts, so that not all are according to "their own type" and not all always feel "in their own house". On the basis of the general principle that everything that appears is an analogical reflection of a reality existing elsewhere, in order to explain such cases one must think of everything that the above-mentioned arbitrariness of the rootless individual can, as well as the action of special collective historical and social conditions; but above all one must assume, for such cases, corresponding pre-natal situations. The central force that led to a certain human manifestation may also have been influenced by smaller, divergent forces which, in spite of this, precisely because they were weaker, were, so to speak, carried along and led to the creation of corresponding expressions in elements of a horizontal inheritance. biological-historical - unfavorable and discordant.

The cases in which the "race of the soul" and the "inner vocation" do not correspond to the race of the body, as well as those of certain states of romantic tearing, ultimately, from the metaphysical point of view, must be explained in this way. Modern psychology also knows about the so-called "second personalities". And the more the minor forces diverge from the central direction, the more we have, as a result, men in whom the physical does not agree with the soul, in whom the spirit is in contrast to the body and the soul, in whom the vocation is not in correspondence with race or caste, the "personality" is in dissidence with tradition, and so on.

In such cases, the "classical" ethics, informed by the old Nordic-Aryan norm of life, manifests its active and creative aspect even more clearly, since it demands that the various divergent elements of these natures should obey a single, iron law on the basis of an inner decision, which cannot come at the least in a critical case: and, as we shall see, it is just such a decision that activist racism must provoke in the greatest number of individuals of a nation as a basis for everything else. They exalt, instead, the romantic, tragic, restless soul, always in search of new "truths," is essentially a cause proper to a sick and race-mined civilization. Calm, style, clarity, mastery, discipline, power and Olympic spirit are instead the points of reference for any formation of character and life in the Nordic-Aryan sense.

But if also in the world of causes and metaphysical meanings one must assume the existence of natures and vocations that present a different degree of unity, one must also think that not all civilizations and not all epochs offer the same possibilities of incarnation and expression to each of the forces that tend towards a terrestrial form of existence. It has been said that in every birth two different inheritances interfere. The earthly and historical one gathers, in a sort of knot, certain biological, anthropological and partly also psychological elements, a tradition, possibly also a caste, a certain point in time, a place in space, etc. Now, there are civilizations in which all this is "in order", that is to say, in which life develops to the maximum within a great unity and organicity of all these elements of the "horizontal" inheritance. Other civilizations are instead characterized by individualism, by anarchy, by the destruction of every limit and of every difference stemming from race, blood, caste, tradition, nationality. With regard to what has been said about the law of "elective affinities" and analogical correspondences, which act at birth, obviously civilizations of the first type are those which, by offering suitable situations and possibilities of expression, will attract unitary natures and pure and resolute forces. Civilizations of the second type, the chaotic ones, for the same reason will instead become, so to speak, the "geometrical place," or meeting place on earth, of all kinds of "transcendental hysterics."

This expression, otherwise curious, is the least alarming that can be used to give the sense of the thing. Indeed, on the metaphysical level,



hystericism, internal contradiction, can only appear as the quality of those beings "who say no to being", to a greater or lesser extent. But such a quality is exactly that which Christian theology attributes to the "demonic" forces - now understood in the current sense of the term - or to the "creatures of chaos". The will to incarnate them, wherever there are situations that, for reasons of analogy, evoke them, has a meaning as precise as it is worrying, which is not the case here. Typology, physiognomics, a sort of transcendental psychology in the whole of a first and second degree racist examination applied to the most typical figures of revolutionaries and of the also external and notorious leaders of the front of the world subversion, be it political-social, cultural or spiritual, could lead to impressive results in this respect.

It is not said, however, that such chaotic civilizations exclusively accommodate these forces: there may also appear in them unitary natures in themselves, which will nevertheless find themselves particularly displeased and, in order to remain firm and faithful to a vocation, which in such cases often possesses the sense of a true mission, are compelled to dissipate a quantity of energies to cope with the contrasts between soul and body, race and character, internal dignity and rank, etc., which are proper to such civilizations and which, with respect to them in a normal order, operate as a homeland for very different vocations, which are proper to such civilizations and which, in a normal order, operate as the home of very different vocations. But in these cases we must not forget the words of SEurcA who rightly interpreted some unhappy situations in which a superior spirit can be found in relation to the obstacles and dangers to which he is exposed who finds himself in a risky mission or in a line of combat: the most courageous and worthy are chosen for such enterprises, while the vile and the weak can be left in the "comfortable life".

It is by no means necessary to emphasize that the above considerations, although unusual for the common mentality of modern man, are of importance for the racial idea and, in general, for the philosophy of civilization, once these cases of exception have been set aside. If a destiny of millennia has led the West to situations in which it would be difficult to find even something truly pure, intact, differentiated and traditional, to determine again firm limits, with any means, even the harshest, is a work whose beneficial effects perhaps at first will not be ostensible, but nevertheless will not be lacking in the following generations, by effect of the secret ways that unite the visible with the invisible and the world with the "supramundo".

### **VIII. THE DOCTRINE OF THE THIRD DEGREE RACE. VALUE OF THE SYMBOL. THE ETERNAL RACE.**

Let us now say something about the third-degree racist research, which has as its proper object, as is well known, the **racés of the spirit**.

This is in truth the investigation of race according to its ultimate root, wherever it is a question of normal civilizations and superior human stock; a root that already communicates with supra-personal, super-ethnic, metaphysical forces. For such an investigation, the specific way of conceiving the sacred and the supernatural, as well as the relationship of man to himself, the conception of life in the highest sense, and the whole world of symbols and myths, constitute a matter as positive and objective as the factual indexes and cranial structures are for first-degree racism. Essentially in this domain are sensitive the "signs" of the "vertical", supra-historical inheritance, of which we have spoken above; also from this point of view the special importance of this new research is therefore confirmed. This, on the other hand, has wider and more precise possibilities of investigating the origins and thus of individualizing the primary elements of the races, than those of the racism of the other two degrees. The documents on which it is based can indeed take us back to the highest prehistory, even to that period which is rightly called "mythical" and which, for this very reason, is considered uncertain and erroneously deprived of importance by "positive" history. Moreover, while anthropological, archaeological and paleontological materials are themselves mute, and while those of second-degree research are particularly subject to mutation, myth and symbol, on the other hand, by reason of their a-temporal and a-historical nature, possess an essential character of immutability, so that we can often transmit elements which to a large extent preserve their original purity. But naturally, in order to reach this point, the whole trunk of pre-historical research, and all that is connected with it, must be formulated in the new doctrine of race on absolutely different bases from those which are most in vogue today: on bases, let us say it plainly, **sacred**, and not on the basis of the most important ones.

more profane. It is therefore necessary to proceed to a complete revolution in the order of the criteria and preconceptions that predominate in this field, which, according to the usual trick, pretend to act as a measure for everything that should be considered "serious" and "scientific". And as a first measure - let us repeat - it is necessary to liquidate, in all its forms, the evolutionist myth, being evident that, if we continue to believe that, the more we go back in time, the more we plunge into the horror of a bestial barbarism, the presumption of obtaining from the research of prehistory and of the "mythical" periods of the origins valid points of reference at present would be a crazy thing to do. Wherever any "evolutionist" premise rules, to look for the origins and to emphasize the principle of inheritance would fatally lead to aberrations, such as that of certain psychoanalytic exegeses, of the type of FnEUD's *Totem and tabi*.

From the point of view considered here, it must be said that the domain of symbol and myth, understood among us, is in an otherwise virgin terrain. John Baptist Vico did not make any research at all in Italy: or he did so only in secondary and often inferior aspects of his theories. Our official and unofficial culture, that which claims to be "serious" and "critical" and which unfortunately is still widely represented in normal education, still considers symbol and myth, even today, either as an arbitrary creation of the "pre-philosophical" consciousness, or as something of relevance to inferior religious forms, or as a figurative and superstitious interpretation of mere natural phenomena or, finally, of *folklore*. All this without speaking of what has begun to be imported among us with respect to the aforementioned "discoveries" of psychoanalysis and the so-called "sociological schools," the one and the other typical creations of Judaism.

All these limitations and prejudices must be overcome, if we do not want to renounce the fruits of one of the most fruitful researches in the field of races and primordial traditions. It is necessary to re-conceive myth and symbol as they were conceived by ancient, traditional man, that is to say, as the proper expression of a suprarational reality in its own objective way, and almost as the seal, recognizable to any expert eye, of the metaphysical forces that acted in the depths of races, traditions, religions and historical and prehistoric civilizations. To enter into the world of origins by assuming such a point of view is - we gladly concede - not without dangers, since such a domain escapes the common means of control and criticism and, given the general lack of preparation of the environment, any arbiter of the origins is not without

dangers.

The Germans have not ceased to give us examples of this. Germany has not failed to give us examples of this. Without the armor of solid traditional principles and without a special qualification, quite different from that required for a "critical" investigation or for a "philosophical" interpretation, the exploration in question can be less of a good than - because of distortions and combinations - an evil.

In the matter of general principles, if in this aspect of third-degree research we wish to draw on the fruit of the experience of others, we must guard against a not inconsiderable error. There is a very pronounced current, of which Gray and, to a certain extent, also JuNG can be considered the most significant exponents, which, while recognizing the value of symbol and myth as the object of a "science in depth," sees in it only a kind of projection of the soul of the races, conceived irrationally, as an expression of simple "vital" forces: "Life" (with a capital letter) or the "Collective Unconscious" would manifest itself in symbol and myth. This is false. And it is dangerous because it implies a romantic-naturalistic and extremely unilateral conception of what race is and should mean for us. When it comes to superior races, we repeat that the notion of race is closely linked to that of tradition; in turn, we must recognize the presence and efficiency of forces, in reality meta-biological, metaphysical, not sub-rational, but supra-rational, acting formatively on the purely physical and "vital" datum and which constitute the "mystery" of everything that, through race, assumes a certain and unmistakable face. Symbol and myth are "signs" of such profound forces of the race, of which we have already spoken, not of a kind of irrational, instinctive and unconscious substratum of the ethnic group itself conceived, a substratum that would really make one think of the "spirits" or *totems* of savage communities. In the face of such confusions, it is a duty to recognize that some accusations against racism, declaring it as a kind of new "totemism", as a return to the spirit of the primordial hordes, deleterious to any true value of personality, have a certain margin of justification.

Symbol and myth in our doctrine of race may instead have the value of a document because of their capacity to introduce us into the supra-rational, primary, spiritual element of the lineages, into what is truly "elemental" in the world of origins. This element constitutes the guiding thread for complementary research of different types. Custom, ethics, ancient law, language, provide, by the way, other



The "signs" for the racist investigation of the history of civilization. But here too, in order to obtain valid results, it is necessary to remove the limitations of the modern mentality and to recognize that, in the ancient world, ethics, law and customs were but dependent chapters of "religion": they reflected, that is to say, meanings and principles proper to a supra-rational and sacral order. It is in this order that it is necessary to grasp the central point, capable of giving the rest its proper meaning: for when the investigation would stop instead at those forms taken in themselves, that is to say, in ethics, in customs, in law, in language itself and in art in the abstract, rather than as expressions above all of a particular race of body and soul, and then, through it, as applications or reflections of general meanings proper to tradition, as a spiritual and animating force of the race, then it is necessary to grasp the central point; As long as we dwell on this again, we would remain not in the sphere of the original, but of the derivative, not of the essential, but of the accessory. In contrast to so many treatises of today, soulless and lost in the labyrinth of "specialism" and unprincipled criticism, the fundamental work of FUSTEL DE ULANGES, like other similar works of the same period and then, as will be seen later, those of BACHOFEN, maintain, in this respect, in spite of all the imperfections dependent on the period in which they were written, a fundamental importance and are worth indicating the right direction for a series of studies that integrate them with the specific consideration of the element of race.

Let us then allude from now on that to put in the due account this The original spiritual element outlined by the myth and by the traditional symbol, which, in the lineages, goes beyond its only biological, material and, in the end, also human aspect, is very important also from the practical point of view. With it, in fact, from that which is conditioned by time and history and which, therefore, could give rise only to un-lived exhumations, almost to "commemorations", one passes to the order of that which, being essentially a-temporal, is not to be considered of "yesterday", of a certain "history" or "prehistory", but of perennial actuality: to the **eternal race**. **And it is** exactly this race that can be translated into ideas-fut , capable of facilitating, by means of a reawakening through the law of the similar that calls for the similar, practical and creative tasks of the applied doctrine of the race and therefore: the activation, within the "race" as a people, as a common type defined by a certain ethnic mixture, of the "super race", the re-emergence of the superior elements to the pure state and their formative reaffirmation, repeating the very mystery of the origins, in a

new cycle of civilization.

## IX. THE RACES OF THE SPIRIT. THE SOLAR RACE. THE DEMETRIC RACE.

To come now to something more specific, we will say that the doctrine of race of the third degree must essentially limit its investigations to the sphere of the influence of a given race of the spirit and of its primordial tradition, following its developments, mutations (paravariations) and also alterations in the cycle which corresponds to them and in which it acted and reacted in the face of influences of different races or new conditions of environment. Once the investigation has been circumscribed in this way, we arrive at a more limited concept of race, which corresponds to that of the various differentiations or articulations of the primary element of such a cycle. It is natural that in this respect one cannot think of an atomic separation of the various "races of the spirit": their differences are not such as to exclude relations, not only of derivation, but also of different hierarchical dignity.

A sketch of a typology of the races of the spirit, as regards the particular human cycle of the Hyperborean race, has already been sketched by us, either in the second part of our work *Rebellion against the Modern World* (with special reference to the properly traditional and spiritual aspect), or in the choice of the writings of J. J. BACHORuN and in the corresponding interpretation of them in a racial sense, contained in the volume already mentioned, edited by us and entitled *The Solar Race*. For a broader view the reader may refer to these works. Only a brief and schematic private synthesis of the justifying elements will be given here. As superior and prior to all others, in the cycle in question must be considered the **solar** or **Olympian-solar race**, which corresponds to the blood and the hyperborean tradition. It is characterized by a kind of "natural supernaturalness"; spirit and power, dominating calm and readiness for precise and absolute action, a sense of "centrality" and "firmness" and, in its external effects, that virtue which the ancients referred to the "numinous" quality (of *numen*), as a superiority which directly and irresistibly imposes itself, which simultaneously arouses terror and veneration, are signs of this "race of the spirit", by means of which it is naturally predestined to command and, at the limit of it, to the function of kingship. Ice and fire are united in it, as in the

symbols of the "race of the spirit".

The symbol of the Nordic originary seat and of the cycle in which it manifested itself eminently and primarily: ice, as transcendence and inaccessibility; fire, as the radiant, solar quality of beings that give, that awaken life and bring light, but always in a sovereign remoteness and almost in a situation of indifference, as if marking a trace, although not for any movement, inclination or human concern. The ancient symbol of gold has always been related to this form of spirituality. The same, in the political forms of the origins, acted as a substratum for the sacred or divine kingship, that is to say for the union of the two powers, of the function of the kingship with the priestly, the latter understood in a higher sense that will be clarified. The symbolic designations of it as "divine" or "celestial race" must refer to the absence of the dualistic feeling before the supernatural reality, which must however be well distinguished from all that in the modern sense is immanence or Promethean fickleness: It is not a question of men who believe themselves to be gods, but of natures who naturally, because of a memory not yet obfuscated from the origins and because of a condition of soul and body such as not to paralyze this memory, feel that they do not properly belong to the earthly race, so that they can believe themselves to be men only by reality, or by "ignorance" or by "dream". The two terms *vidya* and *avidya* of the ancient Indo-Aryan teaching, which mean respectively "knowledge" (the "supreme identity") and "ignorance" (which leads to identification with one of the forms or ways of being of the conditioned world), must be understood in exactly this sense: either they are linked with a different human condition and a different race of spirit, or they are converted into "philosophical" terms which lose all meaning and give rise to misunderstandings of various kinds.

The later "spirit races" of the cycle, to which our contemporaries belong, have as their presupposition a split and separation of the two elements "spirituality" and "virility" - and also "transcendence" and "humanity" - which are synthetically united in the solar race. In the first place we indicate the **lunar race or demetric race**. According to the analogical relation, while the solar element is that which has in itself its own light and, in general, its own principle, the sun being in this respect the center of a given planetary system, the lunar element is that which instead receives or draws from another its own light and its own principle. In the lunar race the sense of spiritual centrality has been lost, either by degeneration (the mine, as an extinguished sun) or by passive crossbreeding with races of other cycles, of the "telluric" type, that degraded

its original solar quality. The moon - emphasizes BACHOFEN - was also called by the ancients "celestial earth". One has then a sublimation of the law of the earth, the destiny that presents itself under the species of cosmic harmony and natural law: man here no longer feels himself the active center of the spiritual reality: he is not this same reality, but rather the one who overcomes with contemplation the material action and the "tellurism", but does not yet reach the spiritual action. The adjective "demetric", which we give equally to such a race, refers to a spirituality of a diffuse, pantheistic character, less domineering than permeated by the sense of cosmic-naturalistic laws and of a sacredness placed essentially under the feminine sign: a spirituality which was rightly proper to the ancient demetric cults. By extension, lunar is the priestly man as opposed to the one who is related to royalty, it is the man who behaves before the spirit as a normal woman does before man, that is to say with a sense of remission and surrender. It is then interesting to note that ancient traditions related what today would be called cerebrality or intellectuality to the moon, linking instead the heart to the sun and referring to it higher forms of knowledge. The lunar type is in fact also the intellectual, the man of passive "reflection," who, as the word itself says, moves only among "reflections," among shadows of ideas and things. The aspects of the lunar race are thus varied. In the political field, where the split between temporal and priestly power is noticed, the lunar spirit inevitably emerges: lunar is the dominator who receives from another, from a different priestly caste and itself not belonging to royalty, the supreme consecration of his power. In general, the lunar man spiritually possesses feminine traits. He lacks the feeling of centrality. As a correspondence with the races of the body, he possesses predominant characteristics of the demetric race, that which belongs to the trunk we call western Atlantic, in its prehistoric forms that go back to, for example, the Pelasgic, Minoan-Mycenaean or Etruscan civilization and the later manifestations of the same, among which we find Pythagoreanism itself. Such a race represents an alteration of the hyperborean spirituality that occurred in the regions of the Atlantic headquarters and that determines, through processes of action and reaction, a series of other mutations. Lunar elements can also be found in the race called the race of the man of the East (alpine-oriental) by some racists. Cmus's psychoanalytic tropology designates this race as the "race of evasion" - *des Enthebungsmenschen* - which visibly corresponds to an aspect of lunar man.

## X. THE TELLURIC RACE AND THE DIONYSIAN RACE.

The third race of the spirit, which can be individualized on the basis of ancient symbolic traditions, is the **"telluric" or "titanic"**. **It is** a mode of being that testifies to adherence to life in all its immediacy, instinct and irrationality. People, from this term "telluric" (from *tellus*, meaning earth), rather than remembering its etymology, are today instinctively led to think of seismic phenomena, an assimilation that, under a certain aspect, could even lead us to a certain justification. The telluric race is that characterized by an explosive impulsiveness, by sudden mutations, by absolute self-absorption. To the same extent that it is "intensive", it also possesses depth, but without the necessary depth and detachment to be able to be tragic. Sexuality has a notorious place in it, but in its most elementary aspect: sexuality, of course, not only phallic, virile; in this respect, if one disregards truly inferior races, it can be said that it is easier for a woman than for a man to realize herself according to a fully "telluric" nature. The feeling of personality in the telluric man is little developed, the collective element predominates instead in him, in this sense the bond of blood manifests itself here, but always in a material, atavistic, fatalistic form, which can be clearly recognized in some typical aspects of the feeling of race and blood peculiar to the Jewish people. In its appearance not in primitive stages, but in the interior of a civilization already formed by other human types, tellurism bears witness to the face of the ultimate decomposition of this same civilization: it corresponds to the liberation and unleashing, in a newly free state, of forces previously restrained by a higher law.

According to the appearance of the improvised revolts, you can A telluric element is recognizable in that race which was called "desert" by some racists, and also in that race characterized by a particular inner instability, called "Baltic-Eastern". Because of its dark and fatalistic side, the telluric man is in turn recognizable in the Etruscan race,

according to BACHOFEN's masterly description. Naturally, against this "telluric" possibility, the Mediterranean man in general must fight a lot, even today, when he wants to form his own life according to a Nordic-Aryan style. It is then known that the telluric attribute has been not mistakenly used by KcvSEwiNc to indicate an irrefutable aspect of the so-called contemporary "world revolution".

In the cycles of the primordial traditions, the "titanic" race appears to us as the natural antithesis of that of the "demetric man", at the moment when the original solar synthesis was lost: one must then consider here, above all, the degradation of the virile quality, which now appears in an earthly form and makes its own not only the forms of a savage and violent affirmation, but also some elemental forces of the lower nature, formerly linked to the symbolism and cult of Poseidon, for example. And one could even speak of a "Promethean race" insofar as another distinctive feature of certain aspects of such a race of the spirit is the attempt to usurp the dignity originally possessed by the solar race: Hence the well-known myths of the struggle of the Titans against the Olympian forces, or the memories, contained in the Indo-Aryan tradition, concerning the *Mlecchas*, a race of warriors degraded in revolt, exterminated by the *Paraçu-Râma*, exponent of the most ancient and highest spirituality, when the progenitors of the Aryan conquerors of prehistoric India still inhabited the Hyperborean region.

In dealing with the different degrees of virility and solarly, especially in the order of the ancient traditions of the Mediterranean mysteries, BACHOFEN very appropriately distinguishes the Apollonian stage from the Dionysian. Here again, cosmic analogies will serve as a basis. There are in fact two aspects of solarly. One is that of light as such, that is to say as an immutable and celestial luminous nature: such is the Apollonian or Olympian symbol, for example, of the Delphic cult, to be considered as a vein, reaching as far as the Mediterranean, of pure hyperborean spirituality; and such is the state which, as we have seen, defines the race of solar man. The other aspect of solarly is that of a light that arises and sets, that has death and resurrection and new death and new dawn and, finally, a law of becoming and transformation. As opposed to the Apollonian principle, this is the Dionysian solarly. It is a virility that aspires to the light through a

<sup>1</sup> See KEvSERLING, *The World Revolution and the Responsibilities of the Spirit*, Milan, 1936.



passion, which does not know how to free itself from the sensual and telluric element as well as from the static-orgastic element of the lowest forms of the demetric cycle.<sup>2</sup> The association in the myth and in the symbol of feminine and lunar figures with Dionysus is in this respect highly significant. Dionysus does not fulfill the transpasso, the mutation of nature. He is still an earthly virility in spite of his luminous and static nature. The fact that the Dionysian and Bacchic mysteries were associated with the Demeter, rather than with the purely Apollonian mystery, clearly indicates to us the end point of the Dionysian experience: it is a "you die and become" in the sense, not of that infinity which is above form and the finite, but of that infinity which realizes and enjoys itself in the destruction of form and the finite, thus referring to the forms of telluric-demeter promiscuity.

The Dionysian man, however, also has traits in **common** with the "titanic". He is the one who aspires to reconquer the lost level, who is able to overcome in part the human condition through a radical unleashing of all the forces linked to the senses but who nevertheless does not know how to overcome the ecstasies, where the virile quality wavers and cannot be preserved, where the sensible is mixed with the suprasensible and, in the end, where liberation is achieved only at the price of a coming to less of the affirmative principle of the personality with the disembarkation therefore in a way of being very different from the "solar" and Olympian.

With the proper transpositions of plan, it would not be at all arbitrary to establish a relationship between Dionysian man and Roman man. Both belong to the same race of spirit, which is defined in its opposition to the Olympian and solar. And such a reference can save us from passing on to further characterological details, since the reader will already have here what is necessary to go on to individualize them. From the racist point of view, it is not surprising to note that the Dionysian man, under the garb of the Romantic, is very widely represented by the Nordic races, whether Germanic or Anglo-Saxon. This reconfirms the aforementioned opportunity to distinguish well Ja primordial Nordic race.

<sup>2</sup>For a more precise understanding of such ex- pressures, we must again refer to *The Solar Race*, a chapter of our aforementioned book *Rebellion against the Modern World*. It is interesting to note that it is precisely these ecstasies of a lower type that represent the apex of spiritual life in the visions of KImcEs, already mentioned in criticizing the vitalist and irrationalist conception of race.

The German language is the most important language of the Nordic races of the most recent times. Already the part played by the feminine, demetric and gynecocratic element in the latter, when they reached the threshold of historical times, is quite significant (even today, the German language is the only one among those of the Indo-European, i.e. Aryan, stock, in which the sun -*die Smile*- is of feminine gender while the moon -*der Mond*- is of masculine gender), and induces us to think that, in this respect, it is a question of epigones for nothing "in or- den" not as soon as one stops considering the same race of the body: on the spiritual plane certain processes of involution seem to have developed among the later Nordic peoples to a lesser extent than among the Atlantic-Western or Nordic-Atlantic Aryans, in the Mediterranean remnants of which we find equally as many divergent forms of the pure solar tradition.

## XI. THE AMAZONIAN RACE, THE AFRO-DITIC RACE, THE "HEROIC" RACE .

A "demetric" race that, in the face of usurpations of the "titanic" type, in order to assert itself, no longer has the superior authority from above proper to solar man, and assumes the same violent and materialized forms of the adversary, will characterize a new type, that of the "Amazonian man". In the myth, the Amazon appears in fact as the woman (lunar spirituality) who, against the prevarications of man or, simply, before man (titanic spirituality), only knows how to assert herself by resorting to a way of being also masculine, in divergence therefore with her first nature (demetric). It is, in short, the usurpation of force by degenerated human elements. Generalizing then, the Amazonian man would be the one who in essence remains lunar, but who nevertheless asserts himself in a display of force, force however material, not spiritualized (as we will see instead that it is the case of the "heroic race"). Thus, for example, although this relationship may seem paradoxical to some, we have an "Amazonian" phenomenon when a priestly caste assumes temporal power in order to impose a dominion that it could no longer ensure on the basis of its spiritual authority alone. The myth shows us the contrast of the Amazons, both with Dionysian types and with hero types: in the first case the Amazons, defeated, are brought back under the demetric law, that is to say, to their normal feminine-lunar mode of being; in the second, their destruction will give rise to a new solar and virile period. Once it is seen what is meant here by the "heroic" type of race, all this will confirm the above interpretation. There could thus be a certain relationship between the Amazonian man and the titanic or Promethean, since the latter is also characterized by the usurpation of a force, to which nature is not adequate. However, in the case of the Amazonian man it is a material force; in the case of the titanic man it is instead a transcendent force, of which only the solar type can take possession without prevaricating. This mention may suffice, it not being difficult to deduce, by transposition in the different domains, different distinctive characteristics for the type of "Amazonian race".

Another race of the spirit is the properly "Afroditic" one; in it tellurism -that is to say, the adherence to the earthly - assumes the forms of an extreme refinement of the material existence, and reaches to promote not infrequently an opulent development of all that is ostentation and luxury in the external life, therefore also in the world of the arts and of the aesthetic feeling. But, internally, there remains a passivity and a lunar inconsistency, characterized in turn by a particular prominence given to sensuality but also to everything that concerns the woman, which, also in this way, will manage to exercise a dominance and to silently ensure a preeminence. **BACHOFEN** has followed the development of such a way of being in its relationship with the twilight phases of the Dionysian and Afroditic cycle in antiquity. He proposes a reference to the races of the body, where he has noted the particular diffusion that these forms of the ancient cult had among the Celtic races. Indeed, it is not arbitrary to recognize a strong component of the Afro-Ditic race either in the branch that racists call Euro-Western (or Western), or in what Uss has defined as the type or race of the *Darbiemngsmensch*. In the Afro-ditic race the same Dionysian theme is preserved to a certain extent wherever in it the search for pleasure and sensation is united to the joyous feeling of a destruction, of a transposition; that is to say, of the sensation of the same law of mortal natures, of life that arises and fatally passes in the eternal cycle of generations.

The Afroditic race on the one hand, and the telluric race on the other, represent the extreme limits of the forms included in the Nordic-Aryan cycle, the points beyond which one enters, by involution and by supremacy of inferior elements introduced by crossbreeding, into the domain of the "races of nature".

Finally one can consider the '**race of heroes**'. The term hero here is taken not in the common sense, but with reference to the mythical traditions referred to by HESioDo according to which in the cycles of an already deviated and materialized humanity, Zeus, i.e. the Olympian principle, would have generated a race virtually provided with the possibility of reconquering through action the primordial state, the "golden" or "solar" belonging to the first generation of the cycle in question (hyperborean). Outside the myth we are dealing here with a type in which the "Olympian" or "solar" quality is no longer a nature, but a task to be accomplished on the basis of a special inheritance or, to put it better, of a pronounced atavistic component of the primordial race, but nevertheless also for

by means of an inner transformation, of an overcoming often given in terms of a "second birth" or "initiation", only it is capable of making actual that which had become latent and of reconquering that which had been lost.

In the book already cited, which includes extracts from the works of BACHOFEN, together with a more precise description of these types, we find mentions of the most probable correspondence of the same with the various races of the body and, in part, also with those of the second-degree research carried out by CMUSS. If we have limited ourselves here to indicate the characteristics relative to the highest plane, that is to say to the relations of man with the spiritual world, in such a work we will find applications and deductions and we will see which values, which institutions, which symbols, which customs, which forms of law have prevailingly reflected one or another race of the spirit.

To assume points of reference of such a kind means to have the possibility to overcome the two-dimensional history, to discover the influences that have met, merged or overlapped behind the scenes of ancient civilizations and also the sense of the prevalence, decadence or mutation of certain religious and ethico-social conceptions. In our other work, *Rebellion against the Modern World*, an essay has been made on such a metaphysics of ancient civilizations, while in the extracts from the works of BACHOFEN many elements have been individualized which are suitable for further research in this direction. even many aspects of the modern world and of contemporary civilization are presented in an unsuspected and revealing light, when such data are used.

It should not be overlooked that some of the designations used by the above-mentioned classification of the races of the spirit -solar, telluric, lunar, etc.- as well as others, which could be adopted in place of the others, while dictated by analogical reasons and by references to typical ancient cults, also give the possibility of inquiring into the deeper meaning of traditions such as that, for example, according to which not only the decisive characteristics of men, but to a certain extent also their earthly destinies, would be determined by the choice of a certain planet made by the spiritual nucleus of the personality before birth. Hence, for example, the persuasion, professed by the Roman world itself, that the man of royalty, or destined to royal dignity as *dominus natus*, was he who had made the influences of the sun his own. In this symbolic teaching, which in the Indo-Aryan traditions is reencountered in

In even more precise and detailed forms, it appears what we said about the mystery of birth: the planets, of which we speak here, are not naturally the physical planets, they are the designations for certain supra-individual spiritual forces (not without relation to the already indicated notion of the "lemons" that each one chooses for himself), of which the physical planets, at the most, can be symbolic manifestations. The essence of such a doctrine thus refers to that "nature" or transcendental choice which we have indicated insofar as it alone could resolve the strongest objection that can be raised against the racist idea and which the results of second-degree racism will in turn be able to clarify insofar as it is possible for human understanding. That such terms as "solar man," "lunar man," etc., should spontaneously come to be felt as adequate and expressive is significant at such a juncture.

## **XII. THE RACES OF THE SPIRIT IN THE ARCHAIC MEDITERRANEAN AND JUDAISM.**

In relation to the ancient Mediterranean world it has already been mentioned that the branches of the Nordic-Aryan and Atlantic-Western races that had reached that region in ancient times, following above all the horizontal West-East direction and had created civilizations of different types there, already at the limit of the so-called historical times appear to be entering into a pronounced decadence. From the spiritual point of view, even without forms of civilization and worship visibly determined by the influx of inferior aboriginal trunks and ethnic detritus of southern origin, the most visible races of the spirit in the very ancient Mediterranean world are of the demetric, Amazonian, telluric, Dionysian type, with corresponding cults and customs. Only here and there, almost as sparks of reawakening in the ruling classes or as secret strands of a tradition transmitted in the form of "mysteries" and initiations, are elements of Olympian and heroic spirituality to be found. With respect to this Mediterranean world of origins, the higher civilizations that can properly be called Aryan in historical antiquity, especially those of the Helad and Rome, are of recent date, which led BaCHOFEN, not entirely immune to the pre-dominant evolutionary prejudice of his time, to consider them as later phases of development of the preceding civilizations, where, on the other hand, it is either a question of new forces added, or of a reawakening, brought about by different circumstances, of what already existed, but which had already passed into forms of involution. In other words, what is higher in our antiquity and in the very race of our progenitors, is either the effect of new waves that preserved mostly pure the strength of the Hyperborean origins, or it is a kind of "rebirth", a reawakening of a primordial solar spiritual heritage, buried among the detritus and the crepuscular civilizations of the so-called pre-Aryan, Pelasgian-Semitic, Iberian-Pelasgian, Camitic, etc., Mediterranean.

More generally, and also with reference to what was created in Asia by offshoots of the Nordic and Nordic-Western trunk,

the much abused term "Arian" or "Aryan", in the order of third degree research, must essentially be referred to the forms of civilization and spirituality proper to a "heroic race", in the technical sense already mentioned: and we shall see why. The "Arian" civilizations

-among them can be counted those of ancient Greece, ancient Rome, India, Iran, the Nordic-Tracian and Danubian groups- reawakened for a certain period the solar race under the heroic form, thus realizing a partial return of the original purity. It can be said of them that the **Semitic element**, but then above all the Judaic, represented the most precise antithesis, since such an element was a sort of condenser of the racial and spiritual detritus of the different forces that collided in the archaic Mediterranean world. It has already been mentioned that, from the point of view of the same first-degree research, Israel must be considered less as a "race" than as a "people" ("race" only in a totally generic sense), having converged in the same very different bloods, even of Nordic origin, as seems to have been the case with respect to the Philistines. From the point of view of the race of the spirit, things are analogous: while, in their need for "redemption" of the flesh and in their "mystical-prophetic" aspects, in the Jew the Dionysian race seems to emerge, the gross materialism of other aspects of such a people and the emphasis given to a purely collectivist bond point to the telluric race, their sensualism to the Afrodite, and, finally, the rigidly dualistic character of their religiosity is not devoid of relations with the lunar race itself. Also from the spiritual point of view it is therefore necessary to conceive of Israel as a common essential reality; a "law", almost in the form of a violence, has sought to hold together very heterogeneous elements and to give them a certain form, something which, even when Israel remained on the plane of a priestly type of civilization, even seemed to be achieved. But at the moment when Judaism materialized and, later and even more, when the Jew became detached from his own tradition and "modernized", the ferment of decomposition and chaos, previously retained, had to return to its free state and - now that the dispersion of Israel had introduced the Hebraic element into almost all other peoples - had to act by contagion in a disintegrative sense throughout the world until it became one of the most valuable and valid instruments for the secret front of world subversion. Separated from his Law, which was substituted to him to the homeland and to the race, the Jew represents the anti-race par excellence, he is a kind of dangerous pariah.



The internationalism of this ethnic group is simply a reflection of the formless and disintegrated nature of the raw material from which that people was originally formed. These conceptions, however, also make us understand that average type of Jew, who, while on the one hand, for himself and for his own, as a residual traditionalism, observes in his lifestyle a practical racism of solidarity, often even intransigent, when it comes to others, lets the other tendencies act instead, and exercises that deleterious activity which, for demax, is prescribed by the same Hebrew Law and is even indicated as obligatory when dealing with a non-Jew, with the *goin*.

*PART FOUR*

THE ARIA RACE  
AND SPIRITUAL PROBLEMS





## I. WHAT HE MEANT °ARIO".

Let us now consider the term "Aryan". According to the conception which has now become current, anyone is entitled to call himself an "Aryan" who is neither a Jew nor of colored race, nor has ancestry of such races. In Germany this extended up to the third generation. For the more immediate purposes of racial policy this view may have a certain justification, in the sense of a point of reference for an initial discrimination. On a higher level and also at a historical level it appears instead as insufficient already by the fact that it is exhausted in a negative definition that indicates what one should not be, not what one should be; for which, once satisfied the generic condition of not being neither black nor Jewish, one would have the same right to call oneself Aryan, be it the most hyperborean of the Swedes, than a semi-black type of the southern regions. On the other hand, if one compares this reduced meaning of Aryanity with that which the word originally had, one would have to think almost of a profanation, since the Aryan quality, in its origin, essentially coincided with that which, as has been mentioned, third degree research can attribute to formations of the restorative race, of the "heroic race". Thus the term "Aryan" in its present current conception can only be accepted for the purpose of circumscribing and separating a general zone, within which a whole series of further differentiations should nevertheless take place, as long as we wish to approach, even approximately, the spiritual level which corresponds to the authentic and original meaning of the term in question.

Racism - it is true - in its philological expressions has been engaged in a comparative search for words which in the Indo-European languages as a whole contain the root *ar* for "Aryan" and which express approximately the qualities of a superior human type. *Herus* in Latin and *Herr* in German mean "lord," in Greek *aristos* means excellent and *areté* means virtue; in Irish *air* means to honor and in Old German the word *éra* means glory; as in modern *Ehre* means honor, etc.; and all these expressions, like many others, seem rightly to be drawn from the root *ar* of Aryan. Moreover, racism has been thought to find this same

root also in *Eran*, ancient name for Persia, in *Erin* and *Erenn*, ancient names of Ireland, as well as many other proper names frequently found in ancient Germanic stocks. However, from a rigorous point of view the term "Aryan" - from *Aryan* - can certainly only be referred to the civilization of the prehistoric conquerors, of India and **Iran**. In the *Zend-Avesta*, a text of the antique Iranian tradition, the original homeland of the lineages, to which such tradition was proper, is called *airyanem-vaéyó*, which means "seed of the Aryan people" and from the descriptions given it is clearly one and the same as the hyperborean arctic seat. In the Behistum inscription (520 BC.) the great king Dnieus speaks of himself thus: "I, king of kings, of the Aryan race" and the "Aryans", in their turn, are identified in the texts with the earthly friendship of the "God of Light": this makes the Aryan race appear to us in a metaphysical meaning, as that which, without respite, on one of the various planes of cosmic reality, ceaselessly fights against the dark forces of the anti-god, of Ahriman.

This spiritual concept of Aryanity is specified in the Hindu civilization. In the Sanskrit language *ar* means "superior, noble, well done" and evokes both the idea of moving and that of ascending, of going upwards. With reference to the Hindu doctrine of the three *guna*, a similar idea raises interesting approaches. The quality "ar" corresponds to *ra- jas*, which is the quality of the ascending forces, superior and opposite to *tamas*, which is the quality instead of all that falls, that which goes downward, while the quality superior to *rajas* is *sattva*, the quality proper to "that which is" (*sai*) in the eminent sense, one might say, the solar principle in its Olympian character. This can thus give a meaning to the metaphysical "place" proper to the aryan quality. From this root *ar*, *árya* as an adjective then indicates the qualities of being superior, faithful, optimal, esteemed, of good birth; and as a noun it designates "he who is lord, of noble lineage, master, worthy of honor": these are deductions at the level of character, at the social level and, finally, of "race of the soul".

All this is valid from a generic point of view. In a specific sense, however, *árya* was essentially a caste designation: it referred collectively to the set of the three upper castes (spiritual chiefs, warrior aristocracy and "fathers of families" as owners = *zítimos*, with authority over a certain group of consanguineous) in their opposition to the fourth caste, the servile caste of the *çúdro*. Today we should perhaps say: with the proletarian mass.

Now, two conditions defined Aryan quality: birth and initiation. Aryans are born; such is the first condition. Aryanness on such a basis is a property conditioned by race, by caste and by heredity, it is transmitted by blood from father to son and cannot be replaced by anything, just like the privilege which, until yesterday, in the West had patrician blood. A particularly complicated code, which develops a casuistry even in its smallest details, contained all the necessary measures to preserve and keep pure this precious and irreplaceable heritage, considering not only the biological aspect (race of the body), but also the ethical and social aspect, the behavior, a certain lifestyle, rights and duties, thus a whole tradition of "race of the soul", then differentiated for each of the three Aryan castes.

But if birth is the necessary condition for being Aryans, it is not yet sufficient. The innate quality is confirmed through initiation, *upanayána*. Just as baptism is the indispensable condition for becoming part of the Christian community, so initiation represented the door through which one entered the great Aryan family. Initiation determines the "second birth", it creates the *dvíya*, "he who has been born twice". In the texts *árya* always appears as a synonym for *dvíj* "a, reborn or born twice. Thus, already with this one enters a meta-physical domain, the realm of a race of the spirit. The dark, proletarian race *-çudrá varna-* also called *-dasa-* non-divine and demonic enemy *-assurya-varna-* has only one birth, that of the body. Two births, the one natural, the other supernatural, uranic, has instead the *árya, the* noble. As we have recalled on several occasions, the most ancient Aryan code of laws, the *Mánavadharmaçástra*, goes so far as to declare that one who is born Aryan is not truly superior to the çídra, the servant, before he has passed through the second birth or when his people have methodically neglected the rite determining this birth, namely initiation, the *upanayána*'.

R. GueNoN in *Etudes traditionelles*, n. March 1940, rightly emphasized that the initiation of the Arian castes should not be confused with initiation in the absolute sense - *dikshá* - but that the former can be said to contain the potentiality of the latter, which, moreover, can be realized in most cases at the moment of death conceived as a "third birth" (see pp. 182, 216). The initiation of caste is thus comparable to the Christian sacrament of the

But there is also the opposite side. Not everyone is fit to legitimately receive initiation, but only those who are born Aryans. If it is imparted to others it is a crime. Thus we find ourselves with a superior and complete conception of race. It differs from the Catholic conception in that it ignores a sacrament suitable to be given to anyone, without conditions of blood, race and caste, in such a way as to lead to a democracy of the spirit. At the same time, it also surpasses materialistic racism since, while here the demands of the latter are satisfied and the concept of biological purity and non-mixing is taken to the extreme form relative to the closed caste, the ancient Aryan civilization considered the zero physical birth insufficient: it had in view a race of the spirit to be attained - starting from the solid base and the aristocracy of a certain blood and a certain natural inheritance - through rebirth, defined by the Aryan sacrament. Still higher was the **third birth**, or, to use the designation corresponding to the classical traditions, resurrection through "triumphant death". As a supreme ideal, the ancient Aryan considered the "way of the gods" - *deva-yána* - also called "solar" or "Nordic", through which one ascends and "does not return", not the "southern way" of dissolution in the collective trunk of a certain lineage, in the confused substance of new births (*pitr-yána*): This is enough to imagine in which account the Aryan man could have the so-called reincarnation, a conception, this one, which, as it has been said, was proper of strange races, prevalently "telluric" or "dionysiac".

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baptism to which a certain transformative power is attributed, but which is distinguished from the "second birth" in a mystical sense. It thus remains in each case the value of a "sacrament" and it is also possible that in more ancient times it corresponded to a true and proper initiatory rite.



## II. THE SOLAR AND HEROIC ELEMENT OF THE ANCIENT RACE ARIA

The double condition of the Aryan **quality** makes it clear that these ancient civilizations presupposed a kind of latent supernatural inheritance in the Aryan race of blood, an inheritance that nevertheless had to be reawakened and brought from potency to act according to circumstance so that the subject could make it truly his own. This was the general meaning of the Aryan sacrament in its highest forms. Considering instead the apex of the Aryan hierarchy, one can easily see that the latent primordial quality to be reawakened corresponds essentially to that of the "solar race" and that, therefore, the Aryan, as one who potentially belongs to such a race, but who must nevertheless reconquer or restore it as a subject, presents exactly the traits of the race technically defined by us as "heroic".

As mentioned above, the Aryan caste was divided into three other castes, the highest of which we have defined as that of the "spiritual chiefs", since this expression prevents many misunderstandings and also allows us to avoid the extremely complex problem of the relations that existed in the ancient Aryan societies of hyperborean origin between the priestly caste and the "spiritual chiefs".

and the warrior - the *Brahman* - and the warrior - *the kshatram*. Most of the orientalist, when referring to the first, where indeed it represented the vertex of the Aryan hierarchy, believe to see in it a kind of priestly supremacy; something indeed mistaken. In the first place, it seems to result from the most ancient testimonies that the priestly caste in its origin did the same thing with the warrior and the royalty, in full correspondence with the original function of the "solar race". In the second place, also disregarding this and limiting oneself only to the *Brahmana* (to the components of the *Brahman* caste) as Aryan chiefs, one cannot think of a society governed by "priests" and bound to "religious" ideas, as they are conceived in European religion. This is so for two reasons.

In the first place because there was the aforementioned question of

blood. For various reasons the Church had to impose celibacy on the clergy, thus making a hereditary racial basis impossible for

priestly dignity. According to the Catholic vision - and even more so according to Protestantism - to become a priest it is sufficient to have a "vocation" (a concept that is too vague), certain studies related to philosophy and the dedication to certain moral precepts: it is not necessary to be of the race of priests to be ordained a priest. This is the first point.

Secondly, the ancient Aryan *elite*, as a "solar race", ignored the metaphysical distance between a Creator and the creature. Their representatives did not appear as mediators of the divine (i.e. in the function possessed by the priest in lunar civilizations), but as being themselves divine natures. Tradition describes them as dominators not only of men, but also of invisible powers, of "gods". Among the many texts reproduced in our book already recalled in this respect, there is for example this one: "We are gods, you (only) men". They are luminous natures and are compared to the sun. They are constituted "by a radiant igneous substance", constitute the "apex" of the universe and "are the object of veneration on the part of the divinities themselves". They are not the administrators of a faith, but the possessors of a sacred science. This knowledge is power and transfiguring force. It acts as a fire that consumes and destroys everything that for others in the different actions could mean guilt, sin, contrition. It is something similar to the Nietzschean "beyond good and evil," but on a transcendent plane, not in the sense of the "blond-headed" superman, but of the "Olympian" superman. Since they "know" and "can", these Aryan chiefs have no need to "believe", they know no dogmas, in the domain of traditional knowledge they are infallible.

And since they have no dogmas, neither do they constitute a "church"; they exercise their authority directly, personally; they have no pontiffs to venerate, since, in a certain way, each legitimate exponent of their caste is a "pontiff", in the original sense of the word. Pontiff is he who builds bridges, who establishes contacts between two shores, between two worlds, between the human and the superhuman. Since this was the proper function of the *bráhman*, and since in a civi i' zation oriented in an eminently heroic and metaphysical sense, as was the case for that of ancient Aryanity, such a function appeared to be of supreme utility and efficacy; for such a reason the spiritual chief, or *bráhmana*, embodied in the eyes of the other Aryan castes, not to speak of the servile non-Aryans, an unlimited and supremely legitimate authority.

The "pontifical" instrument par excellence (originally the prerogative of the king) was the **rite**. Also with regard to the rite

we must here repeat things already said on more than one occasion. The rite for the ancient man was not an empty and superstitious ceremony. It expressed instead a virile and domineering attitude before the suprasensible, since, while prayer is a request, the rite, according to this vision, is a command and a determination. The rite is a kind of "divine technique" that is distinguished from the modern one by the fact that it did not act on the basis of the external laws of natural phenomena but induced on the suprasensible causes of the same; secondly, it was conditioned by a special and objective force, supposed in the one who had to execute the rite. The modern mentality, which sees everything upside down, is inclined to refer the rites to the superstitious practices of the savages. The truth is, on the other hand, that the practices of the latter are but the degenerated forms of the true rites, which must be explained and understood on a very different basis.

Now, if all these features are already present in the way of appearing as a *Brahman* of the supreme Aryan caste, we have sufficient reason to admit that in the origins, where the *Brahman* and the *kshatram* -The civilization of the hyperboreans descended towards the south also had at its center exactly what we have defined as Olympian or solar spirituality. However, this tradition, in the successive phases of partial obscuration of such civilizations, had to act by means of restorations of a "heroic" type in an elite or caste of spiritual chiefs. An investigation of the testimonies corresponding to the most ancient Greek and Roman civilization would lead to the same results. The solar and royal element, the sense of community of origin and of life with the divine entities, are features equally present in the same.

Therefore, to sum up, if one wants to explain it with the conceptions and traditions of the civilizations to which it belonged in a rigorous and proven way, the term "Aryan" refers above all, in general, to a "race of the spirit" of hyperborean origin engaged in a kind of metaphysical struggle and which has as its own a special ideal of *Imperium*, conceiving the chief as the "king of kings" (Iran); more particularly, in its extreme purity, it comprises in the first place the ideal of a high biological purity and nobility of the race of the body; in the second place, the idea of a race of the spirit, of a "solar" type, with satiating and simultaneously royal and domineering features: race of

The true supermen, confronted with all that is materialistic, evolutionary, "Promethean" in modern conceptions of the superman, even if these are nothing more than "philosophy," theories and imagery formulated by people whose race is almost always not in order at all.

If the research concerning the Aryan aristocracy of primordial times takes us to such heights, to descend from them to the practical demands of the present problem of the race is certainly not pleasant. The spiritual world which third-degree research brings back to the Iuz through a proper examination of ancient traditions and symbols, and which it sees as essentially connected with the highest Aryan-Hyperborean heritage, to many "Aryans" of today may seem unusual and fanciful, to others even incomprehensible. To bring up meanings that millennia of history have buried in the deepest strata of sub-consciousness, so that they may awaken new forms of sensibility, cannot happen from today to tomorrow and, in each case, it is a work that is associated with the duties of practical racism of the first and second degree, being necessary at the same time to remove obstacles and deformations that paralyze, so to speak, even physically, the possibility of any return to the ancient Aryan spirit.

In spite of how things stand today, it is essential that the expression "Aryan" should not decay into an empty slogan and become the simple designation given to anyone who is not a Negro, a Jew or a Mongol. It is necessary to always keep in mind the supreme points of reference, the limit concepts, the height lines, because it is on these that the meaning of the whole development depends, starting from the first degrees of development. And also in this respect a choice of vocations can occur: the meaning of something that, today, appears as a glittering vein in mythical and unreachable distances, while it can paralyze some and induce them to "not waste time" in anachronistic fantasies, can instead awaken in others a creative tension, arousing higher possibilities.



### III. *EX OCCIDENTE LUX.* THE RELIGIOUS PROBLEM

From the mentions made of the paths followed by the civilization of the Nordic-Aryan races, a new aspect emerges, according to which the doctrine of race has a revolutionary scope. In the epoch that has preceded us two ideas were famous, given almost as truths acquired once and for all: in the first place the barbarism of the West and the origin in the East of all superior ancient civilization; in the second place, the Hebraic origin of the "superior religion", of monotheism. The new racist investigation of history, integrated with traditional data, completely overturns such dogmas. In the first place it claims that the great Nordic-Atlantic tradition already knew monotheism in higher, cosmic-solar forms, and spread a civilization corresponding to it in a movement from the West to the East and from the North to the South. It is false then that in the *Lux East*, from the East - it could be said with greater reason - came rather the darkness: as in the manner of a kind of reflux, from it came religious, mystical and social forms unfictionally influenced by influences linked to inferior races or involuntarily derived from the Aryan civilizations of Nordic-Western origin that spread in the East in prehistoric times and already in decadence. In passing, it should also be emphasized that everything that today in some environments, whether aestheticizing or theosophical, is exalted as oriental wisdom, is to a greater or lesser extent on the same plane; it does not refer to the higher elements of Aryan origin of the oriental civilizations: and in turn, to what is confusedly assumed by such currents, deformations and misunderstandings derived from the modern mentality are added.

Equally non-original is the monotheism of the Hebrew religion, the which in its crudeness and in the one-sided exasperation of its dualism must be considered as a kind of desperate reference point for

See the critique of such currents contained in our work already cited, "*Mascara* and face *of contemporary spiritualism*" (Spanish translation available).

that function of unifying, somehow, through the Jewish Law, a set of ethnic detritus in themselves tending to disperse towards any sector. As for the alleged "superior religion" with which the religion of Israel is generally qualified, in it motives already present in the civilizations of the Aryan cycle are mixed with suspicious elements that ended up going to meet the ferments of ethnic and moral decomposition acting in the Mediterranean world and sensibly altering everything that in that world still subsisted as an echo or remission of the ancient Nordic-Aryan tradition.

It is moreover evident that, given the relations of the Jewish religion with Christianity, within a broadening of horizons and an anti-Judaism which is not limited to the plane of the race of body and soul, but which is also reaffirmed in that of the spirit, it could be asked in what relations a complete doctrine of race is rightly found with Christianity.

This problem is a delicate one, and here too the lessons of experience,

i.e. the exaggerations and errors already committed by a certain foreign racism, must serve us to avoid false *gi-ros*. Its most general formulation is the following. In the present renewal movements, especially where the racist and Aryan myth is given particular prominence, forces are awakened which cannot be contained in the strictly political order: they are also forces of faith which seek higher and spiritual points of reference, a "world view" in conformity with the race and, at the same time, capable of integrating and strengthening the ideas which already guide their parties on the national-political plane. Can such a conception of the world *sic et simpliciter* be the Christian one? Or, finally, is it necessary to look for valid elements in traditions of a different type?

For Italy, a Catholic country unaltered by the Reformation, it is certainly not

The problem itself, if it is to be posed at all, is not of a political nature, but only of a theoretical, generic orientation. It is hardly worth saying that in the order of things discussed here, any attempt to create "substitutes", to seek in this or that philosophical or "spiritualist" conception or construction of modern thinkers a religious equivalent, must be rejected out of hand. Only a tradition, in the most severe and suprapersonal sense of the term, can be equal to the problem. But traditions are not created by an order, from one moment to the next, on the basis of contingent needs. In the same way, the uselessness, indeed, the harmfulness, of purely polemical and negative attitudes is evident, even in the



If these were justified by certain militant and biased aspects of a given tradition. This is something else. The point is that, once we have proceeded - especially in the area of Aryan traditions of the origins - to that widening of horizons, of which we have spoken, it is very difficult to continue to adhere unconditionally to the conception according to which Christianity would be the only true tradition and religion, while the ancient world, including the Aryan-Roman world - apart from some vague "prefiguration" - would have known nothing but superstition and inferior spirituality. It is rather a matter of highlighting and giving its proper value to those aspects of Christianity, especially Catholicism, by virtue of which it does not present itself as something new, but as a **resumption**: a resumption of certain solar and cosmic themes of a primordial tradition, which, however, has also had other superior manifestations: superior for the simple fact that this tradition has been able to be preserved elsewhere more pure, not having had to pass through the sieve of the pre-Aryan and Semitic-southern Mediterranean element and since elsewhere the races often found themselves in greater contact with the origins. For the rest, there is something in the teachings of the Church that could be reconciled with such a position. We allude to the doctrine of the so-called "primordial patriarchal revelation", which would have been made to all races before a catastrophe, which is simply the mythical transcription of the one that destroyed the headquarters of the Nordic-Atlantic race; a revelation that later would have been lost. In referring to such a conception, Father ScHvioT has developed researches in ethnology and "primitive" cults, which show much more understanding than most of his colleagues. However, it would be difficult to admit that this "revelation", having been obscured everywhere, has been preserved purely by a "chosen people", identified with Israel. The arbitrariness of such a position can also result from a very elementary research.

For those who perceive the problem here pointed out, it is not a matter of closing themselves in polemical attitudes, which lead to nothing, but of concentrating attention on the world of Aryanity. And then we will be able to recognize, to discriminate and to complete what can be valid and fruitful in Catholicism, even for a people that openly declares itself to be "Aryan" racism. Insofar as, as seems to be the case in Germany, this is not considered sufficient by some revolutionary forces, they are free to seek to express their own racism.

However, the awareness that this diversity and novelty refers only to the expression and not to the content should never be undermined, so that even in this case racism, if correctly understood, should not harm the possibilities of understanding between those who refer to the common tradition through Catholicism and those who, on the other hand, seek to evoke it more directly through Aryan doctrines of pre-Christian or non-Christian origin.

Following such directives, and also independently of all the actuality of the problem, racism should therefore promote a **new comparative science of religions and** spiritual traditions, far from the flat and false objectivity of those who today in European Universities, including Italian ones, practice something similar, or from any sectarian animosity.

## IV. THE ERROR OF THE NEW RACIST PAGANISM.

Once the problem has been clarified in such a way, perhaps it is opportune to point out the equivocation -an equivocation of no small importance- characteristic of those contemporary extremist racist currents that have believed to resolve everything in the terms of a neo-paganism. Such a misunderstanding is in fact realized already at the moment when the very words "pagan" and "paganism" are used. And we must admit that we ourselves, who at one time adopted them, have sincerely regretted having done so.

It is true that in ancient Latin writers, as for example in Livio, the word *paganus* can be found, although not united to a special intention. This does not prevent that, insofar as we refer to its meaning which has become prevalent since the advent of the new faith, *paganus* means an essentially contemptuous term, used for polemical purposes since the first Christian apologetics. *Paganus* derives from *pagus*, which means village, burg, so *paganus* means what is proper to a rustic, uneducated and primitive being. In order to glorify and affirm the new faith, a certain Christian apologetics, following the bad habit of discrediting others in order to overestimate itself, proceeded to a deformation and denigration, often systematic and conscious, of almost all the previous doctrines, cults and traditions, to which it rightly gave the collective and contemptuous designation of "paganism". Naturally, with such a purpose, she was concerned to highlight all that, in such non-Christian traditions or cults, did not possess an ordinary and normal character, but a manifest meaning of decadent and degenerated forms. Such a polemical *animus* led then, in a more particular way, to attribute indiscriminately an anti-Christian character to everything that, being prior to Christianity, could also be simply non-Christian and not constitute for that reason a totally irreducible antithesis.

We refer here to our polemical work *Imperialismo pagano*, Todi, 1928.

On such a basis it is therefore necessary to think that there is a "paganism" that means a thing essentially - and tendentiously - **constructed**: that is to say deprived of any true correspondence with historical reality. But let us understand ourselves well: such lack of correspondence was with that which in its "normal" forms the pre-Christian and above all the Arian world always was, and that the same was not only that which sometimes manifested itself in decadent aspects or rather referred to degenerated residues of more ancient civilizations and inferior races.

Whoever keeps all this in mind, comes today to discover a singular paradox, and that is that it is precisely from such a paganism, which has never existed, that some "pagan" and anti-Christian tendencies of racism and extremist nationalism take off, threatening to make it real for the first time in history. No more and no less.

What are the main features of the pagan conception of life as apologetics has assumed and disseminated it?

First and foremost: naturalism. The pagan conception of life would have ignored all transcendence. It would have remained in a promiscuity of spirit and nature, in an equivocal unity of body and soul. Its religion would have been exhausted in a superstitious divinization of natural phenomena, or of the energies of races elevated, in their turn, to the category of idols. From which arises in the first place a particularism, a polytheism conditioned by the earth and by the blood. Secondly, the absence of the concept of spiritual personality and freedom, a state of innocence which is simply :-! ryu pj of the beings of nature, of those who have not yet awakened to a spiritual state.

truly supernatural aspiration. This is "innocence", or else "sin". In the other domains we have either superstition or a purely "profane", materialistic, fatalistic civilization. Apart from certain "anticipations" which are regarded as obviable, it is with Christianity that super-natural freedom, that is to say, of grace and personality, would have been revealed for the first time in the world, contrary to determinism and "pagan" naturalism; It is with the latter that a "catholic" ideal would have been affirmed, that is, etymologically universal, a healthy dualism, which allows the subordination of nature to a higher order, to a law from above and to the triumph of the law of the spirit beyond that of the flesh, of blood and of the "false gods".

These are the most typical features of the predominant conception of paganism, that is, of everything that is not a specifically pagan

conception.

Christianity of the world. What is inaccurate and unilateral in them is hardly necessary to point out to anyone who has a direct, even elementary, knowledge of the history of civilization and religions. Moreover, some of the Fathers of the Church have often given proof of a greater understanding of the symbols and cults of earlier civilizations. Here we can highlight only a few points.

Above all, what characterized the non-Christian world, especially the Aryan world, in all its normal forms, was not the superstitious divinization of nature, but, on the contrary, a symbolic understanding of it, by means of which - as we have often had occasion to emphasize - every thing and every action appeared as sensible manifestations of a super-sensible world: the "pagan" conception of man and of the world had essentially a symbolic-sacral character. In the specific case of the forces of the blood and of the peoples, instead of polytheistic superstition, it was a very precise knowledge of the suprabiological elements, coming from above, and from which even today a third degree racism would still have much to learn. We have already had occasion to emphasize the precise racist content of the family and gentile cults of the Romans. <sup>2</sup>

In the second place, the pagan way of life was not at all that of a stupid "innocence" or of a license of a naturalistic character, except in some form of more than manifest decadence. The same already in its time knew a healthy dualism, which is also reflected in general religious or metaphysical conceptions, as for example, in the antagonistic, already mentioned and known to all, held by the Aryans of ancient Iran, or as the Dorian-Aryan opposition between the two "natures", between the world of becoming and the "superworld", or like the Aryan-Nordic opposition between the race of the Asens and the "elemental world", or like the Indo-Aryan opposition between *samsára*, the "stream of photmas" and *mtiádti*, as "liberation", and so on.

In connection with this, the aspiration to a supernatural freedom, i.e., to a metaphysical fulfillment of the personality, was common to all the great pre-Christian and Aryan civilizations, all of which knew equally "mysteries" and "initiations". In this respect, it has already been mentioned that the meaning of the "mysteries" was often that of a reconquest of the "primordial state," of the spirituality proper to the race.

Yéase Dijese deffo ftezzo, n° 14 and 15 of 1940.

The "Aryan" and hyperborean traditions, based on a tradition and knowledge defended through secrecy and exclusivism, in the face of the contamination of an already corrupted environment. And it has also been seen that in the East the mere fact of calling oneself "Aryan" was linked to a "second birth", conditioned by initiation.

As for naturalistic innocence, as a "pagan" cult of the body, it is such a fable that it cannot be found even among savages, since, despite the aforementioned inner indifferentism typical of the "race of nature," life in savages is restrained and limited by a jungle of *taboos*, often more rigid than in the morals of the so-called positive religions themselves. And that which, for some who look at things on the surface, would have been the apex of such "innocence", i.e. the classical ideal, it should however be emphasized that it is *not* a question here of the cult of the body insofar as it is beyond, but rather beyond the dualism between spirit and body, being the ideal of a spirit that has become dominant so as to fully shape, given certain favorable historical conditions, body and soul in its image and thus realize a perfect correspondence of content to content.

In the fourth place, a supra-particularistic aspiration must be noted where, in the "pagan" world, in the ascending cycle of the higher races of the Nordic-Aryan stock, a vocation towards empire manifested itself; and such a vocation here often had a metaphysical potentiality, it manifested itself as a natural consequence of the extension of the ancient sacred concept of the State and as the form in which the victorious presence of the "supra-world" in the world of becoming sought to be realized. In this respect, we might recall the ancient Aryan-Iranian conception of the empire and the "king of kings," with the corresponding doctrine of the *hvarenó* (or "heavenly glory" carried by the conquerors), the Indo-Aryan tradition of the "universal lord" or *cakravarti*, and so on, down to the reflection of such meanings in the "solar" aspects of the Roman empire. Which had a sacred content, systematically unknown or defamed not only by Christianity, but also by "scientific" research: the Roman imperial cult meant in reality the unifying hierarchical culmination of a *pantheon*, that is, of a series of particular cults, conditioned by land and blood, of the non-Roman peoples, cults which were of course respected, as long as they were kept within their normal limits. As for the "pagan" unity of the two peoples, they were respected, as long as they were kept within their normal limits.

The spiritual and temporal rights, far from signifying their confusion, implied the supreme right which, in conformity with the tradition of the "solar race," the spiritual authority possesses and must have at the center of every normal State. It was therefore a very different thing from the "statolatry", "sovereignty" and "totalitarianism" of a secular State. And to multiply rectifications of this type, in a framework of pure objectivity, one would have to choose.





## V. OTHER "PAGAN" CONFUSIONS ABOUT THE CONCEPTION OF THE WORLD.

Once all this has been ascertained, the aforementioned possibility of "transcending" certain aspects of Christianity would be possible. According to its rigorous Latin etymology, to transcend means "to overcome by ascending. At the level of principles, it would not be a question - it is good to repeat - of denying Christianity or of demonstrating in its regard the same incomprehension shown by the latter at the time - although to a large extent still today - towards "paganism"; it would be a question instead of eventually integrating it with something more vast, leaving aside some aspects by which it concurs with something else; some aspects for which the same one agrees little with the own spirit of some of the renovating forces of today, especially of Germany, to accentuate instead other aspects, more essential, according to which such a faith can not contradict the general conceptions of Aryan and Nordic-Aryan, pre-Christian and non-Christian spirituality.

Unfortunately, very different has been the path followed by that extremist racist neo-paganism to **which** we have referred. **Almost** as if falling into a trap prepared on purpose, such neo-pagans, as we have said, end up professing and defending ideas, which are reduced to a greater or lesser extent to that fictitious paganism, naturalistic, deprived of light, of transcendence, particularistic and even invaded by an equivocal pantheistic mysticism, which was created polemically by the Christian incomprehension towards the non-Christian world and which, moreover, as a real basis, can have only sporadic forms of degeneration and involution of such a world. And, as if this were not enough, there is room for an anti-Catholic polemic which, *mutatis mutandis*, in fact returns to exhume certain arguments and commonplaces of an openly "modern", rationalist, enlightenmentist and Protestant type, which were once the weapons of liberalism, democracy and Freemasonry. An example of this was to a large extent the case of CriAMBERLAIN. This, however, is also evident in some local racist tendencies that have been inspired by the 'Gentile philosophy', that is to say, by the philosophy of a person for whom Fascism

He refers **here to the** Italian philosopher Giov i **GENTILE**, belonging to the neo-Hegelian idealist school, of great cultural influence in the era of Fascism.

would be the continuation of the anti-Catholic '70, the Roman reevocations would be stupid rhetoric and the Italian tradi' .n would go to coincide to a greater or lesser extent with the views of a number of rebels and heretics, from Gioimwo BRuNo onwards.

But more generally it has been indicated above that this is seen when the new paganism indulges in the exaltation of immanence, of "Life", of "nature", seeking to create a new and superstitious religion, which is in the most strident contrast with any superior "Olympian" and "heroic" ideal of the great Aryan civilizations of pre-Christian antiquity. What should we think with statements like this, "Faith in a supra-sensible world beyond the sensible is a thing of schizophrenics: only the schizophrenic sees double." <sup>2</sup>. Or the other according to which any distinction between spirit and body would be the product of an anti-Aryan degeneration inoculated by the orientalaloid race? In denying this distinction, such racists, with perfect consequence, come to deny immortality itself: if the soul is inconceivable in a form separate from the body, one cannot think of a survival in the hereafter, but only of immortality understood as a continuation in the generation of the spirit. This immortality, which a disaster, an earthquake or an epidemic, of course, would be sufficient to destroy.

About the anti-ascetic prejudice, it has already been said: neopaganism increases in this respect the incomprehension already demonstrated by Nietzsche. According to it, the Aryan would not have known, on a normal level, asceticism: his true mysticism would have been "of the hereafter": he would never have thought of a supernatural realization of the personality.

Superstition, residue of "dark Middle Ages" and of "Etruscan magic", lie and instrument for the tactic of temporal dominion of the clergy in trade of "indulgences" would be instead for these all that is sacrament, rite and supernatural power. It is thus demonstrated not to know that all the life of the ancient civilizations, of the Aryan ones and specifically of the "pagan" Roman one, always had a ritual character. In it the rite accompanied every form of individual and collective life, not in the sense of a

<sup>2</sup> These words are those of E. BERGER, who has also devoted himself to the formulation of the gospel of a new "German national church". He is the one who, in his work *Munergeist und Erkenbntnisgeist*, has maintained the thesis that the entire history of civilization represents a perversion, since it is defined by man's rebellion against the natural pre-eminence which, according to this author, woman

should have.

The "conquests" of the Aryan spirit, the "conquests" of the so-called "free examination" and of the modern profane sciences, had already been put on the account of the Aryan spirit by C rRLAIN. In contrast to this, C rRLAIN had already put on the account of the Aryan spirit the "conquests" of the so-called free examination and of the modern secular sciences.

Naturally, when **Lutheranism** is believed to **have** represented a reawakening of the spirit of the Nordic race instead of signifying, as it did, the incentive for a subsequent spiritual involution and for a consequent semitization of itself - elsewhere, in the German edition of our *Rebellion against the Modern World*, we have justified these ideas - to one misunderstanding cannot but be added another. Thus there is something naive - GufNON has rightly pointed out - in the scandal which, for example, manifests itself in a Protestant mode in the face of the claim to "infallibility" which, in the order of transcendent knowledge -in the West it is said: in matters of "faith"- was instead recognized in a peaceful way by the Aryan civilizations, not to a single man, as in Catholicism, but to each member legitimately belonging to the *bráhma*n, to the "solar caste" of the spiritual chiefs.

In the face of such confusions, the alternative is always more clearly formulated: either to return to tradition and to the origins, which are sacred and spiritual, or to continue to play with different combinations and inclinations of modern and profane thought. Another example: what is that "nature" that is so exalted in certain racist environments? It would be enough very little to realize that it is not at all the nature such as the ancient man lived it, but a rationalist construction of the time of the French encyclopedism. It was precisely the encyclopedists who created, with precise subversive and revolutionary intentions, the myth of a good, wise and far-sighted nature in contrast to the corruption of all "culture", and thus we see that the optimistic naturalistic myth of Roussmu and the encyclopedists marched hand in hand with "natural law", universalism, individualism, humanitarianism, egalitarianism and the negation of all positive forms of State and hierarchy. The same could also be said with regard to the natural sciences. Every honest scientist knows that in his investigations - exclusively concerned with ascertaining abstract uniformities and formulating mathematical relations - there is no place for "nature" as far as biological research, the science of heredity itself, and so on, are concerned. We have already had occasion to point out the errors and one-sidedness into which we fall when we believe that laws that are valid only in the sense that they are

definitive, and so on and so forth, have no place for "nature".

only for a partial and subordinate aspect of reality. On the other hand, there is no trace of the meaning that nature had for the man of the origins, for the traditional and solar man characterized essentially by his Olympian distance and his own royalty with respect to what today is thought to be "nature". Since Italian racism has not yet been conducted in such domains, it is therefore good to pay attention and, as we said, to gather the experience of others.

## VI. CHRISTIANITY, RACE, SPIRIT OF THE ORIGINS.

Other neo-pagan misunderstandings refer to the political field. Here paganism often becomes synonymous with the exclusive sovereignty of a merely temporal power. This is exactly the opposite - as we have already pointed out - of what is proper to the ancient states where the synthesis of the two powers did not mean statolatry, but, on the contrary, a basis for the spiritualization of politics itself. In the new paganism, on the other hand, the only result to be achieved would be that which - along the same lines as Gallicanism - would end up politicizing spirituality and religion itself. In this way, the fundamental requirement of today's renewal movements, which are determined to assume as their basis a conception of the world, is completely inverted.

And what is to be thought of certain milieus - suffice it to recall that of **LUDDENDORF**, or to put it better of the LUDDENDORF, since it is the woman of the general acquaintance who is really responsible for such aberrations - who puts Judaism, Romanity, the Church, Freemasonry and Communism on the same plane, because their premise is different from that of the race-nation? The race-nation, in this respect, threatens to lead to a darkness in which all cows are black and no distinction is any longer possible. It thus proves to have lost all sense for the Aryan hierarchy of values and not to know how to go beyond a paralyzing antithesis constituted by a destructive internationalism and a particularist nationalism, whereas the traditional conception of the empire, or *Reich*, is beyond both. It is linked to the idea of a "super race", capable of creating and directing towards a superior hierarchical unity, in which the particular units, ethnically and nationally defined, are not dissolved in their specific characters and their relative autonomy, but are brought to participate in a higher spiritual level. Moreover, other German milieus, making similar turns of phrase, had even gone so far as to issue an indictment against the best aspects of their earlier traditions, considering that the German tradition was not only a "German tradition", but also a "German tradition".



Charlemagne, the Hohenstaufen and the Absburgs, in their "Romanity", as little less than traitors of the nation-race. Fortunately the very force of things and the new European development of Germany has taken care of liquidating such extravagances.

Finally, as regards the shades of "tragic heroism" and "love of destiny", which some of the paganizing milieus considered here would like to give as characteristics of the Nordic conception of the world, it is nothing that really corresponds to the true original Nordic-Aryan spirituality, but only a reflection, the same altered in an otherwise aestheticized form to the point of unrecognizability, of the twilight face of demimbe of one of the races of hyperborean origin. And this is the true meaning of *ragna-rákk*, a term of Norse-Scandinavian mythology, translated in the form. *mántica* as "twilight of the gods", but which rather means "darkening of the gods", in allusion to the end of a cycle. Far from being something that can give its tone to a conception of the world, it is here a simple episode, taken up in the context of a much larger epic, to be understood on the basis of the traditional teaching about the so-called "cyclical laws". And here it must be said, albeit in passing, that nothing can be understood of the true Nordic traditions, in their original higher heroic and Olympian content, which is ultimately common to us all, until we realize that all of WAGNER's art represents its worst caricature and its "humanist" parody, to the point of wondering whether this has happened just by chance. And the same must be thought of "romanticism", of all that is inflated, "Nibelungian", of "infinite" in the bad sense, as a testimony to the supremacy of sentimentality and confused impulses over all higher faculties which many Germanic circles attribute to their own tradition, thus showing that they are sensitive only to the twilight aspects of it, to the aspects relating precisely to the period of the "darkening of the divine" as well as to all sinister confusion. And it is in this way that persons who are nevertheless reputed to be "Germanists", such as MANACoimA, for example, have been led to invent the myth of the "Forest and the Temple" and to suppose antitheses, one-sided and harmful to all Aryan knowledge, between the Germanic ideal and the true Roman ideal, which, moreover, such an author understands as little, just as the aforementioned German circles understand their own.

But a similar confusion that should be denounced, since we can touch in a direct way, is that of the "paganism" that one would want to exalt

in the forms of Humanism and the Renaissance, once again on the basis of the basic themes of immanentism, of the "affirmation of life", of the "rediscovery of the sacredness of the body and of beauty", of the overcoming of "theological despotism" and of other commonplaces not even worthy of a Masonic lodge. Elsewhere, in *R'-helion against the modern world*, it has been specified what is to be thought in this respect from the traditional point of view. The "humanist" is nothing but a deconsecrated paganism, which takes from the ancient world the most external and deleterious aspects. While it believes itself to be "complete," the humanist type is instead that of a mutilated humanity which, as GuExox has well expressed, has separated itself from the heavens with the excuse of conquering the earth. The same immediate antecedent, in the direction of a process of fall, of the individualistic r.ĵ'u, in which the destruction already present, but in a less visible way, at first, was to become manifest later on. Universalist and humanitarianist leveling, a standardized and faceless civilization, the prostration of the inner race and the weakening of family and national traditions, a totally deconsecrated conception of the world, an extreme Judaization of culture, and so forth, these are the themes of the fatal epilogue of the development that began with the brilliant fireworks of Humanism and the Renaissance, that is to say with that which, according to such dilettantish interpretations of history, would have been a kind of return of "paganism" and triumph of life'. And on this we could go on ad nauseam. Now, all this is indeed "paganism" in the negative sense assumed by ancient and modern militant Christian apologetics. It demonstrates, in addition to a disturbing interpretation, a completely erroneous sense of the path that eventually, by an action

The American SioDn Ru LOTHROP has written an interesting book, *7!!: ' revolt against Civilisation*, to rationally interpret the revolutionary movements of the present time and to recognize as their biological substratum a sub-humanity. Something similar could be done with respect to the Renaissance and Humanism. It would be difficult to find among the most characteristic types of that period - especially in the political field - a sufficient number of racially "in order" physiognomies. The rule is instead anti-racial, faces full of asymmetries, deformed and disproportionate noses, systematic deformation of the Nordic line and so on. Although these symptoms are not in themselves decisive, they become significant when considered in relation to the rest.

positive, some racist currents could run. Instead of "transcending  
-To overcome by rising - when one fights in such a way, one effectively descends, and it is already fortunate that the adversary does not yet know how to reap all the possible benefits.

We have developed these considerations, let us repeat, on the level of principles in order to prevent confusion and also to clarify, in the face of such confusion, some values of ancient Aryan spirituality. We therefore do not believe that we are indicating here any particular solution to those who, among the new currents of renewal, are or will be in search of new forms of spirituality, nor do we wish to specify the relationship between them and Christianity. We only wish to emphasize that for them the condition of remaining at least at the same level of the tradition that the West, due to a set of circumstances not all of which have not been foreseen, has had as its own should remain firm: that of not losing its spiritual quota. To limit ourselves to a single aspect, Catholic dogmatism itself essentially fulfills a useful barrier function: it prevents the mysticism of immanence and similar prevaricating invasions from below from going beyond a certain point; it establishes a rigid limit where transcendent knowledge and the truly "supernatural" and "non-human" element rule, or at least should rule. One can also criticize the way in which, in Christianity, such knowledge and transcendence, not unrelated to non-Aryan racial influences (for example, conceiving the supernatural exclusively as "revelation" is a typical feature of the race of the soul called "desert" by Cmus), have often been assumed, and one can tend to a rectification in this respect, taking as a starting point "heroic" and "Olympian" conceptions of the properly Nordic-Aryan type: but one cannot move on to "profane" criticisms, one cannot take up this or that polemical dossier and digress into a presumed Aryanism of immanentism, pantheism or the "cult of nature" and "Life" without concluding on an effectively inferior plane and, in short, not in the world of origins, in accordance with the true aspiration of the race, but in that of pure and simple antitradition. This would indeed be the only way to induce the immediate conversion to practicing and intransigent Catholicism of anyone who nourishes the best "pagan" ideas.

These are considerations that will certainly not please either the "pagan" racists or the "Christians", since we, in this respect, have only followed the cause of unbiased truth, then

to have benefited from one's own experiences and those of others. In order not to be misunderstood, in spite of all that we have already said, let us repeat once again that we did not want to affirm that racism is a form of racism, but that it is a form of racism.

-We have stressed that it will be difficult for racism, when it develops all its potential as a spiritually revolutionary idea, not to be led to formulate also the problem of the conception of the world. And when this happens, it is necessary to be careful not to fall into the misunderstandings and errors that we have mentioned here, which, in the end, would only serve to play into the hands of common adversaries. In such an eventuality it is necessary to be able to place oneself on a plane in which doctrinal confusion is not admitted, in which all dilettantism and all arbitrary intellectual exercises are excluded, in which any subjection to confused passionate impulses and polemical animosities is energetically combated, in which, finally and above all, only the precise, severe and objective knowledge of the spirit of the primordial traditions must be decisive.

## VII. RACE AND THE DEATH

We must now pause for a moment to specify in particular, on the basis of what has been said so far, the limits of the belonging of the personality to the race. We will say at once what is, in this respect, the conception which, from the traditional point of view, is unacceptable: It is that of those who, once they have conceived the race as a purely biologic-human, historical and, in short, only terrestrial entity, maintain that in such an entity is found the end of every being belonging to it, that there is nothing superior to the race since the race is the source of all value and that therefore illusory and harmful is the idea of a duty and of a supraterrrestrial destiny of the subject, because "one must remain faithful to the earth and to the race".

We have mentioned and criticized this conception more than once. In the face of it, moreover, one can resort to the racist criterion for the appreciation of "truths": according to the different "races of the spirit" one has, at a particular level, as many conceptions of the same race. And there is no doubt that this conception can only be "truthful" for a telluric race; only to telluric man can it happen to suppose such limited horizons as absolute. In this telluric conception of the race also fits the aforementioned assumption of those "neo-pagan" racists according to whom the only conceivable immortality would be that of the survival of the blood, in the terrestrial offspring.

It is true that such positions today are presented to us less according to a theoretical value than according to a practical and political one. They aim at consolidating the unity of the race-people and at concentrating all the spiritual energy of the subject on the temporal and historical duties that this entity must solve. But it is also true that the ancient Aryan civilizations, in the matter of earthly, heroic and political achievements, have had their own greatness without, however, having had to realize the necessity of having recourse to these myths, recognizing instead very different truths. It is quite evident in fact that the aforementioned conception of race refers to the *pitir-yána*, to the "way of the South", of which we have already spoken, and that it is

opposes the "divine way of the North" -*deva-yána*- which served to define the highest Aryan ideal.

And to such an ideal is also linked the already exposed theory of the "double inheritance". Personality - we said then - is not exhausted in the historical-biological inheritance or horizontal inheritance: it appears rather as a principle which, although manifesting itself in race (here always as race in a restricted sense), is itself beyond race and nevertheless cannot be exhausted in it. To recognize race - as was made clear at the beginning - does not mean to undermine personality: to race and to what the terrestrial inheritance gathers, personality owes the living and articulated matter for its specific expression, for its manifestation and action. It is true that there is in this a conditionality, which, however, is not passive and unilateral. I do subject reacts also on the race and on its inheritance. On the basis of its own innermost nature it elaborates the substance in which it has manifested itself, subsequently the form, and it is thus that interracial differentiation and that different purity and fullness of types, of which we have already spoken and to which we shall now return, are realized in relation to its social types: it is a question here of both a giving and a receiving. In the moments in which a supreme equilibrium and a supreme adequacy (equilibrium, according to our tripartite conception, of the different components of the true race) are attained, one has as the culmination, beyond which the personality has nowhere to go, has nowhere else to turn on the horizontal and earthly line. In this line remains and belongs his work, his creature and, physiologically, his offspring. But the personality itself, if it has reached such an apex, is "free" and can go on to a perfection, this time properly supernatural.

This is exactly the most ancient Aryan conception of those who do not properly belong to the group of spiritual leaders, a conception that can also be found in different postures and legends of the same medieval Occident.

That is to say, the *dharma* is prescribed, the scrupulous observance of the earthly law, of race, of caste, etc., until full adequacy is reached. Such a law also contains the assurance of an offspring: life, which has been received at birth, before death is restored, with one's own imprint, to another being. And it is for this reason that the first-born was called the "son of duty". After which, after the "active life", according to the Aryan law, one could retire to an ascetic-contemplative life. And it is

The Iranian-Aryan saying that reminds us that the true duty is not only procreation in the horizontal order, of the earthly offspring, but also upwards, in the vertical ascending direction, is extremely expressive. In Western religion all these conceptions have been confused, and above all what is inherent in active life has been violently separated from what is instead contemplative life, and the truly traditional solutions according to which the law, which is not of this earth, prolongs, completes and empowers that of the earth, have almost always been forgotten. But even more harmful than such confusions are the aforementioned "telluric" racist positions, if they were to be taken seriously and have a future. According to the traditional teaching of the Aryan peoples the idea remains firm that essentially supernatural is the end and dignity of the person; this end, therefore, acts as the highest moving impulse and as the deepest animating force which the race gives to the personality; it simultaneously raises the race to a limit beyond which, after having left a seal of greatness, its own force is released and tends to do so that death is justly a fulfillment of its own greatness, and that death is justly a fulfillment of its own greatness, and that it is a fulfillment of its own greatness.

-and a new birth, the third birth of the Indo-Aryan teaching. Only of mediocre and failed, that is to say, of beings who have not known how to carry out to the end the law and earthly duty, can it be thought that they do not have an afterlife, that their destiny is to dissolve again in the confused vitality of the race, in the collective and earthly substance of blood and heredity; only through a portal they survive - in a highly relative sense of that word - the destruction of their physical individuality and transmit to others the duty for which they have not been able to live up to it.

## VIII. LAW AND RACE. THE CONCEPT ANTI-COLLECTIVIST COMMUNITY NATIONAL-RACIAL.

It is now necessary to say something about the significance that the doctrine of race may have in the world of law. Here again we begin by pointing out the mistaken positions. Just as it has already been seen that certain racist currents do not know how to refer beyond the antithesis between internationalism and nationalist particularism, ignoring the third term which is *empire* in the traditional sense, in the same way they do not even seem to be able to overcome the antithesis of individualism and collectivism in relation to a given community and ignore the third term constituted by the values of personality. Particularly in the juridical field, also in this respect, they also manifest a precise anti-Roman resentment. Now, it has already been said that from our point of view every collectivist interpretation of the racial idea must be resolutely opposed. It is therefore necessary to be able to see well the limits beyond which the identification of "race" and "nation" or "people"

-useful as a "myth" in the terms already defined above- becomes dangerous and even perverting. This happens when, before that hypothetical thing that, in such an extension of the concept, the race becomes the "myth", it becomes dangerous and even perverting.

o the national-racial community (*VolLsgemeinschaft*), all of its representatives or members are declared equal, all privilege disappears, everything is mortifyingly referred to the same common denominator.

In such a case, racism would indeed be the last attack launched by modern democracy against the remnants of the previous hierarchical Europe. Indeed - as Prince de Roria has already rightly pointed out - if there was anything that democracy and rationalism had not yet been able to subvert, it was precisely the privilege of blood, of race in the higher sense. In no civilization did race mean simply "people". On the contrary, "race" in the superior sense was the sign of nobility as opposed to the simple "people," and it was precisely nobility that anticipated racial biology and culture. Now, at the moment when race is identified instead with the people, the latter bastion, which still resisted against democracy and rationalism, is also eliminated in the order of the "people".



of principles; the concept of blood, of race, is thus decocratized. And lastly, in the belief that appropriate procedures can purify the race-people, some of the environments already mentioned are rightly envisaged as a kind of egalitarian community, which it is even believed can be found in the origins. There are indeed those who suppose that the ancient Nordic-Aryans felt themselves different before other races, but equal and similar among themselves, forgetting, however, the distinctions, even of caste, which existed instead in the community of the purest *Aryans*. It is necessary to recognize that several attempts to reform the law in a racist sense and to emancipate it from the Roman law on the basis of the so-called *Volksgemeinschaft* were inspired precisely by similar erroneous socializing conceptions. In such a case it is obvious that from the Roman point of view the racist conception of law appears as simply **pre-legal**. It does not even know the "person", who is the true subject of positive law, the person who should not be confused with the individual of libertarianism (a convenient and much abused polemical target in those currents), since the person is the individual integrated in an order of values superior to any sensible, instinctive, naturalistic data, participant of that higher reality, which is the spiritual tradition, the race of the soul and the race of the spirit. This dignity is presupposed in the subject, as the subject of law, by authentic Roman law, which is not to be confused either with its late and decadent forms of the time of the semitized empire, or with the modern and liberalizing assumptions of the same. And in the reference to such dignity one can enunciate the classic *suum cuique*, "to each his own", which the aforementioned tendencies instead reject by conceiving the subject exclusively in a condition of "sociability" and of dependence on the national-racial group; a condition that, from the traditional point of view, is not a condition of "sociability" and of dependence on the national-racial group.

is roughly equivalent to pre-personality.

The traditional doctrine of race must therefore prevent the salutary principle of human inequality sought in other fields from giving way to its opposite. To get a fair sense of the hierarchy of values we can refer to the conceptions of PAuL nE LnGARDk, assuming them in the following way: to be simply "man" (egalitarian myth, democracy, internationalism, anti-racism) is **less** than to say oneself and to be a man of a certain nation or race in general; but that, in turn, is again "less" than the fact of being a "person". In short, passing from humanity in

general to nationality and race to personality, one proceeds in ever more intense degrees of concreteness, of

value, dignity and responsibility. From that which is formless we move towards Jo who is individualized and truly differentiated. Fulfilled as a "person," man is an element of a new order, truly concrete, organic, articulated, voluntaristic, hierarchical, which naturally does not abolish, but understands and presupposes the preceding one. Thus arises the idea of a new form, not prepersonal but, now, in a certain superpersonal sense, of community, which is essentially defined in the terms of "race of the soul". What is essential here is no longer physical membership of a particular community or nation-race, but a kind of Christianity and fidelity to certain ethical principles and a particular way of life: as in the old ascetic-warrior "Orders". However, tendencies towards something similar were already apparent in the main currents of national renewal in Europe. The so-called *Mannerbundprinzip*, the principle of virile political communities conceived as a higher form of any natural community, has a significant part in them, already highlighted by different scholars.

The same fascist conception of the Party as a single national Party reflects analogous values at the level of principle; whoever is a member of such a political organization is, always at the level of principle, something more than a simple "Italian": he is a person, who a precise oath commits to a higher degree of fidelity, of political responsibility, of discipline, of promptness, and where necessary, to heroic sacrifice and to the subordination of any naturalistic bond or particular interest to higher ends. And there where not only the race of the soul, but also that of the spirit can be positively manifested. There would be a further differentiation, and where it would come to define an even higher form of community, besides the political-warrior, there would be almost an outline, in new forms, of what was the supreme Aryan *elite* of the spiritual leaders. Once this hierarchical, anti-bourgeois and anti-collectivist ideal of law has been admitted, it is evident that the reappearance of something similar to the ancient and much despised *ins singulare* should be expected and desired, as a definitive liquidation of the "immortal principles of man and citizen" and of all their derivatives: an organic and differentiated conception of law, which is otherwise exactly that of the ancient Aryan and Aryan-Roman law and of all imperial law.

Moreover, today the legislation concerning Jews in Italy and, even more so, in Germany the distinction between citizens of the *Reich* and guests of the Reich, with relatively different rights, could serve as a first example.

of this tendency towards the differentiation of law. Secondly, already the appearance of the national "single Party" which, again, in fact, defines certain political and even juridical privileges, is a second symptom of the same tendency. A third signal is in Germany on the one hand the attempt to create a kind of new political-military Order with precise race conditions in terms of guarding the spirit of the National Socialist revolution and defense of the State (it is the body of the so-called *SS, Schutz-Staffeln*), on the other hand, the institution of a kind of seminar of proven elements destined for the political positions of the party through the so-called "Castles of the Order" (*Ordensburgen*). The second initiative, as it is known, finds its correspondence in Italy in the recently instituted "Center of political preparation", provided that the same one develops those higher possibilities that we ourselves had in its moment occasion to specify '.

In matters of race, too, we can obviously not limit ourselves to prophylactic and purely defensive measures, to those that inhibit deleterious mixtures and to others that seek to prevent the transmission of hereditary defects in the generations through irresponsible unions. Given the generic sense that the term race has in the new ideologies, to proceed, beyond it, to an **interracial discrimination** is an essential task. It is absurd to think that race is realized according to the same purity in all its members. The formative force of the race is fully incarnated only in a few; only in a few can the ideal of the race be realized in its purity, that is to say as correspondence and perfect adequacy and presence of the race of body, soul and spirit. In a mass production and in a national breeding of cattle we can expect a mass of individuals all equal and "pure" by birth. This is absurd as soon as one penetrates into the field of personality, in its relations with the race of soul and spirit, and considers the racial element in its concreteness, i.e., as it appears in the different circumstances of affirmation and struggle. The struggle differentiates, selects, creates hierarchy; especially when - to use traditional expressions - it is not the little struggle, but the great struggle; not the struggle of man against man or against environment, but the struggle of the supernatural element of man against all that in him is nature, sensation, materiality, agitation, striving for vain grandeur; against chaos and anti-race which are in him before they are outside of him.

See our essay: *Possibility of the Center for Political Preparedness*, in *Rassegna Italy*, May 1940.



*PART FOUR*

RACE AND THE PROBLEM  
OF THE NEW "ELITE".







## I. THE "ITALIAN RACE". SENSE OF ITS ARIANIDAD

After these considerations it is appropriate to say something specific about the "Italian race". In the manifesto compiled by some scholars in order to speed up the avowedly racist course of Fascism, it was said that "the population of present-day Italy is of Arian origin and its civilization is Arian", having very little left in it "of the civilizations of pre-Arian peoples". It was added that "the conception of racism in Italy should be essentially a **Nordic-Arian direction**". These points of reference require clarification also because unfortunately, after their enunciation, very little conclusive work has been done in Italy and, moreover, the Nordic-Aryan formula, if it has not been shelved, today does not have the adequate relief and seems unable to prevent that simultaneously have free course extremely different and even contradictory points of view: such is the case, for example, of those who have thought of taking up again some of GioBEari's racist outlines, who exalted the primacy of the Italic stock because it is, according to him, a noble descendant of the Pelasgic race, which is precisely the pre-Hellenic of the decadence of the archaic Mediterranean world.

Let us refer above all to the racial research of the first degree. We can indeed authorize us to say that the "Italian race" possesses Arian characters, since in it, as predominant, we have the "Mediterranean" type, understood as the dark and medium height branch of the primordial Nordic-Aryan trunk, probably differentiated from it by "paravariation". The predominant Italian type is found among the dolichocephalians with an elongated and straight face: its characteristics, in the order of the race of the body, correspond above all to those of the Anglo-Saxons, with a clear distinction with respect to the French-Celtic and Slavic groups, in which brachycephaly is instead predominant. According to SERGI's research, there is a correspondence between prehistoric Italic skulls and those of today, which proves a certain permanence of the original type over the millennia. **GUNTHER**, **RIPLE** and many other racists admit the fundamental anatomical analogy of the mediterranean type.

neo brown Italic with the Nordic blond of taller stature. The monuments and documents of the ancient Roman world confirm this kinship and make such a type appear as a branch of the same trunk, which also manifested itself in the first Hellenic cycle. Finally, it should be noted that many of the features that, according to the so-called Indo-Aryan theory of the "thirty-two attributes", the *elite* Aryan type should have, correspond to the classical Roman brown type. DE LoRENzo, for example, draws a parallel with Caesar.

To speak of Nordic-Aryan with respect to the Italian race should not provoke any nationalistic reaction in the reference to the problem of the origins, as if in such a way one were to devalue or, at least, to refute the original aspect of such a race in favor of the peoples on the other side of the Alps and to recognize the pretensions of superiority held by some German nationalistic racists. Such claims are easy to put in their place. As regards the race of the body, for example, the "German race" has very little to boast of today before the Aryan-Mediterranean race, since it is all too well known how widespread brachycephaly is in it and how much the Nordic element is mixed with that of the "man of the East" and the Baltic-Eastern man, both of which are not considered superior at all: besides the Jews, at least six races, with the express recognition of the most orthodox racists, enter into the "German race" and the diversity between the Bavarian and the Prussian, the Rhenish and the Saxon or the Tyrolean, are no less than those that exist between various stocks of the "Italian race".

As for the origins, we have already said that the Germanic peoples of the period of the invasions must be considered as the last waves of races that appeared in history, races that, in another current, also created archaic forms of civilization in the Mediterranean world, not only before such invasions took place, but even before those trunks of the "people of the bronze age" and the "culture of I'erranova" (the first around 1.500 B.C. and the latter around 1,100 B.C.), which are erroneously considered by some scholars as the first pre-Roman Aryan inhabitants of Italy. Already the Ligurian civilization shows us very clear signs of a very remote Aryan-Atlantic tradition (an offshoot of the prehistoric Franco-Cantabrian civilization of the Cro-Magnon, the West-East current); leaving aside the Etruscans, since they were emanations of the cycle of the

Pelasgic-Mediterranean decadence, already established in Italy, as well as the Ligurians, before those waves from the North, we find some trunks of central Italy, as for example the Albans, which present, both anthropologically and traditionally, elements of pure Aryan origin. Therefore, with due limitations, when it is the Nordic peoples of the period of the invasions that we are dealing with, for those who want it and on a common and openly Aryan basis, we could keep the formula: "We were great and you were not yet born", i.e. you had not yet appeared on the stage of the great Western history.

Once this point has been classified and the part that the dolichocephalic type has in the Italian people and the anatomical structure related to the blond type widespread in the northern regions of Europe has been emphasized, to speak of a Roman or Italian "Nordic" element should not demean anyone but signify a title of nobility that should not be so easily refuted in relation to other nations, to speak of a Roman or Italian "Nordic" element should not undermine anyone but signify a title of nobility that should not be so easily refuted in relation to other nations, especially when it is origins in the first place and vocations in the second that are being talked about. It was therefore right to affirm that the direction of Italian racism must be Nordic-Aryan, even if, in order to completely avoid any misunderstanding, it would perhaps be good to speak of **Aryan-Roman race** to characterize the central and valid element of the Italian people and to distinguish it from other branches of the same family. Let us repeat, it is to be deplored that such a thesis has not been coherently developed in all its natural consequences. From a purely biological point of view, the Germanic blood of the period of the invasions meant in Italy a new contribution, not heterogeneous but revivifying, which confirmed in the generations the ancient Aryan-Roman component of the Italic lineage, often with particularly fruitful effects.

As for Roman antiquity, many racists, starting with GJ rex, have devoted themselves to identify - both directly and indirectly - traces and testimonies of purely Nordic types and characters. The search becomes persuasive, however, only if it is integrated with those of racism of the two higher grades. As we have already said, already in limiting the historical times, the ancient Mediterranean world, and therefore also the Italic one, appears to us as a conglomerate of ruins of primordial Nordic-Western races, constellated here and there with elements miraculously remained intact and illuminated by sparks of light and by improvised solar and heroic

resurrections in addition to what subsisted secretly in the subterranean veins of the mystic traditions. Now, it is irrefutable that ancient Rome was a manifestation and a creation of the

The "heroic-solar race," that this race of the spirit was at the origin and basis of that ancient Roman greatness, that such were the ways by which it led to such a realization of the ancient Hyperborean trunk. In our work: *Rebellion against the modern world* we have dealt with some aspects of such a "Nordic" or "solar Romanity".

In the second place, it has already been emphasized what is to be thought of the so-called "Latin genius". Many elements of the ancient Aryan way of life remain in successive generations. It belongs to the same GÜNTiER to recognize that the clear and rigid genius of the Latin and Roman people must be considered as a Nordic inheritance and must be well distinguished from the properly Celtic and Celtiberian spirit: it is, it may be said, a reflection of the ancient ideal of clarity, of "form", of the *cosmos*. Instead - it is good to repeat it - in highlighting the romantic, nebulous, pantheistic, naturalistic aspects of the soul of the present Germanic and Nordic peoples, as reflected in a number of well-recognizable cultural expressions, one must think of an involution that has taken place in the field of interiority in certain parts of those races, so as to distance them sensibly from the spirit of the origins. It can be added that other reasons for suspicion arise when observing the behavior of many Germanic men as soon as they arrive in the South and in Italy itself: here they are essentially attracted and bowed down by the non-Aryan element (and, significantly, in the first place women), and they give proof of an immediacy in the abandonment and decay in sensations propitiated by the climate and by the banalities of the "picturesque" meridional, that makes clear the superiority of that which the Italian race may have preserved of "Nordic", where it has been able to stand firm and has not allowed itself to be dragged for centuries by circumstances and environments, in front of which the interiority of the Germanic man often seems to be instead defenseless, in its romantic and suspicious nostalgia for the "South".

## II. INTERRACIAL SELECTION IN MEDITERRANEAN VILLAGES

But from one unilaterality we must not move on to another. To know that in the Italian origins and above all in the Roman greatness, the Nordic-Aryan element has acted and that this element also manifests itself as a not indifferent component of the present Italian lineage as "race of the body", does not dispense from precise duties of selection, purification and intensification, if we want to do it seriously in Italy. The Nordic-Aryan element must serve us as the central point of reference for the purification and empowerment of the present Italian people, and almost as the germinal cell from which, through such a process, a new type must be drawn, to which the designation of "Fascist man" and "Fascist race" could be legitimately applied. Such is the task of active racism, a task which nevertheless presupposes that of identifying well the different components of the "Italian race" and of **rectifying them** wherever their style departs from the ideal, new and ancient at the same time, of which we have spoken, and by which something of the original luminous solar heritage should be brought down to us from the height of primordial times.

This action, as is quite evident, has as its specific field the race of the soul and of the spirit. To intervene, so to speak, in a surgical manner to prevent crossbreeding between very heterogeneous types, although of the same "Italian race", besides arousing very understandable reactions and exceeding in a "rationalization" of the process, is something that would lead to little, when the internal correlative is lacking: the essential task of awakening an instinct through which such undesirable unions are discarded per se. And the formation of such an instinct is, again, a thing proper to active racism of the second and third degree, which acts not on the body, but on the soul and on the spirit.

From the external point of view, instead, mention can be made only of the following. The principal races of the body included in the "Germanic" are, according to the most quoted authors, the Nordic, the Phallic, the Dinaric, the race of Eastern and Western man (*ostich* and *westlich*), the Baltic-Eastern. In addition to the latter and the race of the Eastern

man, which is not

The other breeds are equally present in the "Italian breed". But there are also two re-leveant components that we can generically call the **African-Mediterranean** breed and the **Pelasgic breed**. As we understand them, the first race is the product of the mixture of elements coming from the Eastern Mediterranean and African with the Aryan-Mediterranean race, according to a prevalence of the former. It is with its prevalence that the ancient Roman Empire was undermined and it was enhanced in the Saracen period, by new crosses and contributions of blood from the South. Instead, the Pelasgic race must be considered as the effect of that ethnic involution of very ancient Aryan-Western or Atlantic-Western stocks that settled in the central Mediterranean, which has already been repeatedly mentioned.

The most valid element in the Italian compound is the Nordic-Aryan, which from our point of view we have proposed to call **Aryan-Roman**. The most unfavorable mixtures, which an instinct should gradually avoid, would be those of the Aryan-Roman element above all with the African-Mediterranean element (present above all in southern Italy), and then with the Pelasgic element. Not too desirable, however, would also be the mixture of the same with the race of the man of the West present in Italy. But this is more for reasons of race of the soul than simply anthropological. We understand properly as man of the West the one that predominates in the ethnic mixture that has given its character to the French civilization, and not from today, but it can be said that already from the Provençal period: the same one is present also in England, in western Germany (Rhineland); however in such regions, being tempered by the Nordic race, its negative influence is much smaller. In Italy instead until a more determined racial and ethical conscience does not reinforce and cement the Aryan-Roman nucleus, the introduction in this one of blood of the West can be dangerous because of a certain existing decadence there. Good mixtures are instead those of the Aryan-Roman race with the Aryan-Germanic, with the Nordic proper, the Dinaric and the Phalic. All this, as a general scheme has value only when by different ways a corresponding sensibility is created.

Germany is inclined to see in the preponderance of the

The East German is the racial basis of the local bourgeois type, i.e. the so-called plump, beer-loving, round-headed German type, almost always wearing glasses, perfect bureaucrat, inwardly sentimental in a soft way and at the same time conventionalist and conformist. A drifting



However, while abusing the term race, it must be recognized that among us there exists, in a hypertrophic manner, a **bourgeois race** of body and soul, which, as Fascism has clearly warned, is the real danger for the future of our people. This race is properly the anti-race, it is an ethnic and social swamp and waste as inapprehensible as it is annoying, since there is no place where it is not found among us to choke everything with its mediocrity, its opportunism, its conventionalism, its love for the comfortable life, its terror for every kind of responsibility, its obstructionism and indifferentism. He who feels himself Aryan-Roman, it is above all this race that he must despise, that he must feel far from himself, separated from his own by an inexhaustible abyss; above all he must know how to isolate himself from such racial detritus, either physically, that is to say from the point of view of the unions, or spiritually, by making himself immune to any infiltration of the same mentality and the same way of being. The purity of race in this respect will be manifested through an absolute intransigence and with the purpose of not leaving the occasion and not sparing social and even political risks to manifest one's contempt for such a "bourgeois race" wherever it is found and according to the function that its exponents in today's Italy can still cover.

Regarding the protection of the superior racial nucleus in Italy, that is, the Aryan-Roman, and the crosses declared unfavorable, it is always necessary to keep in mind what has been said about the male type being the true bearer of the breed. The favorable crosses already mentioned refer to those in which the male is of the Aryan-Roman race; if the female is instead, at a normal level there will be a lowering of the type.

Having emphasized that all this is a scheme and that the real duty is to create corresponding instincts, prevents the suspicion that we consider desirable a kind of rational and technically controlled administration of unions between the sexes and that we want to liquidate all that is spontaneity of love, affection and desire. This is not our point of view, as has already been made clear in the foregoing. It is certainly true, however, that one cannot think of an interracial selection and an elevation of the common type until in the racially higher exponents of a people the same faculties of love and desire have not been tuned and, above all, until they have an independent life, detached from any form of ethical sensibility, from any instinct of "race", understanding race here in the higher sense. Thus for

For example, a woman who is full of sensual fascination, but who is also selfish and a liar, a woman with a beautiful body, but vain and vain, a woman who is elegant and - as it is unfortunately said today - "classy", but snobbish, exhibitionist, irresponsible, a cultured, pleasant and "interesting" woman, but cowardly and full of bourgeois limitations, all these types of women should be immediately felt as of "another race", as beings with whom we can even meet in an affair, but with whom no life in common can exist and with whom we cannot think of creating an offspring: and also some physical features, i.e. of race of the body, inasmuch as they themselves possess an eloquent, though not for all understandable, expression, should point to an analogous and finely tuned masculine instinct.

This brings us to the problem of the rectification of the race from the point of view of the soul. With regard to what has been said so far, it is still worthwhile to emphasize the unfavorable circumstances created by bourgeois and materialistic civilization. It is such a civilization that has given "feeling" and "love" a primacy which in any other type of civilization was unknown, so that today it is almost impossible to read a novel or see a film or a play in which such things are not at the center: a primacy which naturally paralyzes or narcotizes any other higher and loftier motive. Secondly, it is bourgeois civilization which, especially in the Mediterranean, has created a society full of conventions and conventions, which makes it extremely difficult to know in depth and in time the true nature, the true race of a woman's soul, as the first premise for an understanding and a union.

### III. RECTIFICATION OF MAN MEDITERRANEAN

Turning now to the race of the soul, the expression "Mediterranean man" no longer corresponds to that variety of the type n', dico-ary, of which we have spoken and which represents the most valid element in the ethnic group of our people. It expresses instead a certain style of life, a certain orientation of the soul: the one and the other to be found in the Mediterranean peoples in general and certainly not desirable with respect to an Aryan-Roman vocation. Following the conceptions of Cmus, to whom an interesting research on the subject is due, the characteristics of Mediterranean man are those corresponding to the term not very easy to translate. *Darbietungsmensch*. *Darbietung* means spectacle, representation, exhibition. By this we mean that it would be characteristic of the Mediterranean man to be worth not so much for himself, 'not in front of others and in function of others. It would be the man desirous of a "scene", not always in the bad sense of simple vanity and exhibitionism, but in the sense that the animation and the impulse also towards great and sincere things he gets them from a relationship with others who see him, and that the concern for the effect that he will make on the observers and, in general, on his fellow men has an important part in his behavior. Only when the Mediterranean man possesses the sense of standing before a platform - imaginary or real - will he be able to give his best and commit himself fully.

Therefore, a certain pre-occupation with exteriority, with appearance, would be inseparable from Mediterranean man. This again we say, not only in the negative sense of appearances, behind which lies emptiness, but in the sense that his most spontaneous style of acting would always lead him to give the action some of the characteristics of the "gesture", of a thing that must attract attention even where the one who acts knows to have only himself as a spectator. Thus there would be a certain splitting in the Mediterranean man, splitting of an I that executes the "part" and of another I that considers it from the point of view of a possible observer or spectator and that is pleased with it. Now, it is evident that, insofar as a "Mediterranean" component in such a sense is present in the "Italian race",

The style of the ancient race of Rome could be found as the best counter-model for this purpose, a style that is sober, sober, active, lacking in expressionism, measured, clearly aware of one's own dignity. To be rather than to seem, to grasp the sense of one's own individuality and one's own value independently of any external reference, to love isolation to the same extent as actions and expressions reduced to the essential, stripped of any choreography and of any concern for effect. All these elements are certainly fundamental for the "style", according to which the fortification and purification in the Nordic-Aryan sense of the Italian lineage must take place. And where the Italian man had in common with the Mediterranean, to a certain extent, the above-mentioned inner split (of actor and spectator), this split must be used not in the sense of an appreciation of the possible effects on others and of a study to obtain the desired ones, but in the sense of an objective criticism, of a calm and attentive vigilance of one's own conduct and expression, which prevents any primitivism and any naive immediacy or "expansiveness", and studies the expression itself not for the purpose of the "impression" on others and in relation to their judgment, but in close, impersonal adherence to what one intends to achieve and with the style one intends to give to oneself.

With the "desert" race and, perhaps, as an effect of the presence in him of something of such a race, the Mediterranean man would also have an intense and explosive soul as mutable and linked to the moment: the flames, the irresistible and inattenuated desire in the passionate life, the intuition, the momentary flare of genius in the intellectual life. Thus a style of psychic balance and measure would not be his forte: while in appearance, and especially when he is in company, he seems cheerful, enthusiastic and optimistic, in reality, when he is alone, the Mediterranean man knows improvised despondencies, discovers dark and unconsolated inner perspectives that make him shun with horror any isolation and lead him again towards exteriority, towards noisy sociability, towards jovial, sentimental and passionate "eruptions".

In order to obtain the "rectification" of this aspect, where it is in fact present also in the Italian race or in some elements of it (especially in the south), it is not necessary to proceed by simple antitheses. Nietzsche's phrase: "I measure a man's courage by his power to delay reaction" must certainly be valid as an accurate

educational directive regarding disordered impulsivity and "explosiveness". But Nmrzscrin himself has warned us about the dangers of "moral castration". The ability to control and the style of a balance and continuity of feeling and willing must not lead to an impoverishment and mechanization of the soul, as in certain negative aspects of Germanic or Anglo-Saxon man. It is not a matter of suppressing passionality and of giving the soul a beautiful, clear and homogeneous but flat form, but of organizing one's own being in its fullness within the capacity to recognize, discriminate and adequately use the impulses and lights that emanate from the depths. That the passionality has a certain preponderance in many Italian types it is thing that cannot be refuted; but this disposition is resolved not in a defect, but in an enrichment, as soon as its corrective and its counterweight is not found in a solid and healthily developed ethical life: and this task is beginning to realize it the "fascistization" of the man and above all of the young Italian.

#### IV. OTHER LIFESTYLE ELEMENTS FOR THE MEDITERRANEAN SOUL.

The Mediterranean man would be naturally disposed to become a defender of himself to the **same** extent that the Nordic man would be instead inclined to set himself up as a judge of himself. The former would always be more indulgent with himself than with others and otherwise intolerant in examining under a crude and objective point of view all the *arrière-pensées* of his inner life. In any case, one should not forget the dangers inherent in an exaggerated introspection or interior analysis: the aberrations arising from the Semitic feeling of "guilt", as well as those deriving instead from Protestantism and Puritanism, constitute in this respect a salutary admonition. It is true, however, that a style of simplicity and loyalty, especially with regard to one's own soul, is an essential element for any rectification of a race in the Nordic-Aryan sense; just as the precept of being hard on oneself, cordial and sympathetic towards others, is part, at the level of the race of the soul, of any virile, constructive and aristocratic ethic.

Another element of the Mediterranean soul would be a certain susceptibility to and ease in feeling offenses and a certain exaggerated and -again- almost theatrical sense of honor. Here, in fairness, it should be emphasized that such dispositions are to be found in at least equal measure in non-Mediterranean peoples, such as the Hungarian and the Pole. In the Mediterranean, perhaps the Spanish, in Italy, perhaps some Sicilians and Neapolitans may appear so. As for "rectification", no one will reject as a quality of "race" in a superior sense the immediate reaction of one's own blood to an unjust offense. To be overcome will be rather the passionate reaction based on the simple fact that one's own person, one's own "I", feels hit and thus reacts not only when one is right, but also when the offense touches in us a weak point and something that is not really in order. In such a case it is certainly possible to think of a rectification, especially in the sense of not being willing to make the judgment of our value and honor depend on others. Without going as far as the excesses of Stoic morality, which is nevertheless generally recognized, we can think

of a rectification, especially in the sense of not being willing to make the judgment of our value and honor dependent on others.

The words of SENECA, who noted that the offense implied the intention to do evil, evil which can be the injury: but this injury cannot be felt by the one who is conscious of his own rectitude. He will therefore always know how to remove the sharp point linked to the insult and the offense, thus seeking to provoke the unbridled reaction of an impulsive soul; he will not let this sharp point penetrate into himself and the reaction will consist simply in the annihilation of the intention of the adversary, who will find a wall where he thought he found a sensitive substance that played the game; and it will then consist in proceeding objectively to prevent the adversary from spreading lies, to do harm and finally to measure others by his own measures.

As for an excessive inclination to "grace", to "fineness", to "manners", which such racists attribute to the Mediterranean race, having perhaps in view above all its female specimens and its French varieties, there is not much to say and to "rectify". "Fineness" and "manners" are also possessed by the Anglo-Saxon *gentleman*. We certainly do not want to choose as general style a rudeness of regiment or of young people without education: it is a question, in any case, of fighting the excesses, that is to say an exteriorism and a salon style, understood in covering with the "manners" the squalid interiority of faceless beings, of worldly puppets. This, however, more than the inclination of a certain race, is today the general characteristic of certain "good" environments of any country which constitute the so-called "society", *le monde*: America being at the head of this, beating all *records*.

On a broader level, one can in any case agree not to adhere to the exaggerated and abnormal importance that the modern world attaches to the arts and letters, to everything that is aesthetic and that can be said to be contemporary "Afro-ditic civilization". In the face of this, a certain barbaric and iconoclastic character must be conceived as a praiseworthy reactive to redirect to the balance and to reaffirm Aryan-Roman values. It is basically our most ancient tradition: let us remember the contempt nurtured by the first Aryan Romanity towards the Hellenic world of letters and arts, considered by Catholicism as molicism and comiption; let us remember that the characteristic of the Roman religion was the aversion for aestheticized mythology and the emphasis given to pure and naked ritual action, as well as to the ethical and warrior element. Just as the Renaissance was only a counterfeit of antiquity, taken up only in its aspects, so the Renaissance was only a counterfeit of antiquity, taken up only in its aspects.



In the same way, one must also think that Italian Humanism has very little to do with the Aryan-Roman tradition of our race; in that period, in any case, such a tradition was much more alive in figures like Svosa Rom and in other men committed to preventing exteriorisms and aestheticisms from driving the surviving forces of the Aryan race in Italy to the level of an "Afroditic" culture, in the technical sense already explained above. Therefore, precise reservations must be advanced against the "humanist" tradition of the Italian race, especially today when Italy is no longer precisely that of museums, ruins, monuments and picturesque things, monuments and picturesque things for the use of foreign tourists and that among the best exponents of Fascism a rejection is manifested for such cenacles of "literati" and "intellectuals", environments as vain as superficial and dilettantish, which do not even possess the qualities of the ancient minstrels of the feudal nobility: that of amusement.

## V. RECTIFICATION OF MEDITERRANEAN RELATIONS BETWEEN THE SEXES

It is a merit of the theories mentioned here that they do not put sensuality on the exclusive account of Mediterranean man: "The sensual inclination has nothing to do with a certain race".

-Cmuss writes: "Men of any race may be inclined to sensuality: only that sensuality in each race manifests itself in a different way. It is a fable to say that the man of the South is sensual and the Nordic man is not; it is true only that the former behaves differently with respect to sensuality than the latter". It is rather affirmed that the Mediterranean race gives to everything that refers to sensuality and to the relations between the sexes a greater scope than the man of other races, above all by allowing these things to have a weight in the order of values properly moral and spiritual.

It is worth examining this thesis; however, this must be done with special reference to a "rectification" more of the woman than of the Mediterranean man, since we believe that this is the decisive part. It is indeed true that not only every foreigner, but also every Italian who has lived abroad for a certain period, going to the Mediterranean countries and, we would almost say, already at the moment of crossing the frontier, cannot do less than notice a curious impression before the psychology and the "style" of the behavior of the two sexes. It is indeed true that if, in the abstract, the man of the South may not be more sensual than that of the North, his attitude towards sensuality, love and women is very different and that here questions and concerns relating to sex find in many cases with disturbing ease the way to become moral and even spiritual problems.

This is how we find ourselves faced with extremely uni-lateral connections, for example, between honor and things of the sex, singular connections and which do not denote in any way a high sense of masculine dignity. It is difficult to point to a heroic race that has let the bedroom life decide justly about manly honor. In the same singular measure appears the position that in the same religion possesses the

sex: "sin" - which correctly and Aryanly should refer above all to the interior life and the ethical world - receives in it an interpretation prevalently linked to this carnal and sensual plane. Suffice it to recall in this regard the moralistic deformation that the word "virtue" has suffered, for example: far from having to do with precepts of a mainly sensual moralism, *virtus* in Aryan antiquity meant virile quality, *vir*, man in the eminent sense (and not homo), it meant strength, courage, the power of the affirmation of masculine decision. No illusions should be entertained in this respect: a force foreign to the Aryan element is involved here, an influence, whose relation to the Semitic attitude could hardly be refuted.

On a more concrete level, it is not only a question of exaggerating the importance given to the sexual and sentimental things: also, and mainly because of a corresponding system of complications, limitations and artificialities in the daily life, the generic behavior of the Mediterranean man and woman differs from the Nordic-Aryan style. Already the Mediterranean woman, almost without exception, has her own life directed in the most unilateral and almost we can say most primitive way towards the man. We are very far from wishing the woman masculinized or neutral and we have indicated in it a characteristic degeneration for the races of the North: what we intend to emphasize is that the Mediterranean woman leaves aside almost always to form her own inner life, autonomous, even if it is in conformity with her own nature and her normal function. Her inner life is instead exhausted in the preoccupations of sex and in everything that can serve to "appear" well and to attract the man to her own orbit. This is how we see very young women, supported by the family, often in almost complete isolation from men, all painted and made up as in the countries of the North not even the "professionals" would be: and it is enough to examine them for a moment to realize, in spite of everything, that men and their relations with men are their only concern, all the more manifest because they are hidden from any kind of bourgeois and conventional limitations or from a wise and rationalized administration of abandonment. To which very understandable complications are immediately added, given the corresponding attitude of man.

What happens when a barely desirable woman passes in front of a group of young people can be seen every day in any street of a large city in the aforementioned countries: they devour her with their eyes and follow her.

with an "intensive" look, as if they were all Don Juans or starving returnees after many years from Africa or the North Pole; she on the other hand, while through paintings, clothes and make-up makes no mystery of all her feminine qualification, assumes an air of supreme indifference and "detachment", so that the observer of such scenes is led to wonder seriously if the one and the others have nothing better to think of to please themselves in such a theater. With the immediate and, let us say also, coarse character of his erotic inclinations, a certain Mediterranean man alarms the woman, puts her in defense, propitiates a whole series of harmful complications: harmful in the first place just for him. The woman, while on the one hand thinks only of her relations with the man and of the effect she can produce on him, on the other hand feels like a kind of desired and pursued prey that must be very attentive to every false step and "rationalize" every relation and concession adequately.

But not everything concerning the false and unaryan attitude of the Mediterranean woman can be explained by these external circumstances, for which the man is guilty. It can be affirmed that in 95 % of the cases a woman of such a race can have said internally "yes" in a certain relation, but that she would feel debased to behave resolutely in such a consequence before submitting the man to all the series of complications and limitations, to a true erotic-sentimental *vis crucis*. Otherwise she would be afraid of not being considered as a "serious" or "good" person, where on the other hand, from a higher point of view, such insincerity and artificiality are signs of her lack of seriousness. On a similar basis, the ridiculous life of the *flirts*, the ritual of "compliments", of "courting", of "maybe yes and maybe no" develops. And that in all this man does not feel an offense directed precisely at his own dignity, a game, whose dedication is not his concern; all this is a disturbing index that testifies to the effective presence of a "Mediterranean" component, in the bad sense, not only in Italian customs, but in bourgeois civilization in general, a component that the new man, virile, Aryan, will have to overcome without further ado.

It is indisputable that the "Mediterranean woman", and the Italian woman herself, apart from the qualities, so to speak, "natural": that she may also have as a true and proper wife and as a mother, is in great need of being "rectified" according to a style of spontaneity, clarity, sincerity, and inner freedom. Which is impossible if the man does not

The first is to make her feel that, however important they may be, love and sex can only play a subordinate role in her Nordic-style life; the second is to stop her from acting like an insatiable Don Juan or like a person who has never seen a woman, since on a normal level between the two, it is the woman who must seek and solicit the man, and not the other way around.

Isolation, distance: either friendly relations, without overtures and without claudications; or real, inattenuated relations between man and woman. One can recognize the justice of such a position, according to which the Romanic peoples, from the Provençal period onwards, had an artificial separation between the sexes, basically unknown to the nórdico-Aryan man. Such a separation has led both to a false idealization and to a false degradation of woman: to the Beatrice and the Lady of a certain chivalry on the one hand, to the "*femina*", the creature of the flesh and of sin on the other. These types, the one and the other, "constructed" far from reality or, at least, from normality. The first type has disappeared with the decline of the romanticism of the eighteenth century, along with the Werther and the Jacopo Ortis. But neither can it be said that the second type remains today among the Romanesque peoples, that is to say that of the *lafemino* in the full sense, of "race", of the word, since we find ourselves rather in its reduced, domesticated version, bent on "being in order" with bourgeois conventions and on "shining" in the skirmishes of the *fiori* and at the fairs of worldly vanity.

Even if the antidote is neither the *garçonne*, nor the "emancipated" Anglo-Saxon type, it must be underlined here. It is necessary to make the relations of the woman with the man more sincere, more direct and more organic, relations which cannot naturally be as between equals, but that of a meeting and a compensation of two different ways of being. And the intensity of such relations will depend on the extent to which each one will know how to be truly himself, to be complete, without internal complications and artificial fevers, loyal, free and determined.

## VI. THE NEW ITALY. RACE AND WAR.

Insofar as in these considerations about the "rectification of the Mediterranean race" only a few points of relief have been mentioned, one can already get the sense that the "anti-Nordic" prejudice, from the Italian side, is based on a misunderstanding and that the notorious and theoretical oppositions between North and South, oppositions that in reality are only literary and derive from unilateral attitudes and dilettantes, have the same little consistency. What is important for us, as it is for any people, since no people today can claim to be of pure race, is **an inner decision**. We must put the race at the crossroads and force it to a kind of profession of faith. The subject must p'cs choose between the different components of his people. Just as it is true that in the Italian race there are important nuclei of the Nordic-Aryan race in the spirit, in the soul and in the body itself, in the same way it is also true that there is also the Italy of the small types, of traits and feelings altered by secular crossbreeding, sentimental types, gesticulating, impulsive, deeply and anarchically individualistic, an Italy of the "*dolce far niente*", of the rhymes in "*cuore e amore*", of the jealous southern husbands, of the "ardent" women but dulled in bourgeois prejudices, with polichinelas, maquerones and little songs. For too long a time, wherever Italy was spoken of, **it was in this Italy that** it was immediately thought of abroad and, it is necessary to recognize it, the Italians have contributed, even if simply by not reacting, in the formation of such a myth and so little encouraging.

Now it must be said that this anti-racist, bourgeois, superficial Italy, The disbandment, Aryan only in a mere manner of speaking, has virtually ended at the moment when Fascism has turned around and outlawed the demoparliamentary regime and has resolutely given itself to the construction of a new Roman and warrior nation, among other things, under the sign of that Eagle and that Axe, included in *Fascism*, which are primordial symbols of the same hyperborean tradition. And also from the external point of view, if the new Italy possesses full consciousness

of its natural beauties, its pride is not precisely for being the country of foreign tourists resounding in mandolins and *Sole mio*, with all the other accessories of a sweetened choreography: Fascist Italy wants rather to be and to be worth as a new world of hard and tempered forces, as a heroic world imbued with ethical conscience and creative tension, opposed to any abandonment or decadence of the soul, which has for its symbol not the tarantellas and the moonlight on the gondolas, but the powerful and iron steps of the Roman march, which has its precise facsimile in the Prussian parades.

With all this it can be said that the decision in the Nordic-Aryan sense of the Italian soul has already happened and, in fact, long before the doctrine of race officially became part of the ideology of Fascism and that a certain conjuncture of political interests brought Italy closer to Germany.

With regard to the antecedents of such a decision, it is necessary above all to indicate the experience of the great war. Speaking of the elements that give prominence to a race of the soul, Cmusss has rightly emphasized that just such an experience has differentiated two generations, leaving an indelible mark on those who have lived through it and making them almost the exponent of a "race" in itself, because they are different from all those who have not fought. This position must however be clarified in the sense that not for everyone the fact of war has had the same meaning. It has instead constituted a kind of test. It is true that the war determines the crisis of the petty bourgeois personality, of the self closed in the narrow limits of its opaque and egoistic life. But this crisis can have, according to the cases, a different end. In reading books like the famous ones by REMAROUÉ or B ReUssr, one has the precise sensation that war can lead to an overcoming of the individual, signifying however the return to the stage of a "race of nature". The characters of REMAROUÉ, for example, although they no longer count on anything, although they constitute a "broken generation even if the grenades have saved it", they become neither victims nor deserters: but they are nothing more than a bundle of instincts, unleashed forces and elementary impulses and impulses, which come to testify to the regression of the subject on a truly sub-personal level, which lead them forward towards tragic trials of all kinds.

But in other beings the solution is quite different: if the war also leads them to overcome the limits of simply individual consciousness, this in them acquires the meaning of a spiritual awakening,

of an inner overcoming, of a kind of active asceticism and catharsis. From the collective point of view, through them the highest "race" of a people begins to awaken and to affirm itself: there is a new revelation of the most prof... and original forces of the stock'.

And well, if the first solution is to be found in pointing out that while those who, loose from the front, dedicated themselves to make the process to the war and to the Italian interventionism going on to feed the phalanx of the Marxist and communist sub-version, Fascism, from the first hour, declared itself the exponent of fighting, interventionist and victorious Italy, of Italy that only thanks to the war felt to have reached a new heroic conscience and that remained so firm in its positions, declared itself the exponent of the fighting, interventionist and victorious Italy, of the Italy that only thanks to the war felt to have reached a new heroic conscience and that remained as firm in its positions as it was determined to put an end to the remnants of a regime and of an outdated mentality. In this way new limits of understanding were created, a "race of the soul" was differentiated which, in the development of Fascism, took on ever more precise features. If in the insurrectional and illegal period of Fascism there could perhaps still be doubts as to the tendencies that in this risky experience, fed by the profound forces reawakened by the war, would have taken primacy, at the moment when Mussolini legally assumed power and government, in concert with the Monarchy, the current of the forces of the "race of the fighters" managed to purify itself of all dross and developed in an unmistakably Roman sense. A sure instinct gave to an incandescent and dynamic mass precise points of reference, turning it into the raw material for the construction of a new State and for the formation of that man - old and new at the same time, and of essentially Nordic-Aryan style - of which we have spoken.

Such are the antecedents of the racial reawakening that, even where the word race was not even pronounced, has been determined in the Italian substance. The process of selection and formation of the Italian Nordic-Aryan race is already in full course and it is only a question of identifying the points of the itinerary that still remains to be followed.

It may be useful to note that in the most important text of Aryan warrior asceticism, the *Bhagavad-gita*, the spiritual **and, indeed, metaphysical** justification of war and heroism and the disdain for all sentimentality and humanitarianism are mentioned as forming part of the "**primordial** solar wisdom"



**that would have been** transmitted to the first lawgiver of the Indo-Aryan race **by** the "Sun" **and then passed on as an** inheritance to a dynasty of **sacred** kings.

## VII. CONDITIONS FOR REAWAKENING OF THE RACE

As far as the internal aspect is concerned, the law of discrimination and potentiation of the race is summed up in the following principle: "Like attracts like, l i k e a t t r a c t s l i k e and like rejoins like". Two **symbols** are thus necessary as instruments of a decision and an evocation. The leader of a national and European movement has clarified this principle with the following sentence: "When I ask for something heroic, the heroic man answers; when I promise instead advantages, the spirit of a merchant will answer instead. In a more general way it can be said that the doctrine and the idea of race put in front of an alternative which will be decided in each one by the law of elective affinities: to react against racism, to feel an inner rebellion against its conceptions, means to prove to oneself to be little in order with race; to find the ridiculous or "scientifically" untenable aspect of the Aryan and Nordic-Aryan myth, means to build oneself an excuse for a non-Aryan and non-Neirdic vocation, which cannot be unrelated to a corresponding substrate of the race of the body or, at least, of the soul, in the person in question. And so it goes on. The selective process thus demands the formulation of a complete myth, which serves as a center of crystallization and as a reactive for decisions which, on the basis of elective affinities, must be provoked in all the domains of a people and its civilization.

This is valid as a general premise. As for the particular conditions, These can be reduced to the following: first of all, a heroic climate is necessary, that is to say, one of high spiritual tension; secondly, an idea-force is necessary that galvanizes and shapes the emotional forces of a given community in such a profound and organic way as the suggestion or the image of a mother that can be imprinted as a biological reality in the child; finally, an exemplary human type must be in the foreground, as an incarnated ideal, as a tangible expression of that idea, but at the same time, also as a way of taking up again the idea of the mother, as a way of expressing it, and as a way of making the child's life more human.

It is then that a process of evocation, of formation, of reawakening of deep powers begins. This process will conclude by engaging the biological reality itself, it will overcome the foreign elements. With the persistence of such an action, it will make the appropriate type appear in successive generations in an ever clearer way. The "pure race" will thus re-emerge.

To bring a people back to its race, besides the practical and prophylactic side, and besides the recognition of the significance, often unknown to an abstract and intellectualistic culture, of all that is linked to blood and to the continuity of blood, it is therefore necessary to evoke its internal tradition: which demands *in primis et ante omnis*, a hierarchical restoration, the slow, hard and irresistible revival of a continuous tradition of Chiefs. The reawakening of the primordial formative force, or race of the spirit, which has been muddied by centuries of contingency and mixture, cannot be practically effective except through men who reproduce from it a "classical" incarnation and who take back with firm hands the power at the center of the nation. The action of such men will be twofold.

In the first place, it will be realized positively in the State, understood neither as an abstract juridical entity, nor as an inert regulatory superstructure created by human needs, but as a transcendent force to a certain extent that forms, articulates, orders from above the social whole, as an *entelechy*, that is to say, a vital organizing and animating principle. In this sense, Mussomi has been able to say that "the nation is created by the State", that "the State is an authority that governs and gives form of law and value of spiritual life to individual wills", it is "the highest and most powerful form of personality: it is force, but spiritual". Thus conceived, the State again possesses the value of a "myth", that is to say, of an idea-force, of a point of reference for an inner decision, of a basis of sustenance for that heroic surrender and for that tension which we have already said to be among the indispensable conditions for the physical rebirth of a race.

In the second place, one can more precisely speak here of an action of **presence**. We may say that the Chiefs, as eminent incarnations of the "type" of the superior and dominating race, present themselves as "ideals in action" and as such rekindle a profound force latent in the subjects, which is the inner race itself, wherever circumstances have not destroyed even the last remnants: where the magic of the enthusiasm and animation that the Chiefs arouse in the order of a truly "inner" race, and where the magic of the "type" of the superior and dominating race is

not destroyed by the circumstances: where the magic of the enthusiasm and animation that the Chiefs arouse in the order of a "type" of the superior and dominating race is not destroyed by the circumstances.

This is also the true place to understand that "honor", that fidelity and those other warrior virtues, which racism considers typical for the Aryan race of the soul, but which dissolve with the soul. And this is also the true place to understand that "honor", that fidelity and those other warrior virtues, which racism considers typical for the Aryan race of the soul, but which dissolve with the wind when they are not based on a strongly personalized, hierarchical regime, governed by a superior idea; which are reduced to a greater or lesser extent in soldierly customs that can even manifest themselves in a *gangster* organization when they are not animated by the sensibility towards something transcendent. MUSSOLINI has also referred to a not dissimilar idea when speaking of lineage as quantity, collectivity or unity, however materialistic, although as "a multiplicity unified by an **idea**", an idea that "in the people is actualized as the consciousness and will of a few, that is, of one, and as an ideal tends to actualize itself in the consciousness and will of all"; having already indicated in the reference to a "permanent and universal reality" the condition for acting in the world spiritually as "human will dominating wills".

It is then that the multiple forces of a people, the various currents of the bloods present in the common type, fatally directed towards alteration and disintegration when abandoned to the contingency of material, social and also political factors in a restricted sense, find a solid and living unifying point in a galvanizing contact. It is the supra-biological element that awakens here and acts, it is that race that is not a purely polemical motif or a list of "characteristics" for a classificatory natural science or a hereditary mechanism, but the **living race**, the race that is truly carried in the blood, **indeed, in the depths of the blood**, since it communicates with those metaphysical, "divine" forces, already perceived by the ancients in the various symbolic entities of the *peoples* and the races.

## VIII. THE RACE OR FASCIST MAN. ABOUT THE NEW ARYAN-WESTERN FRONT

Thus, due to the presence of such conditions, it is a fact that, especially in the new generations, a new human type is taking shape in Italy, recognizable not only at the level of character and internal attitude, but in the younger elements also in the body. And this type manifests traits extremely similar to the ancient Aryan-Roman type, not infrequently in a clear detachment from that of its progenitors. It is a race - new and ancient at the same time - that could very well be called the **race of the fascist man or the race of Mussolini's man**. It is evidently not the effect of measures of racism in the strict sense, since racism has been part of the official Fascist ideology for only two years; it is instead, let us repeat, the effect of a climate and of the ideals of the Revolution and of the correlative evocation of profound forces which at first the world war and then the Revolution, unconsciously, under the Roman sign, have acted in the collective substance of Italian man.

The persistence of such an evocation - but now with a more precise racial and spiritual awareness - and with it, the strengthening of the heroic climate, the tension typical of a fascist mystique, in the most austere, anti-sentimental, anti-rhetorical, active sense of the term, are the conditions for the process to have further developments and gain in depth, for this new race of fascist man to affirm itself in an ever clearer and more precise way, as the superior and *elite* type of the "Italian race" as a Nordic-Aryan or Aryan-Roman race.

With reference to what has been mentioned concerning the relations between race and law, the establishment, so to speak, of such an *elite* less in the form that resents the ideology of the superseded political expressions of a "ruling class", than of **an Order**, in the sense of the old ascetic-warrior organizations, would represent a further condition particularly propitious for the constructive work. The "classical" ideal invites us to conceive as maximum realization leaders in whom nobility and purity of race are not lesser than their qualification.

and its spiritual authority. The ancient idea of "Order" is certainly higher than the modern one of "party": it corresponds to an *elite* and to a sworn voluntary formation, to which the concept of a certain prestige and physical perfection with both "ascetic" and militant characteristics was not alien, an *elite* that essentially defends an idea, that guards a tradition and acts as a support for a certain community, for more numerous but less qualified people, more devoted to particular and contingent interests, with a lesser sense of responsibility and lesser political sensitivity. If in every word, as according to the ancient conception, is enclosed a power, we have no doubt that a designation such as "Fascist Order of the Italian Empire" would represent a powerful enhancement of that **liturgy of power** that in any authoritarian and traditional political order has a place that cannot be discarded: it would be the most suitable to awaken, gather and restore - empowered - the forces that can contribute most to the Nordic-Aryan formation of the new Italy. It would be clear the aspect in its way **sacred** of the commitment that is **assumed at the moment** of entering to form part of this group, through an oath "of the blood", such to leave no other alternative but the fidelity or the betrayal, that the honor or the dishonor; this in one's own inner self and with respect to a principle, even before that in front of an authority or a visible hierarchy.

By extension, as far as clearer international situations permit, one could even arrive at the myth **of a new Aryan-Western front**. In the same one would find in the first place the idea of a humanity biologically potentiated and defended from any contaminating mixture; in the second place, passing from the race of the body to that of the soul, one would find the idea of a unity of internal attitude, of a common Aryan style of life, that is to say of a unity in truth, in honor and in fidelity; finally, as a crowning achievement, one would have the race of the spirit, since by all means, in spite of the conditions of a civilization in all and every way unfavorable, it would be necessary to try to give new expression to some part of the ancient Hyperborean heritage, of our common heritage of Olympian and solar spirituality, through qualified elements and a regular transmission.

Such would be the conception-limit of the traditional doctrine of race in its practical and constructive aspect. It does not object to the value and necessity of partial and preparatory degrees. Only the future will be able to tell us how far the action of the new myth will be able to go, to the extent of its practical and constructive aspect.

At what point the Aryan idea can act in a creative and decisive way, not only within a nation, but in a family of peoples of common origin, in such a way as to make this community of origin stronger than the elements of opposition, of denaturalization, of deformation, of "modern" decadence, which seem to prevail in each of them up to the present day. At the moment when this feeling of race would be reawakened also in the terms of an Aryan-Occident front already mentioned, and in the plenitude already mentioned, there would be no doubt for a positive and definitive solution of the struggles and the crises which, according to the accelerated rhythm of the present history, will perhaps soon have to decide on the life or the death of the whole European civilization.





## APPENDICES





## APPENDIX I

### OVERCOMING RACISM \*

As it appears today in National Socialism, racism has much less the characteristics of a true and proper doctrine than of a myth, of a center of crystallization of the obscure need to believe that a people possesses. And just as a passion cannot be resolved in the totality of the different arguments that have determined it, in the same way the myth itself has its own force independently of that of the different elements of philosophical, historical, anthropological, social character, which it carries and by which it assumes material form. To criticize racism "objectively" is therefore idle. It is worthwhile instead to consider it as a symptom, to grasp the meaning of such a symptom and to take a position on it.

In general, it can be said that racism expresses the product of a deviation, in a biological-naturalistic and collectivist sense, of an obscure aristocratic impulse.

The reaction against the democratic-masonic conception of the equality of all men, against the enlightenment-rationalist and largely pacifist ideal of "immortal principles valid for all," the reaction against the idea that impersonal and deterministic forces create civilization and history; Finally, the aspiration for a differentiated and organic type of truth, of morality, of culture, capable of finding correspondence in the deepest energies of our being; these are the tendencies corresponding to that which in racism as a demand there may be of a positive nature. It is right to set against the myth of the proletarian mass without a homeland and without a face the myth of blood and the right of blood. To hold up against the abstractions of secular and profane culture, to which bourgeois society had dedicated a superstitious cult, the myth of virtue and of a nobility which are not "learned", but which are possessed or not, which are qualities of lineage, conditioned by a tradition and by fidelity to it, is also right. But in this, more than of "racism" in

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Strictly speaking, these are principles which in any great civilization have always had a force and which have defined the law of every aristocracy so spontaneously that they hardly ever needed to be translated into an ideology. Racism derives its distinctive feature from the fact that it is - instead of and precisely - an *ideology*, *insofar* as, together with a sinister promiscuity between scientism and mysticism, tendencies of this kind come to be mixed with adoring level conceptions.

Racism is an adoring level *insofar* as in it the concept of race remains undifferentiated, naturalistic, anti-spiritual. "Race" is a notion that assumes very different meanings according to the category of beings to whom it is intended to refer. Racism does not realize that for man this concept cannot be assumed in the same terms and on the same plane as in the case of a cat or a horse, and that this is even more true when we do not speak simply of man, but refer to the superior man, to man as dominator, creator of civilizations and giver of light. By referring all this to the same denominator - to the promiscuous term "race", naturally understood - and by thinking that those criteria of biologically conditioned "superiority", which are decisive only where life simply has a biological meaning, are also equally valid for man and for any human race, racism is in such a case levelling.

The most naive form of racism is therefore the one in which, with an almost zootechnical defense and culture of the human race, one thinks to arrive in a miraculous way at something decisive and creative about what is most important for man as such and for his civilization. Whoever goes beyond this crudely materialistic plane, to which a good part of the National Socialist practical social applications of the racist premises are inspired, does not know, however, how to refer beyond an empiricism in which one ends up conceiving as a solution what is instead a problem. Indeed it is useless to say that "in the concept of race we understand that fullness of human life, in which body and spirit, matter and soul are united in a superior unity" and that, regarding the problem of whether one thing determines the other, that is, whether the corporeal form is determined by the soul or vice versa, this is an anti-scientific, metaphysical question, which falls outside of any consideration (WALTER GROSS). It is useless to try to nip this problem in the bud, proclaiming with ROSENBERG: "We agree neither with the proposition that the spirit creates the body, nor vice versa, i.e., that the body creates the spirit. Between the spiritual world and the physical world

There is no clear boundary between the two: the two constitute an inseparable whole. Perhaps this is precisely the point that must be decided before any other, because it is precisely from this point that racism - not only as a theory, but also and above all in its practical applications - can derive its meaning: meaning of a subpersonal and precultural conception on the one hand, or a suprapersonal and supracultural one on the other, meaning of a revival of the spirit of the "totemism" of savage peoples, or else of the aspiration - however deviant - of a "classical" ideal, in the true and traditional sense of the term.

The indifferenciation between the spiritual and the corporeal is in fact a characteristic feature of the psyche of the "primitives": in whom, moreover, it is accompanied by an exact equivalent of the racist myth of blood. The fote is the mystical soul of the tribe and the horde, elevated to the rank of a taboo, living in the blood and in the blood inheritance of the individuals, conceived as the soul of their soul, as the primary element in them. Here the subject, rather than as such, feels himself to be precisely a group, a race or a horde, and from this he derives his fundamental distinctive traits, not only biological, but also characterological and, insofar as it is possible to speak of it, cultural. From which it is seen that there is a way to escape from the hated liberalism and universalism and from that split between soul and body, which the racists put on the account of the inferior conceptions of the "desert", Levantine or Hebraic peoples, which simply refers to forms which identify the lowest types of human society; forms which are at bottom prepersonal and fatalistic. Indeed, the personality that has everything of the race, all its traits, all its virtues, even when it is heroic and dominating, is not such as a result of its own action of affirmation and self-improvement, but only because this is its inheritance and, as a race, it can only be this, just as a dog is a dog and a cat is a cat. Such a personality evidently possesses nothing of what is to be truly understood and which in any normal civilization has always been understood as such. Hice, who holds a similar fatalistic conception and who in the statement: "Man overcomes nature" sees -literally- "to the Jewishly brazen, but also stupid The answer of the modern pacifists", he is thus under the illusion of being able to say that to disregard race means to disregard personality. In this respect, that is to say on a naturalistic level at any rate, almost the opposite would be true. And it is singular that while RoSENBERG,

GuNIHER, VON LEfiltS, etc., are indignant and brand with fire the "anti-Aryan" characteristics of the con-



Christian and Catholic conception of human existence as a gift of God, they find nothing to say about such conceptions, which lead to a much lower and darker determinism and remove all possibility of truly understanding the meaning not only of the "classical" but also of the "Aryan" ideal.

Neither more nor less. "Aryan" or "Aryan" is the slogan of racism, which designates the dominant race, the true pure race in a 100 lo, the race which is the anti-mass, which is the bearer of light, the creator: this is so despite the fact that practically today in Germany the "Aryan" quality is reduced to a simple negative concept, that is to say, to the fact of not being Jewish, nor of colored race. But according to the original conception, *árya* remains a synonym for *dvija*, which in Sanskrit means "regenerated" or "twice-born". The obscure servant, the *çudra*, has only one birth; the nobleman, the *árya*, has two births instead, one natural, the other supernatural. A transcendent act - initiation - was found to define and consecrate nature, and the oldest Aryan code of laws, the *Manávadharmashastra*, recognizes that when the *árya* sets aside such an act, he has no more way of truly differentiating himself from the *çudra*, i.e. from the type that originally corresponds to the lower, non-Aryan cases. We will not delve here into the metaphysical and traditional meaning of this "initiation": let us limit ourselves to taking this term in its more general meaning of an action by which the subject frees himself from his own natural element, reacts upon it and imposes a higher law upon it. Let us emphasize that, through this "second birth" or "initiation," and the consequent participation in a force from above (and here we have the correspondence also with the Iranian conception, since in it the race of the "Aryans" is identified with that of the bearers of the mystic *hvareno*, "celestial fire" or "glory of kingship" created by the "God of Light"), and not by mere nature, the subject was part of the community of the *árya*, and we shall then have the right point of reference: *árya* essentially designated a "race of the spirit". And it is in these terms that, *in primis et ante omnia*, the problem of race must be placed, when it is of man as such that we speak: not as a more or less "superior" animal.

Whereas in the animal kingdom and in the lower, primitive or savage forms, race is a thing that belongs to the biological plane, begins and ends therein, appearing as a pure "given", foreign to any creative initiative and collectively predestined, when instead it is

The "race" is no longer to be found on this piano, even if it manifests itself in it: becoming visible through a well determined typical complex of qualities, attitudes, inclinations, sensitivities, that is to say through a susceptible style, if the action lasts, which translates into a "subtle" heritage latent in the blood, but which is nevertheless ultimately only a sign and symbol of the presence and formative action of an element of meta-biological order, of a fact of spiritual nature, only in reference to which the concept of "personality" acquires its right meaning and dignity. Racists usually only see in this the effect and ignore **its cause**. With myopic eyes, they grasp only the echoes of an inner greatness, which was even translated into blood and "race": and they replace an aristocratic materialistic-zoological construction, a mixture of scientism and political-social ideology, with a tradition of aristocratic "classical" spirituality. Classical" type should be understood here as that which in everything and for everything is "so- brenatural", in the sense of being the one in whom the absolute unity of spirit and body does not mean a subpersonal and naturalistic promiscuity, but the condition in which a spirit has totally taken possession of its body, has shaped it, has turned all coarse naturalness upside down, has made of it its living, absolute, unequivocal expression, in exact adequacy of con- tinent with content. Gompredido in its original value, falsified by a great part of the current interpretations, the "classic" ideal is the race **of the spirit formatively victorious over that of the blood**.

On the one hand, one can give value to a further demand, which in racism is deformed and associated with extravagant suprematist political adaptations: the demand for an anti-egalitarian understanding of the different races. One can indeed speak of a fundamental opposition between civilizations in which race means **nature** and those in which it means **spirit**. The real problem is the difference between superior races and inferior, teluric races, closed in the brief cycle of that life which, Danteanly, is nothing but a going to meet death; it is exactly in these terms that it must be formulated. Just as a man is all the more worthy of this name the more he knows how to give a law and a form to his tendencies, his character and his actions - form and law which end by reflecting themselves in his very exterior figure - so a race is all the more superior the more its ethnic tradition is accompanied by a dominating spiritual tradition almost like body and soul, and the more the one and the other the more it is a race which has the same form and the same form.

The two things meet in an inseparable union. But, let us repeat, this union can never be a point of departure, that is to say, a pure datum of nature. One cannot arrive at this unitary concept if one does not first recognize transcendence, that is to say, the reality of something suprabiological, supracorporeal and supra-ethnic, and if one does not create the faculty to participate in such a reality. The dualism between body and spirit, between physical reality and metaphysical reality, between life and supra-life is the presupposition of the "classical" synthesis. If this is not known; if such presuppositions are taken into account in the visions of the "Levantine" and "desert race" and its type, the "man of redemption" (Cyruss, Günther), then all synthesis will be false, the race will be only "nature," the ideal of beauty, health and health will be only "ani- mal," that is, a vain falsification deprived of any inner light.

That today's racism is in danger of ending up in this di- rection is proven by its **anti-ascetic prejudice**. Following the worst NiLwsCiiE, asceticism is here ridiculed and conceived as the escape of those who are powerless in the face of life, immanence is thus va- lorized, and thus all the slogans of activism, heroism, virility and "honor" are affirmed on this basis, have the sole effect of potentiating a purely physical and biological sense of self and thus reinforcing the prison of the self. They create a hardening, a protervia, an exasperated and materialized perception of will, of individuality, of health, then of duty, of race and nation; which amounts to multiple impediments to inner liberation, to the inner restoration which, as we have seen, characterizes the **race of the spirit, the** bearer of true superiority and the creator of authentic civilizations. Thus the circuits remain closed, neo-paganism, anti-Christianity, the new cult of life and the new "heroic" naturalism, raised by racism, become synonyms of mere naturalism, which are well coupled with demagogic outbursts and with a final tendency of prevaricating rebellion of the temporal power against the spiritual authority.

The above conceptions also give us a way to recognize the scope and limits of the racist positions on the problem of inheritance and the problem of the fall of civilizations.

Where race corresponds to the tuning, selection and shaping acted on "nature" by a higher force transmitted as potentiality through the vehicle of biological and psychological inheritance, it is evident that it is necessary to preserve and defend this same inheritance, but also and above all it is necessary to **keep** it alive.

that spiritual tension, that higher fire or inner formative force, which originally raised that matter to that certain form and translated a "race of the spirit" into a race of the blood. The decadence of a civilization is not the fatal and mechanical effect of the mixing of the super-race that originally called it to life, it is not its ethnic or biological decadence that is the real cause; but the truth is rather that a super-race with its own civilization decays, when its spirit decays, when the intimate tension that kept it in creative contact with "life", but as a metaphysical reality, to which it owed its form and its "type", becomes less and less. It is then that the nucleus dissolves, that the super-race becomes a simple race and as a simple race it changes and becomes corrupted or is dragged down by the dark force of the crossbreeds, because it has been wounded in its most intimate root: it falls prey to the simple forces of nature and is subjected to soulless and fatal laws and to the contingencies proper to such a plane: to which, to a greater or lesser extent, the horizon of contemporary racism is restricted, above all in its pseudo-scientific forms.

Racism is indeed characterized by a unilateral consideration and an abusive generalization of the laws of heredity and, in particular, those of MSNDEL. It takes little account of the fact that scientific research, in the field of heredity, knows not only the phenomenon of **mixtovariations**, but also that of **idiovariations**. Idiovariations are enigmatic internal mutations that affect and modify a whole trunk of inheritance, without any external cause and without any mixture (mixtovariation). It is the bio-logical correspondence of the truth that, just as the birth, so also the decline of every great race is primarily an internal fact. The proof of this can be seen in the observation of the slow disappearance of races, of their progressive death to the value of carriers of civilizations, without even relevant alterations of blood and type having been verified. This is true for many primitive communities that remained in the closest endogamy, and it is also true for races, such as the Dutch or the Swedish, which, although they have maintained their anthropological type up to the present day, have retained none of the high heroic tension that made them great a century ago. Just as in the subject the integrity and health of the body are favorable conditions for the full efficiency of the higher faculties, so it can also be conceded that the preservation of purity and ethnic heritage - where this is practically possible - is a favorable condition, even if by no means sufficient,

so that also the "spirit" of a race is maintained in its original force. But this recognition must be limited by the other, in the sense that an obstacle to be overcome, a matter to be shaped that resists, comes to excite the shaping force; and it is for this reason that, under certain conditions, the crossings are resolved not in the sense of alteration, but of reintegration of a race and of a descendant. And since a morally well-constituted man, strong in his will, does not have his own internal life at the mercy of the external and physical, so also, when a race has for soul and base a strong spiritual tradition, the simple fact of its opening and expansion towards other bloods is far from meaning a ruin, according to conceptions already cherished by nL Goa u. And can we not perhaps point out that in the anxieties of racism, in its aim to maintain the "pure race", an "inferiority complex" is evident with respect to horizons that are too vast?

Turning now to the individual field and referring to MENDEL's laws, the concept of "idiovariation", already mentioned, relativizes their determinism, always allowing us to think of the possibility of a metabiological intervention in the process of heredity. MENDEL's laws were essentially derived from the examination of phenomena peculiar to the plant kingdom, and the more so to the zoological kingdom, so that it is arbitrary to suppose that they possess an **absolute** force with respect to man, almost as if in man they did not act in the same positive and organically efficient way laws which are not reduced to those of the part of his being which is on the same level as the animal or the plant. Secondly, such laws have been verified with sufficient accuracy in the process of simple inheritances, in crosses where elementary qualities come into play, for example, crosses between a red and a white variety of the lion's mouth flower. But in the case of man, the "type" or "race" is composed of many elements, spiritual and bodily, and, in the first place, it would be necessary to ask ourselves this question: how is it that such elements present themselves in that determined and specific unity? How is it that in a certain "pure" type, and with characters of estableness, just those qualities of body, of character and of spirit are found united? The Mendelian law of "dehybridization", that is to say of the fatal re-flourishing of heredity introduced by the heterogeneous element, in the case of man must have to do with this force. It is at the heart of the "race" and of the "type" and nothing prevents us from thinking that it is projected in an ethnic mixture, which reacts on it,

that chooses and coordinates until producing types, if not identical, at least similar. Basically, this is the case that we have ahead in history, when we see that a certain model of civilization has even ended up forging a corresponding ethnic type; and this is the most recent example of the American, Yankee type, obtained with sufficiently uniform characteristics by the most unlikely ethnic mixture.

The instability of the mixed type, affirmed by MENDEL's laws, is purely abstract, theoretical, conditioned. What pure race has maintained its own characteristics so stably in spite of its dispersion for centuries, more than the Hebrew people, which, according to the racists, would not be a race, but a mixture, of a type derived from the crossing of different races? On the other hand, Mendelism knows a special case of inheritance process: that in which one parent possesses with respect to the other the so-called "dominant" quality. When one of the parents is the bearer of the "dominant quality" - that is, we would say, when its "type" presents a superiority in its "form-giving" energy - in the product of the crossbreeding the qualities or inheritances of the parent of another race are, according to Mendelism, present, but stifled, latent, unmanifested. If different descendants are made to unite always with new types of the original superior race: we will have practically annulled almost the reappearance of the heterogeneous inheritance and, with it, the alteration. Such inheritance will be practically reabsorbed, transported by the other as by a stronger and faster current.

The type remains the same: the same remains dominant, organizing, carried always higher, the greater the matter that flows in, that squares itself against it and that it must dominate. This is so until an internal lesion is verified, a cessation of tension, by which the type ceases to have the value of "dominant". Only then penetrates the dissociation and the reefflorescence of the dominated elements. But this is nothing other than the general phenomenon that occurs in every death. Also in the subject, when the internal energy is fractured by death, the bundle of elements that constituted the organism dissolves, these elements become independent and start to follow the mechanical and impersonal laws of the natural species to which they belonged. On the basis of such visions, everything that refers to "hygiene", to "selection" and to the crossing of races, whether on the order of principles or on the technical level, would assume characters very different from those of present-day racism. But we cannot dwell on this. Let us turn instead to the political corollaries.

Precisely because of its particularistic conception of race, the aforementioned current concludes in a limiting particularism. It knows only the limiting antithesis: either nation or international, or race or ethnic chaos; almost as if there could not exist a third term superior to both. This is why racism does not understand Rome and does not understand the Roman ideal of the Imperium, and goes so far as to disown and consider as traitors of the race those very Princes of Nordic or Germanic branch, and to consider as traitors of the race those very Princes of Nordic or Germanic branch.

The only nations that have assumed this ideal: CARLoMAGNO, the HoRfENSTAUFEN, IOS ITIÍSITIOS Ausnusco. Suspicion is aroused by the very notion of "nation"; one would like nations, breaking down into their ethnic elements, to give rise to other nations, identical to so many other races, to be kept pure and closed in themselves, with truths, ethical and legal principles, and even cults, uniquely valid for each of them and not for others. This is the logical consequence of the conception of race as "nature" and of the denial of any truly supranatural principle as a "form" of nature. Nature di- vide. Only as an abstraction, or as a violence that would destroy its mode of being, could there indeed be a common law to which to subordinate that of eagles and cats, of lions and snakes.

The points of view are antipodally different when one starts from the idea of the race of the spirit. MuSSOLINi had occasion to write: "The tendency towards empire, that is to say towards expansion, is a manifestation of vitality; its opposite is a sign of decadence: peoples that emerge or re-emerge are imperialists, peoples that die are renunciates". That which makes a race spiritual is that which also leads it far beyond itself. In the first place it leads it to the plane and to the highest form of nation, absorbing and unifying from above related ethnic branches, in the order of which already everything that is language, history, community of destiny, possesses a more important role than the simple biologically conditioned element. Then it leads it to the plane of empire, when it, by manifesting in an ever purer and more complete, hence universal, way the metaphysical germ from which it has drawn its birth, comes to constitute itself as a supranational point of reference, by which other races and nations are not destroyed, leveled and reduced to mere waste, but integrated, spiritualized, unified according to a unity of civilization, expressed in a varied way in each of them, without being confused or altered in the bodies, that is to say in

their simply ethnic-national aspects and as far as such aspects are concerned.



On the basis of such a hierarchical ideal the true meaning of the superior and dominating personality also takes shape. Racism, which asserts the principle of difference with regard to the various ethnic groups, no longer admits this principle within a particular race. In a hypothetical "pure race", all its representatives would be equal: In a new "socialism" which, tending, according to HrrLER's words, "to the indestructible unity and the sure instinct of the herd", ends up almost giving new life to the mysticism of the "primordial horde", in spite of any dictatorial and authoritarian appearance, from the point of view defended by us, it appears as indeed absurd that the "idea" of a race should be carried in the same way by all its members. In a mass production and in a rational breeding of cattle, an agglomeration of all equal and "pure" individuals can be expected. This is absurd in the field of the spirit, of conquest, of asceticism, of mastery. The formative metaphysical force is fully incarnated only in a few, only in a few is the **classical ideal** fully realized, the complete victory of the spirit over blood and the reduction of the body to the perfect image of the spirit. And if for us the return to the "race" means essentially the retaking and reawakening of its internal tradition, the need for a hierarchical restoration, for a new tradition of Chiefs, appears here clearly. The renewal of the primordial formative force that has been distorted in a cycle of relaxation or mixing can only be practically effective in personalities who reproduce a "classic" incarnation and who take back with firm hands the power at the center of their lineage. It is, so to speak, an "action of presence". As eminent incarnations of the "type" of the race, as "current ideals", the true Chiefs, the true *Dukes*, the true Monarchs reignite a profound force in the subjects: hence not only the magic of the enthusiasm and of the enthusiasm that they arouse in the order of a true recognition and heroic and conscious dedication and not of passive collective suggestion, but also of a real action, although invisible, that is driven even in the most mysterious zone of the biological forces, manifesting itself in the tangible fact that in all historical epochs, starting from Great Heads and Great Spiritual Masters, a common "type" and style not only of thought and action, but even of the body itself, was formed or re-emerged, assumed physical reality and multiplied in the masses.

Mussoi.iNI has referred to a different order of ideas today, when he spoke of lineage not as a quantity, collectivity or unit, but only as the most important one.

**The** idea that "in the people is actualized as the consciousness and will of a few, that is, of One, and that as an **ideal** tends to activate itself in the consciousness and will of all": having already indicated, in the reference to a "per- manent and universal reality," the condition for acting spiritually in the world as "human will dominating wills. It is then that the multiple forces of a lineage, the various currents of its blood find a firm and living point of unity in a galvanized contact. It is the immaterial element of the "race of the spirit" that here awakens and acts, it is that race that is not a pure mental scheme, a cadaverous scientific construction, but the living race, the race that is truly carried in the blood, **indeed, more deeply than in** the blood, and without which any foresight, any discipline, any myth of racist type will prepare good, healthy and rationalized beasts of labor, virile perhaps in the flesh, but eunuchs in the spirit, prey ready for the moment of the appearance of a handful of true dominators.

Thus a conclusive antithesis is established. Super race against race, race of the spirit against that of the blood, divinized materialism where, according to a return of the mysticism of the primordial horde, everything remains sordidly subordinated to the right of a community of blood, land and origin. And an aristocratic conception of race as the manifestation of a force, absolute as spiritual, which is differentiating, is the basis for the dignity of the human personality and finds its culmination in the universal, not international, but supranational ideal of **imperium**. In such terms a myth can today be opposed to another myth, outside of any polemical and contingent motive, according to a Roman and fascist overcoming of the ideology of race.

## APPENDIX II

### AN ACCOUNT OF THE FUNDAMENTALS OF THE FASCIST RACE DOCTRINE OF JULIUS EVOLA\*.

In the introduction the author underlines how the doctrine of race expounded by him and which is pointed out by him as a fascist doctrine of race, without such a definition having been so far authorized, is not a firework stoked by circumstances or an imported article from the other side of the Alps, but represents the expression of that fascist spirit linked to tradition. It is there exposed a doctrine of race in a tripartite form according to which the three groups contemplated represent three different degrees of valuation at the same time. The author distinguishes: the doctrine of the race of the first degree (race of the body), the doctrine of the race of the second degree (race of the soul) and, as the highest, the doctrine of the race of the third degree (race of the spirit). The doctrine of the race of the first degree corresponds approximately to our anthropology. For the doctrine of the race of the second degree the author relies on the physiognomics of Cuvier as the most important method of work. The doctrine of the race of the third degree includes a mixture of all the more obscure reasonings gathered partly from the Indo-Aryan tradition, partly from those modern caricatures which are the esoteric and anthroposophical doctrines. They are united with the exact ideological consequences of the doctrine of the race of the first and second degree and with typically Latin reasonings that are very similar to those of the Catholic Church, without this approach, however, pleasing the author. The knowledge of German is fundamentally lacking. In many places one has the impression that the spiritual contents of analogous German palaeontologies are not at all clear to the author and translator. Thus, for example, the term biological, naturally and naturalistically is constantly used in a disorderly way. In the same way the exact and positive methods of research are constantly confused with each other. Also the content of the concept

\*Excerpted from the work "*Julius Evola nei documenti segreti del Terzo Reich*", Rome, 1986, pp. 129-132.

German for "gene" does not seem to be clear to the author. But mainly the work is characterized by a high degree of inaccuracies and imprecision when it deals with reasoning in the natural sciences. Thus the author argues that MENDaL's law has no validity for man. He then goes on to state that the origin of man is conditioned in a multifaceted way. An Antarctic race is even hypothesized, which, it seems, was already in decline at the time of the Norse migrations. Regarding the Nordic-Germanic migrations in Italy, the author writes on p. 55: "These Germanic populations moving southward were directly descended from the Hyperborean races that ultimately left the Arctic spaces.

For this reason they were able to preserve a higher purity and a closer correspondence with the original type in their bodily race than other solar races. The same thing, however, cannot be said of their spiritual race. In them instead, in relation to similar races, a longer stay in particularly hard and uncomfortable climatic conditions had to produce necessarily a certain materialization and the exclusive development of some physical and characterological properties such as capacity of endurance, physical courage, strength of resistance, inventive spirit that had to have for counterpart the neutralization of the spiritual forces". This is the excuse for which, if to the Italians who wish to descend from Nordic roots, these properties such as bearing capacity, physical courage, strength of endurance and inventive spirit are not proper to them insofar as they are instead congenial to the German people, they nevertheless believe to possess a greater spiritual strength. Thus we have the fable of Nordic barbarism, but in another form.

As a whole the concept of race in Evola is totally diluted. For him race consists of three principles: spirit, soul and body. **Phra us spirit, soul and body are not three distinguishable principles, but the different expressive ways of race in the unity of the living.** According to his view, the fascist doctrine of race holds a certain inadequate biological consideration of race. For him the human triad "Spirit, Soul and Body" corresponds to the cosmic triad "Sun, Moon and Earth". The evolutionist thought, which despite all possible resistance from all confessional circles, has been affirmed, is rejected in Evola's doctrine of race. From the latinity of the author emanate conceptions that constitute an attitude that is totally

The author is a stranger to German conceptions of the contents of experience and the living. For this reason, the harmony with Mediterranean Catholicism, which is foreign to life, is striking in more than one respect, even if the author would like to argue against a rapprochement of his thought with Catholic teachings. The following examples may indeed demonstrate this:

The spirit must be able to modify the hereditary factors (the Church says that such a modification can be determined through prayer and a noble life). As a task of the doctrine of raxa of the second degree, the author aspires to inquire whether the race of the body produced by a given individual is the analogous expression of his race in the animal and vice versa (according to the Catholic point of view the body is only the vessel of the soul. the soul is wrapped in it as in a garment). There must be only two hereditary factors, one biological and the other suprabiological. (This conception is also held by the Catholic Church, where the suprabiological is to be found under Catholic influence). An idea through an effect on the disposition of the race of the body can produce a new race (in the Catholic sense: Race in Christ). On the question of mutations it is stated on p. 69: We have already emphasized that according to the concept of "idio- variation" - referring to mutations independent of the idioplasm - the definiteness of such a law (Mendelism) is already limiting and always makes one think of the possibility of a metabiological intervention in the process of inheritance. (In the Catholic sense: the same conception.) These are only a few examples. These are only a few examples in which an identity of positions between the author and the Roman Catholic Church emerges. One notices the lack of any understanding of the unity of the living and also the destiny of the race. Nordic is strange to the author.

The paper is presented to us as an ingenious improvisation with no pre-tensions of scientific purity. In the best of hypotheses it is a political work. Its spiritual confusion differs from the clear statements of a CiCERON or a SENEm which, if it were to be indicated as an official Fascist doctrine of the race, could only show the low spiritual level of today's Italy on the basis of its racial transformation over time. I consider it opportune and necessary, however, that this paper should be examined in Germany by a selected circle of readers. In the event that we should wish to sponsor the writing of this paper in Germany,

we would be happy to do so.

If there is interest on our part, it is advisable to emphasize that the doctrine of the race of Fascism is inferior to ours in terms of clarity and unequivocability.

DR. HUTTIG  
Political Race Office of the NSDAP  
Berlin, 9/9/1942

### APPENDIX III

#### BENITO MUSSOLINI'S OPINION ON THIS WORK

Just as PLATO distinguished three strata in the social body: the mass, the warriors and the wise, so Evom has distinguished between a racism of the body, of the soul and the superior racism of the spirit. On the basis of such a conception, race consists not only in the biological identity of the individuals who compose it, but in the identity of moral discipline, of culture, of ideals, which, through an internal evolution, can give rise to new races and fuse biologically different races in the crucible of a common education which, in turn, can be reflected in a new and different physical type. '

According to these authors and as Evom himself expresses it, in September 1941, MUSSOLINI authorized our author, after having read his book, to title it in the German edition as *Synthesis of the Fascist doctrine of the race*. The words of MUSSOLINI referred to here were said in the course of the audience granted to Evom on that occasion. Anecdotally, it seems that he read the book during a trip to the Russian front the previous month.





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