

Outline of the Fascist Racial Doctrine

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FOREWORD

As it was incorporated into the ideology of fascism, racial thought must be understood neither as a special science more or less bordering on the field of general anthropology and folklore, nor as a chapter of social hygiene which, for various reasons of expediency, even cyclical ones, had to be given special emphasis in Italy. The fascist doctrine, on the other hand, must be understood above all according to its precise political meaning as well as according to the meaning of a new general outlook on life and a new spiritual attitude. If this attitude is accepted consistently, it has determinedly asserted itself in various fields, many of which - or rather in the time of the rationalistic and positivistic way of thinking prevailing until yesterday - allegedly had, nor were allowed to have, any relation to such problems. The fascist idea of race certainly has its purely biological and anthropological special aspects; especially because of the way in which the race problem is to be posed in Italy, however, these aspects gain their proper value only within the framework of a more general conception and doctrine. With the fascist racial doctrine - as with the national socialist one - another world view took the place of a certain one, from which specific and precise methodological principles for a whole series of individual fields emerged. In its higher form the fascist racial doctrine has indeed spiritually and culturally the meaning of a revolutionary idea. It can be ascribed the value of a "myth", a crystallization center for the creative forces and the developments of an epoch.

In this comprehensive sense, however, the racial doctrine has found little prepared ground in Italy and therefore still awaits adequate implementation. Up to now, the propagandistic and polemic aspect of the idea of race has been emphasized, for example, in the anti-Jewish struggle and in certain practical and preventive tasks against the mixing of the white Italian man with races of other colors. But as far as the positive, actually doctrinal and finally spiritual side of the idea of race is concerned, there was a lack of appropriate preparation in Italy. In this field, moderation and vocation cannot be created from one day to the next; thus, unfortunately, after the official statement of Fascism on the racial problem, too often amateurish arguments and formulations have been made, which are as journalistically dazzling as they are superficial and poor in true principles.

We, who for some time have had the opportunity to give the Italian public a general account of the main racial theories¹) We, who have had the opportunity for some time to give a general account of the main racial theories²), have therefore thought it useful to sketch the outlines of a comprehensive, independent and unambiguous formulation of the Fascist idea of race, a formulation which would be in accordance both with our own tradition and with what we generally call the "tradition-bound spirit"). In this way we wish to dispel the suspicion, held by certain intellectualist and sectarian circles, that racial thought in Italy is a temporary flash in the pan, ignited by external circumstances, and an article of import, the result of a passively absorbed influence from beyond the Alps. We have therefore undertaken to clarify the intimate relations which exist between a comprehensive racial doctrine, the higher spiritual possibilities of the Blackshirt revolution, the Fascist idea of the state, and finally our tradition-bound hereditary good. It is already in the nature of the race thought that its formulations cannot be the same for different peoples, even where this difference is basically - as we shall see - only a relative one. The way in which the racial problem presents itself to us cannot therefore be identical with the way in which it presents itself elsewhere, e.g. in Germany, although it can be recognized that especially in such a case there is a difference between these different formulations.

there is no true opposition, but overlaps and mutual complements are possible.

Our presentation does not claim to be a comprehensive treatise on racial science, but it presupposes knowledge of the more general questions on the part of the reader. Its aim is rather to give the clues which are necessary for an opinion according to our point of view and for the formation of a corresponding way of thinking; a way of thinking which is based on firm principles, is armed against every deviation and distortion and is able to justify itself on the basis of views which do not originate from today or yesterday, from this or that isolated researcher or philosopher, but have the value of "tradition" in the higher sense. Therefore, starting from the elements clarified here, anyone who feels called and enabled to do so, can go further and develop the teaching systematically in this or that individual field. From the reading of the present book, everyone can indeed become clear about the vastness and diversity of the field that lies ahead and consequently also of the work to be done.

As far as the non-Italian and especially the German reader is concerned, this book can give an idea of the contribution and the position of Fascist Italia in the spiritual struggle of the Western peoples for the defense of their own blood and the shaping of a species-appropriate view of life. The ideas presented here have essentially been advocated by the author for a long time, even under adverse circumstances and before the final statement of fascism on the racial idea and the Jewish problem. The fact, however, that these ideas have recently received high approval allows them to be regarded - if not as official fascist race doctrine - then at least as the creed of the spiritually fighting vanguard of the Blackshirts' revolt.

FIRST PART I. THE RACE AS A REVOLUTIONARY IDEA

1. The idea of race as anti-universalism

It would be erroneous to consider the idea of race as a foreign element added to the fascist ideology for mere expediency. If the idea in question is understood correctly, it represents an increase and another weapon of fascism as the creator of a new anti-universalist, anti-rationalist, anti-individualist culture. It forms a new stage of the fascist revolution, which is logically connected with the previous ones.

According to its more general, commonly known political aspect, racial thought is, in fact, an effort to define the type of man prevailing in a certain national community, to preserve him from any distortion and degeneration, to strengthen him, to give him a certain consciousness and pride which has to develop and enliven the ordinary national feeling and lead it to a more concrete and more local reality. Thus, it is first and foremost a continuation of all that Fascism has pursued in the field of social policy and popular hygiene, even before its turn to racial thought, and further as a school of manliness and strength for the Italian people and especially its new generations. The conquest of the African Empire has had as a natural consequence another series of protective and preventive measures, arising from similar demands and from the obvious expediency that the Italian people, in contact with an inferior humanity, preserve quite clearly the sense of difference, of its dignity and of its strength.

According to a second, inner aspect, the idea of race presents itself as another "po-tence" of nationalism, insofar as the feeling of being of the same "race" - even if this expression is considered more as a myth than as a clearly delineated idea - visibly means more than the feeling of belonging to the same "nation". As a political myth, "race" is the living nation, which does not lie within abstract, juridical or territorial boundaries and is not exhausted in mere cultural, linguistic or "historical" unity. The feeling of race goes deeper than all that, goes to the roots of all that, is inseparable from a feeling of uninterruptedness and continuity, touches more inner strings of the human being. In this way, the new doctrine revives a feeling whose natural and original place falls in actually pre-national forms of community, the community of the commonwealth, the clan, the gene, the patriarchal or noble family, where it found its factual counterpart in a real commonality of blood. According to the modern conception, the nation is already a unit of a different type, a unit conditioned by other factors than the mere indirect or immediate blood community. Already from this consideration one thing is clear: if, in the transition from the national feeling to the more lively feeling of the "race," one does not want to rely upon a myth or to an idea that is valid less because of its truth and objective justification than because of its suggestive power, then we must revise the common, predominantly "idealistic" and "historically" determined conception of nation and people and arrive at a more comprehensive concept of the racial, in which not only the blood and generally the purely biological element should be decisive.

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

The advantages are connected with the unequivocal rejection of every egalitarian and "progressive" myth, the democratic-Masonic and Enlightenment doctrine about the fundamental equality and dignity of all that bears human antlitz. According to the racial doctrine, "humanity" is either an abstract fiction or something that matters less, or finally the last phase of a process of regression, decay, decomposition, which can only be imagined as a limit concept, but which can never be fully realized. Normally, human nature, on the other hand, is subdivided, and this subdivision is reflected, among other things, precisely in the difference of blood and race. This difference is the primary thing. It means not only the natural condition of the people, but it has also an ethical validity or it should exist, it should be defended and protected. Certainly, nobody thinks of denying the presence of aspects that are common to the great mass of human beings; however, just as real are aspects where the difference is obvious and undeniable. Regarding the evaluation of the one as well as the other, one has to take a stand, which also results in an examination of the inner vocations. The racial doctrine decides according to the classical spirit, it shows a classical will for "form", for limitation, for shaping. It exhorts us to reject everything that is common, formless, not yet divided.

"Less", a remainder of not yet formed material, to be regarded as unessential. In the mythical "humanity" of the democratic-masonic ideology we see only a common denominator, an indeterminate substance, which concerns us only in the living, concrete, well-shaped forms into which it is divided. And on the level in question here, these forms are precisely the races to be understood as a unity of blood, instinct and spirit. To be different, to be each himself, is good; is not only a "to be", but also a "should be". When does the notorious "humanity" really exist? When one goes back from a well-divided world to a chaotic, collectivistic, mixed world, which can only be seen as the fatal final stage of a process of disintegration and social and spiritual ni-

vellation is imaginable. If then also any differences in the bodies will continue to exist, they are to be regarded as accidental, unessential, insignificant, over-seeable. So this is what is behind the humanity-gratifying myth and the democratic-masonic ideology. Universalism" - if it is understood as internationalism and cosmopolitanism according to the incorrect, but unfortunately common usage of words - is not to be regarded in this context as one view among many others, but as an echo and barometer for a precise climate of völkisch chaos and type degeneration. Only in such a climate is he "true", it is a reflection of reality.

According to the racial view of life, on the other hand, every difference, even physical, is symbolic: the inner is revealed in the outer, the outer is a symbol, a sign or symptom of something inner - these are, as we shall see, the main principles of a comprehensive racial doctrine. From the Roman Fascist point of view it is very important to emphasize this classical spirit of racial doctrine : willness to form, rejection of the mixed, resumption of the principles of ancient wisdom : "Know thyself" and "Be thyself", loyalty against one's own nature, thus also against one's own blood and against one's own race. This is the inner, ethical and spiritual counterpart to the knowledge that the scientific race doctrine draws from genetics, heredity and biology.

It is obvious that the idea of race in this respect reinforces the positive aspects of nationalism. The one as well as the other means a beneficial reaction against the democratic and collectivist myth, against the myth of the proletarian, homeless and antlitigious mass; they have the sense of a defense of quality against quantity, of cosmos against chaos, and, as just said, of form against the formless. In all other aspects to be emphasized in the following, the idea of race always reflects these same meanings and is, on the basis of these, a doctrine and a "myth" that are "in order" from the traditional point of view. From the political point of view, the awakening of the sense of nation and race is one of the indispensable preconditions for the task of recovering, in a well-divided organism, all the forces which, due to the crisis of the modern world, were in the process of being dispersed and lost in the mire of a mechanistic-collectivist and internationalist indifference. And this task is a question of survival or destruction for the future of the whole European culture.

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

The racial thought means further overcoming of individualism. It agrees with fascism because, like fascism and every other normal political thought, it refuses to consider the individual "in himself", as an atom that would have to create everything out of nothing, on the basis of which it has validity. Every human being, on the other hand, is regarded by the doctrine in question as a member of a community and temporally as a being who is inseparably bound to the continuity of a gender, a clan, a blood and a tradition in the past and in the future. In the first aspect, or the evaluation of the individual as an organic function of the whole in space, the racial doctrine completes the totalitarian-corporative thought of fascism; as far as the second aspect is concerned - connectedness in time - the racial consciousness gives a more lively, more vigorous and more organic sense to what is commonly understood by "tradition". In fact, especially in Italy, this expression is too often given a merely "historicist", cultural and humanistic meaning, if it is not lost in rhetoric: tradition is supposed to be the inheritance of the creations, the achievements and the views of our ancestors. In all this, therefore, the essence, the origin of any tradition worthy of this word is hardly emphasized ; and this is the blood, the living

Race, the feeling of attachment not so much to the works of our ancestors as to the forces from which such works arose in them. Forces which continue to exist in our blood, in the most mysterious and sacred layers of our being. Thus the idea of race gives a living and concrete basis to the concept of tradition; it accustoms the individual to see in his ancestors and forefathers not a series of more or less famous "dead", but the expression of something that still lives in us and with which we are inwardly connected. We are the bearers of a secret which has been transmitted to us and which we in turn have to transmit further - and in this consciousness lies something which goes beyond the temporal conditionality and already lets us sense what we will call the "eternal race" in the following.

It is possible, nevertheless, that racial thought may lead astray in this respect if one does not have a correct sense of the principles. This is the case when the process directed against the liberalistic conception of the "individual" is also directed against personality. Personality, however, has nothing to do with "individual"; the latter, in its presumption of being a self-sufficient, rootless atom, is only an abstraction and a fiction. Personality, on the other hand, is a living, organic reality; blood, kinship and tradition are inseparable and essential elements in it, so that the emphasis on these values promoted by the racial doctrine can only result in their strengthening and confirmation. Collectivism, which we fight against in internationalism, communism and other like-minded, pernicious doctrines, sometimes tries to creep in again, even under a racial mask, with the claim that the general denominator formed by people and blood means the last instance beyond any value of personality and any difference or division. We shall see, however, that a consistent, comprehensive, and tradition-minded conception of race keeps clear of this error. It is certain, in any case, that the values of personality can come to the fore only after the de-authorization of those which the "individual" - which is the imitation and, as it were, a disembodied and mechanized distorted image of personality - has unlawfully claimed for itself in the age of liberalism and rationalism. And it is precisely in this sense that the fascist idea of race is to have its effect.

The intimate relationship between the values of personality and those of race is also confirmed by the fact that our racial thought takes a clear stand against the constructions and myths of the profane culture of the "bourgeois" age. It emphasizes the importance of a "virtue", a nobility and a dignity which cannot be "acquired", which are peculiar to one or not, which are irreplaceable and conditioned precisely by race and sex, and which are connected with a tradition and with forces which lie and act much deeper than those of the individual and his abstracted intellect. It is precisely these "virtues" or dispositions, which can neither be "constructed" nor acquired, which are determinative of character, which may be latent, but - except in exceptional cases - can never be destroyed; it is precisely these virtues which can really promote the development of the personality not only on a "natural" level, but - as we shall see - also on a "supernatural" level. With the racial doctrine, then, returns the aristocratic conception of the hereditary mass and the character, as it were, fated and destined, of every higher disposition and type of man. This is an instance, which in its tradition-boundness is destined to have a truly penetrating and revolutionary effect in the humanitarian-democratic climate and in the leveling of the values of the modern age.

3. Racial Thought as Antirationalism - The Theory of Change

The emphasis of the innate, character and ideological racial values over the "intellectualistic", aestheticistic and bourgeois ones visibly means

not only anti-individualism, but also anti-rationalism. In this respect, a correct, tradition-minded racial doctrine leads beyond both the one and the other pole of a paralyzing opposition which is, however, very widespread today; namely, it promotes a criticism against rationalism in the name of that which is above and not below the rational. It therefore does not mean rationalism, but super-rationalism.

"To have race" in the perfected and higher sense is a quality that towers above both the intellectualistic values and the so-called "naturalistic" dispositions.

In linguistic usage, the expression "a person of race" has been common for a long time. This was generally an aristocratic term. From the mass of ordinary and mediocre beings rise people "of race" in the sense of higher, "noble" beings. This nobility, however, did not necessarily have a heraldic sense: figures from the countryside or from genuine and healthy folklore could create this impression of "race" to the same extent as the worthy representatives of a true nobility. Just as in the case of the nobility certain traditions of class have indeed preserved the purity of blood, special favorable circumstances in the countryside and in nature, down-to-earth customs and healthy occupations could have produced the same result also in other classes of people different from the nobility.

Not only the expression "race", but also "blood" has in the vernacular an exact and living meaning beyond any scientific or biological interpretation. One says: "Good blood does not deny itself", one speaks of an "instinct of blood". The vernacular knows "insult of the blood". There are circumstances against which the

"blood bristles" and so on. What does all this mean? In the innermost part of the human being, beyond the zone of abstract concepts, of arbitrary considerations and of the conventions conditioned by social life, there are instincts which have a very definite form, there is the capacity of unmediated, indomitable reactions which are quite normal in a man "of race," while in the ordinary man they break through only now and then in the most serious cases, in the most severe trials of life.

It would be daring to assert that such impulses belong to purely animal and biological life. The forces in question here, the instincts of man "of race" - far from being identical with animal instincts - even often contradict them, they impose a higher law on life, they cause the natural and spontaneous following of a certain "line", as well as a certain style of control, of inner tension, of assertion. With the animal instincts, the racial reactions have only the immediacy and the precision in common; they do not arise from considerations and intellectual reflections; they are, on the contrary, original and express the fullness of a whole being. Not only that: they have an effect even in the realm of the intellect, since they also express themselves in special, direct forms of feeling, of judgment, of cognition. From race and blood man is led to insights which are fixed, which are as unmediated on their level as those mediated by healthy and normal sense organs. Just as one does not interpret whether the red color is red, so natural and exact views are peculiar to man "of race" in the same field in which the "modern", in intellectualized and verbastardized man proceeds, as it were, feelingly, trying to replace the lost faculty of seeing by that of touching, with the aid of the abstract mind - often with the only success of falling from one crisis into another or of adopting purely vernacular concepts.

It is on this basis that race is to be understood and experienced. The race lies in the blood, even deeper than in the blood, in depths where the individual life comes into contact with a more than individual life, which, however, is not to be understood naturalistically, as the "life of the species", but as a realm where truly spiritual forces are already at work. Our ancestors already knew this in their worship of the Lares, the Penates, the stam -

The image of a hero, a demon of a clan - all entities that point to the mystery of blood and to the mystical powers of the race.

Thus, any merely "scientific" contribution may well promote the awakening of racial feeling, but it cannot accomplish it. What is needed, however, is an inner reaction, for which more of a "Myth" as an animating idea can be of use as a technical consideration. We have already indicated the nature of such a myth from our fascist point of view: race means superiority, fullness and determination of life. There are ordinary people and there are people "of race". Whatever social class they belong to, these people form a nobility. In them survives a primordial, mysterious heritage of millennia.

In particular, the race doctrine rejects the environmental doctrine, which, as is well known, was a scientific tool of liberalism, humanitarianism and Marxism. These doctrines have taken up the environmental theory in defense of the dogma of the fundamental equality of all human beings, in spite of the clear refutations which experience and history give in the sense of the difference of individuals and races. According to the environmental theory, every difference would be due to an external influence exerted by the natural, social or historical environment. Therefore, every difference would be only external, accidental and inessential and could always be eliminated by a corresponding change of the external circumstances.

The racial doctrine, on the other hand, asserts and proves that any environment can only affect the "phenotype" or the external and temporary manifestation in the individual of a certain group of hereditary factors, which always represent the primary, original, essential and indomitable element. To profess the doctrine of race therefore means to have the clear consciousness and knowledge that no mechanical and impersonal influences of the environment, but forces rooted in our inner being, are really determining our life, our character and our vocation.

This is the path which, if followed with prudence, can lead to the complete overcoming of many still widespread myths and utopias of the democratic way of thinking and to the confirmation of the values of personality. These values are consumed everywhere where there is no responsibility, no individuality, no inner law.

We emphasize "if pursued with prudence" because experience teaches us that even here dangerous aberrations are possible if one does not have proper traditional principles. By a one-sided and materialistic conception of the hereditary mass and the laws of heredity, one can come to replace the mechanical influence of the environment by the fatalism of heredity, whereby in place of the "victims of the environment" the victims or the never-beneficial heirs of atavistic laws reaching back into the gray prehistoric times would be advised. A racial doctrine of this kind would be due to the Jew Cesare Lombroso with his theory of the born criminal who is not responsible because he, as a descendant of a "race" or of a biologically determinable type, is atavistically inclined to criminal acts. A comprehensive and consistent racial doctrine overcomes such aberrations. We will show it in more detail in the following, in the presentation of the traditional doctrine of the twofold hereditary mass as well as in the determination of the limits of validity of the Mendelian laws. Here we shall confine ourselves to pointing out that the doctrine of heredity is inseparable from the doctrine of race and that, according to the modern view, the racial predispositions are mainly hereditary, not, as in the old anthropology, abstract characteristics of a certain numerical group of individuals; nevertheless, race and hereditary mass are to be regarded less as purely naturalistic laws than as forces, as potentialities, as energies shaping from within and, as it were, even from above. This is the precondition for the already mentioned aristocratic, anti-democratic-

The importance of such a doctrine for the recognition and evaluation of everything that is inwardly, essentially, structured as opposed to the mixed, the appropriated, the "constructed".

With regard to the general question of the relations between race and personality, and for the final elimination of any suspicion of collectivism, this fundamental point may already be emphasized : apart from problems of an actually metaphysical nature, it may be said that the individual exists outside the race as little as the race for its part exists outside the individual, or better : outside the personality. In order to clarify this sentence, one remembers the already emphasized aristocratic meaning of the expression "to be of race" or "to have race". If one wanted to express oneself paradoxically, one could say that the race truly exists only in those of its bearers who really "have race". In other words, the race is something common which strives to express itself in all, and to some extent does express itself in all, but only in some does it reach perfect realization. It was in this context that the role and importance of the individual as a personality came to light. In the truly superior human beings the race is realized and expresses itself in a climax which is at the same time the climax of the values of the personality. The racial hereditary material is to be compared to the hereditary material collected by the ancestors and transmitted to the descendants. There can be no question of a compelling force, because the free use of this hereditary property is left to the descendants: it can be enriched, preserved and used in different ways, as well as it can be wasted and destroyed. From what a biological as well as a spiritual hereditary mass has given him, the individual - true to his race - can therefore draw the forces for the attainment of a personal perfection and thus become the perfect embodiment of the ideal of a whole being ; or he can embezzle this hereditary mass, scatter it and leave it to the powers which assert themselves by mixing and hybridization and by which he will sooner or later be overwhelmed by paralyzing or dissolving influences.

The racial consciousness therefore recognizes on the one hand the importance and the role of the personality in the face of the race, on the other hand it wants to awaken in the individual a precise sense of responsibility regarding the use of his freedom in relation to the racial, biological and spiritual hereditary property which has come down to him in a whole chain of sexes.

4. Race and History - Rejection of the "Doctrine of Progress"

A favorite myth of a certain "science" allied with the democratic-masonic ideology was the "myth of progress", against which our race doctrine also clearly takes a stand. As for us "mankind" in general is a pure fiction, so for us history is not an automatic development of this human homogeneous substance according to immanent or transcendent, social, economic or "ideational" laws from a "less" to a "more" of culture. Whereby the "less" would be constituted by the cultures traditional, hierarchical and sacral type, the "more" on the other hand by the "enlightened" cultures burning incense on the altar of the "immortal principles", the religion of science and bourgeois amorality. The racial doctrine considers history as the result of the meeting, the clash, the rise, the decay or the mingling of the forces of different races and different bloods, forces which are human and at the same time superhuman. He who professes this dynamic conception regards not only the various decisive historical events, but also the great historical ideas, the various forms of culture, the great movements reshaping the face of the earth, and finally the phenomenology of social structures and forms of government, not as independent phenomena and still less as causes. But as the

The effects, the signs and, as it were, the symbols of corresponding rising or falling racial forces as - it may be repeated - at the same time natural and spiritual realities. This gives the possibility to see history in a new light and to discover many undreamt-of and especially instructive, though often disturbing aspects in it. There are already different attempts of historical overviews starting from these premises. However, this area, especially as far as our own history is concerned, still awaits a meaningful and serious exploration. This will require men in whom a particularly fine racial feeling and a corresponding knowledge of the positive, visible side of history are combined with that certainty with regard to tradition-bound ideas which can be found in only a few people today.

The race doctrine takes a stand against historicism and the "doctrine of progress" also in a specific sense. For if it had to show approximately the general sense of history from its origins, it would have to speak of a regression rather than of progress. In stating that historical events have led so far to increasing mixtures and degenerations that it would be difficult today to find in any European nation a nucleus of really pure-bred types, the theory of race must necessarily regard the cultural forms of the origins as more normal and more moderate, where the mixtures had not yet gone so far and where one can rightly presume the existence of primary, sufficiently undistorted ethnic nuclei. In addition, every higher form of the racial doctrine resolutely joins the front of those new interpretations of the origins which reject without further ado the basic hypothesis of the doctrine of progress and of "evolutionism", i.e. the assumption that in primeval times there was only an animal-like, wild mankind descended from apes. According to the new views, such a mankind is either a fable or corresponds to inferior, long since extinct races, which, however, by mixing sometimes succeeded in transferring some of their dispositions to the actual human race. The true origin of this human race, however, lies elsewhere, in higher races, which already in the most distant prehistory possessed a materially limited culture, but of significant spiritual height, so that they were symbolically called "divine" or "heavenly" races in the mythical memories of all peoples referring to them. We will discuss these connections in more detail later. In any case, the fascist idea of race takes a stand against the doctrine of progress and evolution, which is an inseparable counterpart of democratic universalism and scientific rationalism, not only with regard to the general interpretation of the meaning of history, but also with regard to its biological-Darwinian presupposition, which is considered a kind of dogma in the aforementioned theory.

5. Race and Culture - Overcoming the "Neutral" View of Culture

Another implication of a thoroughgoing racial doctrine is the rejection of the "neutral" conception of cultural values, which forms another aspect of rationalism. In place of this there is a particular interpretation of the classical-*aristoteli* principle *sum cuiusque* - to each the one thing. The racial doctrine, in fact, asserts both the possibility and the right to exploit not only art and literature, but also the philosophical or social values of the world.

We do not consider "truths", the varieties of law, of religious consciousness and of science itself abstractly, according to the standard of their "objective" universality, but on the basis of the fact that much that is appropriate, beneficial and creative for a certain race, can, on the other hand, have an unfavorable and harmful effect on other races. We therefore fight against the myth of "neutral" values, and hold that each value should not be regarded as an independent and abstract entity, but in the first place as the expression of a certain inner race (the exact meaning of such a designation will be seen in the following exposition of the doctrine of the three degrees of race), and in the second place as a force which, because of its concrete effects, is not to be tested on man in general, but on man in particular.

the different human groups separated by race. Suum cuique: to each his "truth", his right, his art, his world-view, within certain limits even his science (in the sense of a species-appropriate ideal of knowledge) and his piety: whereby we can see another expression of the classical love for the "form", the difference and the limitation, which determines the racial thought in its most significant formulations.

If this standpoint is adopted, however, one must beware of falling into the l r r- tum of uncritical relativism, into a Tower of Babel, where the " tongue" spoken by one race becomes untranscendable and incomprehensible to any other. This path has indeed been taken by certain radical circles which, by emphasizing the moment of inequality and multiplicity, have become entangled in regionalism and particularism: the races and even the peoples themselves then become monads, self-contained worlds, each of which represents the highest value. These exaggerations are to be avoided on the part of a tradition-minded fascist race doctrine by recognizing the possibility of supplementing the concept of racial inequality and difference, existing also on the cultural level, by that of hierarchy. Correctly understood, the race doctrine in fact rejects everything that lies as mixed, general, formless below or on this side of the differences. Against everything, on the other hand, which really lies above or beyond the differences, our race thought has nothing to object. At least as a healthy reaction to the cosmopolitan leveling of cultural values, which was characteristic of the time immediately preceding us, one should realize that there are different ways of conceiving even the "highest values," and that the way which is appropriate and creative for a certain people ceases to be so for another. This, however, must not exclude the idea that, with special regard to what we will call "races of the spirit", unity can be reconciled with diversity in cultural cycles of peoples of the same descent, and that the slogan suum cuique does not prevent the recognition of a higher point of reference. The difference between this idea and the universalism rejected by the idea of race is that these higher, in some respects super-racial points of reference are not conceived by us in the abstract, but in the closest relation to a ruling race which is determinative of the individual cultures and values of a number of subordinate ethnic communities. The inequality of the races also corresponds to their different dignity, their suitability for the higher culturally creative tasks. Hence our myth of the "super-races," i.e., those races which, in an exquisite sense, can rightly grant themselves a vocation to rule, to order and to lead history within a certain large area. As we shall see, our race doctrine considers the idea to be well founded that in the cultural cycles of the peoples of inner-Doeuropean origin the Nordic-Aryan race, from which the Aryan-Roman race is a branch, was and still can be accorded the dignity of such a superrace. One must hold fast to this point, which is indispensable to an imperial and Roman formulation of the idea of race and is confirmed by all that was peculiar to the great Aryan cultures of the Orient, to ancient Rome, and to the Roman-Germanic Middle Ages. If, on the other hand, one were to insist consistently on the particularistic standpoint of the radical circles alluded to, then one would have to isolate every race, as it were, under a glass bell jar, thus preventing any possibility of expansion, of higher leadership or of domination beyond what are basically only naturalistic limits. This would be the exact opposite of any genuine idea of empire.

This reservation, however, does not prevent the racial doctrine from emphasizing that a culture can transmit itself in its more external and general aspects even without the strict condition of a racial community, but that there can be no question of such a thing if one has in mind those deeper-lying values which refer less to the intellect than to a special shaping of character and a more serious conception of man, of life and of the world. In order for such values to take root, to have an effect and to awaken living forces, a certain blood relationship is indeed necessary. If, on the other hand, the culture transmitted and received comes from

The higher values will remain abstract and intellectualistic, like a superstructure, while the deeper and organic forces will be suppressed, inhibited and deprived of any proper expression. Thus we shall see that there are limits, not only to the race of the body and blood, but also to that of the soul and spirit, limits which cannot be crossed without destructive consequences. Only from above - on the vertical, not on the horizontal - will a connection be possible, and this again only through elites.

Another point which should not be overlooked is that the racial doctrine seeks to develop a new sensibility and a new way of judging which must be directed, so to speak, to the sources of intellectual phenomena themselves. In the past, philosophical theories were usually confronted with the problem of objective truth or falsity; the principles of action and life were confronted with the problem of "good" or "evil". Beyond this abstract and "objective" way of judging, one has known at most the "personalistic" interpretation, or the interpretation of philosophies and morals on the basis of the psychology of their creators as individuals. The methodological approach of racial thinking is very different from this. In relation to a theoretical or ethical system, it does not pose the abstract question of what is "true" or "good," but strives to bring out the influences that have determined that system, the "race of mind" of which it is the expression and thus also the truth and the norm. Just as the trained eye of the racial biologist knows how to distinguish in a human face the characteristics of one race or another, so in the cultural field the racially trained mind discovers the racial characteristics which emerge in the various creations of philosophy, art, law and politics, and draws from them appropriate practical conclusions as to the acceptance or rejection of the influences which emanate from them in a given national community.

6. Race Theory and Philosophy - Depth Psychology and the Science of Sub- version

It can therefore be said that a consistent racial theory, both in the field of history and of the various human creations, opposes the methods of racialism with those of a new depth psychology. It reaches into the realm of psychoanalysis, or rather into the zone of those subconscious, largely hereditary influences which play a role as hidden as it is important beyond the processes of reflective consciousness. The prejudices and errors of Jewish psycho-analysis, however, are avoided and rejected, for in the deeper forces operating in the individual and collective subconscious our racial doctrine sees something quite different from mere erotic "complexes," dark instincts, remnants of the primitive psyche, etc., as is usually done in psychoanalysis. By the way, it is not quite appropriate to speak of subconsciousness in this respect. Outside the ordinary consciousness of the individual may fall both subconscious and superconscious influences, and in the precise definition of the concept of race we shall point out the error of certain purely "vitalistic" conceptions of it, and recognize the necessity of seeing at the roots of the higher races really transcendent forces, that is, just the opposite of all that is usually meant by being subconscious or unconscious. In this case one can speak of subconsciousness only with regard to the individual, if he does not give account in his thoughts and actions of the general influences to which he ultimately and in spite of everything obeys as the bearer of a certain race of the body and the spirit.

In this way, the existing relations between race doctrine and philosophy are clarified. As is well known, certain intellectualist circles would like to dismiss race theory as an inferior, dilettantish philosophy, in which political myths and little

considered scientific deductions authoritatively take the place of serious critical thinking. In truth, however, it is just the other way round with regard to our race doctrine. It is the purely speculative thinking which seems to us rather uncritical. Already in the new philosophy, by the way, rudiments of a critical development can be found which can be regarded as precursors of our own attitude. Already in Hege's "Phenomenology of Spirit" the idea emerged that the various philosophical or ideological attitudes, far from having an independent validity, come to the fore as moments of an experience which in its essence is to be evaluated extra-philosophically. In Schopenhauer, even more clearly in von Hartmann's "History of Metaphysics", in certain thoughts of Nietzsche, in Jaspers' "Psychology of Worldviews", in Abbagnano's exploration of the irrational sources of thought, etc., the same idea is confirmed. Such an analysis of the deeper roots and the mute presuppositions of speculative thought, however, has usually led to irrationalism and to an unclear "mysticism" of life, and this tendency to trace the higher to the lower has then become conscious and methodical in the Jewish or Judaized contributions in this field up to the borderline form formed by psychoanalysis. The racial doctrine, according to the aspect in question here, overcomes this deviation, rejects the irrationalistic thesis, has a clear sense of the true forces working behind philosophy and world-view. Therefore, it does not result in the formulation of new epistemological, ethical or ideological systems, but in a higher degree of consciousness. The "lunar" type of the "objective" philosopher, who regards thinking as an independent reality because he is basically passive towards it, is opposed by the one who is completely aware of the deeper roots of his thinking, who thinks and creates out of them, who knows what he wants and for whom every thought gains the meaning of an organic expression of inner forces. This type has basically related features with that of the old sage, for whom the categories, the apriori and the transcendental were not abstract epistemological concepts, but real powers with which he was in inner contact.

After its actual historical applications, the theory of race as a depth psychology can give the foundations for a new science, which we have called the science of subversion. Its task is, among other things, to formulate the main theses of a serious anti-Judaism in the cultural field by establishing the constantly corrosive and dissolving influence on the values of the Aryan man, which is often exerted by so many typical creations of Judaism even without clear consciousness or exact intention. The Jewish question alone is only a son-chapter of the science of subversion. The study of this kind of third dimension of human action generally gives us the definite sense that a number of events and turns, usually regarded as spontaneous, accidental, or determined by external and impersonal circumstances, have in reality obeyed a hidden intention, often carrying out parts of an actual plan, without those who have found themselves the direct or indirect executors of any of these parts being in any way aware of it. This confirms that new anti-rationalistic and anti-positivistic way of looking at history and historical events which we have declared to be characteristic of the new racial way of thinking. In fact, the science of subversion proves that behind the known history there is another history, still waiting to be described, which would throw an uncanny light, for many, on the background of the developments which were about to bring the occidental peoples to the edge of the abyss.

Everyone today knows something about the "Protocols of the Wise Men of Zion", this much disputed document, whose main idea is that the events, the ideologies and the interacting circumstances that destroyed the old tradition-bound Europe have their own consistency and correspond to a kind of world conspiracy. Elsewhere we have discussed the importance of this document³) and its importance as a "working hypothesis" for the researches of the science of subversion.

in the field of the latest history out of the question. As far as the ancient world is concerned, we have also had the opportunity to show the possibility of using the astute studies of J.J. Bachofen on the symbols, the cults and the social forms of the origins for a special racial research⁴). From this point of view, the ancient Mediterranean world appears to us in a new, unimagined light : it shows itself to us as the scene of a continuing, tragic struggle between cultura, ideals, customs and views of different "races" : sunny, uranic, heroic and Olympian the one, the other telluric, bound to the symbols of maternal law and subterranean powers, ecstatic and mixed. We shall explain later the racial significance of these expressions. In general, there is hardly a cycle of culture which does not show to a trained eye similar connections, the episodes of an actual "secret war" between races of different blood or different spirit or different blood and spirit.

7. Race and nation

We have already established to what extent the idea of race represents a higher potency of nationalism. In this respect, however, race is mainly regarded as a myth: thus, despite the impropriety of the expression, one could speak of an "Italian race," a "German race," an "American race," etc., thus giving the concept of race the same extent as that of nation or national community. In this political use of the term race, of course, there can be no question of primary, pure human groups, but only of more or less constant and homogeneous racial mixtures which, under the action of various factors, may have produced a certain common type. There is hardly a race theorist who is so radical as not to admit that in the present condition there exists no people and no nation to which a single pure and homogeneous race would correspond.

When one speaks of races, one refers - apart from the political myth - to primary units which are more separate than the great races considered by previous anthropology, which can be compared, as it were, to the elementary bodies or the elements which in chemistry are considered the starting point for the study of alloys.

From the doctrinal point of view, what are the relations between these races and the national units? In every present nation there are undoubtedly different races, and the basis of its unity, according to the more common conception, are non-racial factors. According to this view, race is to be understood on the basis of a number of characteristics that were originally detectable in a real community of people, but which are today scattered and present in different percentages in different groups of people. These groups are precisely the nations, which differ from each other mainly by culture, destiny, language, customs, etc..

Here, however, there is to be made that revision of the common concept of the nation of which mention has already been made. It may be admitted that the decisive elements for national unity are not racial or not only racially determined, if race is understood as a merely biological and anthropological reality. This conception of race, however, is not ours. According to our doctrine, race is a reality that is revealed in the body as well as in the mind. Thus, the non-biological and non-anthropological elements which are decisive for the unity of a nation and a community of peoples can also be made the object of racial research. Nations and peoples then appear to us as intersections of different races, not only of the body, but also of the mind, which have their effect in the elements of culture and the various extra-biological influences which have fostered the historical development of the national units.

The prevailing view of the nation in the previous democratic age was "historicist": the question of the origin and composition of a nation was avoided, the people and the nation were accepted as the completed fact of a given human community and the only effort was to approximately balance the forces and elements present in this factual community and to keep them together, whereby - on the political level - the evasion to the parliamentary-democratic system seemed to be the best solution. Moreover, people and nation were considered a nice phrase for rhetorical orators.

Already with fascism and - in general - with the new authoritarian conception of the state, one has, of course, arrived at a completely different conception, which is further confirmed and developed by the idea of race. The question of the origin and composition of a nation can no longer be evaded, where the political principle is no longer a system of democratic balance, but the leadership of the state and the nation by an elite, which has to correspond to the most valuable and dignified element in relation to every other and as such has the right to give its imprint to the whole of the people. Then, in the question of the origin of nations, a different, no longer "historicist" attitude is required. At the beginning of every greater national tradition is namely a relatively pure and homogeneous racial nucleus, at least as a ruling class in relation to the subjugated and alien elements. One should be able to trace, in the course of millennia, the fate of this race, to guess the times and the forms of culture in which it slackened, in which foreign influences crept into the politico-social organisms it had created, where the laws of the race were betrayed, where an hybridization took place in the cultural and spiritual field: The absorbed foreign elements led to the fact that the race, which until then had acted "dominating" in the Mendelian sense, now only continued to exist in a displaced, "recessive" way. One should also recognize the sporadic resurrection of the original race and tradition, its endeavor to preserve, liberate and reassert itself despite everything. In this sense, a new national history is to be written, not for the sake of abstract knowledge and idle reminiscences, but in order to promote an inner decision and a precise shaping of the will. One should therefore come to the following knowledge: in the composition "nation" there was and still is a higher race. What has been added from outside, from races foreign to the national tradition originating from this original race, can in principle only have a positive value if it is of kindred origin and if for that original nucleus the necessary conditions are given in order to preserve the "dominating" role especially in the spiritual field. Otherwise, everything added is useless, if not harmful and disintegrating. In the various epochs of the history of nations, therefore, the trained eye should become accustomed to discover also the racial backgrounds, to determine the interactions of the components which pass from the "recessive" role to the "dominant" or vice versa, thus giving rise to periods and cycles which are not stages of a homogeneous and uninterrupted "development" but symptoms and manifestations of one or another of these components united by mixture.

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

In this context, the "race" - as a higher race - certainly has a greater significance than "people and nation": it is the leading and formative element of a nation and its authoritative culture, which is quite consistent with the fascist thought. Fascism, in fact, refuses to define nation and people outside the state.

to be understood as the state. According to the fascist concept, it is the state that gives the nation its form and its consciousness. However, in fascism the state is not an abstract and impersonal entity, but the tool of a political elite, the most valuable part of the "nation". The fascist racial doctrine goes one step further: this elite is destined to reabsorb the patrimony of the higher race and tradition present in the national composition. And when Mussolini said in 1923: "Throughout the ages, as tomorrow, Rome is always the powerful heart of our race: it is the imperishable symbol of our higher life", he clearly defined the direction of an irrevocable decision: the superior race of the Italian nation is the "race of Rome", is the one we will call "Aryan-Roman" race.

It is also worth recalling the following words of Mus-solini, also addressed to the fascist elite in 1923: "You truly represent the miracle of this ancient and glorious race, which has known its sad hours, but never the darkness of its downfall. If it sometimes appeared darkened, it suddenly shone again in brighter light." In these words we find the exact correspondence to the ideas we have just expressed with the Mendelian terminology, speaking of the hereditary continuance of the original race and of the turns which result from the reciprocal play of " dominant" and " recessive" forms in the course of development of the history of the "nations".

In what sense, all this being said, can we speak of "racial purity" in a racial doctrine which has the whole of a nation or people in view? Mainly with reference to an ideal and an ultimate goal. As has been said, the first practical task of the political doctrine of race is to preserve the common type, which is analogously made to correspond to the expression "race" when one speaks of " Italian," " German," " Anglo-Saxon" race, etc., from further mixtures and distortions. The further task is to determine the racial components, in the proper sense, which are present in the nation in question, and to make a choice in the sense already discussed. Then it must be examined to what extent and by what means it is possible to separate out the higher racial nucleus, to strengthen it, and to make it the center of a development whose aim is the gradual purification and ennoblement of the general type of people up to its closest possible approximation to this higher element. This is the path that can lead to the "pure race". From the political point of view, too, this is not to be understood as the object of a descriptive consideration, as something that already exists and would only have to be preserved. It would be just as senseless to want to reassemble it on the basis of abstract characteristics almost like the cardboard box of a natural history museum. The "pure race" should rather be regarded as terminus ad quem or as task and final goal of an active, creative, biological and at the same time ethical and spiritual process of selection, of separation, of transformation. All this, however, is not possible without a climate of high spiritual tensions and without processes which - as we will see - have the character of actual incantations.

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

TWO. THREE THEORIES OF THE RACIAL DOCTRINE

1. About the concept of race

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

From the methodological point of view it would be nonsensical to consider the race doctrine as a subject in itself, rather than in its close relation to a general doctrine of the human being. From the way in which the human being is conceived, the orientation of the race doctrine will also depend. If this way is materialistic, then this materialism will also be transferred to the concept of race; if it is spiritualistic, then the doctrine of race will also be spiritualistic, because in considering what is material in the human being and conditioned by the material laws, it will never forget the hierarchical place and the functional dependence of this part in the whole of the human being. The alleged "objectivity" of the pure

The research, which is carried out "scientifically", ostentatiously excluding metaphysical problems, far from having no presuppositions, as it pretends, is indeed affected by those of the materialistic and profane conception of the world and of man, which were peculiar to the positivism and Darwinism of the last century. From this circumstance result certain one-sidedness and distortions in some racial representations, from which the opponent naturally tries to draw the highest possible advantage.

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

In the case of a cat or a thoroughbred horse, the biological is the determining element, so the racial consideration may also be limited to it. However, this is no longer the case when it is about humans or at least about a being worthy of this name. Man is indeed a biological being, but he is connected with forces and laws of another kind, which are just as real and effective as the biological and whose influence on it must not be overlooked.

The fascist race doctrine therefore considers a merely biologically determined view of race to be inappropriate. It also takes a clear stand against those who, while recognizing the existence of a psychological and superbiological reality, conceive of it as unilaterally conditioned by the purely biological. The fascist doctrine of race sees in this an overturning of the originally qualitative and aristocratic demand of the idea of race into a materialistic one, and a turn which *mutatis mutandis* is equal to the reduction of the higher to the lower, as practiced by Jewish psychoanalysis and Darwinism.

In determining the concept of race, the point of view of a reciprocal conditionality of body and soul, substance and spirit, according to our doctrine, must not be accepted without great reservation. In any case, the following must be emphasized: one does not get beyond materialism if one no longer speaks simply of race in the most limited anthropological and biological sense of the word, but also of the "spirit" of a race up to the formulation of a "mysticism of blood". This conception has something valid only under the condition of a further definition of the term. It would be

otherwise it is easy to see that there is a "mysticism of blood" even in the lower forms of human community, since it is characteristic of many savage tribes of "totemic" type. The totem here is nothing else than the mystical soul of the tribe, which is conceived in close relation to a certain animal species and is felt by the individuals as the soul of their soul, as the primary thing in them. Man feels here less as an individual than as a community, tribe and race - however purely collectivistic - and from this he draws his main characteristics, not only the biological, but also the character and - as far as it can be spoken of here - the cultural and spiritual. It is also part of this primitive stage not to feel a sharp difference between the physical and the spiritual, to experience the one and the other in a mixed "mystical" unity. Thus, one can see the dangerous paths one can take without realizing it, when one speaks unanimously of a "mysticism of the blood": at the moment when one fights universalism and rationalism, one runs the risk here of setting up something as an ideal which, despite all appearances, leads back to forms of a natural and pre-personal life and thus promotes a real regression. This fact is even more obvious if one remembers the tradition-bound doctrine according to which the savages do not represent the "primitives" or the original stages of development of mankind, but the last degenerated, materialized and degenerated remnants of earlier higher races and cultures. Thus it would be easy to show that the totemism just mentioned is only the degenerated and nocturnal form to which a quite different "mysticism of the blood" has degenerated, namely that which was expressed in the ancient cult of the "heroes" or demigods of the various tribes and clans and, to a certain extent, also of the lares and manes of the patrician Roman Empire. From all this arises the clear necessity of a closer definition of the term.

2. The three degrees of racial doctrine

Our racial doctrine is traditionally determined. It will therefore take as its basis the tradition-bound conception of the human being, according to which this being is threefold or consists of three different principles, spirit, soul and body. This conception is not to be regarded as a special philosophical theory among many others, which can be disputed, criticized or compared with others, but as an objective and impersonal knowledge, which corresponds to the nature of things themselves. It is "traditional" in the higher sense, because it can be found in more or less perfected form in the teachings of all ancient traditions down to the Middle Ages. The Aristotelian and scholastic conception of the "three souls"-the vegetative, the sentient, and the intellectual-the Aryan-Hellenic trinity of soma, psyche, and nous, the Roman of mens, anima, and corpus, the Indo-Aryan of sthûla-, liṅga-, and kâraṇa-çârîra, etc., are synonymous expressions of the same idea.

Having said this, the fascist doctrine of race overcomes both the attitude of those who consider the purely biological race as the decisive element and the attitude of those who, from the point of view of a racial science limited to the anthropological, genetic and biological problems, take advantage and maintain that race is a reality, but that it has nothing to do with the problems, the values and the intrinsically spiritual and cultural activity of man.

Fascist racial doctrine, on the other hand, holds that race exists in the body as well as in the soul and spirit. Race is a profound force that manifests itself in the biological and morphological realm (as the race of the body) as well as in the psychological (as the race of the soul) and in the spiritual (as the race of the spirit).

To briefly outline this threefold field, it should be pointed out that, according to tradition, the "spirit" always means something supra-rational and supra-individual; it therefore has absolutely nothing to do with the ordinary mind and even less with the pale world of thoughts of intellectuals, literati and the "humanists". It is rather the element on which every manly asceticism and every heroic exaltation is based, every endeavor to realize in life that which is more than life. In classical antiquity, the spirit was opposed as *nous* or *mens* to the "soul," as male to female, as solar to lunar principle. It is not an "adversary of the soul", but a hierarchically superior force.

The soul already belongs more to the world of becoming than to that of being; it is connected with the vital force as well as with the sensibility and every passion. Through its subconscious branches it establishes the connection between body and spirit. The Indo-Aryan term *liṅga-çarīra* for this element (which has its equivalent in the expression "subtle body" of some occidental circles) actually refers to all the formative forces, no longer material but not yet purely spiritual, which work in the physical organism, where mainly the hereditary influences, the stylistic elements of a racial experience and the acquired elements of new hereditary masses are rooted. Analogously, the human trinity spirit-soul-body corresponds to the cosmic sun-moon-Earth.

Starting from this view, it must be recognized that the inequality of the human sex is not only a physical, biological or anthropological one, but also a mental and spiritual one. People are different not only in the physical, but also in the mental and spiritual. Accordingly, the doctrine of race and the science of race should be divided into three degrees. The question of race is to be asked for each of the three elements. The racial consideration of man as a body, as a purely natural and biological being, forms the actual task of the first degree of race theory. This is followed by the consideration of man as soul or of the race of the soul. As a conclusion one will have a race theory of the third degree, i.e. the racial research of man, as far as he is no longer regarded as body or soul, but beyond that as spirit. Only then will the racial doctrine be complete, and it will be easy to avoid some aberrations and to ward off the attacks which, on the basis of the materialistic one-sidedness mentioned above, are being led against the racial idea by a suspicious and liberalizing spiritualism.

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

This shows the difference between the purely psychological approach and the racial approach, which is more profound. The ordinary psychology determines and investigates certain mental dispositions and human abilities in general. Some race theorists have then tried to distribute such psychological endowments in the different races. Second degree race theory and race psychology proceed in a different way. They hold that each psychological disposition is present, though in varying degrees, in the different races; but in each race these dispositions have a different significance and function. Thus, our doctrine will not maintain that a given race is

The first race is characterized by a heroic spirit, the second by a commercial talent. One can find in every race people who are gifted heroically or commercially. Provided, however, that such talents are present, the man of a certain race will express them in a way that is peculiar to that race and thus differ from the man of another race, in whom the same talents and abilities are used in a different style. Thus, there are different ways of being a hero, an explorer, a merchant, an ascetic, a criminal, etc., which are determined by the inner race. Likewise, e.g. the sense of honor expresses itself differently in people of Nordic race than in people of "Western" race. The same is true for "loyalty" etc. L. F. Clauss is to be thanked for the clear definition of these fundamentals of racial psychology, which can also be taken over by the fascist racial doctrine without further ado.

All this for the definition of the "race of the soul". The term "race of the spirit" is already different from this, because it no longer concerns the manner and style of man's mental reaction towards the environment and ordinary everyday experience, but his differentiated attitude towards the spiritual, superhuman and divine world, as it expresses itself in the peculiarity of speculative systems, myths and allegories, the varieties of religious experience. In this respect, too, there are certain "invariants" or general denominators, certain affinities of inspiration and attitude, which are due to an inner, differentiating cause: and this is precisely the "race of the spirit."

Here, however, it is appropriate to point out the limit to be drawn to the idea of difference and the racial conditionality of values. This conditionality is a real and decisive one also in the field of spiritual phenomena, wherever it concerns the creations of a culture of the "humanistic" type. By this we mean the cultures in which man has closed himself to the possibility of a real contact with the transcendent world and has lost the understanding of the knowledge related to this world, which is proper to every tradition worthy of the name. If, on the other hand, we are dealing with cultures which are really bound to tradition, the effect of the "races of the spirit" does not go beyond a certain limit, it does not concern so much the content as the different forms of expression which, in one or another people, in one or another cultural cycle, have had certain experiences or knowledge which are the same in their essence because they actually refer to a superhuman plane.

3. Natural races and higher races

The fascist race doctrine grasps the relations existing between race and spirit on the basis of this principle we have already mentioned: The exterior is a function of the interior, the physical form is a symbol, tool and means of expression of a spiritual form.

To each of the three elements of the human being correspond different forces and fields of expression, in which different laws prevail. Between the two extremes - between body and spirit - there is no principled opposition. What is "nature" in man follows its own, to be acknowledged regularity, but is suitable to serve as organ, means of expression and action what is more than "nature" in us. Only in the view of life of the Semitic peoples and especially of the Jewish one - as a reflection of a specific constitutional condition and special circumstances - the body becomes the "flesh", the "root of all sin" and the irreconcilable adversary of the spirit. Only in a confused, irrationally determined New Romanticism are "life" and "soul" elevated to independent entities and made the object of a superstitious cult. Normally, on the other hand, the three principles are fundamentally hierarchically ordered and the

one expresses itself through the other. Through the laws of the body a psychic and soul reality is revealed, which in turn is the expression of a spiritual one. A perfect shining through of the race as body, soul and spirit would be called racial purity. Pure-breed would be the type in which the highest spiritual aspirations of a certain species would find no obstacle or contradiction in the character and style of the spiritual race and in which this race-determined soul would be in a body which is actually suitable to express and symbolize it. However, this is of course a border concept. This pure-bred type does not exist in large numbers in the present peoples, which, as I said, are mainly racial compositions. By the way, it would not even be found in a tribe that would have remained sufficiently separated from any influences foreign to the species, because it would correspond to a culmination and perfect realization of the race in the general sense. These are just those culminations of which we have said that the highest values of the personality merge with those of the race. In most cases, however, one finds only approximations. The one element tries to find a most appropriate expression in the free space allowed by the laws of that which is immediately beneath it - which is not to be understood as a mere reflection, but as an action creative, formative and determining in its own way. Thus, a tone poet should act creatively by respecting and following the laws of harmony, which are dictated in music by a precise science and a formed tradition - indeed by the fact that he must respect these laws in order to give his creation a perfect style. On the other hand, his solutions of special problems of expression can be taken up and incorporated into the tradition and thus represent just as many stages of a progressive conquest. The same is to be thought with regard to the expressive process which takes place through the three elements of the human being, especially if one does not consider the individual in himself, but in his relation to the development of a race in space and time.

In this context, our parable may help to clarify another aspect of the relations between personality, race and hereditary mass. If the normal relationship between the principles of the human trinity is that of hierarchical subordination, however, the case of abnormal and inverted relationships between these principles can also arise, and this case is even, unfortunately, the most common in the modern world. Man can place the center of his being not where it would be normal, i.e., in the spirit, but in one of the subordinate levels, in the sea- lical or even in the physical. This subordinate element then takes over the leading role and makes the higher elements its tools. If one passes from the individual to those larger organisms which represent peoples and races, then one comes to to a first, between "natural races" and races in the higher, human and spiritual sense.

Some races can be compared to the animal or to the degraded man who has sunk to a purely animal way of life; and these are just the nature-bound races, also to be called telluric or "female". They are not enlightened by any higher element, no power from above supports them in the tribulations of their life in space and time. That is why the collectivist moment prevails in them as instinct, as "genius of the species," as spirit and unity of the herd. The general feeling of race and blood may well be even more emphasized and certain here than in other peoples, but it always represents something sub-personal and purely naturalistic. The "totemistic" way of life of the supposedly "primitive" peoples, already alluded to, refers precisely to this level. Those race researchers who consider only the positive scientific side of research important - according to our terminology: the race theory of the first degree - could, however, see their views and the laws laid down by them confirmed most readily in such "naturalistic races". Here, indeed, these laws are not noticeably affected by the intervention of other principles which can no longer be determined by the same research methods.

In other races, on the other hand, the naturalistic element retains its normal function as a carrier and means of expression of a higher, superbiological element, which stands to the estate as in the individual the spirit stands to the body. Such an element is almost always revealed in the tradition of such races and thus also in the elite which embodies this tradition and keeps it alive. In these cases, therefore, behind the race of the body and the soul there is a race of the spirit, which is expressed by the first more or less fully, depending on the people and strata into which a people is divided.

This truth was clearly felt and expressed in symbolic form everywhere where the antiquity of a certain race, clan or caste had "divine" or "divine" meaning. "heavenly" origins and supernatural and spiritual origins to their progenitor or primary lawgiver. "heroic" traits. This is therefore an area where simple blood purity is no longer sufficient to determine the essence and rank of a certain human group. As already noted elsewhere, this is evident from the fact that wherever the caste system was in force, often with the purpose of separating racial strata, each caste could consider itself "pure" because the law of endogamy and non-mixing applied to all. To have not only "pure blood", but in a symbolic sense "divine" blood, characterized the higher caste or race in the face of the plebeian or the races which we have called "nature-bound". We shall see that the conception of the "Aryan" type peculiar to the ancient Indo-European cultures of Asia corresponds exactly to this idea, which, moreover, can be found also in the classical and Nordic traditions referring to the sacral nobility.

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

4. The Race of the Spirit as a Forming Power - Sense of the Classical-Aryan Ideal

This view just expressed is of special importance for the understanding of the relations existing between race and personality. If man owes everything that forms and supports his life to the forces of instinct, blood and physical heredity, he still belongs to "nature". On this basis he can already develop higher abilities, but such abilities will always be an expression of nature, not a possession of personality, just like the splendid traits one can admire in a "purebred" tiger and in every other "purebred" animal. One passes from the realm of nature to that of the spirit (where the spirit - it must be repeated once again - has nothing to do with erudition, with literature, with intellectual dilettantism, etc.), only when a force of a different kind comes to the fore. Through this force the relations existing between the elements of the human being are rearranged, or better said, rightly ordered again. It is no longer the laws and instincts of the biological and natural in man that condition every value. Rather the opposite happens. The primary becomes an immaterial law and a "style", which, although they take "nature" as the original material, cannot be traced back to it and testify to the presence and to the formative and animating power of a superbiological element, which stands to it like male to material-female principle. Only with reference to such an element one can speak of personality. Wherever one speaks of man as such and not of man as an animal, even if "higher" or of the degraded man, by race is to be understood just this style, this effective lawfulness from above.

Thus it can happen that an inadequate race science limits its researches and findings to mere consequential phenomena - one could say : to the *natura naturata* instead of to the *natura naturans*. Their "facts" are in many cases only the automatic survival of a distant, expired shaping and animating hand; they are rather corpses or masks of races than living races. In the modern world, peoples who still preserve a certain racial purity are often in this semi-lunar state; this can explain the above-mentioned limitations of a certain racial science as well as the resulting one-sidedness and misunderstandings, but it cannot justify them. Our racial doctrine - as far as it wants to remain faithful to the tradition-bound spirit and to have the value of a renewing and awakening idea - must adopt much better points of reference.

The agreement of spirit, soul and body in a higher organic unity is, as we have seen, the essence of racial purity and is usually and rightly held to be decisive for a specifically Aryan and Classical-Aryan ideal. Here, too, however, one must avoid the error of limiting the consideration to consequential cheques and *capita mortua*. In our opinion, one is justified in assuming that an "Olympian" state of mankind has not been a fable, but a historical reality, whereby we understand by an "Olympian" state something in which the divine and supernatural rule, so to speak, in a natural way, like a calm presence; it will be seen that we bring this state in the closest relation to the original epoch of the Hyperborean race, of which we shall speak hereafter, and which we regard as the root of all the principal Aryan ruling races. However, there are equally valid reasons to exclude that in the modern times as well as in the cycle of the greater historical cultures similar things can be referred to. Already in the case of the ancient Aryans, some two or three thousand years ago, we shall see that a kind of second birth, that is to say, a renewal and profound inner transformation, was the indispensable condition for justified membership of that race of body and spirit which determined the ancient concept of "Aryanism".

Thus, we must not let any misunderstandings arise with regard to the classical ideal and above all we must be careful not to confuse it with the state in which the absolute unity of body and soul means only a pre-personal and natural mixture. The true classical ideal refers to a state in which the spiritual element has completely realized its own power and law and has taken complete possession of its body, making it its living, unconditional, and unmistakable expression, with exact correspondence of content and form. All too often, on the other hand, one admires in the classical ideal the pure exteriority, the sign and echo of an inner greatness, which has even transferred itself into the blood and the race of the body. In this error the short-sightedness of certain race theorists coincides with the aestheticizing superficiality of a certain humanistic-archeological way of looking at things.

5. About the antiasket prejudice

Just as a man is all the more worthy of this name the more he proves capable of giving a law and a form to his immediate instincts, his character and his actions, so a race stands the higher the more its national tradition has its counterpart in a spiritually dominant tradition and the more these are indissolubly connected with each other.

Because of the innumerable intermixtures that have occurred and the internal weakening of the few racial nuclei that have still remained relatively pure, however, this is mainly a matter of one task: the actual realization of the discussed

higher and truly Aryan-classical unity is subject to certain conditions in modern times. The first of them is to create a certain distance between body and spirit, between physical-soul and metaphysical reality, between life and "survival", as a prerequisite to an ascetic and heroic tension which allows the central and manly element of man to reawaken, to liberate itself and to reassert itself. If this precondition is not fulfilled, then, with few exceptions, the way to any higher racial realization will be blocked, the race will mean only "nature"; the ideal of strength, health and beauty will be only "animal-like" and lack any inner light.

An infallible characteristic of the cases in which racial thought tends in this wrong direction is the anti-ascetic prejudice. The motif of the "fall" of the "primitive man" or of a certain "divine" race, which recurs in a whole series of tradition-bound teachings, so also in the Aryan one of the four world ages, is not to be understood as a religious fiction, but as the mythologized reproduction of a historical reality. One refers to the process of regression, to which the human race has been subjected since the most distant times, up to an almost complete materialization. Those who believe that true spirituality is something that can be attained without overcoming and subjugating the purely human element, without limiting the physical sense of self, in short: without asceticism, seem to have no idea of this process. In order to give form and meaning to life, one must first realize that which is beyond life; in order to reawaken the race of the spirit and through it to rebuild that of the body, one must be able to reach its height, and this in turn presupposes asceticism, i.e. conscious detachment, heroic overcoming, highest spiritual tension.

Asceticism, as manly inner discipline, was known in all Aryan cultures. Among the various aspects of its true meaning is also this: to prevent the influence of the instinctive and passionate nature of the human being, which was strengthened mainly by mixing with the blood of non-Aryan southern races; on the other hand, to strengthen those characteristics of cool, superior, immovable nature, which originally formed the center of the already mentioned hyperborean humanity and all its branches as the ruling race. Thus we do not see in the Buddha the pale, alienated "saint", but rather the reappearance of that royal, sunlike, visible and invisible powers conquering superman, which was already characteristic for the Urarian Vedic period. In the same way, the stoic sage, in his cool heroism, his masculine detachment and inviolability, and his indomitable dignity, forms, as it were, a return of the old Roman-Aryan type, and up to Master Ekkehard we recognize the expression of a higher Nordic-Aryan spirit. Only when asceticism fell under the sign of a one-sided piety oriented towards a false transcendence, this higher and Aryan meaning was no longer understood, and as a reaction one even came to the assumption that the Roman mysticism of the "life" and the "nature" had more of the Nordic and Aryan than the ascetic ideal. In the Christian religion, indeed, certain abnormal forms of asceticism have developed, the fundamental meaning of which has been a kind of masochism, a passionate and painful renunciation of things which are nevertheless desired, without any clear idea of the goal and a precise "technical" intention. Thus, many circles still tend to consider asceticism as a mere escape for those who cannot cope with life, as an unhealthy spiritual complication, as something futile and useless. With such a lack of understanding of asceticism and supersensible reality, and the glorification of the most primitive forms of the doctrine of immanence and pantheism usually associated with it, all the slogans of heroism, activism and manliness would, however, result in the strengthening of a purely physical and biological sense of self, a bitter and materialized sense of will, power, individuality, health, further of duty, struggle and even race, which would be a barrier to inner liberation.

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

Wherever racial thought strays in this direction, it may be supposed that it is itself subject to dark influences in an episode of that secret and subterranean war of which we have spoken. It is enough, in fact, to substitute for the idea of race a zoological, profane scientific and materialistic imitation of it, so that it is excluded from the ideas which can really promote a restoration of the occidental peoples. But since the science of subversion establishes that the tactic of " falsifying substitutions" is one of the most common means on the part of dark powers in the modern times⁵) The suspicion is even justified that such deviations are not accidental, but obey certain suggestions.

6. About the racial doctrine of the first degree

The race theory of the first degree has to study the physical condition and in general those aspects of the human being, according to which it obeys purely natural, biological, anthropological and constitutional laws. Thus, this racial doctrine can easily adopt the general research methods of the natural sciences. Its first task is a descriptive one. Even the earlier science of man had determined the characteristics indicative of the various human groups by considering their presence in the greatest possible number of individuals. Modern research has, in many respects, gone further. It has attempted to determine certain racial characteristics more positively by methods of measurement, hence the introduction of the angles of the face, the proportions of the skull, the limbs, and so on. In the second place, it has discovered in what was generally understood by "white" or "Indo-European race" elementary racial units that can be determined with the same precision. Thirdly, the special emphasis on the theory of heredity has drawn attention to the existence of primary, hereditary factors, or genes, and has traced back to them the true basis of all racial characteristics. As is known, these genes explain not only the normal type of a given race, but also its so-called phenotype, or the paravariation of the type, or the manifestations of the original racial type, which vary between certain limits, according to the different circumstances of the environment. Towards the environment the race has a certain range of reaction, its type can change, but only temporarily and superficially, like an elastic body, which resumes its original form as soon as the action of the force that changed it ceases. However, the racial doctrine of the first degree has to consider as determining, essential, decisive and permanent this hereditary racial element which is always ready to reappear and to have an effect.

We presume the reader's knowledge of the main classifications of the primary racial types existing in the race of white man and in the important European peoples. Here we shall confine ourselves to a brief statement of what is to be held from the traditional point of view and what is acceptable for a comprehensive theory of race.

In order to determine those races which are to be regarded as the tribes from which the individual racial types have separated, and in order to orientate oneself in the examination of the racial compositions, it is necessary to limit the research in time. The latest racial research has gone far beyond the temporal horizons of earlier racial science and has often penetrated into the realm of the most distant prehistory. In this respect, however, one must realize the following : once one has rejected the evolutionist myth and therefore denied that one has always

The further one goes back in time, the more the animal-like the conception sinks, then beyond a horizon, no matter how distant, a wider one can always be opened up. The application to the races of the doctrine based on tradition and referring to the "cyclic laws" allows indeed an almost unlimited research, provided, of course, that one has at one's disposal the appropriate means of research, which, of course, are not the same as those of the modern "positive" subjects. Such relativity is of special importance when one wants to determine the purity, the originality or the superiority of a particular race. Already with regard to savage peoples we have pointed out the error of calling them "primitive" or original, since in reality they are mostly rather the degenerated remains of cycles of higher prehistoric races. The same could be said for several more important "colored" races studied by first degree race science. Therefore, it is necessary to fix a starting point, a limit in going back to the origins, and this not arbitrarily, but with consideration of what can be of importance for the cycle to which the present mankind belongs. Such a limit, by the way, is incomparably more distant than the one to which the boldest "positive" researches have brought it, so that it is better to determine it by the states corresponding to it than by a point of time.

In our book "Elevation against the Modern World" we have already presented the tradition-bound teachings referring to the Hyperborean race and culture and to their Arctic ancestral home. In this respect we must establish a point. Some modern authors, especially in connection with the Norse myth, have advanced similar ideas. This, however, does not entitle us to assume that the Hyperborean or Arctic idea is one of the many hypotheses formulated by modern researchers. It corresponds rather to a realization of just "traditional" order, which has been preserved in many esoteric circles even in past times, far earlier than one spoke of racial doctrine at all. Its value is therefore independent of the efforts of those who have had an unclear sense of it and have tried to justify this idea with the "scientific" methods and with the help of little stichhakiger elements. The role played by the Nordic idea in many currents dealing with racial questions at the present time, must therefore be considered as the consequence of a higher truth, for the time being only darkly felt and guessed at, which has almost always been expressed in an inappropriate way. What many of these authors understand by Nordic, and the cultural and spiritual forms which they consider Nordic, have indeed little to do with the Hyperborean race and tradition, or refer to remnants and to a distorted echo of the same. Moreover, the effort of some of these authors to use the thesis in question for time-related political purposes has helped to further confuse what was in itself quite unclear as merely a perceived truth.

Thus, for example, it would be arbitrary to regard the Germanic tribes as the only pure representatives of the Urnordic element and accordingly to draw one-sided conclusions about descent, where it is only a question of kindred. There can be talk of descent only with regard to the common hyperborean primal race, which, however, recedes into such a remote prehistoric time that any attempt of any historical, let alone modern people, to claim exclusively the descent from this primal race would be senseless. It would be even more arbitrary to establish a relationship between the Ur-Nordic race and the present inhabitants of Northern Europe on the basis of the continued existence of physical characteristics, which, however, from the point of view of a comprehensive racial doctrine, do not say anything clear and decisive. Much more remarkable, on the other hand, is the "neutralization" of the original Nordic element in these peoples, who, although geographically they have remained in their former area, from the point of view of the inner race have often distanced themselves from this element much more than other peoples of the same family who have long since left each area. Proof of this is the fact that the Nordic and Arctic myth has found more understanding among the Central European peoples and even in Italy than among the present inhabitants of much more northern regions, such as

Norway, Sweden, Denmark, England, etc., which have not infrequently taken an unequivocal stand against this myth and the new racial idea in general.

7. The hyperborean race and its branches

The investigation of the origins can take as a limit in our race theory approximately the time when the hyperborean race had to leave in successive waves and in different directions the arctic space which became uninhabitable by glaciation. In our already mentioned book we have already cited evidence which justifies the assumption that the Arctic area has become a region of eternal ice only from a certain time on. The memories preserved in the traditions of all peoples in the form of various myths, in which this primitive homeland is always described as a land of the sun, as an island of splendor, as the sacred land of the sun god, etc., are already significant enough for this. At the time when the prehistoric Hyperborean migrations began, the Hyperborean race could be regarded as the superior one among all others, as the superrace, as the "Olympian race", which in its utmost purity reflected the race of the spirit itself. Most of the other peoples living on earth at that time seem to have been, in their totality, either "nature-like" or "animal-like" races, or races which had degenerated into "nature-like races" through regression of earlier racial cycles. The tradition-bound teachings speak in fact of an Antarctic race and culture which had already fallen into decay at the time of the first Hyperborean migrations and settlements, and whose Lemurian remains persisted in important groups of Negrid and Malesian races. Another, different from the Hyperborean as well as from the Antarctic Lemurid, was the as brown-yellow, originally the European continent inhabiting the European continent. The first race (Finnish-Mongoloid race) and the second race, red-brown and brown-yellow, were present in part of America as well as in Atlantic countries that have disappeared today.

Of course it would be nonsensical to venture an exact typology of the prehistoric races and their original mixtures according to their external characteristics. One may only refer to them in order to avoid misunderstandings and to be able to orientate oneself in the ethnic groups of later times. Also the research of the fossil skulls tells us little, because not even the mere race of the body is marked only by the skull, and because beyond that the assumption suggests itself that fossil remains of some of these races could not have been preserved up to us. Long-skinned, narrow head, high and slender physique, blond hair color, light skin and blue-eyedness are known to be characteristic of the last descendants of the races that came directly from the Arctic region. However, all this cannot mean the last instance. Even if one wants to limit the research to the positive level, for orientation it is necessary to refer to the considerations belonging to the racial doctrine of the second degree. It has already been said repeatedly that the essence of the racial is not given by the mere physical, anthropological and morphological characteristics, but by the functional significance they have in the whole of a certain type of man. Long-skinned people of tall, slender build are indeed also found among the Negrid races, light skin color and almost blue eyes also among the Ainos of the Far East and certain Malay tribes, although, of course, in these races such characteristics have quite a different significance. And here one must not think only of anomalies or of nature's jokes, because in certain cases it may be a question of physical, dawning continuation of traits of other races, which in their primeval heyday could have had characteristics similar to those which in the period we are considering were collected in the Nordic-Hyperborean element and here were accompanied until a relatively late period by the meaning and inner race corresponding to them.

As far as the migrations of the races of hyperborean origin are concerned, we shall confine ourselves to mentioning three main currents. The first has taken the direction from northwest to southeast, reaching the Indo-Iranian area and having the Indian, Indo-Dem-Afgan and Indo-Brachimorph races of Peters' classification as its last descendants. In contrast to what would be assumed, in Europe the traces of this great migration are less visible or at least more confused than in the Orient, because in Europe different waves overtook each other and therefore successive racial strata superimposed each other. Besides this current in the direction northwest-southeast, which we can call the Nordic-Aryan "diagonal current", a second one has taken the direction west-east, and many of its branches have created cultural centers, especially in the Mediterranean area, which are often to be considered even older than those of the "diagonal current", because it was not always a question of migration caused by the constraints of circumstances, but also of a colonization that developed before the destruction or the occurred uninhabitability of the original cultural centers of hyperborean origin. We can call this second current with the corresponding racial group Aryan-Atlantic, Nordic-Atlantic or also Atlantic-Western. It actually started from an Atlantean land where a center had formed which originally was a kind of likeness of the Hyperborean one. This land was destroyed by a natural catastrophe, the mythologized memory of which is also found in the traditions of almost all peoples. Then the colonizers were followed by the waves of an actual migration.

We said that in the Atlantic country originally existed a kind of image of the Hyperborean cultural center, because the clients who have come down to us suggest a subsequent geographical and racial decay of these *U r n o r d i c* peoples who had already migrated southward in prehistoric epochs. The mixture with the red-brown natives seems to have played a not insignificant and decomposing role in this respect. One finds a clear indication of this in the Platonic tale of Atlantis. Here the union of the "sons of the gods" - the Hyperboreans - with the natives is considered like an outrage against the race and is described in a way as in other mythical memories of the same meaning the "fall" of the celestial race - the "angels" or again the sons of the gods, *ben elohim* - who at a certain time united with the daughters of men (the lower races) and thus committed a defilement which is meaningfully compared by certain texts to the sin of sodomy, sexual intercourse with animals.

8. The group of "Aryan" races

The third thing to be mentioned is the migration of the peoples who have taken the direction north-south. Some Nordic peoples started this direction already in prehistoric times: e.g. those who finally created the Doric-Achaic culture and brought the cult of the Hyperborean Apollo to Greece, further the races which settled in northern Italy already before the prehistoric Celts and Etruscans and whose last descendants were the "burning" Italic peoples, the Latins, Albanians etc.. But this direction was also taken by the last Nordic current or the migration of the races of actually Nordic-Germanic type at the time of the collapse of the Roman Empire.

In this connection the following is to be emphasized: These Germanic peoples, moving in the north-south direction, are more directly descended from the hyperborean races, which were the last to leave the arctic space. Therefore, in comparison with other kindred races, they could preserve in their race of the body a higher purity and a closer correspondence to the original type. The same, however, cannot always be said with regard to their spiritual race. Their longer persistence in conditions of a particularly hard and unpredictable life, in comparison with the conversed races, is the reason why they have been able to maintain a higher degree of purity.

The climate, which had become favorable, inevitably had to result in a certain materialization and the one-sided development of some physical and character qualities such as endurance, physical courage, power of resistance, inventiveness, etc., which, however, had a neutralization of the actual spiritual forces as a counterpart. This can already be observed among the Spartans and, to a certain extent, also among the Germanic tribes of the migration of peoples. Today's Italy has come to speak no longer of "barbarians" with regard to these peoples: compared to the forms of the Roman world, which at that time was already in decay and disintegration, the Germanic peoples, especially from the ethical and racial point of view, were by no means "barbarians".

"barbarians," but bearers of unspoiled forces. Nevertheless, one could speak of "barbarians", not in view of the Roman culture, but in view of a higher period of their own tradition, from which they had now descended. Among the evidences of such spiritual shadowing is the comparative ease with which these Germanic races converted to Christianity and later to Protestantism. For the same reason, in the spiritual field, the German of the first centuries after the collapse of the Western Roman Empire, up to Charlemagne, had nothing significant to offer in opposition to the decaying forms of Romanism. They were dazzled by the outward splendor of these forms, very quickly fell into Byzantinism, and could only revive, through the mediation of a faith impaired in many respects by Semitic-Southern racial influences, what still remained of the Nordic-Aryan in the Mediterranean world when they later created the Holy Roman Empire under the Catholic sign. Thus also German race researchers - like Günther - have recognized that whoever wants to reconstruct the world view and spirituality peculiar to the Nordic races must not rely on the testimonies contained in the Germanic traditions of the Migration Period, since these testimonies are fragmentary, often distorted by foreign influences, or have even degenerated into folk superstitions and folk tales. Rather, one has to follow the higher spiritual concepts of India and Persia, of ancient Hellas and Rome, i.e. cultures that originate from the first two migratory currents.

More in consideration of the common usage of the word, than as a true analogy, the term "Aryan" can be applied to the set of races and traditions which have sprung from these three currents, respectively the diagonal (ancestral race of the Aryan-Nordic man), the horizontal (ancestral race of the Nordic-Atlantean or Aryan-Western man) and the vertical (whose offshoot is the Aryan-Germanic man). If we want to use the more common classifications of racial science of the first degree, we can say that the original stock of the Aryan race, which has its root in the hyperbolic one, is divided in the following way : as a blond race there is first of all the branch called Nordic in the narrower sense, in which some authors further distinguish the Teuto-Nordic, the Dalian-Falconian and the Finnish-Nordic man ; from the same original stock, by intermixture with the Sarmatian native races, the so-called Eastern European and Eastern Baltic men have arisen. In the second place we have to consider races which are already more distant from the original type, either as its phenotypes or as manifestations produced by the same genes and hereditary factors under the influence of a different environment, or as mixed variations or as changes resulting from a stronger mixture. These are mainly brown, smaller human types, in which the long-skinnedness is sometimes more emphasized. Here is mentioned the so-called Western race, the Atlantic race, which - as it is described by Fischer - is already different from the Western race, and the Mediterranean race, from which, according to Peters, one distinguishes the Euro-African or African-Mediterranean man, in which the color component is more prominent. The Dinaric race stands to some extent for itself, because in various respects it approximates the Nordic type ; according to other aspects, however, it has some characteristics in common with Armenoid or Near Eastern races, a sign of crossings which have taken place in other directions. The Eastern race, on the other hand, has its own characteristics, with which it is physically and mentally significantly different from the Nordic type.

Fascist racial doctrine, of course, places particular emphasis on distinguishing and clarifying the various racial components of the Mediterranean peoples. It rejects, above all, the "Mediterranean myth" which, despite its indeterminacy, has had a certain diffusion in Italia. In particular, it takes a firm stand against the theses of the Italian, Judaic and "positive" anthropology of the last century, according to which there was an independent Mediterranean race coming from North Africa, to which most of the Italians, but also Phoenicians and other semi-Semitic peoples were supposed to have belonged, and which had nothing at all to do with the Aryans who supposedly came from Asia. Of special importance for the racial science of the Italian people, on the other hand, is the identification of a special configuration of the Nordic type itself, which we call the Aryan-Roman race and which may be regarded as fundamental for the Italian people. This race can have the same significance for Italia as the actual Nordic race has for Germany. It is therefore our "super-race" and especially from the point of view of the race of soul and spirit it has little in common with the other "Mediterranean" components contained in some parts of our people, that is, neither with the Western, nor with the African-Mediterranean, nor with another race which we call Pelasgic. By this designation our racial doctrine understands a somewhat independent type, which is mainly the result of the degeneration of some ancient Aryan-Atlantean peoples, who had already settled in the Mediterranean area before the appearance of the Hellenes. To the Pelasgic cycle belonged also the Etruscans and some other inferior ancient Italic tribes.

Emil Boutroux, in his classic treatise on the "contingency" of the laws of nature, compared the regularity of physical phenomena - which allows relatively accurate scientific foresight - to the course of a river, whose waters follow a bed, but which they have created for themselves, so that they can change it and even leave it under extraordinary circumstances. He considered the laws of nature like a kind of "habit" of things: what originally could also be a free force becomes automatic and mechanical by repetition and thus finally appears as a "necessity of nature". If this is true for the laws of the physical, so-called lifeless world of things, it is even more true in the racial field. The hair-exact descriptions and classifications of certain racial customers of the first degree are correct, so far as the racial forces follow, so to speak, a law of gravity, are thereby made automatisms and kept in the state in which they were at a certain moment. Under these circumstances the schematic racial science in question here retains its full validity. In the moment, however, when the more original forces begin to stir, it becomes problematic in many respects, and the one-sided overestimation of the racial doctrine of the first degree and its scientific results can even be harmful, taking into consideration the creative and the evocative tasks of our doctrine.

9. About the limits of inheritance

In this context, it is appropriate to briefly review the scope of the laws of heredity, especially those of Mendel. Above all, it must be emphasized that, on the one hand, for the scientifically emphasized race theory, the laws of heredity are often quite determining with regard to man, but, on the other hand, they are based on general presuppositions which, to a certain extent, are in contradiction with them. For example, according to E. Fischer's view, the genes or the primary elements of the racial hereditary factors can change by themselves and transmit this change hereditarily. In general, this is the concept of "idiovariations" or internal changes that occur in the idioplasm and are therefore capable of hereditary transmission, in contrast to "dungovariations" or changes that are the result of crossing or hybridization.

As far as the origin of the races is concerned, one is of the following opinion: Changes of the originally uniform humanity and strong selections of the changed sexes have created the individual human races after a very long time. However, it is claimed that since that primeval time, which would have to coincide with the Ice Age, the races have always been hereditarily differentiated. This could be proved on the basis of the results of the racial crossings, since in this respect the Mendelian laws of the different, ineradicable and uniform persistence of the elements of each hereditary mass would always be confirmed.

Now the following is clear : If once in principle the possibility of an inner change or a mutation is admitted - be it also in primeval times - and if one has even put forward this thought to explain the difference of the races, then one can in principle no longer exclude that a similar fact repeats itself under corresponding circumstances at a certain moment. Therefore, one is not justified to grant an unlimited validity to the laws of the physical hereditary mass. If the ice age can be considered as a limit - which cannot be proved unambiguously - should one then really assume that since that time the races have fossilized for ever and have forfeited once and for all any possibility of a positive change?

Incidentally, the question of origins can be left out of consideration. Our racial doctrine, in fact, advocates the thesis of polygeny, i.e., it is inclined to consider the racial differences as original and not as the result of the segregation and separation of a uniform original substance. Nevertheless, what has just been discussed remains valid when referring to idiovariations in general: mysterious internal changes, which at a certain moment tend to affect the whole lineage of a hereditary mass, are still detected today by biology and anthropology. Apart from individual cases, which are of no importance for our question (e.g. idiovariations of a purely organic nature, which can be traced back to the effect of alcohol or radium), scientific race theory has not yet given any profound explanation for such changes. If things are like this, then one cannot exclude that the cause sometimes lies elsewhere or in the effect of a super-biological element, which can no longer be explained by the physical hereditary mass, and which can only be grasped from other points of view and with consideration of other laws.

Our racial doctrine, therefore, does not give to heredity the blind power of fate. The laws of heredity concern only the mechanics of the transmission of original properties, which cannot be explained by them. Their validity is negatively determined, as in the law of gravity, where it is said that the bodies keep their state, as far as the effect of another force does not occur. The fascist racial doctrine sees in this limitation of heredity a prerequisite for its practical, active and political tasks which cannot be overlooked: where heredity would really be a blind fate, the possibility of purification, elevation and selection within the historical peoples would be considerably impaired.

10. The question of mixtures

Now, taking into account what has just been said, let us proceed to the question of racial miscegenation and its consequences.

The harmfulness of miscegenation is to be recognized without further ado, and it is, of course, all the more obvious the greater the racial difference between the two hereditary masses. It must also be emphasized that the disastrous effects of the blood mixtures are not so much manifested in the appearance of human beings who are degenerated or disfigured in view of their original race of body, but

in the occurrence of cases where the inner and the outer no longer coincide, where the race of the body is in opposition to that of the soul and this in turn contradicts the race of the spirit. Thus arise ambivalent, torn, half-hysterical beings, people who are no longer at home with themselves, so to speak. And if there is no inner defense, no awakening of the formative elemental force, and instead further mixtures are added to the earlier ones, the result is a real amalgam of peoples, an unstructured, formless, leveled mass, for which the "immortal principle" of general equality actually begins to become true. It should be noted here that the determination of this further form of the devastating effects of blood-mixing partly limits the purely anthropologically conducted racial determinations of first-degree research, because it is well possible that in this way a physically, e. g. It is possible that, in this way, a purely "Nordic" man is "Mediterranean" in his soul and that, as far as the spirit is concerned, there can be no question of any race at all, because no instinct, no original feeling lives in him any more, but only a few vague views of a culture which is standardized and enervated in its core, like that of the "modern" world.

However, it should not be assumed that in the case of crossbreeding of human races the processes are as "neutral" and unambiguously predictable as in the case of chemical mixtures. The assumption that the processes relating to crossings and hereditary material produce the same results in all races and types, and that all races, genera and human beings are identical in this respect, would be an open contradiction to the idea of race itself, which has taken a stand against the myth of equality and has always recognized the reality and significance of differences. In this respect, too, the tradition-bound conception of race should lead beyond any one-sidedness and make possible a picture which is truly in accordance with the diversity of reality.

We shall say in advance that the field to which we shall now refer is that of the human races in the higher sense, which we have contrasted with the "naturalized races". It should be assumed in principle that every race which has emerged from the hyperborean stock has potentially such a character, however clear the factual refutations are which the present condition of many "white" races seem to exist. The tradition-bound racial doctrine will in any case leave it up to the people of the races existing today to recognize themselves in one or the other type of race - in the naturalistic or in the higher one - and point out that the following considerations apply exclusively to those who feel themselves to belong to a human race in the higher and not in the naturalistic sense.

In this case there is a double condition for the defense of the race. Here the race corresponds to the refinement, the selection and the shaping, which in biology testify to a higher power and which are transmitted as a virtual disposition by means of a not only organizational but also inner hereditary mass. Therefore it is necessary to protect this hereditary mass and to keep it pure, to defend it like a precious conquest; but it is equally important to keep alive the spiritual center, the higher fire and the inner shaping soul, which originally raised this material to that certain form and transformed a race of the body into a corresponding race of the soul and the spirit.

From this point of view it is not always true that the decline of culture is the mechanical consequence of the decline of the physical race caused by blood mixing. In some cases one would confuse the cause with the effect, because it can happen that a race with the corresponding culture perishes, if its culture is not replaced by a culture of its own.

The "spirit" decays, i.e., when the inner tension, to which it owed its "form" and its type, decreases. When this nucleus of essence dissolves and darkens, the super-races become mere natural races, and as such they may degenerate or be overwhelmed by the doom of interbreeding. Various biological, folk

In this case, the genetic and psychological elements are deprived of the inner bond which held them together, not in a bundle, but in an organic unity, and the first modifying effect will be sufficient to bring about rapidly the degeneration, the decline or the mutation of this race, not only in the moral and cultural, but also in the national and biological field. Only in this case are the various laws established in research on cross-breeding and heredity clearly confirmed: the race is then lowered to the level of the forces of nature and is therefore subject to the laws and conditionalities operating on this level. The counter test for this is the fact that cultures and races not seldom perish and degenerate by a kind of inner extinction, without the influence of crossings. In this respect, one can cite the case of wild peoples who have fallen into ultimate decay, although they were often sealed off like islands from any contact with a foreign world. But this is also true of some sub-groups of the Aryan, European race, among whom there is now quite little of the heroic spirit which until a few centuries ago constituted their greatness, without any noticeable change having occurred through the mixture of their race of body. We have already noted this, by the way, when we spoke of the relationship between some of the northern peoples of Europe and the primitive Nordic race.

The preservation of the biological purity of the race is certainly one of the most favorable conditions for the preservation of the original power and purity of the "spirit" of a race. Likewise, the health and integrity of the body is the guarantee for the full effectiveness of its higher abilities. Nevertheless, the following case must also be considered.

An obstacle to be overcome, a substance to be resisted, to be shaped, can awaken, enliven and increase the formative, creative power, provided, of course, that a certain limit is not exceeded. Likewise it is possible that a crossing, in which the hereditary masses are not fundamentally different, may result in the enlivening, strengthening and even the selection of a race. We do not share Chamberlain's opinion that even the superior breeds - as in animal breeding - are successful products of crossbreeding. Nevertheless, it is a well known fact that in the ad- ligenous clans, which form the only positive hundred-year racial experimental field in history, endogamic purity has often resulted in degeneration ; whereas the grafting of another blood at a determinate moment has revived the sex. This is evidence that crossbreeding - within certain limits, of course - can play the role of a reagent. The presence of a relatively foreign element forces the inner racial nucleus to react ; it calls the race back to itself when it was neutralized, it forces it to defend and reassert itself. In short, it is a test which, like any test, can end positively or negatively. In such cases the inner race can demand from itself the necessary strength to overcome the obstacle and to master the stranger (we shall see in a moment what happens in this case with the Mendelian laws); then the process results in a kind of flare-up, a revival, a general mobilization, as it were, of the slumbering racial hereditary masses in the higher sense: it is in the full sense of the word the voice of the blood. In other cases, however, or when the intermixture has actually exceeded certain limits of consanguinity, decay sets in, the culling instead of the selection.

Since we have mentioned the noble clan traditions, it is necessary to emphasize the following: Where the high nobility has deviated from the principle of inbreeding, it has mostly obeyed the law of caste. The cross-breeding was indeed "over-populated", but always rank-related, dynastically limited to the representatives of a European ruling class - a usage which might have its shadow side, but which nevertheless had a deeper meaning: not only the race of the body, but also that of the spirit was considered as decisive. The caste as nobility meant in the tradition-bound world the higher perfection of the racial, the perfect race not only as

body and soul, but also as spirit. On this basis one imagined a special racial community beyond the merely natural one, for which laws could naturally apply, which were not to be extended to other levels, because the corresponding inner conditions would have been lacking. We admit, however, that in Europe these customs have all too often degenerated into pale conventions, and that their original justification has been as lost as the true meaning of caste and nobility themselves.

Another example. If we look at the Japanese traditions - tenno thought, mysticism of service, bushido ethics, ideal of sacred rule, etc. - we can see a basic correspondence with traditions of our better past or of the Roman-Germanic, Ghibelline, Knightly and Imperial Middle Ages. Germanic, Ghibelline, knightly and imperial middle ages, which could form the basis for an understanding and togetherness on the level of the race of the spirit, although as a race of the body and soul we and the Japanese have hardly anything in common. Instead, although the physical race of the Aryan-Germanic peoples is much closer to that of the Anglo-Saxons and the Russians, here the race of the spirit creates a basic antagonism, an unbridgeable difference, an impossibility of understanding, which has become only too clearly apparent in these last years.

11. The three manifestations of race. - The higher race in the Aryan-Nordic and in the Aryan-Mediterranean man.

If one starts from a comprehensive concept of race, then it is appropriate to distinguish it into three manifestations. The first form is an ideal boundary concept and is the biologically pure race, in which the living inner race shines through in a perfect way. The second form is the race as a biological survival, as a group of physical characteristics, instincts and dispositions which, mainly on the basis of a biological hereditary mass, maintain their correspondence to the original type of race, but as it were like an echo, like something automatic, because the inner element has passed over into a latent and subconscious state. The third form is the race which reveals itself by sudden flare-ups and flashes, by sudden, irresistible resurgence within a human substance in which different blood is at work, even though a certain common type is ascertainable and predominant in it. The cause of such phenomena can often be regarded as the reviving power inherent in the crossings under certain conditions.

The significance of this view is evident from the following consideration. We have said that from the point of view of tradition one is justified in assuming the Nordic (Hy-perborean) origin of all the higher races of the Indo-Germanic family of peoples; but we have also pointed out how absurd it would be to try to find in any of the present peoples the Hyperborean race in the first of the three manifestations mentioned - in that of an Olympian purity and of an alternate shining through of the race of body, soul and spirit. So, there remain the other two forms, which, among other things, give an understanding of the difference in style between the Nordic-Germanic and the Aryan-Mediterranean descendants of the Urnordic race.

Especially in the Mediterranean area the Hyperboreans, who had already become to a great extent the Ario-Atlanteans of the current called by us "horizontal" and as such already differed significantly from the Arctic archetype, entered into all kinds of mixtures according to the events of a highly eventful history of several thousand years, which, however, never completely extinguished the old spark. This illumination of the Nordic-Aryan spirit illuminated the cycle of all the major Mediterranean cultures and constituted their true "secret". The ancient Roman culture is to be regarded as the greatest of such resurrections, the highest of such flare-ups.

The result of this is that the Nordic-Aryan is mainly found in the third form mentioned above. In the Mediterranean world, and especially in the Romanic peoples, the Nordic-Aryan is therefore mainly found in the third of the mentioned forms of manifestation, and in this form - more with regard to the qualitative highlights than to the statistical-quantitative element - one may say that it often appeared more intensively than elsewhere. In these cases it is obviously not so much the biological element that is decisive, which would be impossible to find in a relatively pure state after thousands of years of such a history, as a certain style, a certain kind of abrupt creative reactions and sudden reappearances - like the liberation and reassertion of an indomitable nucleus, not seldom just at the moment when everything seemed already lost. If the relation established by some researchers between the blood-serological groups and the races is correct, one must not overlook the fact, significant in this respect, that Italia, for example, exhibits a process of the original Nordic element which places it side by side with the Anglo-Saxons. It is precisely these resurgences that constitute the true essence of what many call the "Latin genius" and interpret in a completely aestheticizing and individualistic manner, without any relation to the racial. This genius in all fields, however, is, according to the aspects in which it can really be considered valuable from the point of view of tradition, just a certain manifestation of the race - not of the "Latin", for this does not exist - and neither of the Mediterranean or the Western - for these are only branches - but of the original superrace, of the Nordic-Aryan original tribe.

As for the opposition between the "Latin genius" and the "Nordic spirit", which has so often been put forward in a tendentious manner by literary and intellectual circles, it does exist, but only as a contrast of forms of appearance, not as an essential racial contrast. This contrast is based on the already mentioned circumstance that in many Nordic-Germanic peoples the race often appeared in the second of the mentioned forms, i.e. in the form of a higher biological purity. It is almost always a question of those tribes which were the last to leave the Nordic dwellings, and in this way were able to preserve themselves more than others from the fate of interbreeding and to preserve themselves purer; but in the same way they were also often subject to a corresponding process of spiritual obscuration. The confirmation of this can be found in the observation of many characteristic types of the present inhabitants of Northern Europe: types which, with regard to the index of the skull, the color of the hair and eyes, etc., are racially quite "all right," but in whose expression there is seldom to be found a spark of that symbolic fire and that indomitable, Olympian superiority which we sense from all that has come down to us from the traditions relating to the hyperborean superrace. Whereas, therefore, in the Aryan-Romanic races the Nordic element is found again chiefly in the form of a spark, a genius, a spiritual dynamism or a creative revival from within, it reveals itself in the average man of the Nordic-Germanic races chiefly in the appearance of the common biological type, with a corresponding sense of measure, discipline and order, in a style based to a great extent on instinct and heredity, that is, more on a race of the soul than on a race of the spirit.

It is therefore no coincidence that the idea of race in Germany has had a predominantly biological orientation and that in it above all the defense and protection of the race of the body is emphasized, because one has an instinctive sense of the dangers threatening a race when it appears predominantly in the second form, which as such permits neither adventures nor the lighthearted tackling of the "reaction trials" already alluded to.

With regard to the Romance peoples and especially the Italian, however, the racial doctrine - because of the different situation in which these peoples find themselves - can and must be formulated in a somewhat different way, and other, from the German racial, doctrines of race must be taken into account.

The work of reconstruction, as we will see, should mainly focus on the inner race and strive to create it in the sense of the third manifestation. Even if it must not neglect the rest, its work of reconstruction - as we shall see - should mainly take the inner race as the point of attack and strive to bring it forth in the sense of the third manifestation.

It should also be noted that these two manifestations of the race also represent the difference between certain style elements of the Germanic and of the Aryan-Mediterranean man in the ethical and ideological field. Because of the predominantly biological basis of his racial feeling, Germanic man tends to regard spiritual laws as something immanent and natural. He feels the order of life more as a given than as the result of a determining action from above. In the same way, the originality, the action arising from within as an upsurge or as an instinct, of which he need not always be fully conscious, have a great share in his spiritual life. With the Aryan-Mediterranean type things are somewhat different. Here the race reasserts itself in a fractured way, and especially in the realm of the race of the spirit; there is almost always a lack of closer connections between this spiritual element, which suddenly flashes up, and the psychic and biopsychic element. Thus an order and a law can be realized only by means of a control, an action from above, accompanied by full consciousness and connected with a certain initial discord. But also here it is only a matter of different forms of appearance, not of essential features.

12. The inner race and heredity

In order to complete the treatment of this subject, let us now see how the ideas just developed are reflected in the Mendelian laws of inheritance. We have already emphasized that the concept of "idiovariation" - a change of the idiomorph independent of crossings - already restricts the finality of such laws and always lets us think of the possibility of a metabiological intervention in the process of heredity.

Here we will add that Mendel's laws have been proved mainly on the study of phenomena from the plant and animal world. It would therefore be arbitrary to assume that they apply in the same and mechanical way also to those sides of the human being which are neither on the level of vegetative nor of animal life. It is true that we can regard the Mendelian laws of heredity as valid with regard to certain diseases, certain physical characteristics, certain gifts and mental dispositions which are obviously materially conditioned - and it is precisely by the confirmations obtained in this field that a certain racial science has been led to unwarranted conclusions. When, however, different elements of heredity are involved, exact reservations become necessary.

Furthermore, such laws are well visible and their effects are well to be distinguished in the simple process of heredity, in crossings, where simple components - as for example the red or mother-of-pearl color of the lion's mouth, the hair color of a pan-topel, the hair color of a human being or a hereditary disease etc. - play a part. But when considering the human race in the fullest sense of the word, the case is quite different. A type consists here of many mental and physical elements and - as we shall see, this is the cornerstone of the racial doctrine of the second degree - it is above all the function according to which all these elements are contained in a certain human type that is decisive. First of all, therefore, one must ask oneself the following problem: How is it that such elements appear in that particular one? How is it that in a certain "pure type" with signs of permanence just those physical, character and mental traits - if one wants, just that group of genes - are found united? It is obvious that

The Mendelian law of "independence" - according to which the transmission of the single hereditary factors takes place in an unchangeable and independent way, uninfluenced by the presence of other elements - has to be considered as a unifying and ordering force, a force which, by the way, has been recognized in the eye of the newest biological schools even with respect to the animal species, where they rejected the foolish Darwinian theory of development and instead resumed the old Aristotelian concept of "entelechy" on a scientific level and professed "vitalism". The Mendelian law of "independence" - according to which the transmission of the individual hereditary factors takes place in an unchangeable and independent way, uninfluenced by the presence of other elements - has to reckon with this force in the case of man. Now nothing stands in the way of the Nothing stands in the way of the assumption that this force, presupposed by a certain specific group of qualities, characteristics or genes of each racial type, is transferred to a mixture of peoples, has a separating and ordering effect on it, produces a type which is more or less similar by analogous functional use of elements which need not always be the same of the original type.

It is indeed known from genetics that each individual corresponds to a combination of hereditary factors among almost innumerable ones, which are also possible if one considers the whole hereditary mass or the whole chromosomes and genes. Thus, an unpredictable or "unprobabilistic" factor will always play a role, the inner part of which can be just the above mentioned effect of race as entelechy⁶).

Moreover, special attention should be paid to the case in which such a force behaves in the crossings like the Mendelian "dominating" force, while that of the other type plays the so-called "recessive" role (i.e. it is "superimposed" on the first one in a certain group of offspring). If one of the ancestors is the carrier of the "dominant" force - we would say: if his type completely preserves its formative energy - the predispositions of the ancestor of the other blood (if this difference is only a relative one) can also be present in the cross product, but covered, latent. If we unite these offspring again and again to new representatives of the original higher race, the dishybridization or the reappearance of the hereditary mass coming from the other race of "recessive" type will be gradually eradicated. Such hereditary mass is practically absorbed and carried away by the other as by a stronger current. The original type persists or develops and continues in a series of types analogous to it: it remains "dominant", arranging and in certain cases it is even carried further and further up, the stronger is the relative strangeness with which it has to compete. This happens as long as an inner rupture does not take place, that tension does not cease by which the type had the value of a "dominante". Only then did the dishybridization occur or the release and reappearance of the recessive elements. But this is nothing else than the general phenomenon that appears at every death. Even if the inner energy of the individual decreases with death (by a withdrawal of the life principle according to a cyclic law in the natural case, by a violent intervention in the case of an unnatural death), the union of the elements of which the organism consisted dissolves; these elements make themselves permanent and now follow the mechanical or chemical laws of the areas of nature to which they belong: and these would be in our case the Mendelian laws of heredity. However meaningful the parable of the rotten potato may be, which spoils a whole sack of good potatoes, instead of becoming usable again through these good ones, this comparison is hardly true for the field we are referring to here: it is only valid to point out the level on which the concepts of the scientific racial doctrine, if taken over one-sidedly and uncritically, can only keep their full validity.

The fact that some breeds, in contrast to others, have a "dominant" character, also results, by the way, if one refers to a material, for the here treated, "dominant" character.

It is not my intention to limit the question to a decisive level. In the Jewish people, the so-called Sephardim, or Spanish Jews, represent a kind of aristocracy over the Askenazim. Now it is the predominantly narrow and almost Aryan nose of the former which "dominates" in the crossings over the short, thick nose of the latter. Other researches have found the dominant feature in the Nordic over the Eastern type, and in the Anglo-Saxon type over the racially mixed elements of the South American republics. All this proves that the racial types are also different in their potentiality, and also in cases which go beyond the field under consideration here; for it must not be forgotten that here we have always spoken of crosses between kindred races, and that we have generalized the expressions "dominant" and "recessive" and thus refer also to mental and spiritual dispositions and to formative forces.

The use of the term "potentiality", however, necessarily leads one to consider imponderable factors which, however, can be as positive and often even more decisive than the tangible ones. In fact, the "potentialities" cannot be fixed in numbers and schemes: they are essentially conditioned by an inner state, according to which they can both strengthen and weaken. In the latter case, the "dominant" trait previously identified and attributed to a particular race may, from a given moment, cease to appear at all or may appear only sporadically. After having sufficiently taken into account the "dominant" and the "recessive" trait in the laws of heredity, one should therefore not generalize and objectify the findings once made, but always ask oneself, in view of the different races as well as of their individual carriers, in which phase one is, which tension a dynamometer indicates, in the measurements of which can be decisive for elements of spiritual and even political character. All this may be considered as a criteriological and methodological prerequisite for a new, not static, but dynamic theory of race and heredity.

The fascist race doctrine attaches great importance to this new doctrine to be developed. It distinguishes in the race the moment of "becoming" from that of "being" and states that the biological and genetic research so far has been limited mainly to the first moment. This research is therefore to be supplemented by new studies which are to have as their object new processes and developments which are to be actively determined. The expediency of an investigation into the inner conditions by virtue of which certain racial characteristics, but especially the mental ones, behave in a dominant or recessive manner is therefore recognized. The factual must by no means be regarded as the final authority. The inner race can, to a great extent and even in a physical sense, be the condition for the dominant character of certain traits and dispositions. It is this new science, no longer bound to mere determinations in the field of the "developed", which is the prerequisite of the creative and selective race theory. After having realized that no modern people consists of a single race, but always of a mixture of races, one should study very carefully the processes of interbreeding between races of the same species, and in this way arrive at the knowledge of the conditions on the basis of which the higher type of race can predominate in a people and, with a sufficiently long development in the descendants, lead the relatively heterogeneous types of race back to its form. If, on the other hand, one insists on the mechanics of heredity, as it is demonstrable in the animal and plant genera, then one can hardly think of the possibility of such decisive developments.

What our race theory, on the other hand, can recognize without reservation is the validity of both the Mendelian and the general laws of physical and psycho-physical heredity in the cases of pathological predispositions and of crosses of fundamentally different races. It is important to note here that the laws and concepts of biological race theory provide valuable guidance with respect to heredity. From the practical point of view, one should declare oneself without further ado in favor of any suitable measure which

prevents the transmission of pathological hereditary dispositions to future generations. Not only that: one could also think of an increase of this demand in order to prevent that the numerical preponderance of inferior but more fertile races within a people would result in a counter-selection. Against such measures the objection is raised that among the "geniuses" of occidental mankind there are often not only individuals of dubious racial purity and dubious The first thing is to find not only "Nordic-ness", but also physical inferiors and hereditary sick people, i.e. representatives of that inferior or impaired type of human being, whom the biological racial mind wants to eradicate or at least neutralize by suitable preventive measures. What is to be thought about this from the point of view of a profound racial doctrine?

First of all, one has to distinguish the cases put forward by the opponents. One must see how far it is a question of a really higher humanity from case to case. From the traditional as well as from the racial point of view, the standard of value is different from that of the modern and especially the "humanistic" mentality. For example, for us, character traits are higher than abstract intellect or vain aesthetic creativity. A person who - even if half illiterate - has a lively sense of honor and loyalty is more important to us than a conceited titled artist who is ready for any compromise in order to get ahead, or a cowardly scientist. And higher than all the others are for us the heroic and ascetic values, the only ones that justify life with something that is "more-than-life" and bring to appearance the highest forms of the racial.

But even after having differentiated according to such antihumanistic anti-bourgeois criteria, there are certainly cases of a higher humanity which, however, is not perfectly all right in terms of physical health or race. In this respect one has to think of connections similar to those by which - as we have seen - the crossings sometimes have the meaning of a reagent, an awakening challenge. The examples that can actually justify the objection in question are, so to speak, crises, cracks or states of inner ambivalence that open the insight into a reality from which the types in question would otherwise most probably be excluded due to a kind of rigidity to the limitations of the materialized ego proper to modern man. It is obvious, however, that such cases can have neither the value of models nor of rules and it would be difficult to show higher predispositions which would be systematically transmitted in case of corresponding pathological or inferior hereditary mass: the only case in which the objection could really be of weight.

By the measures already indicated, it is quite possible that in the first period, in some sporadic cases, the inclusions favored by dichotomies and antagonisms will be interrupted; but it is certain that this loss will be overcompensated in a subsequent phase, provided, of course, that one keeps firmly in mind what has been said about the inner conditions for the completeness and the predominance of a higher race. It must be understood, therefore, that he who, by means only of preventive and biological procedures, intends to realize the higher aims of the idea of race and to bring back into existence the higher pure type of race, would only repeat the nonsense of producing a homunculus - an artificial man. The preventive measures already mentioned can only serve to remove obstacles, so that formerly inhibited, in their core super-biological faculties may again break through: but they alone can neither create nor reawaken these faculties, for nothing comes into being out of nothing. The preventive racial measures of heredity and selection must therefore be considered and applied as parts of a more comprehensive action, without ever losing sight of the whole.

13. Gender and race

On the basis of the ideas just discussed, a profound insight into the problem of crossbreeding with regard to the sexes is possible. Here, too, one encounters a strange contradiction in racial thought, due to the fact that questions of this kind have almost never been asked. Just as a certain racial science, in spite of the principle of the difference of human types, tends to consider all human beings as equal, i.e. as equally subject to the same biological laws of heredity, so it seems never to have considered that normally the hereditary mass and the potency of a race can have quite a different weight, depending on the sex, respectively depending on whether it is a man or a woman. Some who have posed this problem have been led to solve it in the wrong way, by assuming - again on the basis of purely biological considerations - in the woman a greater capacity for the preservation of the race and the type.

From the standpoint of the traditional doctrine, this is exactly the opposite of what is right in the case of normal manhood : and this doctrine might offer extraordinarily useful suggestions for a problem of no small weight, such as that of the technique of elevating relatively inferior kindred races by various cycles of heredity. Thus, in the oldest Indo-Aryan code - the *Mānavadharmasūtra* - even the possibility of the passage of a *Çūdra* into the caste of the *Arya* is assumed after seven generations of crossings on the male line - this number seven, by the way, appears also in other traditions in analogous contexts, and in the cycle of a human life it is known to be the number of years necessary, according to modern researches, for a periodic renewal of all the elements of the body. In the aforementioned Code, it is explained on this occasion what, from the traditional point of view, must be considered as the basis for the question raised above : the male hereditary mass must not be placed on the same level as the female one, because, in principle, the former has the characteristic called " dominant " by the Mendelian doctrine, while the latter has the " recessive " one. "Whatever may be the property of the man to whom a woman is united by legitimate rite - it is said in the above-mentioned text (IX, 22) - she takes it into herself like waters of a river pouring into the sea." And further (IX, 33 - 36) : "If one compares the creative power of man with that of woman, then the male is to be judged superior, because the ancestral sex of all beings through the male characteristic is characterized by the male characteristic. No matter what kind of seed is sunk into a prepared soil at the proper time of the year, it will develop into a plant, endowed with characteristics that are just those of the (male) seed". To complete the parable, it may be granted that the male quality in the offspring may be prevented, wither away, or die out without further ado, if the season of sowing was not the proper one or the soil was not tilled, but it will never happen that by a miraculous power of the soil or the season - i.e. in the parable: of the woman or of the psychic conditions of mating - out of a seed of a palm tree, for example, a juniper bush would grow. Two important laws can be formulated in this way:

1. In the offspring of male lineage from a man of inferior race and a woman of superior race, the superior race of the woman is overshadowed and displaced.
2. In the offspring of the cross between a male of superior race and a female of inferior race, on the contrary, the race of the female can be improved and the inferior influence practically neutralized.

However, the validity of these laws is subject to two conditions. The first one is that the superiority as well as the inferiority is relative resp. that it is about races which are not distinctly foreign to the species. The second condition is that one has - as already emphasized - a normal world in front of one's eyes, since just such a world is in the -

The first question is whether the modern world has changed to a certain extent with respect to crossbreeding. If one would like to know what is to be thought today of crossings kept within certain limits, one would rather have to clarify, instead of questioning biology, to what extent the modern world, with respect to the condition of the sexes, still has a "normal" world can call. Unfortunately, the answer could hardly be positive. The modern world hardly knows anymore what it means to be a man or a woman in a higher sense; it is drifting towards an indiscriminateness of the sexes, which is already all too visible in the spiritual sphere, but from here often seems to spill over even into the physical and bio-logical sphere, giving place to rightly alarming phenomena. It is not only since today that masculinity and femininity have been regarded in the Occident as purely physical matters, instead of being primarily a property of the inner being, the soul and the spirit. In this respect, the polarity, distance, different function and dignity of the two sexes have not been known in the Occident for a long time. Thus, today, problems of utmost importance for the race are considered according to their external and secondary aspects, instead of their internal and essential ones. One worries, for example, about problems of population policy, and institutions are created for social welfare and for racial hygiene in the narrower sense, but in doing so one often neglects the most important thing, namely, the importance of the relations between the sexes and the precise precept that whoever is born a man should be a man, and whoever is born a woman should be a woman, through and through, in the spiritual as well as in the physical, without mixture and without restriction. Only in this case the above-mentioned tradition-bound teachings have validity and open up almost unlimited possibilities for the selection and elevation of the races by means of suitable crossings and hereditary processes: Certainly not, however, in the case where, as is so often the case today, an even more extensive mixture is found with regard to being male or female than with regard to being of one or the other race: namely, when men are masculine of body, but feminine of soul and spirit, or vice versa, not to mention the spread of sexual and psychological tendencies of a straight pathological character.

But here we must refer the reader to what we have written in this respect and also with regard to racial extinction in our "Survey against the Modern World". Since the progeny is not formed by combinations of hereditary elements made in laboratories or in corresponding state institutes, but springs from the unions of men and women, it would be logical that, as a precondition of every active concept of race and of every distinction of one or the other race, the race of the male and the race of the female should be defined and separated in the same physical, mental and spiritual completeness, as in the sense of our conception of the three degrees of the doctrine of race.

It is also necessary to point out a special circumstance, which confirms the fact already mentioned, that the races which biologically have most preserved the Nordic type, are sometimes inwardly in a higher degree of regression than others of the same family. Especially some Nordic peoples - above all the Anglo-Saxons - are those in whom the normal relationship between the sexes, determined by tradition, is most inverted. The so-called emancipation of women - which in reality means only their mutilation and degradation - has indeed originated from these peoples and has found the greatest spread among them, while among other peoples - be it only in a bourgeoisized and conventional echo - in this respect something of the normal and traditionally determined views has still been preserved. Thus it is at least strange that some race researchers hardly take account of merely reflecting an abnormal condition of relatively recent date, when they praise as a trait of Nordic race the silliness of the relations of "comrade" to "comrade" and an exaggerated "recognition of woman", while they want to charge the "prejudices" of inferior races with any notion based on the guilty distance, polarity and different dignity of the sexes. One should recognize one thing: if such aberrations are to be

If the changes were actually to become fundamental, the path taken would lead not so much to the reawakening and perfection of the higher race as to the further regression of what still remains of it in some northern European peoples, and this in the sense of a banalization and an inner leveling of the types.

14. The masculine and the feminine in the race

The fact that we have just spoken of a "race of man" and a "race of woman" does not mean an arbitrary generalization of the concept of race. Whoever really wants to give an account of things should indeed not completely overlook the observations developed in the well-known book by Otto Weininger, especially in two points: In the first place, in the determination of the purely masculine and the purely feminine as a basis for being able to measure the "quantity" of the one and the other which is found in each individual and to act accordingly. In the second place, in the bold assumption that the relationship existing between the true man and the true woman would be analogous to that existing between the Aryan and the Semitic races. According to Weininger, man stands to woman as the Aryan stands to the Semite. Weininger was engaged in the study of the female dispositions, which appeared to him to be an exact correspondence of those which are characteristic of the Semite. Such research is, of course, highly tendentious: being the half-Jew that he was, Weininger was led to disparage and degrade above all - he did not seek the true value of woman where he should have sought it. It remains valid in his views the idea that from the standpoint of a normal and different concept of the sexes woman and man present themselves approximately as expressions of two different, though not opposite, "races." It is therefore a serious defect of the descriptive typological theory of race not to take sufficient account of this aspect in its efforts to distinguish and describe the characteristics of each race, and not to ask itself whether certain dispositions normal to the male type of a certain race are also to be regarded as normal when it is a question of its female type.

It must therefore be acknowledged that it is expedient to subdivide the descriptive science of races, which would not only speak of the general dispositions of a certain race, but would also have to consider separately the dispositions peculiar to the male or female type of this race. In contrast to the somatic, anthropo-logical field, where the female racial differences are well known and obvious, incidentally, on the level of the race of the soul the different characteristics of the females of the various races are much less pronounced than in the case of the man. And when we finally pass to the race of the spirit, often no difference at all can be recognized. The true bearer, especially of the race of the spirit, is the man, in him basically falls the principle of difference, while in the female substance more the principle of equality is reflected. It is not by chance that the old traditions connected the female element in the cosmic parable with the substance or the unformed force - ylé, dynamis - the male on the other hand with the heavenly principle of form, difference and individuation. Still less is it a coincidence that the ancient gynococratic, maternal-right cultures, as a direct consequence of the predominance accorded to the female principle in its various maternal or aphroditic forms, exhibited intermingling, communism, "natural law," and universal equality.

In general, one can say that the race is to be considered according to two aspects: the spiritual, which one can call "male", "paternal" or "Olympian", and the organic-material, which one can call "female", "maternal" or "telluric". This point of view is of special importance also for the different views which are to be derived from it on the basis of analogy. Thus, for example, in the traditional world there has always been a correspondence of the individual parts of the

The human being is perceived as being related to the various features of that larger organism which is the state. In this larger unity the mere naturalistic consanguinity corresponds at bottom alone to the race of the body and therefore to the

The "feminine-maternal" aspect of the race. The state and the empire - not understood abstractly, but as a concrete expression of that higher realm in which the race of the spirit manifests itself - embodies, on the other hand, the "male-paternal" aspect of the race, hence, in contrast to the former, the active, creative, form-giving element. These views do not only lead us in another way to the already discussed distinction between natural and higher races, they also enable us to understand racially well-differentiated forms of ethnic communities. One could show, for example, that the truly Aryan concept of *Volksgemeinschaft* is characterized by the emphasis on the "paternal" and "Olympian" aspects of the race, while in other kinds of communities the male element is of subordinate and quite material importance and the "maternal" and collectivistic element is predominant.

To return to the main subject of this section : strictly speaking, in the face of any man worthy of the name, the true woman - the one whom our ancestors sensibly called a woman " of race " - would have to present herself as something dangerous, as a foreign principle which attracts, ingratiate itself and demands a reaction, almost the same kind of reaction of which we have spoken with regard to the crossings, where a foreign blood, taken over, puts the type to the test and allows two possibilities : Either a reawakening, a revival and reassertion, or a dissolution and lowering. In the first case, the man maintains himself at the height of his destiny, and according to the traditional doctrine mentioned above, his dispositions assert themselves and persist in the offspring with the "dominant" character, which is the prerequisite of any genuine "father right." In the second case, in a more or less disguised form, at least a decay of the type will occur : uncontrollable forces will gain the preponderance in the hereditary processes, the guarding of racial purity will become something problematic, until the borderline case is realized, or, in new forms, the return to the spirit and the mingling of the gynaecocratic and maternal-right cultures, as they have been formed by the influence of non-Nordic races or the degeneration of Nordic races.

THIRD PART. THE RACE OF THE SOUL AND THE RACE OF THE SPIRIT

1. The Race Doctrine of the Second Degree - The Race of the Soul

Now we have to determine the three degrees of the race theory a little more closely. A theory of the race of the soul and a typology of the soul of the races is to be regarded as a race theory of the second degree. Such a theory of race has to define the elements which are original in their nature, which act from within and cause certain groups of individuals to have a constant and hereditary way of being, a certain style of acting, thinking and feeling. Here we come to a new definition of racial purity: it is no longer a question - as in the first degree racial doctrine - of whether the individual has that certain group of physical and also character traits which make him conform to the hereditary type, but it is a question of determining whether the race of the body borne by a certain individual is the appropriate, analogous expression of his mental race, and vice versa. If this is confirmed, the type is "pure" also in the sense of racial research of the second degree. Thus, the results of the first degree research are completed, since the different bodily dispositions are no longer considered in an abstract classificatory way, as they could also show themselves in masks instead of in living faces and figures : instead, one tries to find out their secret, i.e. what they express, the function according to which they are taken over and by which they can also mean quite different things from case to case. As already indicated, one can make a

It is obvious, however, that these somatic characteristics do not have the same significance in one case and in the other. Furthermore, it is possible that on the level of the somatic race a certain type has, for example, predominantly Mediterranean traits, so that first-degree racial research would assign it precisely to the Mediterranean or Western race; nevertheless, further research may reveal that these Mediterranean traits of the type in question are incorporated in a quite different function from that which would normally be expected. The type in question, on the contrary, uses them to express a soul and an inner attitude which is not Mediterranean but, for example, Nordic or Near Eastern. This gives the same traits a very different expressive value and sometimes leads to certain reversals and changes of the outer Mediterranean appearance, which are almost imperceptible or judged insignificant for the first degree research, while for the second degree research they mean just as many ways to fathom the "inner race". Here physiognomics or the interpretation of the meaning of the human face will play an important role ; but it shall develop in different directions than the former one, which considered the individual in himself instead of a member of a certain biological unity and a certain race of the soul.

At this higher level, anthropology and paleoethnology become precious tools for the study of the original racial elements that overlapped or clashed in the beginnings of cultures. For the higher aims of the race theory it is not enough, for example, to have established the presence of a certain number of typical skeletons and skulls in the Italic origins and to assume the existence of an old Nordic-Aryan Italic human type after supplementing these results with the archaeological ones. One would not get beyond a muse perspective with it. Furthermore, one has to let this type speak, to follow what a given body form expresses or what a certain human structure is a symbol for. This is impossible without going over to the field of race theory of the second degree and in some respects even of the third degree, subjects which work with different means of research and use monuments and testimonies of a different kind.

The racial psychology of L. F. Clauss can be considered as a racial theory of the second degree, with special regard to its methods and general guidelines. The necessity of such research has been made clear by Clauss through convincing examples. Consider, for example, the problem of communication between people. There are indeed only too many cases of people who are of the same somatic race, of the same tribe, sometimes even - as brothers or fathers and sons - of the same blood in the strictest sense, and yet cannot " understand" each other. A border separates their souls; their ways of feeling and judging are different and neither the common race of bodies nor the common blood can do anything against it. The impossibility of understanding is therefore on a supra-biological level. Understanding and therefore real togetherness and deeper unity are only possible where there is a common "race of soul" and "spirit". Subtle elements, an instinctive sensitivity play a role here. While for years nothing of the kind was suspected, it can happen under given circumstances that a certain person, by the way he behaves, gives us the definite impression of being of a "different race" - and then there is nothing more to be wanted with him: there may still be relations of various kinds with him, but always with an inner reservation, an inner distance. He is no longer "one of us". Usually, in such cases, one spoke of character. The expression is i n a c c u r a t e . In fact, there is not one "character" in general, but different expressions of the character traits conditioned by the inner race. For example, the way of a man of Near Eastern race to be " t r u e " is quite different from that of a man of Nordic or Dinaric race. The way of a Mediterranean man to perceive "heroism" is different from that of a Japanese or a Russian.

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

As far as it is possible, the biological racial science can investigate how far the divergence of the spiritual-mental dispositions with the same type of physical features is the result of crossings and of the emergence of a heterogeneous, hidden (recessive) hereditary mass. The racial science of the second degree, however, does not have to deal with such questions. Its subject is the style of the inner race in the individual as a direct, independent opportunity.

2. The Race of the Soul and Cultural Values. - The Jewish Question

In this way, the second degree racial doctrine obviously also subdivides the area peculiar to many cultural values, by fulfilling the fundamental demand to emphasize everywhere the moment of "form" and difference, without feeling compelled to assume a one-sided and degrading dependence of culture on the mere biological race in order to achieve this goal. Not only the character traits reflect a certain style which varies according to the race of the soul: the research of the second degree can more easily reach the more general conclusion that one is - as already indicated - not abstractly and generally, for example, an explorer, a soldier, an ascetic, a merchant, an artist, etc., but that there are different ways of being this or that, determined by the inner race. The problem thus arises of determining different laws of style, i.e., the forms which are really appropriate for the expression of a certain meaning, a certain activity, or a certain fundamental mode of being within a given race of the soul. This problem is obviously of fundamental importance for the practical tasks of racial doctrine, especially for the defensive struggle in the field of culture and the forms of social life. As it is posed in Italy, for example, the question of the Jew is obviously and rightly determined by considerations of a racial doctrine not of the first but of the second degree. The Jew is banned in Italy not so much on the basis of considerations of racial biology as because of his activity: not so much because all the physical characteristics of the Jews are always unconditionally opposed to those of the Mediterranean peoples, but above all because of their style, their attitude, the disintegrating and dissolving effect which, in cultural and social respects, the Jewish element exerts almost without exception, by its very nature and often even without wanting to, just as fire has the burning and the viper the stinging and poisoning. This style, this Jewishness as a race of the soul, is immediately felt by every Aryan who is not completely corrupted by the "values" of the modern neutralized and internationalist culture. It forms a much surer basis than any biological consideration, because in fact the unity of Judaism is essentially determined by a race of the soul, an unmistakable, hereditary and ineradicable form of action, attitude and life. To this, however, there is the counterpart. In the Italian racial struggle, one has very aptly spoken of "honorary Jews," in reference to persons who may be faultless in their biological race, but who prove a Jewish spirit and soul race. In the Talmud the following episode can be read: an Aryan went to a rabbi and said: "So, let us unite, let us now become one people." The rabbi replied, "Very gladly. However, we Jews are circumcised, so there is only one means to realize this: Let you also be circumcised." Alluding to this anecdote, De Vries de Heekelingen rightly emphasizes that in the modern world an assimilation has indeed been realized in an inverted sense. Of course, it is not a physical but a spiritual circumcision. However, it is a fact that the Jew has succeeded in making himself popular in the non-Jewish cultures, in that the non-Jew has often adopted a way of thinking and being originally characteristic of the Jew. Such a state of affairs confirms the expediency of the second-degree racial doctrine, which enables anti-Jewishness to be consistent, complete, and impartial, which enables it to recognize and to

The Jews are to be fought even where they do not have a direct connection with Jewish blood, i.e. in people who can be Judaized in their souls, in their way of being and acting, although they biologically belong to one of the races that have emerged from the Nordic-Aryan tribe.

3. The origin of the race of the spirit

Where does the "race of the soul" come from? In the borderline case of completely pure races, it obviously represents the psychic expression of the same formative force which emerges in the physical realm in the specific and typical anthropological and somatic racial characteristics and which forms the basis of the inseparable unity of the same, although it itself belongs to a higher realm. In this case, therefore, the well-known words of Alfred Rosenberg can apply: "The body is the exterior of the soul and the soul is the race seen from within." According to the old traditional doctrine, the soul is not simply what modern psychology means or a group of "subjective" phenomena and functions that take place on a biological basis, but a being in itself and collectively determined. As the already mentioned *liṅga-ṣarīra* or "subtle body" it has its own existence, its own powers and laws and a heredity that can be different from the purely physical-biological one of the individual. From such a point of view one should think that the races of the soul are subject to similar vicissitudes as those of the body. But if one wanted to investigate such alternations and thus to know something about the origin and the essence of the races of the soul and the laws determining their development and invariability, then those very special means of research would be necessary, which were already known to the old tradition-bound sciences, but have been lost to the modern culture. Thus, today, one has to proceed mainly in an inductive or intuitive way, since one cannot, for the time being, refer to any precise and completed scientific system of knowledge. In any case, the idea that there are two different hereditary masses, a biological and a supra-biological one, which - after races and traditions have lost their original purity and uniformity of prehistoric times - can also diverge, should generally be considered as an important methodological principle. While the biological hereditary mass shows a visible and ascertainable continuity, because it is based on the process of natural reproduction, it is to be assumed that the other hereditary mass has its own continuity only on another, no longer visible level and therefore can even connect single individuals, which have quite little in common with each other in space and time. We will come back to this when discussing the problem of birth. Here we shall only emphasize the implication which, from what has just been said, the problem of physical heredity itself shows, if it is not considered with "positivistic" short-sightedness: since spirit and soul stand in mutual relation to the body, in the case of the divergence of the two hereditary masses, changes can take place in the biological hereditary mass through the other, which biological and anthropological research can never exhaustively explain with the means at their disposal in their field. However, this is not the place to get to the bottom of such questions and to present the tradition-bound doctrine of the manifold states of being, to which one must refer in this context, in contrast to the way in which today the greatest problems concerning man, life, death and the hereafter are approached. So let us return much more to our starting point and state that everywhere, where one is confronted with states of racial mixture, the races of the soul are determined by three factors. The first and decisive factor is precisely one's own psychic race as an inherent being, preceding every individual; the second is the influence which in a certain human being a body of a noncorresponding race and - through this body as the factual center of all relations to the outside world - an unsuitable environment may have exerted on the general dispositions of the psychic race; the third is the occasional influence of an unnamed person or a person of a different race.

even higher element, i.e. the race of the spirit, in case of a further conflict not of soul and body but of spirit and soul.

Since the unity of the different elements does not come about by chance and by automatic laws, but on the basis of analogous and "selective" affiliations (this, too, will be explained in the following), one can, strictly speaking, assume a certain correspondence as a working hypothesis and criterion of probability. Thus, for example, among a hundred types which biologically show the racial purity of the Nordic or Aryan-Roman type, a larger number of cases can be foreseen in which this somatic purity virtually also corresponds to species-own mental and spiritual dispositions than among a hundred types whose physical race is neither Nordic nor Nordic-Roman. We have said "virtual" because, as we have seen, there are cases of pure types which are half extinct or in the process of regression in their mental and spiritual race. In the second place, cases of "preference" are to be considered: by the laws of elective affinity, the spiritual may have united itself in detail with a race of the soul in such a connection that it had to pay for this choice with an incongruous race of the body (e. g. in the cases of the revival of the race after the second of the ways considered on pp. 74 - 75, the elective affinities would just lead to an appearance in mixed rather than in pure, but nevertheless decadent form). In the third place, it is to be noted that "analogy" and "elective affinity" here are expressions which refer to states of being which are not simply human, so that the consequences of the laws which apply in this relation cannot coincide with what can be assumed to be natural, logical and desirable.

4. Can new breeds emerge?

There are known approximately the races of the soul which Clauss has tried to define, and the biological races which mean for him their normal correspondence. It is not necessary here to determine what is acceptable from the traditional point of view in Clauss's teachings - which constitute the most serious contribution in this field so far. One can, by the way, ask the: Question whether in states of mixture, such as those of today, there is a numerical correspondence between the races of the soul and the races of the body. One must also think of the possibility that certain races of the soul, by virtue of certain cyclic laws, reappear in new forms and then cause a kind of selection within the folk compositions, with the consequence of the gradual, more or less definite segregation of racial types which actually appear "new". According to their external aspects, these are just the processes by virtue of which an idea which has determined the collective mental and ideal climate of a certain culture gives rise to a type of man almost as a new somatic race.

Such processes are quite real and mean only the extension of what is positively demonstrable in individuals. The organically and somatically shaping power of an idea sufficiently saturated with powers of feeling or suggestion is here proved by many examples. One can cite various cases in the field of hypnosis and hysteria, as well as the phenomenon of stigmatism and others of mystical experience, which are determined by a mental state and a religious idea. Of special importance are also the examples of the influence of mental conditions or of a certain conception of the mother on the child, which can bear traces of it in its organism. The borderline case of such possibilities seems to be formed by the so-called telegenesis. A white woman, whose relations with a colored man have not existed for years, can give birth to a colored man from the union with a man of white race. According to some authors, this phenomenon is explained by the fact that a certain condition in the unconsciousness of the mother, which has been established in the mother's mind, is the cause of the birth of the child.

The result is that even after years the compulsive idea has an organically shaping effect on the birth in the form of a complex. If all this is factually ascertainable, the repetition and increase of such a process on a collective level is well conceivable. Provided that an idea has a sufficiently intensive and lasting effect in a certain historical climate and on a certain community, it can finally give rise to a "race of the sea", which, if the effect continues, brings into being a new common somatic type in the following generations, which from a known point of view can be regarded as a "new" race. The phenomenon is invalid if in such developments no evocation of deep-seated forces is involved, i.e. forces from the spiritual plane, where in the end the "eternal" roots of the real, original races are located: only then the new race is not a phenomenon of opportunity. It is, however, the opinion of those biologically determined race researchers who, by generalizing and exclusively considering only the forces acting within rather limited frameworks, are led to the assertion that all races arising in this way and not traceable to the races distinguished and cataloged by them must soon fall prey to dissolution. To prove the contrary, one could already cite the Jewish type. This type has arisen from a mixture of peoples containing very different racial elements under the effect of a tradition and a "race of the soul", and it has lived with constancy for more than two millennia, which is not always easy to establish from the so-called "regular" and "natural" races of the indicated race theorists. The more one is justified in recognizing such possibilities, if the process of shaping also has a spiritual evocation as a basis, because then the contact with forces is established, which are more original than these allegedly natural and elementary races. In this case the opposite proves true: just these races prove to be unstable and dissolve until, under the action of mainly superbiological forces, they allow the really pure type to appear in a race which is at the same time new and old. The importance of these views for a practical and creative racial doctrine and its tasks of inner selection is easily recognizable. Just as the considerations relating to the first degree of racial doctrine can be judged decisive in the case of "natural races" or those which have become such by regression, so the considerations relating to the level of the "races of the soul" are fundamental wherever a certain culture has placed the emphasis on the element "soul. Even if such a culture can represent a "more", a resurrection in the face of the level proper to the "races of nature", it always shows - from a higher standpoint - abnormal characteristics, since normally not the "soul" but the spirit would have to represent the highest point of reference in the hierarchy of the three elements of the human being and therefore also the true leading principle in any culture which is really "in order".

5. The Race of the Soul and the Myth - Limits of the Myth

Thus the limits of validity of the second degree race doctrine are made clear. Against the in many respects correct and perceptive teachings of Clausen one can object that he regarded the mental races as primary and their borders as unbridgeable, because for him there is no higher point of reference. This is only conditionally correct, i.e. under the condition that the consideration is directed to cultures which are in the already indicated, not normal condition of a predominance of the element "soul". The neglect of the borders of the soul races would in this case lead to a dissolution of the race of the body as well as of what could be preserved as a race of the spirit, because in this case the one as well as the other have their basis in the first - respectively in the soul. Normally, however, the races of the soul refer to the races of the spirit, of which they mean just as many different forms of expression, since the individual differences in this case merge into more general differences.

For this reason - and because the traditionally determined view has exclusively normal conditions in mind - we have not considered it necessary to go into a distinction of the mental races and to ask the question to what extent the views of Clauss are acceptable and usable in this respect. By the way, the biological races, which Clauss considers to be equivalents of the mental races, belong in principle to the group of the races originating from the Hyperborean and Nordic-Atlantean ancestry. It follows from this that the differences of the corresponding races of the soul must not be regarded as absolutely primary, as far as one considers the essential and not the additional: in the different "style" of the "achievement man" (Nordic-Germanic race), the "presentation man" (Middle-Eastern race), the "elevation man" (Eastern race) - to follow the Claussian designations - it can therefore only be a question of different means of expression of spiritual modes of being common to the original tribe.

Just as the characteristics considered by anthropological racial science gain meaning only when they are conceived as the means of expression of the race of the soul, so, indeed, the forms of the races of the soul betray their deeper meaning only when one refers to the races of the spirit and - in the special case of the Aryan races - to the various original and derived, normal or abnormal forms which hyperborean spirituality and lore have assumed in the development of their cycle.

This does not mean, however, that the results of the second degree of race doctrine do not have their special significance with regard to practical tasks. If the European renewal movements have certainly left behind them the level corresponding to the physical-material principle, it cannot be said, however, that they have already reached the level of the purely spiritual element and have led the masses - or even only a sufficiently united and officially recognized elite - up to it. At present the psychic level, that is, everything that is feeling, passion, suggestion, immediate inner reaction, is the predominant thing. Since things are like this, it would be pointless for the time being to try to reawaken and strengthen the race starting from the purely spiritual level. In order to make them effective, appropriate values should rather be given in the already indicated form of "myths," of suggestive power-ideas, which as such are suitable to seize and deeply impress those spiritual forces which animate these movements and which promote the renewal of the political-social consciousness of the peoples.

One must be clear, however, that this demand is based only on an expediency given by a certain factual situation. What must be presented to the majority in the form of a myth, so that it has a formative effect, should at least be recognized by an elite in the higher form of a spiritual reality, and on the basis of not

The view can be explained by the similar demand that behind hypnotists and mass leaders actual spiritual figures - if necessary invisible or unknown - must be brought to bear. With reference to another level this view can be explained by the similar demand that behind hypnotists and mass leaders actual spiritual figures - if necessary, invisible and unknown - must work. Otherwise, one will be fatefully exposed to dangers of no small moment. If the myth is irrationally determined, i.e. if it is not a certain camouflaged manifestation of a spiritual principle, it means a tool that can easily be wrung out of the hands of those who have already used it. Dark forces can, by purposeful infiltrations and distortions, direct the process of subconscious evocation, governed by many "myths" of a purely irrational nature, in directions and to ends quite different from those which a sure instinct had guessed to be right. And the moment when in such cases the aberration makes itself felt is usually too late to make amends or merely to detach oneself from the current which has got into flow and now obeys other forces.

That a comprehensive race doctrine should be supplemented by a research of the third degree, which has as its object the race of the spirit - beyond the spiritual race - proves to be expedient not only for theoretical considerations, but also for these practical, political reasons.

6. The Mystery of Birth. - The historical inheritance and the inheritance "from above".

The presentation of the guidelines of this section of the race doctrine, however, we want to precede, for the final clarification of what we have indicated about the hereditary mass, some remarks concerning the problem of birth.

When the main objections raised against the idea of race from an intellectual point of view have been refuted, there usually remains one which seems as irrefutable as it is decisive for this problem. For it may be asked: What is the ultimate guilt of a man for having been born into one race rather than another? Is he perhaps responsible for his parents and ancestors being Aryans, Jews, Negroes or Redskins? Did he want that? With their idea of race they insist, in spite of everything, on a merely naturalistic point of view. They make a fate out of a merely natural fact, build a system on it, and overlook those values in which human responsibility can really come into play.

This is, so to speak, the ultima ratio of the opponents of the idea of race. We readily admit that this is not a contrived but a well-founded objection, if one refrains from the materialistic and collectivistic twists of the doctrine in question and instead takes the traditional standpoint which always places the values of the personality in the foreground. To consider this objection, however, means to raise the problem of birth. From a higher, spiritual point of view, the justification of the idea of race cannot be separated from the problem of birth and its solution. It cannot be circumvented in our systematics.

However, it is very difficult to gain clarity and orientation in this question as long as we start from the views prevailing in the Occident after the advent of Christianity. This is only logical: race and superrace, Aryanism and ancestral inheritance etc. are concepts that have mainly developed and asserted themselves in pre-Christian cultures. Therefore, it is in their realm and wisdom that the solution to the questions raised by today's resumption of those concepts must be sought. Any consideration based on later views of man and life can only provide us with inadequate and often inappropriate points of view.

No wonder, then, that within the framework of the Christian world view the discussion of the problem of birth, for example, does not get any further. For reasons which are not arbitrary, but cannot be explained here, the church had to reject the idea of pre-existence which was always recognized by the previous traditions: the doctrine that the spiritual core of the personality already exists as an independent being before birth. In Christian theology, things are certainly not as simple as this outright rejection might suggest. Nevertheless, it is a fundamental Christian view that every human soul is created as a unique soul by God out of nothing at the moment it is breathed into the human body or embryo corresponding to it. The question why a human being was born to this and not to another race thus becomes a theological mystery: "God willed it so" - and one is usually of the opinion that the divine will is unfathomable. The evangelically emphasized doctrine of predestination only complicates the

Problem: from all eternity - i.e. supra-historically - every human being is predetermined in the spirit of God to be as he will appear in earthly existence.

The Old-Aryan conception was a fundamentally different one and only it makes it possible to meet the implied objection. For a complete exposition of this doctrine we must again refer the reader to our work "Elevation against the Modern World". To sum up, we confine ourselves here to saying that, according to this view, birth is neither a natural accident nor a fatum willed by God. But not only that: faithfulness to one's own nature no longer means passivity, but the more or less clear consciousness of a deep connection of ourselves with something transcendental and supernatural, so that it can have a "transfiguring" effect.

This is the essence of the doctrine of Karma and Dharma, but it is not to be confused with the idea of reincarnation. As mentioned elsewhere, the idea of reincarnation is either an alien conception, closely connected with non-Aryan, essentially mother-law telluric cultural circles, or it is the result of misunderstandings and distortions of tradition-bound teachings, as they can be observed in certain modern theosophic circles. If one finds also in the tradition-bound and Aryan world apparently clear testimonies of the belief in reincarnation, it is here in reality only the symbolic form which a higher knowledge had to clothe with regard to the people and the non-initiated. In any case, for the problem to be discussed here, it is not the idea of reincarnation that comes into consideration, but the doctrine according to which man, as a being endowed with a certain egg nature, is the spatial and temporal appearance of a principle that existed before his birth and, of course, also before conception, and which is causally related to this human appearance.

The area which opens up with it is certainly not easy to explore, the expressions coined for our earthly existence find only a very small applicability in it. For example, since all concepts of time refer only to human existence, strictly speaking, one should not even speak of a pre-existence, and also causality or causation should be spoken of here only in a very special sense. That principle, which determines the human appearance, is the same.

"I" and yet it is not the same; it is not the simple, bodily I, although it appears to be mixed or interwoven with it, as it were, and it exists before the life of a certain person as well as during and beyond that life, because the

„before" is not to be understood temporally here. Instead of logical terms it is better to use analogies. In essence, every presentation of tradition-bound teachings is symbolic, even if it seems to have a rational character for the layman.

In any case, in order to clarify the idea we are concerned with, it is expedient to distinguish a double hereditary mass. What temporally (not transcendently) precedes the individual is the inheritance of the parents, the clan, the race, a certain culture, etc., i.e. un-dangerous what is usually understood by "hereditary mass". But all this is far from exhausting the spiritual reality of the individual, as materialism and historicism teach. The historical-biological inheritance collects and arranges forces and dispositions in a living being, which are chosen and taken over only if through them, as it were, a transcendental inheritance can come to analogous expression. Two hereditary masses then meet and flow together, earthly, historically, scientifically to a high degree ascertainable the one, spiritually and transcendental the other. The connection of the two components and therefore the determination of the unity, which is characteristic for a given human nature, takes place by an event, which corresponds to different symbols in the ancient traditions and which cannot be the subject of closer considerations here. It is basically a kind of elective affinity. To illuminate this law by an example,

we state that one is not woman or man because one was born this way - by chance, by God's will or by a mechanics of natural causes - but vice versa, that one was born this way because one was already "woman" or "man" - of course in the analogous sense. In the manner of an analogy, one can speak in this context of a transcendental inclination, vocation or decision, which we are only able to guess at because of its visible and perceptible consequences, for lack of adequate terms. In a way, a horizontal and a vertical line of the earthly and non-earthly hereditary mass intersect. In their intersection, according to the teachings in question, the birth or the conception of a new being, its incarnation, takes place.

What is valid for the sexes is of course also valid for race, rank, ethnicity and the like. Race and rank therefore exist in the spirit before they reveal themselves in the earthly and historical existence. The diversity has its origin "above" - what can be recognized on earth is only reflection and symbol. Just as one became by one's own nature or wanted to be by one's own transcendental decision, so one is. So birth does not determine nature, but vice versa: nature - in the broadest sense, since also here the ordinary terms fail - birth.

Let us take another, more concrete example: We have had the opportunity to study the mental dispositions of the direct ancestors of a certain personality. We have found in them, as the most characteristic traits, a kind of sluggishness, a dull insistence not only on habits, but also a clinging to objects, so that used things, furniture and utensils were kept in this family to the utmost, with a shying away from any new acquisition. Now, in the personality descending from these ancestors, these dispositions are almost imperceptible on a material level: but on a quite different level - on the level of spiritual vocations - the style of a "traditional" way of thinking shows itself, especially capable of illuminating and bringing to bear the patrimony of our past. In this case, then, two hereditary masses meet and diverge: a spiritual hereditary mass has intervened in that of the family in order to transfigure and completely transform it. This is one of the many cases we have observed, which we could mention, but whose deeper interpretation would be impossible without consulting the race of the spirit. Here the real "personality" appears and works. This is not an arbitrary work. The hereditary mass conditioned by the race of the soul and the body - thus the horizontal hereditary mass - visibly determines a direction and given limits. Within such limits, however, an influence of a higher order plays the decisive role. Thus, perhaps, our conception of an earthly and a non-earthly hereditary mass becomes more comprehensible, which, so to speak, has its effect within the first and through the first. And thus one can use the theory of heredity - a cornerstone of the race theory of the first degree - without thereby falling into a demeaning deterministic conception.

7. Race, classical and romantic ethics

In our work already mentioned we have quoted various traditional texts which explain and confirm these views. We will recall here only one passage from Plotinus (III , iii, 17) : " The general plan is one ; but it divides itself into unequal parts, so that in the whole there are different places ; and the souls, unequal also they, take up their abode in the different places, which meet with their own difference. Thus everything agrees, and the difference corresponds to the inequality of the souls." More precisely : " The soul has previously chosen its demon and its life." Plato had already taught: "It is not the demon that chooses you, but it is you yourselves who choose the demon. You yourselves choose the destiny of that life to which you will be irrevocably bound afterwards." These last expressions are especially significant for us, since here the concept of demon has nothing to do with the

The "demon" has nothing to do with the Christian image of a malevolent being, but is closely related to the deep-seated forces of the psychic as well as the somatic race. Here, too, we cannot go further into the corresponding tradition-bound doctrine, but only point out that in this connection the "demon", the "lares", the "evil spirits", the "evil spirits", the "evil spirits", the "evil spirits", the "evil spirits", the "Penates", the "Fylgja", the "Doppelgänger" (which in its turn corresponds to the ancient Egyptian "ka" and the already indicated "subtle body") are terms which flowed together in antiquity and reflected the exact knowledge of the true roots of the differentiation of the blood, of the blood, of the clans and finally of the individuals themselves, within the framework of a totalitarian world view, encompassing the visible and the invisible, well distinguished from the mutilated image of modern times, which only knows about material processes and "psychology". By such testimonies, which could be multiplied by taking into account the traditions of all peoples, the idea of the transcendental or vertical hereditary mass is thus confirmed, as well as the choice, which, on the basis of analogous correspondences, causes its connection with a horizontal biological hereditary mass. The consequences of this with regard to the justification of the idea of race are well recognizable.

According to a fundamental conception of Catholicism, although God created man from nothing, he made the miracle happen that this being created from nothing is free insofar as it can reconnect to the root of its own being or God or deny it in order to turn in on itself, waste itself and degenerate into senseless arbitrariness. The same doctrine can be applied mutatis mutandis to the relations between the individual and that spiritual being whose creation and human manifestation he is. We think that the individual, within certain limits, also enjoys this free will and is given the same alternative: either to affirm his own nature, to deepen it up to the reconnection with the prehuman and supra-individual principle corresponding to it, or to give himself up to the arbitrary creation of an unnatural way of being, which is unrelated or even contradictory to his deeper forces. This is the contrast between the traditional, mainly Aryan-Roman and Nordic-Aryan and the "modern" ideal of culture. According to the first, the main task is to recognize oneself and to be oneself; according to the second, on the contrary, the task is to "construct" oneself, to become what one is not, to break through every boundary in order to make everything possible for everyone: liberalism, democracy, individualism, activist, American Puritan ethics, rejection of the idea of race and tradition etc.

As it was conceived in the tradition-bound world, the doctrine of pre-existence thus leads beyond both a fatalism and a wrongly understood and individualistic freedom. As a direct consequence, the individual, by realizing his own nature, harmonizes his own human will with the superhuman one corresponding to him, he "remembers", he re-establishes the relation to a principle which is beyond birth and therefore also beyond death and any temporal conditionality: so, according to the altar view, this is precisely the way for the one who, by the act of doing, attains the "liberation" and realizes the divine as Dharma - which means self-nature, duty, loyalty to the blood, to the delivery and to the caste - connects thereby, as has already been explained in the other book, with the feeling of having come here from far away and therefore does not mean limitation, as the "advanced" spirits suppose, but liberation. When brought back to this tradition-bound view of life, all the main motives of the racial doctrine acquire a higher and spiritual significance, and the objection based on birth as coincidence or fate loses its force.

But not only that: it is no coincidence that the word "Know thyself!", which in its deepest meaning refers back to just such teachings, was written above the Delphic temple of Apollo, the hyperborean god. To let such tradition-bound truths work on oneself until they awaken certain inner forces,

means to walk on the path that leads to a spiritual height, from which the meaning of life is something completely different than for other people: namely, a meaning of clarity, of indomitable strength, of incomparable determination. To feel all this, however, means to have a feeling for a "style" in which the seclusion of "those who have come from afar" and the inner inaccessibility unite with a kind of impregnability; in which, at the same time, a superior calmness and serenity, readiness to take action, to command and to act absolutely are effective. But whoever has understood this style, has also grasped the core of the Urnordic or Hyperborean race as a race of the spirit. This is indeed the Olympian and solar way of being; the popular imagination today relates it to the so-called "fated men" as it related it yesterday to isolated great ruler figures. In reality, it is the last echo, the last shining forth of that which in general was peculiar to the great hyperboreal superrace before its fragmentation and disfigurement. With special regard to the Aryan-Roman element, remember Plutarch's saying about the members of the Roman Senate: "They sit like an assembly of kings." Recall also the words of Caesar: "In my race the majesty of kings is united with the sanctity of the gods, under whose power are also those who are the rulers of men." Therefore, a final conclusion: when a culture "classic" type - classic in that Olympic, manly and not in the silly-nonsense aesthetic and formalistic interpretation - always reflects something of the Nordic race of the spirit, any Roman and "tragic" culture, as a contrast to it, will always be the sure sign of the predominance of influences emanating from races and folk-dresses of a non-Nordic, pre-Aryan and anti-Aryan nature.

8. The "demonic" in the counter race

In this connection, and in order to exhaust the subject, the following should be considered: it might be objected that in reality the separation of types is no longer so marked as always to justify the principle, already indicated, of being true to oneself; in the second place, that the doctrine in question offers no explanation of why certain human types appear as divided and burdened with grave contrasts, so that not everyone is his "own type" and does not always feel at home with himself.

On the basis of the general principle that everything appearing here means the analogous contradiction of something else, one has to take into consideration for the clarification of such cases all that the already mentioned arbitrariness of the rootless individual and also the effect of special historical and social collective conditions are capable of; however, one has to assume above all corresponding prenatal conditions. Beside the central force which has led to a certain human appearance, also other weaker and deviating forces may have participated, which, however, - just because they were weaker - were carried along, so to speak, and led to seek a corresponding expression in elements of an unfavorable and resisting "horizontal-right" (biological-historical) hereditary mass.

The cases in which the "race of the soul" and the "inner vocation" do not correspond to the somatic race, as well as the cases of every romantic disruption, are to be explained from the metaphysical point of view ultimately on this basis. Modern psychology, too, now knows of so-called "secondary personalities." And the more the weaker forces deviate from the main direction, the more we shall have, as a consequence, people in whom the physical does not correspond to the spiritual, in whom the spirit strives against the body or the soul, in whom the vocation does not correspond to the race or caste, the "personality" is in break with tradition, etc.

In all such cases the "classical" ethics, determined by the old Nordic-Aryan law of life, shows even more clearly its active and creative quality. It contains the demand to subject the various diverging and conflicting elements of such people to a single iron law on the basis of a supreme decision which must not fail before the emergency: and it is just such a decision which, as we shall see, the political racial thought has to bring about in the greatest possible number of the members of a people as a prerequisite for any further development. The glorification of the "romantic," "tragic," torn, restless soul, always wandering in search of new "truths," on the other hand, is a sure sign of a culture diseased and undermined in its race. Calmness, poise, clarity, control, discipline, power and Olympian spirit, on the other hand, are the main values for a Nordic-Aryan and Aryan-Roman determined character and life. If, however, in the world of causes and metaphysical meanings, the existence of unequally uniform beings and callings is to be assumed, it is also to be considered that not every culture and every age offer the same possibilities of expression and embodiment to the different "races of the spirit". As said before, two different hereditary masses overlap at every birth; the earthly-historical hereditary mass forms a structure which includes the biological as well as the mental disposition, a tradition and occasionally also a caste, a time- and space-dependent place, etc.. Now there are cultures where all this is "in order" : where life normally takes place in highest unity and organic connectedness of all these elements of the "horizontal" hereditary mass. Other cultures, on the other hand, have professed individualism, anarchy, the destruction of every limitation. From what we have said concerning the law of "elective affinity" and the analogous entailments of what takes place in birth, it is clear that the cultures of the first type, by offering the appropriate conditions and possibilities of expression, will attract unified beings and pure, determined forces. The cultures of the second, that is, of the chaotic type, on the other hand, for the same reason, become a "geometrical place" or meeting-place on earth for every - if this word may be allowed - "transcendental hysteric".

This expression - although strange - is the least disturbing one can use to get close to the meaning of the matter. On the metaphysical level, the hysteria, the inner contradiction, can indeed appear, to a greater or lesser extent, only as the characteristic of "those beings who deny being". But it is just such a quality that Christian theology ascribes to the "demonic forces" (now to be understood in the common sense of the word) or to the "creatures of chaos", whose will to be embodied - everywhere where these forces are evoked on the basis of analogous correspondence by certain states - has a meaning as precise as it is disturbing, which it is not the place here to get to the bottom of. Typology, physiognomics, a kind of transcendental psychology in a racial examination of the first and second degree, applied to the typical figures of the revolutionaries and the known outer leaders of the front of the political-social, cultural and geo-logical overthrow of the world, could lead in this connection to results similar to highlights.

But it is not said that these chaotic cultures take up exclusively such forces : in them can appear also beings uniform in themselves, who, however, feel particularly uncomfortable in it and, in order to stand firm and remain faithful to a certain vocation, which in such cases often has the meaning of an actual mission, are condemned to waste tremendous forces, precisely in order to front against the opposites between soul and body, race and character, inner dignity and rank, etc., which usually make of such cultures the place of quite different vocations. which are characteristic of such cultures and which usually make them the place of quite different vocations. In these cases, however, one should remember the words of Seneca, who correctly interpreted some unfortunate situations in which a higher spirit can find itself. For him, these conditions have the same meaning as the hardships and dangers to which one is exposed who has to accomplish a difficult mission or finds himself in line of battle : for such tasks, the most courageous ones are

and the most proven, while the cowards and the weaklings can be left to "live comfortably".

In any case, we do not need to emphasize the importance which, apart from these exceptional cases, the preceding considerations have for the idea of race and in general for the philosophy of culture, although they are not so familiar to the ordinary way of thinking of modern man. If a thousand years of fate have brought the Occident into conditions where it is difficult to find anything really pure, guarded, unmixed, bound by tradition, then the establishment of new, firm boundaries by all means, even the strictest, is a work whose beneficial effects cannot be immediately apparent today, but will undoubtedly prove themselves in the next generations on the secret paths that connect the visible with the invisible, the world with the supra-world.

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

Let us now proceed to the race-determined research of the third degree, the subject of which is the race of the spirit. This is really the investigation of the race according to its ultimate roots, wherever it is a question of normal cultures and higher human communities, roots which are already related to super-personal, super-biological and metaphysical forces. For such an investigation, the specific way of conceiving both the sacred and the supernatural as well as the relations of man to it, the view of life in a broader sense, the whole world of symbols and myths, forms a matter as positive and objective as for the racial doctrine of the first degree the angles of the face and the structures of the skull. It is mainly in this field that the "signs" of that "vertical", supra-historical hereditary mass are to be found, of which mention has already been made; from this point of view, too, the special importance of this new research is therefore confirmed.

This, on the other hand, has much wider and more precise possibilities with regard to the investigation of the origins and therefore also of the determination of the primary race elements than the race doctrine of the first and second degree. The material used by it can actually let us reach back to the most distant prehistory - to that period which is just called "mythical" and therefore erroneously considered uncertain and inconsequential by "positive" history. Not only that: while the anthropological, archaeological and palethnological materials are in themselves mute, and those of the researches of the second degree particularly exposed to change, the myth and the symbol, because of their timeless and history-less nature, have a fundamental character of immutability, so that they can often transmit to us elements which preserve in a high degree their original purity. For this, however, in the whole pre-historical research and in everything else that follows it in the new racial doctrine, one must start from quite different presuppositions than the common ones: their foundations should no longer be "profane" but - let us say it without further ado - sacral. Therefore, a thorough revision of the principles and preconceived ideas prevailing in this field is necessary, which, according to a well-known trick, raise the frivolous claim to be the standard for everything that is to be considered "serious" and "scientific". First of all - it must be repeated - it is necessary to take a stand against the myth of progress in all its forms; if one further believes to sink deeper and deeper into the gray of an animalistic barbarism, the more one reaches back in time, then obviously the assumption to arrive at any point of reference valid for the present from the investigation of prehistory and the "mythical" periods of the origins would be absurd. Wherever an "evolutionist" presupposition prevails, the study of origins and the emphasis on the principle of heredity will inevitably lead to folly, like that of certain psychoanalytic interpretations, of the kind of Freud's "Totem and Taboo".

Especially in the field of myth and symbol, the Fascist racial heritage has to bring about a profound renewal. The official and official culture in Italy, the one which calls itself "serious" and "scientific" and which, unfortunately, is still represented to a great extent in the general teaching system, still considers, in fact, the mythos and the symbol either as an arbitrary creation of the "pre-philosophical" consciousness or as something, or as something belonging to the inferior religious forms, or as a pictorial and superstitious interpretation of the phenomena of nature, or, finally, as a sign of folklore - not to mention what has begun to be introduced in our country by the "discoveries" of psychoanalysis and of the so-called "sociological" schools, two typical creations of Judaism, which have just been indicated.

All these limitations and prejudices have to be overcome, if one does not want to renounce the results of a particularly fruitful research in the field of original races and traditions. Myth and symbol should be understood again in the same way as the old, tradition-bound man, i.e. as the expression of a supra-rational and in its nature objective reality and, as it were, as the seal, recognizable to every trained eye, of the metaphysical forces which worked in the depths of the races, the traditions, the religions and the historical and pre-historical cultures. We readily admit that it is not without danger to penetrate into the world of origins when accepting such a point of view. This area is indeed beyond the ordinary means of control and criticism, so that, due to a general lack of preparation of our culture, any arbitrary and extravagant interpretation could claim the right of validity: there is no lack of examples of this. Without the equipment of well-founded, tradition-bound principles and without a special aptitude, very different from that which demands a "critical" investigation or a "philosophical" interpretation, the investigation in question can, by distortions and stains, rather result in misleading than in good.

If we want to benefit from the experiences of others in the methodological field in these aspects of third-degree investigation, we have to anticipate an error of no small degree. There is at present a current, for which we can cite the names of Klages and, to a certain extent, Jung, which, while recognizing the importance of symbol and myth for pure "deep sciences," sees in them merely a kind of projection of the racial soul irrationally conceived as the expression of mere "vital" forces: the "life" or the "collectively unconscious" is supposed to reveal itself in symbol and myth. This is not only wrong, but also dangerous, because either the consideration is limited to the horizons of inferior races or only the natural, material-telluric underground of the race is taken into account. If, on the other hand, it is a question of a higher, Aryan humanity, then - we repeat - the concept of race is to be closely connected with that of tradition, and in tradition, again, is to be recognized the presence of really super-biological, metaphysical, not sub-rational, but super-rational forces, which act upon the purely physical and "vital" conditions and form the secret of all that constitutes the higher hereditary material of a race. Symbol and myth are "signs" of such profound racial forces of which mention has already been made, not a kind of irrational, instinct and unconscious underground of the ethnic groups conceived as independent entities - an underground which would really make one think of the spirits or totems of the savages. It is not least due to such confusions that the idea of race is regarded in some circles as a kind of new totemism, a kind of return to the spirit of the primitive hordes, which is disastrous for any true value of personality. Symbol and myth, on the other hand, can have the value of a testimony in our racial doctrine to their ability to introduce us to the primary, spiritual, supra-rational element of peoples and to what is truly "elemental" in the world of origins. This element is the guide for various complementary investigations. The customs, the ethics, the ancient law, the language, etc. certainly provide further "signs" for the race-related research of the third degree and the race-related interpretation of the cultural history. In order to obtain valuable results, one must, however, avoid the limitations of the modern way of thinking and acknowledge that in the ancient

In the first world, ethics, law, morals, etc. were only areas dependent on the "religious": they reflected meaning and principles from a supra-rational and sacred order. In this order the main point is to be grasped, which can give the rest its correct meaning. If the investigation should instead insist on those isolated forms, if ethics, custom, law, language, art, etc. should be understood abstractly, instead of as expressions of a certain race of body and soul, as well as applications or reflections of tradition as a spiritually animating force of the race, then one would again remain in the area not of the original, but of the derived, not of the essential, but of the additional. In the face of so many soulless treatises of today, which get lost in the labyrinth of specialism and an unprincipled criticism, the main work of Fustel de Coulanges, like some others from the same time and furthermore the works of Bachofen, preserves its fundamental importance. Despite all their shortcomings, which depend on the time in which they were written, they can point the right way for various studies that can complement the views contained in these books with a specific consideration of the racial element.

It should be mentioned already now that the emphasis of this spiritually original element shining through in tradition-bound myth and symbol, which in the peoples far exceeds their only biological, material-telluric and basically also human aspect, is also of special importance from the practical point of view. Thanks to this element, it is possible to move from the level of what is time- and history-dependent and as such could only cause an un-lived resumption of the past, to the level of what is timeless in essence and as such is not to be regarded as of "yesterday", of a certain "history" or "prehistory", but as of perpetual value : to the eternal race. It is precisely this race that can translate itself into ideas of force and, through the law of the same attracting the same, facilitate the practical and creative tasks of the applied race doctrine, which consist mainly in weeding out the "super-race" within a people, in allowing the higher elements to re-emerge in a pure state and to come to a formative efficacy by repeating in a new cultural circle the mystery of the origins.

10. The races of the spirit - The solar race - The demetric race

Our third degree theory of race will limit its investigations mainly to the sphere of influence of a certain spiritual race and its original tradition and will follow its developments, its mutations (paravariations), but especially also its distortions in the cycle corresponding to it, within which influences of foreign races or new environmental conditions have an effect. Once the investigation is outlined in this way, then one arrives at a narrower concept of race, which refers to different divisions of the primary element of such a cycle. Then, of course, one cannot think of an atomic independence of the different "races of the spirit" : the difference does not go so far as to exclude relations not only of descent but also of rank.

The science of the spiritual races goes back to the origins and develops on the basis of a gestalt theory of the traditions, symbols and myths of the primeval times. To limit oneself to the modern world and to try to orientate oneself in it would be a hopeless undertaking in this respect. In the modern world and culture there are only pale reflections, uncertain remnants, distant derivatives of the races of the spirit. In the field of the races of the soul it is still possible to awaken a certain consciousness and an immediate experience: it is enough to refer to character traits, to direct inner modes of reaction, to the style of behavior, to ways which can neither be learned nor constructed, but which are innate and connected with the blood and, as we said, even with something deeper than the blood.

The race of the soul is expressed in the relations with the outside world and with other people. The race of the soul is expressed in the relations with the outside world and with other people; therefore, where it exists but is dormant, it can be forced to show itself in typical cases, in rehearsals and crises, and thus its face and power can be recognized in every person.

In the field of the spiritual race the task is much more difficult. What is generally regarded as spirit today - indeed what has been regarded as such for various centuries - has very little to do with what we actually understand by spirit here. Today, in reality, we face a thoroughly standardized and spineless world, where it would be difficult to find what an instinct can be on a higher level. In the field of cognition, all modern knowledge has a rationalistic-experimental basis, drawing form and certainty from faculties which are more or less the same in all human beings, and such knowledge is generally considered to be useful, "positive" and "scientific" in that it can be acquired, adopted and used by any human being, whatever his race and calling. In the religious field, more or less the same thing happens. The prevailing faith is universalistic and in principle accessible to every man, whatever his race and calling. In the field of culture as art and thought, the whole is exhausted in more or less subjective attitudes, in "creations" which often resemble a work of fire: they are just as dazzling in their lyricism and critical-dialectical fluency as they are devoid of any deeper content. In a world and culture that has almost completely lost contact with the transcendent reality, it would therefore be difficult to continue a research that would have to investigate the "style" of the experience of the transcendent and the "form" of the possible attitudes of man towards it, which is just like the research of the "races of the spirit". One must therefore go back to that world where true spirituality and metaphysical reality were truly the central, formative forces of culture, on all levels. areas, from mythological-religious to to the legal-social. One must therefore to the world of the pre-modern and "traditional" cultures. Once one has reached reference points in this way, one can pass on to the present world in order to trace the various influences which still emerge, as it were, as distant echoes from one or another race of the spirit, even in this weakened world and in this basically "humanistic" culture, i.e., one which is essentially determined by the mere human element.

Here the typology of the races is only touched upon, mainly with reference to all that we have already presented about the original traditions in our book "Erhebung gegen die moderne Welt", II. Part.

An ancient Greek text says: "There are races which, placed between the divine and the human, vacillate between the two." Some have finally placed their center in the first element, the divine; others in the second, the human. The first case determines the "sunny race" of spirit, also called "olympical," which is superior and antecedent to all others of the cultural circle in question, and which corresponds to the hyperborean blood and tradition. The more than human element appears to it as natural as the human element appears to the other races. It is therefore characterized by a kind of "natural supernaturalism": the feeling of strangeness and transcendence is absent in its relations with the divine. Rather, the human element seems foreign and distant to it. Spirit and power, compelling calm and readiness for precise and absolute action, a feeling of "centrality" and "imperturbability", that virtue which the ancients associated with the "numinous" quality, i.e. as These are the characteristics of this "race of the spirit," by virtue of which it is naturally predestined for command and, as a borderline case, for royal office. Ice and fire are united in it as in the unclear symbols of the nor-

dic primordial seat of the cycle, where this race appeared mainly and originally. Ice as transcendence and inaccessibility ; Fire as actually sunlike, radiant quality of beings who awaken life and bring light, but always in sovereign distance and almost without being involved, as it were like an echo and not out of inclination and human compassion. The ancient symbolism of gold has always had some relation to this form of spirituality. In the original idea of the state it formed the basis for the sanctified or divine kingship, i.e. for the union of the two powers, the royal and the priestly, but the latter is to be understood in a higher sense to be clarified in the following. The symbolic designations of "divine" or "heavenly" races for this sex are to be referred to the absence of the dualistic feeling towards the supernatural reality, which, however, is to be distinguished from all that in the modern sense means immen- nence doctrine or Promethean arrogance : it is not a question of men who imagine themselves gods, but of beings who, in a natural way, through a memory of origins not yet shadowed and thanks to special mental and physical dispositions which have not yet neutralized this memory, have the feeling that they do not actually belong to the earthly race, so that they believed to be men only by chance, either out of "ignorance" or out of "sleep". The two expressions vidya and avidya of the old Indo-Aryan teachings, "knowledge" (of the highest identity) and "ignorance" (by which one is led to the identification of one of the forms or modes of being of the conditioned world) respectively, are to be understood exactly in this context. If they are attributed to other human states or to another race of the spirit, or if they are made into "philosophical" terms, then they lose all sense and give room to all kinds of misunderstandings. It may also be noted that the allusions to "being with the gods", to "seeing the gods and being seen by them" - as rightly pointed out by Kerényi - which often recur in the old classical traditions, are not to be understood as mere mythology, but as figurative expressions and as signs of a condition, which in turn are related to the "sunlike race". As for the Aryan-Roman tradition in particular, we have already recognized the echo of the same spirit in the words of Plutarch about the Roman Senate, as well as in those pronounced by Caesar about his race. As a further testimony we could consider the figure of the Fleming Dialis, described in his style and attitude as a " living statue of the Olympian god". Finally, we refer to everything we are going to elaborate about the in-dian elite concept.

The further "races of the spirit" of the cycle, to which also our contemporaries belong, have the division and separation of the two elements "spirituality" and "masculinity", as well as "transcendence" and "humanity" as prerequisite, which are united in the solar race. As the first we call the lunar or demetric race. Whereas the solar element, as the center of a given planetary system, carries within itself, according to the analogous relationship, the principle of its own light and being, the lunar element, on the other hand, borrows its light and principle from one outside itself. In the lunar race, then, the sense of spiritual centrality has been lost, either by degeneration (the moon as extinct sun) or by passive admixture with races of telluric type from other cultural circles, which have degraded their original solar endowments. Bachofen emphasizes that the moon was called by the ancients " the heavenly earth". The lunar man no longer feels himself as the active center of the spiritual reality, he is not himself this reality, but rather the one who looks at it, who fathoms its laws, who through this looking overcomes the material action and the "tellurism", but does not yet reach the spiritual action. The designation "demetric", which we also give to this race, refers to a centerless, formless, pan-theistic spirituality, which has less compelling features than it is permeated by the feeling of cosmic-naturalistic laws and a sanctity which is essentially under female signs: a spirituality which is peculiar to the old demetric cults.

was. Thus, in a certain sense, lunar is also the priestly man in his contrast to the royal, the one who relates to the divine as a normal woman to a man, or with devotion, devotion and humility. It is also interesting to note that the ancient traditions related the intellectual, as it is understood today, to the moon, while they related the higher forms of knowledge to the sun. Lunar determinate is indeed also the "intellectual", the passively reflecting man, who - as the word indicates - moves only between reflections, between shadows of thoughts and things. The lunar race thus has manifold aspects. On the political level, the lunar spirit inevitably asserts itself wherever a division occurs between the temporal and the spiritual power : lunar is the ruler who receives the highest consecration of his power from a caste of priests distinct from him and not royal in itself. In general, the lunar man has spiritually feminine traits. He lacks the feeling of centeredness. As a correspondence to the races of the body, the endowments of the demetric race can be found in the group of peoples we have called Atlantic-Western, in their pre-historic forms, which us for example to to the Pelasgic, The lunar race represents a distortion of the hyperborean spirituality, which already occurred in the Atlantean period. The lunar race represents a distortion of the hyperborean spirituality, which already occurred in the Atlantean period, and which had a series of further modifications as a direct or indirect consequence. But lunar dispositions can also be found in the race called Eastern (Alpine) by certain race researchers - the Claußian race psychology calls this race the race of the Abolition Man, which obviously corresponds to an aspect of the lunar man. In the social field, the maternal right is often a consequence of the lunar spirit, while the paternal right is predominantly inherent to the solar races.

11. The Telluric and the Dionysian Race

The third race of the spirit, which can be distinguished on the basis of the ancient symbolic traditions, is the telluric or chthonic. Its way of being testifies to an attachment to life in all its immediacy, instinctiveness and irrationality. The term "telluric" today is not so much thought of in its ethymological sense (from tellus, earth) as in its sysmical manifestations, a connection of thought which in some respects is not without justification. The telluric race is indeed characterized by an explosive impulsivity, by unmediated transitions, by the complete absorption in the experience. It is as "intense" as it is somber, but without the depth and distance to be tragic as well. Sexuality in its more primitive aspect plays a significant role in it, but not merely as a phallic historicity - if one disregards actually inferior races, one may even say that it is much easier for a woman than for a man to realize herself in a completely "telluric" sense. In the telluric man the feeling of personality is scarcely emphasized; the collective element predominates and determines also his feeling of blood-connectedness, which always appears in him in a material, atavistic and fatalistic form, as it can easily be recognized in certain traits of the folk and blood feeling peculiar to Judaism. When tellurism does not appear in a primitive state, but within a culture of a non-telluric type, it testifies to the final decay of this culture: it corresponds to the unleashing and the return to a free state of forces which were previously subdued by a higher law.

The telluric race is the antithesis of the solar. The feeling of self is connected here with a dark, wild relation of man to the forces of the earth and of life, according to their "underworldly", lightless aspect. Hence also a dark attachment to the soil and, in ancient times, the cult of the "demons" of the animal and plant world and of the elemental beings, a bluntly fatalistic feeling, especially towards death, a feeling of the decrepitude of the individual who is destined to dissolve into the collective substance of the tribes and into the dark lap of Mother Earth.

According to the aspect of unmediated transitions, one can recognize a telluric influence in the race called by some racial researchers "desert-land" and also in the so-called "East-Baltic" race, which lends itself to an inner imbalance. According to the gloomy and fatalistic aspect, the telluric man is also recognizable in the Etruscan race, as it results from the masterful description of Bachofen. Against the "Tellurian", of course, still today the Mediterranean man has much to fight, if he wants to shape his life in the Aryan-Roman sense. But also modern culture in general, precisely because it is in many respects a culture of decay, has a lot of Tellurian about it - one thinks, for example, of Soviet Russia with its Judeo-Slavic foundations, of certain traits of North American culture, and finally even of what we have noted about certain aberrant irrationalist vital interpretations of the idea of race.

In the primitive traditions the titanic race presents itself as the natural antithesis to that of the "demetric man", at the moment when the original, sunlike unity was lost. In this race the degradation of the masculine character is especially significant, which now breaks through in a purely physical and earthly manifestation and appropriates the ways of a wild and violent assertion, but especially of some lower elemental forces, which in ancient times were related, for example, to the symbolism and the cult of Poseidon. Thus it would not be inappropriate here to speak even of a "Promethean race", because another characteristic of certain aspects of this race of the spirit is the attempt to usurp the dignity originally belonging to the solar race: hence the well-known myths of the struggle of the Titans or "Giants" against the Olympian forces, and the memories preserved in Indo-Aryan lore of the Mlecchas, a degraded rebellious warrior race exterminated by the representative of the older and higher spirituality, by the Paraçu-Râma, when the ancestors of the Aryan conquerors of prehistoric Indians still inhabited the hyperboreic space. In the titanic race, therefore, the same connection of man with the elemental forces and the deeper, intensively, irrational-demonic underground of life, as is peculiar to the telluric race, is manifested, but in a style no longer of mingling or of passive emergence, but of affirmation, of development of will, of manhood, but always on a lightless plane, without inner liberation. Only the Heros, Heracles, will redeem the Titan, Prometheus. We will see in the following what this has to mean.

In depicting the different degrees of masculinity and solarness with special reference to the ancient Mediterranean mystery traditions, Bachofen distinguishes the Apollonian from the Dionysian stage. Here, too, the cosmic analogies will serve us as a basis. There are in fact two aspects of the solar. One corresponds to light as such or to a light, unchanging, celestial nature, whereby we may think of the Apollonian or Olympian symbol, for example, of the Delphic cult, which is to be regarded as a vein of pure hyperboreal spirituality that has reached the Mediterranean world. This state characterizes, as we have already seen, the race of the sunlike man. The other aspect of solar adherence corresponds to light in so far as it rises and sets, knows death and resurrection, and again twilight and new rising; that is, to light subject to a law of becoming and transformation. This is the Dionysian solarness in contrast to the Apollonian principle. It is a masculinity which strives for the light through a "suffering", which is not able to free itself from the sensual and telluric and therefore also not from the ecstatic-orgiastic element, as it appeared in the deeper forms of the demetric cycle. The fact that in the myth Dionysus always appears at the side of female and lunar figures is very significant in this respect. Dionysus does not accomplish the transition, the transformation of his nature. He symbolizes a still earthly masculinity despite his light and ecstatic nature. The fact that the Dionysian and Bacchic mysteries did not follow the pure Apollonian mystery, but the demetrical ones, clearly shows us the limit of the Dionysian experience: a "die and become", not in the sign of that infinite which is beyond the form and the finite, but

That boundless which realizes itself and enjoys itself through the destruction of the form and the finite, with which one is led back to the mixed forms of the telluric-demetric experience.

The Dionysian man, however, has some features in common with the "titanic" man. He strives to regain the lost spiritual plane, he is able to partially overcome the human conditionality by unleashing every power connected with the senses, but he does not get beyond an ecstasy in which the manly quality falters and cannot be maintained, in which the sensual is mixed with the supersensual, in which the liberation is finally paid for by the diminishing of the active power of the personality and with the transition into a state very different from the "solar" and Olympian. In another context, it would not be arbitrary to relate the Dionysian man to the Romantic. Both belong to a single race, characterized by their contrast to the olym - pical-solar. Such a reference can already spare us to go into other typological details, since the reader has here already sufficient clues for further typological determinations. From the racial point of view it should not be surprising that the Dionysian man is represented to a rather high degree among the Nordic races, the Germanic as well as the Anglo-Saxon. This confirms the already indicated expediency to distinguish between the Nordic Aryan primal race and the Nordic races of later times. Already the role played by the demetrical element in the latter already at their appearance on the threshold of historical time is significant enough (even today German is the only Indo-European language in which the sun is of female gender and the moon of male gender). Thus, leaving aside the mere race of the body, on the spiritual level certain processes of involution seem to have taken place among the last Nordic peoples in not less degree than among the Atlantic-Western and the Nordic-Atlantean Aryans, in whose mean traces are also to be found many forms deviating from the pure Olympian tradition.

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

A "demetric" race, which, in the face of usurpations of the "titanic" type, no longer has the higher authority of a spiritual principle for its own support and adopts the same violent and material way of being of its adversary, defines a new type, the "Amazonian man". In the myth, the Amazon arose just like the woman (lunar spirituality), who is able to assert herself against the abuse of the man or simply against the man (titanice spirituality) in so far as she adopts a way of being which is also masculine, that is, different from her original nature (the demetric). It is therefore the usurpation of the force by degenerate lunar elements. More generally considered, the Amazonian man is the one who remains lunar in essence, but shows a development of force, albeit a material force and not a spiritualized force like the " heroic race". Even if this approximation may seem paradoxical to some, there is, for example, a "Amazonian" phenomenon wherever a priestly caste uses worldly violence to enforce a rule which it could no longer secure merely on the basis of its spiritual authority. The myth shows us the contrast between Amazons and Dionysian as well as "heroic" figures ; in the first case, the defeated Amazons are restored to their original, feminine-lunar way of being ; in the second case, their downfall makes way for a new, masculine-sunlike period. After we will see what in this context the type " heroic race" means, all this will confirm the indicated sense-interpretations. So there could be a certain relation between the " amazonian" and the titanic or titanice-promethean man, since the latter is also characterized by the usurpation of a force to which his own nature is not adequate. In the case of the Amazonian man, however, it is a question of a material force, in the case of the titanic man, however, it is a question of higher forces, of which only the solar type makes use without usurpation.

can. This suggestion may suffice, since it is not difficult to deduce various characteristics of the type "Amazonian race" in the different fields. On the psycho- logical level, for example, any masculinity and power development which is based on "overcompensation" is based, Amazonian features.

Another race of the spirit is the aphyroditic one. With her the tellurism shows itself - i.e., the reference to the earthly and material - in the forms of an extreme refinement of the material existence and not infrequently of a luxuriant development of all that means splendor and luxury of the outer life, therefore also of the world of the arts and of the aesthetic feeling. Inwardly, however, there is a passivity and a lunar softness that is compensated for by a special emphasis on eroticism and thus also on all that relates to woman, who in this way in turn comes to secure for herself a silent supremacy. Bachofen has traced the development of such a way of being in its relation to the dawning states of the Dionysian and Aphroditic cult of antiquity. He himself shows us here a correspondence to the races of the body, where he has noticed the special spread which these ancient cultic forms gained among the Celtic races. It is indeed not arbitrary to recognize a strong component of the Aphroditic race both in the race called Western by the racial researchers and in the type characterized by Clauß as " performance man." In the Aphroditic race, the Dionysian motive is also preserved, so to speak, where the desire for pleasure is combined with the voluptuous feeling of destruction and perishing - namely, the feeling of the law of material beings, of life that rises and fatefully perishes in the eternal cycle of the sexes. One remembers the ancient *carpe diem*, as well as a certain mood of the Renaissance, which is characterized by the well-known song, in which one calls for joy and enjoyment of the moment, "since there is no certainty for tomorrow".

The Aphroditic race, on the one hand, and the Tellurian race, on the other, represent the extreme limits of the forms contained in the Nordic-Aryan cycle, the points beyond which one descends into the realm of the naturalized races through the regression and supremacy of inferior elements introduced by intermixture.

Last we have to consider the race of heroes. The term heros is not used here in the usual sense, but with reference to the mythical traditions handed down by Hesiod, according to which, in the cycles of an already aberrant and materialized humanity, Zeus - i.e. the Olympian principle - is said to have produced a race which is virtually endowed with the ability to regain, by the act of the deed, the original state, the "golden" or "sunlike" of the first evil of the entire cycle in question here. Thus, the myth points to a type to whom the "Olympic" or "sunlike" quality is no longer born, but has become a task. For the fulfillment of this task a special hereditary mass - better said : a more pronounced hereditary component of the primordial race - is presupposed, but also an inner transformation, an overcoming, often pronounced as "second birth" or "initiation", which alone is capable of reviving what had become latent and of reconquering what had been lost.

If we have confined ourselves to the recording of the characteristics which refer to the higher plane, that is, to the relations of man to the spiritual world, a corresponding development of these terms can be applied to the world of the values of institutions, customs, forms of law, positive religions, art and literature, etc., and thus it is possible to determine in all these fields what points to one or another race of the spirit. To use such clues means to have the possibility to overcome the two-dimensional historiography, to distinguish the influences that have clashed, interwoven and overlapped behind the scenes of the ancient cultures and also to recognize the deeper meaning that has given the pre-

The history of culture and religions will be seen in a completely new light by those who deepen such a typology to the point of a corresponding sensitivity of distinction. Whoever deepens such a typology to a corresponding sensitivity of distinction will see the history of culture, customs and religions in a completely new light. What formerly appeared to him as uniform, he will now recognize according to its actual components, he will notice the continuity of deeper veins through history, as common sources of individual and collective phenomena, which appear isolated and scattered in time and space. And also in many forms of modern culture he will orient himself and recognize here and there the breakthrough, the adaptations or the transmissions of these original forces of the races of the spirit.

So far as the correspondence is concerned, which is normally to be realized between races of spirit, soul and body, these allusions may suffice for the time being: the solar and heroic races are species-associated with the style of the race of the achiever and - as a physical race - with the Nordic-Aryan, Aryan-Roman and Aryan-Occidental man. The lunar race would find the most appropriate expression in the mental and somatic characteristics of the Eastern races and the remnants of that ancient Mediterranean race which can be generally called "Pelagic". The Aphroditic and Dionysian race could fit well to some branches of the Western race, especially - as said before - in its Celtic forms. The Dionysian, however, also to the Desertic and Eastern Baltic race and, according to its more divided aspects, to the Near Eastern. A titanic element might well be expressed in the soul and body of man of the Faelic race; finally, the telluric element would require physical racial components arising from non-Aryan or pre-Aryan tribes, as is the case, for example, with the African-Mediterranean and partly with the races existing in the Semitic type. Thus a new and wide field of research lies before us, for which it is chiefly necessary to awaken the interest due to it in the new generations. Then what has already been achieved will be developed accordingly up to a really comprehensive race consciousness.

Some of the names of the spiritual races - solar, telluric, lunar, etc., as well as others which could be accepted along with the others - derive from analogies or relations to typical ancient cults, they also offer the possibility to fathom the deeper meaning of traditions, such as the one according to which not only the essential characteristics, but The symbolic doctrine, which was also a part of the ancient Roman world, was based on the conviction that the royal man, the Dominus natus, was connected with the influences of the sun. This symbolic teaching, which can be found more precisely in the Aryan-Iranian and Indo-Aryan traditions, alludes to what we have already discussed with regard to the problem of birth. The planets and stars in question here are not, of course, the physical ones, they are designations for certain spiritual, supra-individual forces, of which the physical planets can at most be symbolic sensual appearances and which are to be put in certain relations to the already mentioned concept of "demons" which a man chooses. The essence of such a doctrine thus refers to the transcendental "nature" or decision, which - as we saw - invalidates the most important objection against the idea of race and which, in its turn, can be illuminated by the results of the doctrine of race in the second degree, as far as this is possible for human understanding. Spontaneously to this, expressions like "sunny people", "lunar people" etc. as suitable and indicative, is in any case in aid. The new concept is already significant in such a context.

13. The Races of the Spirit in the Ancient Mediterranean World and Judaism

As already indicated, had branches of the Nordic-Aryan and Aryan-Atlantean races had reached the Mediterranean area in primeval times mainly on the horizontal direction west-east and founded here a number of cultures of different character, which, however, seem to have already fallen into decay at the threshold of the so-called historical times. Even apart from forms of culture and cult, which obviously originated from the influence of inferior native tribes and from racial slags of Australian origin, in the ancient Mediterranean world the races of spirit of demetric, Amazonian, telluric, Dionysian type with corresponding cults and customs are most visible. Only here and there as flashes in the ruling classes or as secret threads of a tradition handed down in the form of "mysteries" and initiations one finds elements of Olympian and heroic spirituality. In view of this original Mediterranean world, the higher, actually Aryan cultures of the historical antiquity - above all Hellas and Rome - are of later date. This circumstance has caused Bachofen, who was not entirely free from the progressive prejudice prevailing in his time, to regard them as later states of development of previous cultures. However, it is either a matter of new, added forces or of an awakening, brought about by various circumstances, of what was already present but had already fallen into forms of regression. In other words, what the antiquity and the race itself of our Italic ancestors represented in the way of the higher, is either the consequence of new racial waves, which to a greater extent have preserved purely the power of the hyperborean origins, or a kind of "renaissance", the revival of a spiritual, sunny heredity, which among the Schlacken and the demarcation cultures of the pre-Aryan Pelasgic-Semitic, Iberian-Pelasgian, Hamitic Mediterranean world was buried. Even taking into account the cultures created in the Orient by the branches of the Nordic and Nordic-Evening races, in the third degree research the so much misused term "Aryan" is to be attributed mainly to the cultural and mental forms peculiar to a "heroic race" in the technical sense already discussed: we shall see immediately why. The "Aryan" cultures, to which we can count Ancient Greece, Ancient Rome, India, Iran, the Nordic-Thracian and Danubian cultures, reawakened over a certain period of time the sunny race in "heroic" form, and so they caused a temporary return to the original purity. Of these cultures, the Semitic element, and above all the Jewish one, represented the most marked contrast, since such an element formed a kind of condenser of the racial and spiritual dross of the various forces that clashed in the ancient Mediterranean area. It has already been indicated that Judaism, even from the standpoint of first-degree research, is to be regarded less as a race than as a people, because in it very different blood, even such of Nordic origin - as seems to be the case with the Philistines - flowed together. From the standpoint of the race of the spirit the situation is a similar one: while in its urge for "redemption" from the flesh and according to its mystical-prophetic aspects in the Jew the Dionysian race seems to come to the fore, the crass materialism of other aspects of this people and the emphasis on a purely collectivistic concept of blood betray the Tellurian race, its sensuality the Aphroditic, and finally the rigidly dualistic character of its faith is not without relation to the Lunar race. So also from the geistical point of view Judaism is to be regarded as a mainly composite entity. A law - the Torah - has tried almost violently to hold together these very diverse elements and to give them a definite form, which even seemed to have succeeded as long as Israel remained on the level of a culture of the priestly kind. If, however, Judaism materialized, and even more so as soon as the Jew detached himself from the Egyptian tradition and "modernized," the hitherto tamed ferment of decomposition and chaos had to return to free status. But since the dispersion of Israel had incorporated the Jewish element into almost all other peoples, this ferment had to have a dissolving effect on the whole world by contagion, thus making Judaism one of the most precious and valuable tools of the secret front of world overthrow. When the Jew obeys his law

If the Jewish type becomes renegade, which replaces homeland and race for him, he represents the actual counter-race, he is a kind of dangerous racial pariah, whose internationalism is only the reflection of the formless, fragmented peculiarity of the original material from which that people was originally formed. In this connection, however, one can also understand that intermediary Jewish type which, for itself and for its own, as a residual connection with tradition, pursues in its behavior a solidaristic and often even irreconcilable practical racial law; in regard to other races, however, it lets its own racially hostile and dissolving dispositions work and thus exerts that devastating influence which, by the way, is even prescribed by the Talmud as obligatory wherever the Jew has to do with the non-Jew, with the Goyim.

VIDER THE ARTIST AND THE COMPETITION AND THE COMPETITIONAL QUESTION

1. What "Aryan" meant

According to the view commonly held today, anyone is entitled to call himself an "Aryan" who is not a Jew or a colored person and has no blood of these races in his last ancestors. For the most immediate aims of racial policy this conception may have a certain justification, because it offers the basis for a first segregation. On a higher level, however, and also from a historical point of view, it shows itself to be inadequate in that it is based on a negative definition which determines what one cannot be and not what one can actually be. If the general condition of not being a Jew or a colored person is fulfilled, then the Nordic among the Swedes would have the same right to call himself Aryan as a semi-negroid type of the southern regions. If we compare this diminished meaning of Aryanism with that which originally belonged to this expression, it is almost like a consecration, since originally the Aryan quality corresponded in principle with that which - as indicated - research in the third degree can ascribe to the bearers of the restorative races, the "heroic" races. The expression "Aryan" in its present common meaning is therefore to be accepted only for the purpose of outlining a general zone; within this, however, further subdivisions had to be made, if one wishes to approximate - even approximately - the intellectual level corresponding to the true and original meaning of the expression in question.

Racial philology has made a comparative examination of the words which in all Indo-European languages contain the root *ar* of *arisch* and express more or less the qualities of a higher type of man. In Latin *herus* means the same as the German *Herr*, the Greek *aristos* means excellent, *areté* virtue. Icelandic *air* means to revere, and the Old High German word *êra* fame. All these expressions like many others, the New German word "Honor" included, seem to come just from the root *ar* of Aryan. One has further believed to find the same root also in *Eran*, the old name of Persia, in *Erin* and *Erenn*, the old names of Iceland and beyond that in many personal names often recurring with the old Germanic tribes. Nevertheless, strictly speaking, the expression "Aryan" - from *arya* - may be positively attributed only to the culture and to the people of the prehistoric conquerors of India and Iran. In the text of the ancient Iranian lore, the *Zend-Avesta*, as is well known, the original homeland of the races to whom such lore was peculiar is called *airyanem - vaejo*, i.e., "seeds of the Aryan race," and from their description it is clear that it coincides with the hyperborean, Aryan seat. In the inscription of *Bchistum* (520 B.C.) the great king *Darius* speaks of himself: "I, king of kings, of Aryan race." The "Aryans" in the texts are equal to the earthly militia of the God of Light, which already insinuates a metaphysical meaning to the Aryan race: it is the race which fights without rest on one of the different levels of the cosmic reality against the dark powers of the counter-god *Ariman*.

This spiritual meaning of arrier is becoming more and more prominent in Indian culture. In Sanskrit, ar means "superior, noble, well-formed" and also evokes the notion of moving as ascending, as in the Latin oriri. With reference to the Indian doctrine of the three gūna (the three basic modes of reality), such a conception gives room to revealing approximations. The quality "ar" corresponds to rājas, as the quality of the ascending forces, which are opposed to tamas, the quality of every falling, clumsily striving downward, while rājas, for its part, is situated lower than sattva, the quality of the "being" (satt) in the exquisite sense - one could say, the sunlike principle in its Olympian way of being. So all this could determine the sense of the metaphysical "place" proper to the Aryan. Ārya as an adjective from this root ar points to superior, true, the best, revered, well-born; as a noun it means "who is lord, of noble birth, master, honorable". All from the more general point of view. In a specific sense, however, ārya was mainly a caste designation: it referred to the entire three higher castes (spiritual leaders, warrior nobility and clan leaders as legitimate landowners) in their contrast to the fourth, servant çūdra caste, today one would perhaps say: the proletarian mass.

Two conditions determine Aryan dignity: birth and initiation. As an Aryan one is born - and this is the first condition. On this basis Aryanism is a race-, caste-, and hereditary disposition; it is transmitted with the blood from father to son and can be replaced by nothing, just as the privilege, which until yesterday in the Occident belonged to the better noble blood. A particularly refined code of laws, reaching down to the smallest detail, contained the necessary measures for the protection and preservation of this precious and irreplaceable hereditary property, whereby not only the biological side (race of the body), but also the ethical and social side was taken into consideration, the behavior, a certain lifestyle, the rights and the duties, i.e. a whole tradition of the "race of the soul", which was then further subdivided in correspondence for each of the three Aryan castes.

If birth is the necessary condition to be an Aryan, it is not yet a sufficient one. The innate disposition is to be confirmed by initiation - upanayāna. As baptism is the indispensable condition to be accepted into the Christian community, so initiation signified the threshold by the crossing of which one was really incorporated into the great Aryan family. The initiation causes the "second birth", causes the dvīja, the "twice-born". In the texts ārya always appears as a synonym of dvīja, reborn or twice born. And with this we are already in the field of a race of the spirit. The dark, proletarian race - krishna, çūdra- varna - also called hostile, dasa - not divine or demonic race - asurya- varna - has only one birth, that of the body. Two births, one natural, the other supernatural, uranic, on the other hand, has the noble one, the ārya. As we have reminded on various occasions, the oldest Aryan law-book, the Mānavadharmāçāstra, goes so far as to declare that the Aryan-born is not really superior to the çūdra as long as he has not passed through the second birth or if his clan systematically performs the rite effecting this birth, i.e. neglected the initiation - upanayāna⁷).

However, there is also the counterpart to this. In principle, not everyone is suitable and capable to receive the initiation, but only the one who was born as an Aryan. To give it to others is a crime. So we have here a higher and more comprehensive concept of race. It differs from the Catholic conception because it does not know a sacrament that is given to everyone, without conditions of blood, race and caste, so that it results in a democracy of the spirit. At the same time, it overcomes the materialistic idea of race, because the ancient culture, while fulfilling its requirements and even bringing the concept of biological purity and non-mixing to the highest form of closed caste, considered the mere physical birth as insufficient: this culture had a race of the spirit in mind.

The solid basis of which was the nobility of a certain blood and a certain natural heredity, but which had to be realized by the "second birth". Still higher is the third birth or - to use the term corresponding in the classical traditions - the resurrection by the "victorious death". As the highest ideal the "way of the gods" - deva-yāna - also called "sunny" or "northern", on which one ascends and "does not return", in contrast to the "southern way", which leads to the dissolution of the personality in the collective-vital of a certain tribe, into the formless substance of new births (pitr-yāna). According to such views one can already imagine what the Aryan man thought of the so-called reincarnation, a thought which - as already mentioned - was alien to the species and mainly peculiar to telluric or Dionysian determined races.

2. The Solar and the Heroic in the Ancient Race

The double condition for the Aryan quality makes it understandable that from these old cultures a kind of supernatural hereditary mass latent in the races of the blood was presupposed, a hereditary mass which, however, had to be awakened from case to case so that the individual could really make it his own. This must have been the general meaning of the Aryan sacrament in its higher forms. But if we consider the summit of the Aryan hierarchy, it is easy to see that the original, latent quality to be reawakened corresponds mainly to the "sunny" race. The Aryan, as the one who potentially belongs to this race, but who has to reconquer or restore it as an individual, therefore shows exactly the characteristics of the race which we technically call "heroic".

As indicated, the Aryan caste divided itself into three others, and we have called the highest of these the race of "spiritual leaders," because this expression avoids many misunderstandings and permits us to avoid the rather delicate problem of the relations which existed in the ancient Aryan societies of hyperborean origin between priestly and warrior caste, between brāhman and kshātram. In considering the brāhman in the epoch when it actually formed the summit of the Aryan hierarchy, most Orientalists believe they may recognize a kind of priestly rule, which, however, is wrong. Above all, it seems clear from the most ancient documents that the priestly caste was originally one with the warrior-royal, which fully corresponds to the original amount of the "sunny race." In the second place, even if we dispense with this and confine ourselves only to the brāhmana (the bearers of the brāhman caste) as Aryan leaders in a comparatively later epoch, we must not think of a society led by "priests" and subjected to "religious" ideas, such as are conceived in European religion. This for two reasons :

First of all because of the already mentioned conditions of blood. For various reasons, the Church had to impose celibacy on the clergy, making a racial and hereditary basis for the priestly dignity impossible. In order to become a priest, according to the Catholic view, it is sufficient to have a "vocation" (a rather vague term in this context), certain studies related to philosophy and obedience to certain moral precepts. Thus, it is not required to be of priestly lineage in order to receive priestly ordination. This is the first point.

In the second place, the metaphysical distance between creator and creature was unknown to the ancient Aryan elite as a sunny race. Their representatives did not appear as mediators of the divine (i.e. according to the office that belongs to the priest in the lunar determined cultures), but as divine beings themselves. The tradition portrays them to us as rulers, not only of men, but also of invisible powers.

Among the many texts mentioned in our often-mentioned book, there is, for example, the following: "We are gods, you (only) men". They are light natures and are compared to the sun. They consist of "fiery, radiating substance". They form the "summit of the universe" and "are worshipped even by the invisible forces themselves". They are not the administrators of a faith, but the possessors of a sanctified knowledge. This knowledge is power and transfiguring force. It works like a fire which consumes and destroys everything that means guilt, sin, bondage in the actions of others - thus something like Nietzsche's "Beyond Good and Evil", but on a transcendent level, within the framework of an "Olympian" superhumanity. Since they "know" and "can", these Aryan leaders do not need to "believe". They know no dogma. In the field of tradition-bound knowledge they are infallible. What has caused such indignation in many circles in the Occident, namely the fact that one claims to be infallible, was thus quietly conceded in the culture in question not to a single person, but to everyone quite moderately belonging to the brâhman, the "sunny" caste of spiritual leaders.

And as they do not know any dogmas, so they do not form a church, they directly exercise their authority as personalities. They have no popes - pontifices - to honor, because, so to speak, every quite moderate representative of their caste is pontifex in the original sense of the word, i.e. the "bridge builder", the one who establishes the relations between two shores, two worlds, the human and the superhuman. Precisely because this was the function proper to the brâhman, and because in a fundamentally heroic and metaphysically determined culture, as among the ancient Aryans, such a function appeared highly useful and effective, the spiritual leader, the brâhman, embodied in the eyes of the other Aryan castes-not to mention the serving, non-Aryan ones-an unlimited and highly legitimate authority. In the old Norse traditions, too, it is said, "He who is leader shall be bridge to us."

The "pontifical", i.e. "unifying" tool was basically the rite, which was originally considered a royal privilege also in the Western, Old-Aryan culture. Also about the rite we would have to repeat here much that has already been said elsewhere. The rite was for the ancient man not an empty and but-believing ceremony. On the contrary, it expressed a manly and compelling attitude towards the supersensible, because while prayer is a request, the rite, according to this view, is a commanding and determining. The rite is a kind of "divine technique", which differs from the modern one in that it does not work on the basis of the external laws of natural phenomena, but by intervening in their supersensible causes, furthermore in that its effectiveness was conditioned by a special and objective power presupposed in the performance of the rite. The modern way of thinking, which sees everything wrong, tends, as is well known, to attribute the rites to the superstitious machinations of the savages. The truth is that these machinations of the savages are only the decayed forms of the true tradition-bound rites, which are to be understood and explained on a completely different basis.

If now already in the later manifestation as brâhman of the highest Aryan caste all these traits are present, then the assumption is justified that in the origins, where the brâhman and the kshâtram - the priestly and the royal or warrior-like were one, the culture of the Hyperboreans, who had descended to the south, had as its center the very spirituality which we call Olympian or solar, and that this tradition survived in the subsequent epochs of a partial shadowing of that culture by restorations of the "heroic" type in an elite or caste of spiritual leaders. The examination of corresponding documents of the older Greek and Roman culture would lead to the same results. The solar and royal, the feeling of communion of origin and life with the divine beings are also present traits here.

If one wants to explain the expression "Aryan" on the basis of the views and the traditions of the cultures to which he strictly and demonstrably belonged, then it is to be led back above all to a "race of the spirit" of hyperborean origin, which fights out a kind of metaphysical fight and has a special ideal of empire to own (the ruler as "king of the kings"). The Aryan in its highest purity comprises in the first place the concept of a high biological purity and nobility of the somatic race; in the second place the idea of a "sunlike" determined race of the spirit with sacral and at the same time royal features : Thus, a spirit of true supermen, in contrast to the materialistic, evolutionistic and Promethean aspects of the modern conceptions of the "supermen", which are only "philosophies", theories and fantasies, created by persons whose race is very often anything but all right.

If the research for the Aryan nobility of primeval times leads us to such heights, it is certainly not an easy undertaking to come back from them to the practical demands of the race problem of today. The spiritual world, which brings to light the racial consideration of the third degree by a proper examination of the ancient traditions and symbols and connects them with the highest Aryan hyperborean heredity, will be of great interest to many of today's "Aryans" seem strange and fantastic, to others directly incomprehensible. To bring back to life the meaning which the millennia had buried in the deep layers of the subconscious, so that it may awaken new sensibilities, cannot be done overnight and is in any case a task to be combined with those of the practical racial doctrine of the first and second degree. For it is indispensable to remove at the same time obstacles and deficiencies which in the man of today even physically paralyze the possibility of any return to the ancient spirit.

No matter how things stand, the term "Aryan" must not sink to an empty catchword and become the designation of everyone who is not exactly a Negro, a Jew or a Mongol. The highest points of reference, the borderline terms should always be present to us, because the direction of the whole development depends on them already from its first stages. In this respect, too, one can speak of a test of vocations: the realization of values that today seem like bright peaks shining in mythical, unreachable primordial distances can paralyze some and cause them not to waste time with utopian reveries, but in others it can evoke a creative tension that awakens higher possibilities.

3. Ex Occidente Lux - The religious question

From what we have already said about the paths taken by the culture of the Nordic-Aryan races, a new aspect of the racial doctrine emerges as a revolutionary idea. As rightly pointed out by von Leers, two ideas were characteristic for yesterday's culture, which were almost called final achievements : first of all, the barbarism of the Occident and the Eastern origin of every higher culture of our antiquity - secondly, the Jewish origin of the " higher religion", the one-deity doctrine. The new, race-conditioned research of history, with appropriate use of tradition-bound knowledge, turns these dogmas straight upside down. Above all it judges that the great Nordic-Hyperborean and Nordic-Atlantean tradition already knew higher, cosmic-solar forms of the one-deity doctrine and spread a corresponding culture in a movement from west to east and from north to south. So the word *ex oriente lux* is wrong, it would be much more correct to say that the shadows came from the east: because from there came in a kind of backflow mystical religious and social forms, which were affected by influences of inferior races or by races, which came from the regression of the Aryan cultures of nordic-occidental origin, which were already spreading in the east in primeval times. And here it is also in place to note that most of the ideas,

which today are glorified as occult wisdom in certain aestheticizing or theosophic circles, are more or less on the same level, they hardly correspond to the higher elements of Aryan origin of the Eastern cultures ; in such circles what is taken up in an unclear way from such ambiguous East is mixed with distortions and misunderstandings of the " modern" way of thinking⁸) .

Neither is the one-deity doctrine of the Jewish faith original, which in its crudeness and in the one-sided bitterness of its dualism is to be regarded as a kind of desperate anchor point for the task in which - as we have seen - the Jewish law exhausts itself: i.e. to keep together a number of different racial drosses which otherwise would have scattered in every direction. As far as the alleged "higher religion" of Israel is concerned, some of the motifs already present in the Aryan culture are mixed up with suspicious ideas, which finally came up against the forces of ethnic and ethical dissolution working in the Mediterranean world and distorted everything that still existed in such a world as an echo or resumption of the original Nordic-Aryan tradition.

But since the relations of the Jewish religion to Christianity are well known, the question arises how, with such a widening of the horizon and an anti-Judaism which is not confined to the level of the race of the body and soul, but also asserts itself with regard to the spiritual race, a complete racial doctrine takes its stand on Christianity. This problem is delicate, and the learned experience, d.

h. the exaggerations and confusions already committed by certain radical circles should prevent us from taking wrong paths. The more general formulation of the problem is the following: In today's renewal movements, especially where the Aryan and racial myth is emphasized, forces are awakening which go far beyond the framework of the purely political ; they are also forces of faith which seek higher, spiritual points of reference, strive for a world-view appropriate to the species, capable of completing and strengthening those ideas which underlie their parties on the völkisch political level. Can such a worldview be the Christian one par excellence, or should one distinguish within the generally Christian views, or must one finally take the necessary elements from other traditions?

For Italia, as a Catholic country hardly touched by the Reformation, radical solutions are certainly not to be thought of, and this problem is to be posed only on a theoretical level for general orientation. We hardly need to emphasize further that in this context any attempt to create "substitutes", to find a religious equivalent in this or that philosophical or "spiritualistic" conception of modern thinkers, must be rejected without further ado. Only a tradition in the strictest and supra-personal sense of the word can be on the level of the problem - and traditions cannot be created by order from one day to the next for time-dependent reasons of expediency. Likewise, the futility, even the harmfulness, of purely polemical and denialist attitudes is sensible, even if they were justified by certain biased and skewed aspects of a certain tradition. It is a different matter.

It is a fact that after the already mentioned broadening of horizons and after the rediscovery of the Aryan origins, it would be difficult to continue to agree with the view that Christianity is the only true religion, while the Old World, including the Aryan-Roman one - apart from some indefinite "prefigurations" - knew only superstition and inferior spirituality. It would be rather a question of emphasizing the aspects on the basis of which Christianity does not mean something new and unique, but has approximately the sense of a resumption: resumption of some cosmic and solar motifs from that primeval tradition, which, however, has also had other manifestations, even higher manifestations, because elsewhere this tradition has been able to preserve itself more purely and has not passed through the sieve of the Mediterranean, pre-Aryan and Semitic-Southern element and the

swamp of a racial chaos had to go and because elsewhere often the races were in closer relation to the origins. Incidentally, one can find something in the teaching of the Church which might be partly compatible with such views: We mean the doctrine of the so-called " patriarchal revelation." This revelation is said to have been given to all races, but to have been lost when a catastrophe occurred, which is simply the mythical translation of that which destroyed the seat of the Nordic-Atlantean race. On the basis of such a view even the pa- ter Schmidt has developed certain researches in the field of the cults and the traditions of the savage peoples, which prove much more understanding than those of his most colleagues. It would be difficult, however, to admit that this revelation, otherwise lost everywhere, was received only by a "chosen people" identified with Israel. The arbitrariness of such an assumption already results from a merely elementary examination.

For those who feel the indicated problem, it is in any case not a question of stiffening on polemical attitudes that lead to nothing, but of concentrating the attention on the world of the old Aryanism. Then one will also be able to recognize, to emphasize and to perfect what is contained in Christianity and especially in Catholicism of value also for a people openly professing the Aryan racial thought. If, however, this were not considered sufficient by certain revolutionary forces, as seems to be the case for the new Germany, these forces are free to seek new and different forms of expression for the same tradition-bound motives. But there should never be any lessening of the consciousness that this difference and novelty concern only the expression and not the content, so that even in this case the race doctrine, if properly understood, would not have to interfere with the possibility of understanding between those who, by the circuitous route of Catholicism, invoke a common tradition and those who instead attempt to recall it directly by Aryan symbols and doctrines of pre-Christian or non-Christian origin.

On the basis of such guidelines, therefore, the racial doctrine should promote a new comparative science of religions and spiritual traditions, which may refrain both from sectarian zealotry and from the false and flat objectivity of the many who today in the European universities - the Italian ones included - pursue similar sciences.

4. The misunderstanding of the new "paganism"

Having outlined the problem in this way, it is perhaps appropriate to point out the misunderstandings that have fallen into some radical circles at the moment when they thought to solve it in the sense of a neo-paganism. This misunderstanding is already evident in the use of terms such as "pagan" and "new pagan". "paganism " . We ourselves, who at that time used these expressions as slogans in a book published in I talia in 1928 and in Germany in 1934⁹), have to regret it sincerely.

In some old Latin writers, e.g. in Livius, the word "the" appears, but the word "the" does not appear. "heathen", paganus, without any particular negative coloration. However, this does not prevent that in the sense of the word, which became common with the advent of the new faith, paganus - pagan - is a mainly disparaging expression, which was used polemically by the early Christian apologetics; it originated from pagus, village, spot, with which paganus refers to the way of thinking of a country dweller, an uncultured, primitive and superstitious person. In order to impose and glorify the new faith, this apologetics used the bad habit of belittling others in order to exalt itself. Thus, it has consciously and often systematically disparaged and distorted almost all the earlier traditions, doctrines and cults, which it has

The Church of the Holy Roman Emperor, in the first place, has been the most important and the most important of all the religions of the world. To this end, it self-evidently deliberately emphasized only those aspects of pre-Christian cults and traditions that did not have a normal, original character, but were obviously forms in decay. Such a polemical approach, moreover, led in particular to impute a binding anti-Christian character to everything that preceded Christianity and was simply non-Christian.

So one should consider that there is a "paganism" which is in essence a tendentious "It hardly corresponds to historical reality, that is, to what the pre-Christian and especially the Aryan world has always been in all its "normal" manifestations, except for some decadent aspects or aspects deriving from degenerate remnants of older cultures or inferior races.

Whoever is clear about this, comes to the following paradoxical conclusion today: of all things, this unprecedented paganism, conceived by Christian apologetics, is today considered by some "pagan" circles as the starting point and thus threatens to become reality today for the first time in history. Not more and not less.

What are now the main features of the pagan view of life as it was assumed and spread by apologetics? First of all the attachment to nature. The pagan view of life is completely unaware of any transcendence. It was stuck in an amalgamation of spirit and nature, in an ambiguous unity of body and soul. Their religion exhausted itself in a superstitious deification of the natural phenomena or of the tribal forces raised to as many idols. This would result primarily in a soil- and blood-conditioned particularism. Furthermore, the absence of the values of personality and freedom, a state of innocence that is only that of natural men who have not yet awakened to a real supernatural calling. Apart from this innocence, only licentiousness, "sin", sensual pleasure would remain. In other areas either superstition or purely "profane", material and fatalistic culture. It was only with Christianity that - apart from certain anticipations which were considered impossible - for the first time the world of supernatural freedom, namely of grace and of the personality, was introduced in contrast to the "pagan" destiny. The world of supernatural freedom, namely of grace and of the personality, in contrast to the "pagan" belief in fate and nature, had come to the breakthrough, a "catholic" - i.e. ethymologically universal - ideal, a healthy dualism, which makes possible the subordination of nature to a higher law from above and the victory of the "spirit" over the law of the flesh, of blood and of false gods.

These are the main features of the prevailing view of paganism, i.e. of everything that is not supposed to mean a specifically Christian worldview. What it presents as incorrect and one-sided is obvious to everyone who has acquired a direct knowledge - be it only elementary - in the field of cultural and religious history. By the way, already in the early patristics there are often signs of higher understanding for the symbols, teachings and cults of the preceding cultures. Only a few of them are highlighted here.

First of all, the pre-Christian world, especially the Aryan world, in all its normal forms, was not characterized by the superstitious idolatry of nature, but by a symbolic conception of it, in virtue of which - as we have often pointed out - every appearance and every action appeared as the sensuous revelation of a supersensible world: the "pagan" conception of the world and of man had essentially symbolic-sacral features. In the particular case of the forces of blood and of the races, one can hardly speak of a polytheistic superstition, since it was a question of a precise knowledge, of their supra-biological elements, from which still today the race doctrine of the third degree would have much to learn. We have already had the opportunity to discuss the ge-

The main focus is on the exact racial significance of the ancient Roman family and clan cults¹⁰).

Furthermore, the "pagan" way of life was not at all that of a silly "guiltlessness" or a natural licentiousness, except in some forms of obvious degeneracy. It already knew a healthy dualism, which is also reflected in general religious or metaphysical views. Let us mention here the dualistic and militant religion of the Aryans of ancient Iran, which has already been indicated and is known to all, the Aryan-Hellenic opposition between the "two natures", between the "world" and the "super-world", or the Nordic-Aryan opposition between the race of the Aesir and the elemental beings, and finally the Indo-Aryan opposition between the samsâra, the "world" and the "super-world". "stream of forms", and mûkthi, "liberation" and "completion".

On this basis, the striving for a supernatural freedom, i.e. for the metaphysical perfection of the personality was common to all great pre-Christian and Aryan cultures, which also all knew mystery beings and "initiations". We have already pointed out that the "mysteries" often meant the reconquest of the "original state", of the spirituality of the sunny, hyperborean races, on the basis of a tradition and a knowledge protected by mystery and exclusiveness from the impurities of an already corrupted environment. It has also been seen that in the Orient the Aryan was already linked to a "second birth" brought about by initiation.

As far as the natural innocence as a "pagan" cult of the body is concerned, it is a fairy tale and not even ascertainable among the savages, since among them, despite the already indicated inner undifferentiatedness of the "nature-bound" races, life is often more strictly inhibited and restrained by innumerable taboos than ever by the morals of the so-called positive religions. And what for a superficial view would embody the pro- totype of such an "innocence", namely the classical ideal, was not at all the cult of the body, lay not on this side but beyond the dualism between body and spirit. As already indicated, the classical is the ideal of a spirit so far dominating that under certain favorable historical conditions it formed body and soul to its image and thus brought about a perfect agreement between inner and outer.

Finally, a supra-particularistic aspiration can be detected everywhere in the "heathen" world, where in the ascending phase of the higher races of Nordic-Aryan origin a vocation to the Imperium came to the breakthrough. Such a vocation was often also metaphysically heightened and justified, and appeared as the natural consequence of the extension of the old sacral thought of the state, and as the form in which the victorious presence of the "super-world" and of the paternal-olympic principle sought to reveal itself in the world of becoming. In this respect we could remind of the old Aryan-Iranian conception of the empire and the "king of kings" with the corresponding doctrine of the hvarenô (of the "heavenly peace" carried by the Aryan rulers), of the Indo-Aryan tradition of the "world king" or cakra- vartî, etc., up to the reflection of such meanings as were present in the "Olympic" "presuppositions of the old Roman thought of state and empire. The ancient Roman Empire also had a sacral content, which was systematically disregarded or underestimated not only by Christianity, but also by the "positive" historiography. Even the imperial cult had the sense of the hierarchical and one-pointed top of a pantheon, i.e. a series of individual soil and blood cults of non-Roman peoples, cults that were readily respected wherever they remained within their normal boundaries. As for the "pagan" unity of the spiritual and temporal powers, far from implying their amalgamation, it expressed the supreme right which, according to a "solar" race, must go to the spiritual authority at the center of every normal state: something quite different from emancipation and "supremacy.

of a merely secular state. If we wanted to make similar corrections in the sense of pure objectivity, we would only be spoiled for choice.

5. Further misunderstandings about the "pagan" worldview

Once all this has been established, the possibility of "transcending" certain aspects of Christianity, as indicated, would really exist. But it is necessary to realize that, according to the Latin wording, "to transcend" means to leave something behind by going up, not by going down. It must be repeated that it would not be a matter of rejecting Christianity in principle, or even of showing the same lack of understanding towards it that the latter has shown towards the old "paganism" and still shows to a great extent today. On the contrary, it would be a matter of completing Christianity by a higher and older heritage, of eliminating some of its aspects which would hardly be compatible with the spirit of today's renewing forces, but of emphasizing other more essential aspects according to which this faith does not necessarily contradict the general conceptions of the Aryan, pre-Christian spirituality.

Unfortunately, this is not the path taken by the radical circles already alluded to. Many of these neo-pagans seem rather to have fallen into a trap deliberately set for them: as said, they often finally come to represent and defend ideas which correspond more or less to that fictitious, nature-involved, light- and transcendentless, particularistic paganism which was polemically created by the Christian lack of understanding for the pre-Christian world and which can have as its only real basis at most some scattered appearances of decay and involution of that world. And as if this were not enough, one often resorts to an anti-Catholic polemic, which - whatever political justification it may have - *mutatis mutandis* often takes up again just the commonplaces of a purely "modern" rationalist and enlightenment type, which liberalism, democracy and freemasonry had already used. This was to a certain extent the case for H. S. Chamberlain, too, and has further become apparent in a certain Italian current which tried to combine the idea of race with the "idealistic" doctrine of immanence.

In general, there is an unmistakable tendency in neo-paganism to create a new, superstitious mysticism based on the glorification of immanence, "life" and "nature", which, however, stands in the sharpest contrast to any "Olympian" and "heroic" ideal of the great Aryan cultures of pre-Christian antiquity and would rather mean a turn to the material-maternal and telluric, if it did not exhaust itself fundamentally in an unclear and dilettantish philosophizing¹¹). An example: what is that "nature" for which today in those circles so much is enthused? It was not enough to show that it is not nature at all, as it was experienced and recognized by the old tradition-bound man, but a rationalistic construction from the time of the French encyclopedism. It was precisely the Encyclopedists, with precise subversive and revolutionary intentions, who created the myth of a "good," wise, healthy nature in contrast to the depravity of all human "culture"; thus we see the optimistic myth of nature of Rousseau and the Encyclopedists marching in the same front with "natural law," universalism, liberalism, the doctrine of humanity, and the denial of any positive and articulated sovereign form. Likewise, the myth in question could not really be justified in the field of natural sciences. Every honest scientist knows that there is no place for "nature" within the framework of his theories, which have as their object the pure determination of abstract uniformities and mathematical relations. As far as the biological research and the heredity theory are concerned, we could already determine the one-sidedness, which one commits at the moment, where one considers certain laws as end-valid, which are valid only for a partial aspect of the reality. Of the importance that

The representatives of this new mysticism do not even show a trace of the importance that nature had for the tradition-bound and sunny man, and of the knowledge that such a man was characterized by his Olympian and royal distance from what is considered "nature" today.

Other misunderstandings arise with regard to the idea of the state. Here "paganism" often becomes a synonym for a merely secular and yet exclusive idea of sovereignty, with which the relations are turned upside down. We have already seen that in the old states the unity of the two powers meant something quite different. It was the basis for spiritualizing the political itself, while the only consequence of the new paganism would be to politicize even the spiritual, i.e. to tread once again the wrong path of Gallicanism and Jacobinism, while the new reconstruction movements are characterized by the predominance of a spiritually determined world view and the old idea of state and empire always had a connection with the "Olympic" idea.

What should one think of ways of thinking for which Judaism, Rome-thought, Catholic Church, Freemasonry and Communism are approximately one and the same, because their presuppositions are different from the mere popular thought? In this way, the popular thought threatens to lose itself in the darkness, where no distinctions are possible anymore. One thereby proves to have lost the true feeling for the Aryan hierarchy of values and not to get beyond the paralyzing opposition of destructive internationalism and nationalistic particularism, while the tradition-bound conception of the Reich is superior to the one as well as to the other concept. It is connected with the idea of a "superrace," capable of creating and leading a higher hierarchical unity, in which the individual, völkisch determined units are not impaired in their individuality and their relative independence, but are drawn to participate in a higher spiritual level.

Now let us dedicate a few words to "tragic heroism" and "love of destiny", concepts which some of the circles indicated here would like to impute to the Aryan-Pagan world view. These ideas have hardly any relation to the original Nordic-Aryan spirituality, they mean rather an echo - which is usually itself aesthetically distorted beyond recognition - of the final phase and the downfall of some tribes of hyperborean origin. This is the true meaning of ra- gna- rökk, an expression of the Nordic-Scandinavian mythology, romantically associated with

The word was translated as "twilight of the gods", which, however, rather means "darkening of the divine" with allusion to the conclusion of a cycle. This theme, far from being allowed to be regarded as determining the essence of a general world view, has here the sense of a mere episode within a much broader event, which is to be understood on the basis of the tradition-bound teaching about the so-called "cyclic laws". And here it is to be noted - even if only fleetingly - that one will not be able to understand anything of the true Nordic traditions and of their original heroic and Olympian meaning, which after all is close to the Aryan classical ideal, as long as one does not account for the fact that Wagner's art - however highly it may be to be valued as art - does not in any way reflect the genuine, deeper spirit of those traditions. The same applies to the "Romantic", the dissolute, the "Nibelungian", the "boundless", the "eternal-becoming" and the "I rational" that certain German circles sometimes impute to their own lore, proving, unfortunately, to have a feeling only for its dawning aspects, for aspects that refer precisely to the "eclipse of the divine". Thus, authors who even have the reputation of being Germanists, such as Manacorda, were led to invent the myth of the "forest" and the "temple" and to presuppose one-sided contrasts, absurd for any Aryan mind, between the Nordic-Germanic ideal and the true Roman ideal, for which, however, this Catholicizing author has as little understanding as the already indicated German circles for their own.

There is, however, another, equally devastating confusion that needs to be pointed out here , because it touches Italia more closely. It is the tendency to welcome in the culture of renaissance and humanism the return of "paganism" and this again under the sign of silly slogans of the doctrine of Immanence, of the "victory of life" and of "man", of the "rediscovery of the sanctity of the body and of beauty", of the "overcoming of theological despotism" and other commonplaces not even worthy of a Masonic lodge. In our "Revolt against the Modern World" it has already been made clear what is to be thought about it from the tradition-bound point of view. The "humanistic" paganism is a desecrated one, which only resumed the external, decaying and "aphroditic" aspects of antiquity. And the "humanistic" ideal of man, far from being an all-embracing one, as is usually supposed, is in essence the ideal of a mutilated humanity which, as Guénon has rightly remarked, has turned away from the heavens with the pretext of conquering the earth. The humanistic culture is a phenomenon that immediately precedes, in the direction of an overthrow, that European individualism in which the already germinating decomposition became readily visible. The liberalistic decomposition, a standardized and antithetical culture, the paralysis of the inner race, the weakening of family and folk traditions, a completely desecrated world view, the profound Judaization of culture, etc., these are the motives of the un-humanistic culture. - These are the motives of the unavoidable conclusion of the development which had begun with the dazzling fireworks of Humanism and the Renaissance, i.e. with the culture which, according to such dilettantish interpretations of history, would have meant a kind of resumption of "paganism" and the "triumph of life and man"¹²). And so one could go on for a long time.

Now all this is really "paganism" in that negative sense which has been adopted and desired by the partisan old and modern apologetics. It testifies to an alarming unpreparedness and a quite erroneous sense of the path that some racially determined currents might have to tread for positive action. If one fights in this way, then one actually descends instead of "transcending" - that is, overcoming by ascending - and it is only fortunate that the opponent usually does not know how to derive the greatest possible benefit from this.

In the face of such confusions, one is always faced with the choice of either returning to the traditions and origins that are sanctified, or playing with the various combinations and inclinations of modern and profane thought.

We have kept these considerations quite general on the level of principles. Thus, we do not consider it appropriate to propose a certain direction to those contemporary movements of renewal which are or will be in search of new spiritual points of reference, nor to clarify the relationship between these points of reference and Christianity. We only want to emphasize that whatever the solution may be, the condition must be to be at least at the level of that tradition which has been peculiar to Europe through a confluence of not always favorable circumstances. To limit ourselves to a single example: Catholic dogmatism even fulfills a useful function of obstruction; it prevents the mysticism of this world and similar incursions from below from crossing a certain boundary; it closes with a strict dam the area where a transcendent knowledge and the truly supernatural and non-human element rule - or at least where they should rule. Now one can also criticize the way in which such transcendence and cognition are conceived in Christianity; one can detect influences alien to the species, since, for example, the supernatural is exclusively understood as

The "revelation" is a characteristic of the desert-land race. Therefore, one can strive for a corresponding rectification on the basis of "heroic" and "Olympic" ideas of actually Aryan-Roman and Nordic-Aryan character, but one cannot go over to a "profane" criticism, seize this or that polemical means and

The only way to convert immediately even those who had the best "pagan" dispositions to Catholicism, would be to make a "pagan" conversion, to make a "pagan" conversion, to make a "pagan" conversion, to make a "pagan" conversion, to make a "pagan" conversion. This would be, in fact, the only way to immediately convert to Catholicism even the one who had the best "pagan" dispositions.

These remarks will probably not please both "pagans" and "Christians", since in this respect we have only followed the cause of impartial truth, having drawn the lesson from our own and others' experiences. In order to avoid any misunderstanding, it must be repeated that we are not saying that the fascist doctrine of race must make revisions without further ado, such as those already indicated. Rather, we say that our racial doctrine can hardly avoid the problem of world outlook at the moment when it will unfold all its power as a spiritual-revolutionary thought. At this moment we will have to be careful not to fall into the misunderstandings and errors we have pointed out here, which would basically only be to the advantage of our common opponents. On the other hand, one will have to demand from oneself the ability to stand on a level where confusion in doctrinal matters is not permitted, where every dilettoism and every arbitrary intellectual activity is to be excluded, where every influence from the side of confused, passionate inclinations and polemical aggressiveness is to be fought vigorously, where finally and fundamentally only the precise, strict, objective knowledge of the spirit of the original traditions is to be decisive.

6. The race and death

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

Such attitudes have today a practical and political value rather than a theoretical one, for through them one strives to strengthen the unity of a people and to concentrate every spiritual power of the individual on the worldly and historical tasks which a people has to fulfill. However, the ancient cultures had an indisputable greatness also in the field of e a r t h l y , heroic and political realizations, without feeling the need to resort to such means, recognizing rather quite different truths. It is obvious, by the way, that the alluded to, tellurically determined conception of the race points back to the pitr-yâna, the "southern way", of which we have already spoken (p. 149), which opposes the "divine way of the north" - deva-yâna - which alone determined the highest Aryan ideal.

The doctrine of the "double hereditary mass" (p. 111) is also based on this ideal. Personality, we said, is not exhausted in the historical-biological or in the "horizontal" hereditary mass; it is rather connected with a principle, which indeed appears in the race (here always race in the narrower sense!), but which is in itself higher than the race and therefore is not exhausted in it. To recognize the reality of the race, as was already made clear at the beginning, does not mean at all to belittle the personality. Personality owes to the race and to all that the earthly hereditary mass contains the indispensable, living and structured material for its specific expression and for its appearance and action. In this there is indeed a conditionality, but not a passive and one-sided one. The individual, on the basis of his innermost nature, reacts to race and hereditary material, he reshapes this material in which he reveals himself. Thus comes about that interracial differentiation and that different purity or perfection of types of which we have already spoken and to which we shall return shortly. So this is a giving and at the same time a receiving. Where a perfect agreement and a highest equilibrium (between the three components of the true race - in our opinion) are reached, there is a high point beyond which the personality has nothing to go on - we mean : to go on in the horizontal, earthly direction. To this direction will belong its work and biologically its offspring. But when the personality has reached such a climax, then it is "free" and can now turn to an actual supernatural completion.

Just this was the older Aryan conception concerning those who do not actually belong to the stratum of spiritual leaders, and such conception is also to be found in various views and legends of the medieval Occident (e.g. in certain versions of the Parsifal and Gawain legends, the Garin legend, etc.). Dharma, d.

h. the earthly law, the race, the caste, etc. shall be fulfilled until a complete Anglei- cation. This law also requires the securing of an offspring : the life received at birth is to be returned to another being with one's own seal before death ; therefore the firstborn was called " the son of duty". After the "active" life, according to the Aryan law, one was allowed to retire to an ascetic - contemplative life. Very significant is also the Aryan-Iranian saying, which reminds that the true duty is not only to reproduce on the horizontal direction of the earthly descendants, but also upwards, on the vertical ascending direction. In the occidental religion all these concepts have been confused. Above all, what belongs to the active life has been violently separated from what belongs to the contemplative life, and the truly t r aditional solutions have almost always been forgotten, according to which the earthly law can be continued, perfected and strengthened by that other which is not of this world. Even more dangerous than such confusions, however, would be the effect of the telluric views just indicated, if they were taken seriously and gained any influence on our future culture. According to the tradition-bound conception of life of the Aryan sexes, on the other hand, it remains that the determination and the dignity of the personality are supernatural in essence. This determination, however, in a normative view of life, acts as a powerful impetus and as the deep-seated, animating force within the special further development which the race owes to the personality. It thus at the same time elevates the race to a limit beyond which this same force, having left behind the seal of a greatness, detaches itself and strives to reach in death just a consummation - ζέλος - and a new birth, the third birth of the Indo-Aryan teachings.

Only from the mediocre and the "fallen down", i.e. from the beings who were not able to fulfill the earthly law and the human duty to the end, it is to be assumed that they have no hereafter, that their fate is a dissolving again in the indeterminate life of the race, in the collective and material-maternal substance of the blood, and that only in this way they can survive the downfall of their physical individuals.

duality by passing on to others the task in which they themselves have failed.

7. Race and Law - On the Anti-Collectivist Concept of the Volksgemeinschaft

Now we want to talk about the significance of the idea of race for law. Here, too, we will begin by pointing out the aberrations. Just as certain circles cannot get beyond the alternative of "internationalism or völkisch particularism" and thus ignore the third concept or "Reich" in the traditionally rooted sense, they also seem unable to overcome the opposition between individualism and collectivism within a given community and ignore the third concept, which is formed by the values of personality. Now we have already said that from the point of view of the fascist doctrine of race any collectivizing interpretation of the idea of race is clearly rejected. One should therefore recognize precisely the limits beyond which the equation of race and people no longer possesses the practical, already established justification and can become problematic. This is the case when, on the basis of race and national community, everything is boldly reduced to a single general denominator, ignoring every distance and every difference in rank.

In this case, racial thought would really mean the final onslaught which modern democracy has unleashed against the remnants of the preceding hierarchical Euro- pas. As rightly remarked by Prince Rohan, there was still something which democracy, liberalism, rationalism, etc., were not able to carry away, and this was the prerogative of blood, race in the higher sense. In no culture did race mean simply "people". "Race" in the higher sense was rather the distinguishing mark of the nobility in relation to the "people," and it was the nobility which anticipated the race-conditioned biology and culture. In contrast, when race is equated with people, this last bulwark against democracy and rationalism is torn down in principle and even the concept of race and blood is democratized. In the assumption that the people can be purified to a pure race by a corresponding procedure, the circles already indicated have in mind as a border concept a kind of homogenous community, which one even believes to be able to trace back to the origins. It has been assumed, for example, that the ancient Aryans, although they felt themselves to be different from other races, felt themselves to be quite equal within their race, forgetting the differences, even caste-related, which existed within the community of the purest *ārya*.

If one should actually proceed from such presuppositions, then one would arrive at a racial conception of right, which would have to be judged as simply pre-legalistic, since for us democratic natural right does not yet mean actual right. One would misjudge the personality, which is the true subject of positive law and which is not to be confused with the rootless individual of liberalism. In this context, the personality is indeed the individual, in so far as he is perfected by values which are higher than the sense-conditioned and natural reality, in so far as he participates in that higher "paternal" reality which means the spiritual tradition and the race of the soul and the spirit. This dignity is presupposed in the individual as subject of the right by every positive, "Olympian" determined right, the Roman right included. We mean by this the genuine Roman law, which is not to be confused with its later and decadent forms from the time of the semi-itized empire, nor with its resumption by modern, vivacious, juridical positivism. It is precisely with reference to such dignity that one may utter the classical phrase *suum cuique* or "To each his own!" and thus arrive at a higher conception of the state, where there is no place for the mixed-up, leveling concept of people and racial community.

The fascist doctrine of race, therefore, takes care that the sound principle of human inequality pursued in other fields is not here reversed into its opposite. Even if race were to mean the same as people, it would be nonsensical to assume that the race is realized in the same purity and perfection in all its bearers. In the case of serial production of goods and in the case of rational cattle breeding, one can expect a large number of pieces which are equal and "pure" from "birth". This is absurd, however, as soon as one enters the field of personality in its relation to the race of the soul and, above all, of the spirit, and when one considers the racial in its reality, i.e., as it comes to light in the vicissitudes of asserting oneself and fighting. Struggle separates, singles out, determines a precise, legitimate order of rank; especially when it is - to use expressions from the old traditions - not the "small" but the "great" struggle; Not the struggle between man and man, or between man and the world, but the struggle of the supernatural element in man against all that is in him naturalness, sensation, materiality, restlessness and the dazzle of vain greatness; against the chaos and the counter-race which are in him, rather than outside him.

Thus, one can establish the correct ranking of values as follows. Only Being "human" in the sense of liberalism, democracy and natural law is To be "less" than a human being of a certain nation or race; but this is again to be "less" than "personality". This transition from the general indeterminate being of man to personality via race and nation is not only a quantitative one (i.e. transition from a lesser to a higher degree of being and shaping), but also a qualitative one. Man, who realizes himself as personality, is the element of a new order, of a new community, which has quite little to do with the preceding, natural-factual one. This new community has its own consecration and its own right, it realizes itself on the basis of a higher law, its unity is mainly based on the will, on discipline, on the inner formation, on the ability to command itself. Already in the primitive forms of society this subdivision came to light in the so-called principle of the male alliance. What is actually "male" separates an elite from the whole of the people, which then becomes the bearer of the positive idea of state and law in higher forms of culture. This then therefore testifies to a higher principle, the Olympian-paternal in contrast to the material-maternal. The fact that in modern times the positive idea of the state has so often degenerated into an empty mechanistic superstructure, cannot mean anything against this higher dignity, which in principle belongs to it. That is why fascism always emphasizes the priority of the state over the merely national; however, in the same sense as one speaks of a religious state in the new Germany. The state precedes the people in that it is supported and led by an elite in which the racial is realized in its highest potency, i.e. also as a race of the spirit.

Starting from these ideas, a structured and organic legal system would have to be created as a final elimination of the "immortal principles of man and citizen" and all their variations and substitutions. The beginnings of this new law can already be found in Italy and Germany. We mention, for example, the *Jugendgesetz* and in Germany the distinction between *Volksgenossen* and *Reichsangehörigen*. Already the new conception of the party contains the germ of a further differentiation of the right. According to this anti-parliamentary conception, the party member is more than the mere "Italian" or "German"; he is a man bound by a precise oath to a higher degree of fidelity, political responsibility, discipline, and readiness to subordinate every natural bond and every particular interest to a higher law. Other signs are in Germany the creation of a kind of a new political-combatant order, with special consideration also of the racial moment, by the *Schutzstaffeln* and on the other hand the foundation of special training institutes for the political offspring. These are the *Order Castles*, to which in Italy the "*Centro di preparazione politica*" corresponds to a certain extent. The effort to create a structure that would sooner or later have a

The fact that the positive structure of the law will result from this is indeed part of the inner logic of our revolutions.

FIFTH PART I. THE RACE AND THE PROBLEM OF THE NEW ELITE

1. Overcoming the "Latin" myth

In the Manifesto, which was agreed upon with the highest Fascist authorities and formed the prelude to Fascism's official statement on racial thought, it is stated:

"The population of the present Italia is of Aryan origin and its culture is Aryan determined". since "quite little of the culture of the pre-Aryan peoples has remained in it." It goes on to say: "The conception of racial doctrine in Italia is said to be mainly Nordic-Aryan determined."

This opinion has provoked not a few reactions in Italia. In fact, the Latin and Mediterranean myth has played a great role in our country. It was claimed that we were Latin and Mediterranean; that our people and our culture were Latin and Mediterranean. There was a Latin blood and culture community. On the basis of such myths, certain circles of literati and intellectuals insist on the differences that are supposed to exist between our people and the German people, and therefore on the impossibility of an understanding between the two nations beyond the sphere of purely political interests.

In this respect too, however, there is a serious misunderstanding that comes from the passive use of commonplaces and expressions that one does not bother to check. After all, what is meant by "Latin"? And to which area does one actually want to refer when using this expression?

We have deliberately emphasized that the circles so concerned with the Latin myth are predominantly those of intellectuals and literati. In fact, the expressions "Latin" and "Latin culture", as they are commonly used, have a meaning only when referring to an aesthetic, "humanistic" and literary level. Here, Latinity - *latinità* - is more or less synonymous with the Romance element; it is a pale after-effect of the culture-creating activity of ancient Rome in some of the peoples included in the area of the Roman Empire at that time, which therefore adopted the language of Rome, i.e. the Latin language. However, anyone who looked at things more thoroughly would easily find that this Latinity, which is an echo of the ancient Greco-Roman culture, is something external. It is, as it were, a whitewash which tries in vain to cover up deeper differences of blood and spirit, differences which - as history up to our own day clearly shows - can split up to the sharpest antagonisms. Uniformity exists only in the world of art and literature and, in fact, only in an emphatically humanistic conception of them; that is, in that world toward which ancient, heroic, catatonic Rome made no secret of its contempt. The uniformity exists, moreover, on the philological level; but even apart from the fact that one must not conclude from the unity of language to that of race, it is already weakened here by the statement that the Latin language belongs to the general stock of the Aryan and Indo-European. It is also a fact that the old Latin language is much more related to the Germanic than the Latin-Romance languages, if not in wording, then in structure, syntax (declension, etc.). Thus the stressed "Latinity" does not concern any of the really original and creative forces of the peoples which they should have in common; it concerns only a façade, not the essential, but the additional, as is also evident from the fact that no great turn of world history can be explained on the basis of "Latin" unity. Not only that: from the racial stand-

From this point of view, one must even examine the meaning of that classical, Greek-Roman world from which Latinity is said to have emerged as a common culture and with which the modern humanists have an almost superstitious cult.

Here we cannot exhaust this problem. We only note that there is a "classical" myth, very related to the "Enlightenment" myth, according to which only with the "conquests" of the Renaissance and the developments that led up to encyclopedism and the French Revolution, after the "dark" Middle Ages, the "Enlightenment" myth, the "Enlightenment" myth, was born.

"true" culture is supposed to have arisen. The classical myth, which is decisive for the Latin thesis, has hardly anything to do with the classical values, of which we also spoke in the preceding, and betrays the same etherealizing and rationalistic way of thinking. With respect to Rome as well as Greece, most of us regard as "classical" a later culture, which in many respects - in spite of its outward splendor, seductive to every "Aphroditic race" - is already regarded by us as a decay: This civilization arose when the cycle of the earlier, heroic, sacral, manly and actually Aryan culture of the Hellenic as well as of the Roman origins was already in decline. If we go back to this world of the origins, which was created by the "sonic" and "heroic" races, then the expression "Latin" takes on a completely different meaning: a meaning which even turns the already mentioned Latin myth completely upside down. "Latin" comes from "latin", so that the Italian language knows only the expression "latino" for both. The word "latino", however, originally denoted Italic tribes whose racial and spiritual affinity with the Nordic-Aryan group of peoples is indisputable to any expert. The Latins were a wave of the so called "Italians" who had penetrated into central Italy.

"burning" race (the race that burned its dead) and that later opposed the culture of the Osco-Sabellian "burying" tribes and occupied and occupied many parts of our country long before the appearance of the Etruscans and the prehistoric Celts.

Among the oldest traces of this race, from which the ancestors of the Romans, the Latins, emerged, we count those recently discovered in Val Camonica. Now such traces are meaningfully related to those of the Aryan primitive races, be they Nor- dic-Atlantic (Franco-Cantabrian Cromagnon culture), be it it Nordic-Scandinavian (Fossum -culture). We find the same symbolism of a sunlike greediness, the same style of drawing, the same absence of those symbolisms of demetric-telluric piety, which, on the other hand, always recurred in the non-Aryan or degenerate Aryan cultures of the Mediterranean (Pelasgians, Cretans and in Italy Etruscans, Maiclla culture, etc.). Runes, axes, sun ships, racing animals are numerous in these prehistoric traces. They testify to races of warriors and hunters, who already then used the horse as a mount, while elsewhere only chariots were known until a relatively later time. Representations where the warlike is combined with the initiatory are here eloquent signs of the spirit of this primeval Italian Val Comonica culture.

Not only that. Another relationship can be found between the traces of Val Camonica and the culture of the Dorians, the tribes that later came to Greece from the north, founded Sparta and had the cult of the sunny Hy- perborean Apollo. In fact, according to Altheim and Trautmann, the migration of the peoples from which the Latins and their relatives descended, and the consequence of which in Italy was the birth of Rome, can be considered as equivalent to the Dorian migration, the consequence of which in Greece was the birth of Sparta: Rome and Sparta, two corresponding creations of related races of blood and spirit, which in turn are to be related to the proper Nordic-Aryan ones.

Early Romanism and Sparta, however, evoke the idea of pure forces, of a strict ethos, of a truly manly and commanding attitude, thus

of a world that was hardly preserved in the following, so-called "classical" culture, from which one wants to derive the "Latinity" and the "unity of the Latin family of peoples". If, on the other hand, we go back to the Italic origins in the use of the word "Latin", a complete upheaval of the Latin thesis takes place. The original Latinity corresponds to all that the greatness of Rome contained in the Aryan; it leads us back to forms of life and culture that are not opposed to, but related to, those that later on the Nordic-Germanic races were also to exhibit in relation to a world of decay that could now be called Romanic and Byzantine rather than Latin. Beyond the outward uniform whitewash, the alleged Latinity rather contained diverging forces that only converged as long as they did not face anything more serious than "the world of art and literature".

In any case, the thesis of a thoroughly Aryan - Occidental prehistory of the peoples and cultures of ancient Italy must be put forward, which reaches back at least as far as the Aryan prehistory of India, Persia, Hellas and the Nordic-Atlantic countries. Ancient Rome, in its imperishable features, is to be regarded as a creation of the racial and traditional elements just mentioned: thus not as an isolated reality, arising from nothing, but as a culmination of the common front of the all Aryan, Indo-European peoples and cultures.

2. The race, Romanism and Italian history

In order that the idea of race may pass from the theoretical to the practical level, it is necessary, as has been said, to have a definite feeling for the human ideal, which corresponds to the higher among the races of a given people. Since all peoples living today as nations are now racial mixtures, a position towards the different components imposes itself, which should be an inner, individual one as well as a political and collective one. In this respect, race appears to us mainly as an object of choice and decision.

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

A selection must indeed be made not only with regard to the Italian, but also to the Roman traditions. Romanity also has a diverse face. There is an Aryan Romanism, characterized by the symbols of the axe, the eagle, the wolf and by other signs of a basically hyperborean heritage; and there is a mixed Romanism, in which the influences of pre-Aryan Italic strata and degenerated Aryan cultures have played a special role; Finally, there is a universalistic Romanism, in a bad sense, which no longer has any roots in race and blood, and which stems from religious views which we must not always regard as native to the species. For us it is of fundamental importance to bring into the light the contrasts which are revealed in the customs, the cults, the rites, the institutions of ancient Rome. It is equally important to gain a feeling for the struggles by which the Aryan-Roman element succeeded in securing supremacy for itself within a certain cycle, in breaking away from foreign influences or in reshaping them according to its higher cultural ideal. We have here a secret history, which would have to be written to a large extent still.

In the imperial period the Aryan Romanism fluctuates. If elements of ancient solar spirituality sometimes came to it from the eastern provinces (e.g., through the cult of Mithra, the divine conception of the empire, etc.), ferments of völkisch and

The consequences of this were the ethical, demographic and racial decay of the old Aryan-Roman tribes, which had a particularly devastating effect. Thus the fall of the world empire of the Caesars should be a lesson to us. It would have been logical that in the same proportion as the expansion of the Roman empire proceeded, a corresponding defense and reinforcement of that original Aryan-Roman ruling class which had constituted its greatness should have been provided for. But just the opposite happened: the more the ancient empire expanded, the more the "race of Rome" deteriorated, irresponsibly opening itself up to any influence of inferior classes or foreign races; it raised to Romans all kinds of mixed elements, it adopted cults and customs whose sharp contrast to the original Roman way - as already Livius remarked - was in many cases unbelievable. Moreover, often the Caesars worked to create a void around themselves. Instead of relying on those true representatives of ancient Romanism who were still capable of standing firm in their race and ethics, they made the absolutist symbol their own and believed in the miraculous power of their deified but now abstract, isolated, rootless empires. It is inconceivable that the Empire, once sunk to this state, could long continue to assert itself above the various peoples included in its space. The first serious blows from the outside must have resulted in the collapse of the gigantic, but now spineless organism.

In the Middle Ages, the Church tried to revive the supranational Roman symbol by associating it with the ideas of the new faith and further with a new imperial idea - the Sacrum Imperium. The Italian people, however, had little part in the shaping of this new symbol; they did not even feel the task of forming from its better substance a nucleus that would be racially and spiritually on a par with this symbol and could purify it of certain ambiguous aspects. On the other hand, the "Mediterranean" component prevailed, i.e. those anarchic, particularistic, individualistic, strife- and discord-creating forces that had already led the Greek cities to collapse. In addition, there was a considerable lowering of the general ethical level. Hence the well-known harsh words with which Barbarossa justifiably denounced those who boasted of being Romans in name only. The consequence was that the medieval imperial office, although it called itself Roman, was mainly in the hands of representatives of other peoples than ours; above all of the Germanic peoples, in whom certain racial characteristics were preserved to a greater extent. And Italy as such had a rather small share in the construction of the imperial, Roman-Germanic culture of the Middle Ages.

These, then, are two eloquent examples today of the dangers to which every imperial concept is exposed if it does not have a firm racial basis. As far as the selection of traditions is concerned, which the Aryan racial consciousness demands in the consideration of the further Italian history, we have to change many hitherto valid views. For example, we do not recognize in Italy the communes that rebelled against the imperial authority. This is not, as many have assumed, a "national uprising", a struggle of our people against the foreigner, but a struggle between the representatives of two opposing cultural types. On one side of the emperor, for whom and against the communes also Italian princes like the Savoia (the princes of our present royal house) and the Monferrato fought, stood the aristocratic feudal culture, which still preserved much of the Aryan and Nordic-Aryan lifestyle. As for the communes, they were mainly opposed to the idea of the State: they were in total of any form of higher authority, their alliance was merely tactical, so that it was immediately followed by endless quarrels and disputes. This is also apart from the mercantile and democratic character of the "new" culture, far removed from the old Roman style, which the communal cities developed. Therefore, we do not want to consider the Guelphic and communal Italy as ours, but the Ghibelline and Dantesque one. And here we must remember that Dante

not only represented the idea of race, but (in connection with Rome) also the idea of the right to rule of a superior people: *nobilissimo populo convenit omnibus aliis praeferri*. But he was not understood. The Italia of that time had little in common with the Roman tradition.

Likewise, we must not consider the contribution of Italia to the humanistic culture and in general to the so-called Renaissance only positively. We have already pointed out that this humanistic and "aphroditic" culture of art and literature, from a higher point of view, despite its external splendor, meant a lowering, the tearing of the threads of a more serious and deeper tradition. It was the cultural counterpart of that disordered individualism which expressed itself politically in the style of the signories and in the eternal quarrels of the Italian cities and their condottieri. We can say it without further ado: it is not least thanks to the "tradition" of the Renaissance that until yesterday Italy was considered a wonderful country of museums, artistic monuments and "geniuses", but inhabited by a people who did not have the best reputation in political and ethical terms.

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

With regard to the Italian entry into the First World War in 1915, one can repeat more or less the same thing. Italia went into the field for national interests, but mainly under the hypocritical democratic-Masonic ideology of the Allies and of the secret forces of world subversion, which, with this "humanitarian" war, sought to destroy states that - despite certain overlaps with a Judaized capitalism and a certain liberalizing "culture" - still had a hierarchical structure and a sense of race and tradition. The Freemasons, who met in Paris in 1917 from all over the world, and who even then drew up the guidelines of the future peace dictates, said it clearly: it was a question in the World War of taking the movement begun with the French Revolution a giant step forward. The accession, however, had for Italy the meaning of a heroic test: it awakened deep-rooted popular forces which then led, through a real upheaval, to a fascist, Roman and race-conscious Italy and finally to our alliance with Germany.

These are only a few indications of the new upheaval in Italian history that our Aryan-Roman racial consciousness and our corresponding decision require; these interpretations are to be developed and extended in a suitable manner.

3. About the Aryan-Roman type

Now we want to say something about the Aryan-Roman type, which we consider as the "super-race" of the Italian people, thus meaning the same as the Nordic-Germanic type for the German people. As already said, the Aryan-Roman type and the Aryan-Nordic type are to be considered as two special forms of a single tribe, they are therefore connected by a common origin which goes back to primeval times and is reflected in analogous stylistic elements.

The Aryan-Roman man is tall (average height 1.70 m) , slender, nervous, mainly long-skinned, at most mesocephalic. He shows the same harmonious proportions of the limbs as the Nordic and the Western man. He is predominantly brown, but his hair is not curly as in the less noble Italic-Mediterranean type, but at most wavy. His lips are narrow rather than fleshy, and his eyebrows are not strong. The nose is narrow, long, straight or slightly bent (the " aquiline breed" of Fischer). The jaws are developed, but not as strong as in most Nordic types, but the overall features of the high forehead, nose and chin also give the impression of an active, alert, attacking type.

The eyes of the Aryan-Roman man can be brown, blue or gray, for certain types even the steel-gray eye is characteristic. Whereas in the Mediterranean man of less noble race the gaze is partly restless, partly cunning, partly longingly veiled, in this Aryan-Roman man it is straight ahead, fixed and penetrating. Gesticulation, which is considered a general Italian characteristic, is foreign to him; he has expressive, but not exuberant and unrestrained gestures : only gestures which consciously emphasize a thought. In comparison with the actual Nordic type, this Aryan-Roman man often has a quicker reaction, he is especially capable of taking a stand immediately in the face of an unforeseen event; he is inwardly more mobile and dynamic, but of an always conscious, controlled dynamism, very different from exuberant liveliness.

Race researchers, such as Günther, have already emphasized the character traits of the Aryan type of ancient Roman special design. These characteristics correspond to a large extent also to those of the man called Aryan-Roman by us, so that they may be regarded as clues. Characteristic for the ancient Roman type was a prudent boldness, a controlled attitude, a deliberate and concise speech, a thoughtful decision-making, a cool sense of mastery. In addition: *virtus*, i.e. *v i r t u e* , not in the sense of moralistic and conventional virtue, but as manliness and courage; *fortitudo* and *constantia*, i.e. strength of soul; *sapientia*, i.e. strength of mind. *humanitas* and *disciplina*, that is the ideal of strict self-restraint, which nevertheless permits an inner fullness and variety; *gravitas* or *dignitas*, the dignified bearing and inner calm, which in the nobility increased to *solemnitas*, i.e. to a measured, vanity-free solemnity. For Aryan and actual Roman virtues, *fides*, loyalty, was considered, in which one even recognizes the difference between the Roman and the Barbary. Roman and Aryan was unerring action without grand gestures, a matter-of-factness that did not at all mean materialism; the ideal of clarity, which only degenerated into rationalism with the decadence of the Latin peoples. *Pietas* and *religio* had little to do with the later concepts of piety in the ancient Roman man: they meant a feeling of reverence and connection to the supersensible forces which he felt as present and participating in his individual and collective life. The Aryan-Roman type has always nurtured distrust of any devotion of the soul and of any confused mysticism ; Semitic servilism towards the divine was alien to him. He felt that he could not offer a worthy worship to the Deity as a broken man, lowered by the feeling of "sin" and "sinful flesh," but only as an upright, free man, as a calm and proud mind, as a man anxious to divine the directions in which his conscious and determined action might coincide with the divine will itself.

The world as well as the state - *res publica* - were conceived by the Aryan and Aryan-Roman man as *cosmos*, as a totality of well differentiated beings, which are not united by mixture but by an organic inner law. Hence the ideal of hierarchy, in which the values of personality and freedom are reconciled with a higher insight. The woman, neither too lowly placed, as in

In the modern times, in a certain Anglo-Saxon society, which we can easily call degenerated in this respect. In any case, distance of the man towards the woman as well as towards the erotic complex so characteristic for certain Mediterranean and Celtic-Western types. Decisive assertion of the father's right, the authority of the male head of the family and clan. And finally, an almost "feudal" sense of responsibility and loyalty of this head to his state.

All these are basic features of the Roman and Aryan-Roman way of life. We see in them the spiritual counterpart to that physical form of higher Aryan-Roman humanity of which we have already spoken. For us, they are the essential elements of the experienced ideal of the higher race of the Italian people.

4. The Intra-Racial Selection of the Mediterranean Peoples

The realization that the Aryan-Roman element was at work in the Italic origins and that it is still present in the Italian people today, must not make us forget the exact tasks of selection, of purification and of strengthening, through which every consistent implementation of the racial idea is conditioned. The Aryan-Roman element, for instance, is to be regarded by us as the germ cell from which a new type is to emerge through these processes of selection. Such a task of the creative racial doctrine, however, has as a precondition to establish and improve the various components of the Italian people, wherever they depart from the already mentioned, old and at the same time new ideal of man, which from the heights of the prehistoric times is to bring something of the light heritage of the origins down to us.

Such a procedure obviously has the race of the soul and the spirit as a specific field. To intervene in order to prevent unfavorable crossings between dissimilar types belonging to the same Italian people would not only provoke self-evident reactions and result in an exaggerated rationalization of the process, but would also bear little fruit as long as the inner counterpart is missing. The essential thing is rather the awakening of an instinct by virtue of which these undesirable associations will be eliminated and avoided of their own accord, and this again is a task of the racial doctrine of the second and third degree, which acts not on the body but on the soul and the spirit.

From the point of view of the races of the body, the components present in the Italian people are approximately the same as those of the German and most European nations : Nordic, Palatine, Western, Eastern, Dinaric race - only the Eastern Baltic is hardly represented in it. The Aryan-Roman race is added as a higher element, and the African-Mediterranean and Pelasgic types as inferior influences. As we understand it, the first of these types is the result of a mixture of elements coming from the eastern and African Mediterranean area with the ~~Aryan-Mediterranean~~ (Western) race, with predominance of the former. It was precisely this African-Mediterranean race that submerged the ancient Roman Empire, and it would be strengthened in the Saracen period by new crossings with southern blood. As for the Pelasgic race, it is to be considered as the consequence of that regression of ancient Aryan-Western or Atlantic-Western populations settled in the Middle Mediterranean, of which already repeated mention has been made.

This being said, the most unfavorable crossings which a new instinct would gradually have to avoid are, above all, those of the average Italian type with the African-Mediterranean element, which occurs chiefly in southern Italy, and further with the Pelasgic. Not desirable, however, would be also the mixture of the higher Italian type with the Western one ; this, however, for reasons which are more the

We mean here by Western people the one who prevails in that mixture of people which has determined French culture not only today but already in Provençal times. By Western people we mean here that type which predominates in that mixture of people which has determined French culture not only today, but already in Provençal times. This type is also represented in England and West Germany. Its negative influence in these regions, however, is much less due to the counteraction of Nordic elements. In Italia, on the other hand, the introduction of Western blood can have a dangerous effect as long as a determined racial and ethical consciousness has not strengthened and cemented the Aryan-Roman core. Advantageous crossings, on the other hand, are those of the average Italian with Aryan-Germanic, actually Nordic, Palatine and Dinaric elements. All this as a general scheme, which can have a value only when one will come in different ways to evoke a corresponding direct feeling for it.

In Germany, one tends to see in the predominance of the Eastern component the racial basis of the "bourgeois" type there, i.e., of the well-known stolid, glasses-wearing, round-shouldered bourgeois, who is the born pedantic bureaucrat, high on conventions, as well as softly sentimental inwardly. It is difficult to think of such a racial basis for a similar type also existing in Italy, since in our country the Eastern component is relatively smaller and of a different nature. If one may extend the term "race" in this sense, then one can at any rate speak of a "bourgeois race" of body and soul that is even too widespread in Italy and which, as fascism has clearly recognized, is a danger to the future of the Italian people. This race is, in fact, the "counter-race", a viscous pulp, ethnically and ethically, as intangible as it is adherent and persistent, and there is no place where it does not spread itself with its half-measures, its opportunism, its petty moralism, its tendency to a comfortable, safe life, its fear of any kind of responsibility, its renitence and disinterestedness. He who feels himself Aryan-Roman should above all avoid the representatives of this race, reject them far from him and feel that between him and his own there is an unbridgeable gulf. He should separate himself from all such racial dross, both physically and spiritually, by making himself inaccessible to any influence from the side of just this kind of spirit and being. The instinct of the pure-breed will show itself in this respect by an unforgiveness and by the intention not to miss any opportunity and not to spare any social and even political risk to openly express his own contempt towards such a "philistine race" wherever in - mer he comes across it.

As far as the protection of the higher racial nucleus in Italia is concerned, i.e., the Aryan-Roman and the crosses judged to be favorable, we should bear in mind what we have already said about the male as the true bearer of the race. By the favorable crossings mentioned, therefore, are to be understood those where the male is of the Aryan-Roman race: if, on the other hand, the female is of this race, then a lowering of the type level will take place.

Since we have already emphasized that all this has only the value of a scheme and that the real task is to awaken appropriate instincts, the suspicion is removed that we considered a kind of rational and expertly controlled administration of marriages desirable and wanted to eliminate everything that is spontaneous inclination, love and personal passion. This is not our intention, as it has been said before. It is certain, however, that no inner-racial selection and no elevation of the average type will be possible as long as in the racially more valuable representatives of a people even the faculties of love and desire will not be refined and, above all, as long as these faculties will operate independently of any form of ethical feeling and any instinct of "race" (race here to be understood in the higher sense). Thus, for example, a woman who is full of sensual appeal but selfish and mendacious, a woman of marvelous physical appearance but frivolous and vain; an elegant woman and - as is now understood

unfortunately says - a "woman of class", but snobbish, narcissistic and irresponsible; a cultivated, pleasant and "interesting" woman, but cowardly and full of bourgeois inhibitions - so all these types of women should immediately be perceived as of "another race", as people with whom one can well enter into an adventure, but with whom there is never to be thought of a common life, let alone to beget an offspring with them. And also certain characteristics of the race of the body, which are themselves eloquent enough, if not for all, would have to warn a corresponding refined male instinct.

In this context, the particularly unfavorable circumstances that have arisen as a result of the "bourgeois" and materialist culture must also be emphasized. This culture has given sentimentality and eroticism an importance that is hard to find in any other culture, so much so that today it is almost impossible to read a novel, see a film or a play that does not center on love or eroticism. This predominance of love affairs naturally has the effect of paralyzing and anesthetizing every other, higher driving force. In the second place, the "bourgeois" culture has created, especially in the Central European peoples, a conventional and hypocritical form of society, which makes it very difficult to have a timely and profound knowledge of the true nature and race of a woman as a precondition for understanding and union.

5. *"Rectification"¹³) of the Mediterranean man.*

In this section we shall use the expression "Mediterranean man" in a special sense, not so much in reference to the somatic type as to a certain style of experience and a certain mental attitude, which can be found not only among the Italian people, but in the Mediterranean countries in general, and which, in view of an Aryan-Roman vocation, do not exactly signify advantageous dispositions. According to Clauss, the main characteristics of the Mediterranean soul can be summarized in the expression "presentation man". By this he means that for the Mediterranean man it is not so much his standing before himself that is important, but rather his standing before others. He needs an "audience", although not always in a bad sense, out of vanity and a desire to show off, but in the sense that the impulse and the inspiration for serious and great actions depend to a great extent on the relationship to the outside world and to other people, and that the impression he makes on immediate observers and generally on his environment have a substantial influence on his actions and behavior. Only when the Mediterranean man has the feeling of being in front of a tribune - a real one or only an imaginary one - he is capable of giving the best of himself and of completing a deed.

Thus, the Mediterranean man puts special emphasis on outwardness and appearance. This again not so much in the negative sense of an empty exteriority, as with regard to the fact that his immediate way of acting always leads him to would be to give the action the character of a "gesture" that would draw attention to the The first is to direct oneself, even if the agent knows that he has only himself as a spectator. Therefore, there would be a certain split in the Mediterranean man, the split of an ego that acts and another ego that takes the standpoint of a possible spectator.

As far as such a "Mediterranean" component is present in the Italian people, it must of course be "rectified", and what better model could there be for this purpose than the style of the ancient race of Rome - this concise, austere, moderate, active style, free from the need for prestige and exteriority, quietly conscious of its own dignity? "Esse non haberi" - to be and not to appear - the sense of one's own personality and one's own value independent of any external recognition.

The Italian people's ability to grasp the essential, to keep their distance, and their inclination for actions and expressions which are limited to the essential, free of pathos, free of any concern for external effect - all these are certain basic features of the style in which the strengthening and purification of the Italian people in the Aryan-Roman sense are to take place. Where the Italian man has in common, as it were, with the Mediterranean man the aforementioned division into actor and spectator, this division should not be used in the sense of a vain evaluation of the possible effect on others, but in the sense of an objective criticism and a calm and attentive control of one's own conduct and utterances. Avoiding all primitiveness, naive immediacy and exaggerated frankness, and examining life's expressions not on the basis of the impression they make on others and in relation to their judgment, but in order to totalize the fullness of one's own being, with the ability to recognize, weigh and use in an appropriate way the impulses and inspirations that spring from the depths. It cannot be denied that passion and immediacy have a certain preponderance in many Italian types; this disposition need not be a fault, but can be a richness as soon as it finds its counterbalance in a strong and healthily developed ethos. And this task is already in the process of being realized by the Fascist-determined design of the new Italian.

6. More style elements for the Mediterranean soul

It is further said that the Mediterranean man tends by nature to make himself his own defender, just as the Nordic man, on the other hand, is inclined to make himself his own judge. The former would always be more indulgent toward himself than toward others, and hardly inclined to examine coolly and objectively all the backgrounds of his inner life. This contrast, however, should not lead to one-sidedness. In any case, one must not overlook the danger inherent in excessive introspection and self-criticism : the aberrations arising from the Semitic "sense of sin", such as those due to Puritanism, should be a salutary reminder in this respect. It is certain, however, that a style of simplicity and sincerity, especially toward one's own soul, is a fundamental element in any rectification of a race in the Aryan-Roman sense ; the principle of being hard on oneself, understanding and courteous toward others, belongs in any case - in the field of the race of the soul - to every manly, upbuilding and noble ethic. As a further mer kmal of the Mediterranean soul would be - so one thinks - a certain sensitivity and a certain exaggerated and almost thea- t ral concept of honor. Here, however, it must be emphasized that such dispositions are equally detectable, at least to the same extent, among non-Mediterranean peoples, for example, among Hungarians and Poles. In the Mediterranean world, this may apply mainly to Spaniards, Sicilians and Neapolitans. As far as the "rectification" in this respect is concerned, no one will deny that the immediate reaction of the blood in the face of an unjust insult is a racial characteristic in the higher sense. To be eliminated would rather be the passionate react ion when it rests on the mere feeling that one's own person, one's own ego is hit, that one reacts, not only when one believes oneself to be in the right, but mainly when the insult touches a weak point and something in us that is not exactly " all right." In this case, rectification is probably to be thought of, especially in the sense of not making our value and honor passively dependent on the judgment of others. Without going as far as the exaggerations of the Stoic ethics - which, however, must be seen as a sort of doubtful adaptation of the Nordic way of life to that of an unfavorable environment - it may be recalled the words of Seneca, that the insult presupposes the intention to harm, but that only insult means harm: insult, however, cannot be felt by the one who is aware of his rightfulness. The latter, therefore, will always know how to remove the sting associated with the insult and aimed at the disordered reaction of an impulsive soul ; he will not let this sting penetrate, and the reaction will consist simply in frustrating the intention of the adversary, who will hit a wall where he thought he would,

t hen t o meet a sensitive substance t hat favors t his intention ; it will further consist in proceeding objectively t o prevent t he opponent from harming or t o prevent t hem from measuring others by t his own measure.

As for an excessive tendency to "grace", to "refinement" and to "manners", which some racial researchers ascribe to the Mediterranean race, perhaps having in mind especially its female representatives or its French varieties, there is not much to say and to "rectify". We certainly do not want to make an example of a kind of barracks roughness or the behavior of nature boys without nursery: if necessary, only the exaggerations are to be fought, or an empty outwardness and a salon style, which tries to hide with "manners" the inner bleakness of antlitzlosen people and mondänen puppets. But this is not so much the disposition of a certain race as the general characteristic of certain "decent" milieus in each country, which form the so-called "society" - le monde - with the Anglo-Saxon countries in the lead, holding the record in this respect.

On another point, one can perhaps agree more: namely, with the emphasis on the exaggerated and abnormal importance that the modern world gives to art, literature and all that aestheticism and, so to speak, contemporary "aphroditic" culture means. On the other hand, a certain barbaric and iconoclastic attitude can act as a salutary reaction to lead to balance and to bring Aryan-Roman values to the fore again. This is basically our oldest tradition: remember the contempt nourished by the Aryan early Romanism towards the Hellenic world of art and literature, which was considered in the Catonian spirit as decay and effeminacy. Recall further that ancient Roman religion was characterized by aversion to aestheticizing mythology and by emphasis on pure, naked ritual action as well as on the ethical, martial element.

And here it is necessary to repeat what has already been indicated: just as the Renaissance meant mainly a counterfeit of antiquity, which was taken up by it only according to its decaying, though aesthetically splendid aspects; so also it must be remembered that Italian humanism has quite little to do with the Aryan-Roman tradition of our people. In those times such a tradition was much more alive among the few men who - even in the spirit of a Savonarola - tried to prevent that in I talia the tendency to exteriority and aestheticism brought down the surviving forces of the Aryan race to the level of an " Aphrodite " culture. Therefore, a precise reservation should be made against the "humanistic" tradition of the Italian people, especially today, when Italy is no longer primarily the land of museums, antiquities, monuments and picturesque backgrounds for tourism, and where, among the better representatives of Fascism, an intolerance of certain disreputable circles of literati and "intellectuals" has come to light, circles that are as superficial as they are dilettante, and that do not even have the virtue of entertaining the court jesters of the Romanesque aristocracy.

7. Rectification of the "Mediterranean" determined relationship between the sexes

It has been rightly emphasized that sensuality is not to be laid exclusively to the charge of the Middle-Middle-Eastern man. "The sensual disposition" - writes Clauß - "has nothing at all to do with a certain race. People of every race can be sensually inclined, but sensuality manifests itself in every race in different ways. It is a fairy tale that the southerner is sensual and the northerner is not; it is only true that the former behaves in a different way toward sensuality than the latter." It is claimed, however, that the Mediterranean race has a greater affinity for all that pertains to sensuality and to the relation between the sexes.

The first reason is that he would allow such things to carry more weight in the world of real ethical and spiritual values.

This thesis deserves to be discussed, but with special attention to a rectification more of the woman than of the man of the Mediterranean race, because we believe that this rectification mainly concerns the female representatives of this race. It is a fact that during travels in Mediterranean countries and almost in the sight of the border crossing, not only the Central European, but also every Italian who has lived abroad for a certain period of time, cannot help but get a strange impression in view of the psychology and the style in the behavior of the two sexes. It is only too true that the Mediterranean man, although in general he may not be more sensual than the North, has a very different attitude towards sensuality, love and women, and that with him the sensations and worries related to sex become in many cases moral and even spiritual problems with alarming ease.

Thus we find extremely one-sided entanglements, for example, between honor and sex life, strange connections which certainly do not prove a higher sense of masculine dignity. It would indeed be difficult to point out a heroic race that would let just the "life of the alcove" decide about masculine honor. Equally strange is the role played even in religion by the sexual: the "guilt" - which, correctly and Aryan, should concern above all the inner life and the ethical world - receives here an interpretation predominantly determined by this carnal and sexual level. We only have to mention the moralistic distortion that, for example, the word virtue has suffered in its meaning. Far from having anything to do with the principles of a predominantly sexually conditioned "bourgeois" morality, in Aryan-Roman antiquity "virtus" (from vir, man in the distinguished sense and not as homo, man in general) meant the male characteristic, the strength, the courage, the ability of manly assertion and decision. One must not be under any illusions in this respect; here, in the Mediterranean countries, there is an influence free of the Aryan element, whose relation to the Semitic attitude can hardly be denied.

On a concrete level, it is not only the exaggerated importance given to sexual and sentimental matters: also and especially because of its corresponding system of complications, inhibitions, hypocrisy and artificiality in everyday life, the average behavior of the Mediterranean man differs from the Aryan-Roman and Nordic-Aryan style. Already the life of the Mediterranean woman is almost exclusively focused on the man in the most one-sided and primitive way. We are certainly far from considering the masculinized or neutral woman as desirable, and have even shown in this a degeneracy characteristic of certain northern races; we think rather that the Mediterranean woman almost always neglects the formation of her own, inner, independent life, even if in a sense which corresponds to her own nature and her normal function. Her inner life is in fact exhausted in the occupation with sex and with all that is expedient to "appear" beautiful and attractive and to draw the man into her sphere. Thus we see quite young girls, often kept by the family in complete seclusion from men, going about made up and "rigged up" in a way that not even prostitutes would in northern countries : and it is enough to observe these girls to realize that, despite all their apparent uninvolvedness, the man and relations with the man are their only concern, a concern all the more sensible because it is camouflaged by every kind of bourgeois and conventional inhibition or by clever, rationalized management of devotion. In addition, there are immediate complications, which are only too understandable because of the corresponding attitude of the man.

One can observe daily in every street of a large city of the countries in question what happens when a half-desirable woman walks past a group of men: they stare at her and follow her with intense and tendentious looks, as if they were as many Casanovas or starving men returning after years from Africa or from the North Pole. The girl, however, while making absolutely no secret of her feminine aptitude with her makeup, in her striding, in her dress, etc., trägt with premeditation a mien of supreme indifference and rejection, so that the observer of such episodes is led to ask himself seriously whether the one as well as the other really have nothing better to think of than to enjoy such a theater. The fact is that a certain Mediterranean type of man, by the immediate and even crude character of his erotic inclinations, alarms the woman, challenges her defenses, encourages every kind of obstructive complication : obstructive, in the first place, precisely for himself. While the woman, on the one hand, thinks only of her relations with the man and of the impression she can make on him, she, on the other hand, feels herself to be a kind of desired and pursued game, which has to watch out for every wrong step and has to "rationalize", in accordance with her, every relationship and every engagement.

Not everything in this inauthentic and un-Aryan behavior of the woman, however, is explained by certain external circumstances for which the man is to blame. It may be asserted that in most cases where a Mediterranean woman has already inwardly consented, she would nevertheless feel humiliated if she were to behave resolutely accordingly, without rather exposing the man to a whole series of complications and difficulties, to a real erotic-sentimental ordeal. Otherwise she would have to fear that she would not be considered a "decent" and serious person, while from a higher point of view just such untruthfulness and artificiality is the sign of her low seriousness. The silly life of "flirtations", the ritual of "compliments", of "courting", of "maybe yes, maybe no" develops on similar bases. And that the man does not see in all this an insult directed at his own dignity and a degradation of himself, a game which it is beneath his dignity to enter into - this is a disturbing symptom which testifies to the effect of a "Mediterranean" component in the bad sense, not only in Italian manners but also in "bourgeois" culture in general, a component which the new, manly, Aryan man has no difficulty in overcoming.

It is undeniable that the Mediterranean woman and also the Italian woman - apart from the so to speak "natural" virtues that she can show as a real bride, wife and mother - is in great need of being "rectified" according to a style of originality, clarity, sincerity and inner freedom. But this is impossible as long as the man does not help her by making her feel, in the first place, that love and sex - however important they may be - can have only a subordinate role in his Aryan-Roman style life; in the second place, by stopping to behave continuously like a starved Casanova or a man who has never seen a woman, because normally it is the woman of both who has to seek and desire the man, not the other way around. Either being in oneself and distance or relations of friendship, without backgrounds and without deviations, or finally real and unmitigated relations from man to woman.

One can acknowledge the correctness of the view, according to which since the Provençal period an artificial separation of the sexes is said to have been peculiar to the Romance peoples, which was basically unknown to the Aryan-Nordic man. Such a separation had led to a false idealization as well as to a false degradation of the woman, to the "Beatrix" and to the lady of a certain chivalry on the one hand, to the "woman" of a certain chivalry on the other hand. "woman," to the creature of the flesh and sin, on the other hand - two types that are both "constructed", are far from reality or at least from normal reality.

The first type disappeared with the decline of the Romanticism of the 18th century, together with the Werthers and the Jacopo Ortis. It must not be said, however, that today among the Romance peoples the second type persists, i.e. the woman, in the full "racial" sense of the word, since here one finds much more a diminished, tamed edition, the girl who strives to be "in order" with bourgeois conventions and to shine in the flirtatious game of flirtation and in the fair of fashionable vanity.

That the antidote to this is neither the *garçonne* nor the Anglo-Saxon, "emancipated" type of woman, we hardly need to emphasize here. The relations of woman to man should be more sincere, more direct, more organic, relations which, of course, cannot be from the same to the same, but of the meeting and balancing of two different ways of being. And the intensity and importance of such relations will depend on the degree to which each will be truly himself, complete, without inner complications and artificial fever, sincere, free and united.

8. The New Italy - Race and War

Although these reflections on the rectification of the Mediterranean race have only touched on a few salient points, one can already have the feeling that the "anti-Nordic" prejudice on the Italian side is based on a misunderstanding and is no more valid than the well-known and rhetorical contrasts between North and South, contrasts which in reality are only literary or arise from dilettante and one-sided attitudes. In essence, the stylistic elements of the Nordic-Aryan man, who forms the superrace of the German people, coincide with those of the Aryan-Roman man, who forms the superrace of the Italian people.

Since no present people can claim to be a pure race, an inner decision is important for us as for any other people. The race must be presented with an alternative and forced to make a kind of profession of faith. The individual has to choose among the various racial components of his people. As it is certain that in the Italian people there are important nuclei of the Aryan-Roman race in spirit, in soul, and even in body, so it is equally certain that there is beside them an Italy of the small-blooded and black types, of the sentimental, gesticulating, impulsive, deeply anarchic individualistic types, with features and sensibilities distorted by millennial crossbreeding, an Italy of *dolce far niente*, of rhymes of *cuore* and *amore*, of meridional, jealous men, of hot women burdened by all kinds of bourgeois inhibitions and prejudices, of *pulci-nelli*, *macaroni* and Neapolitan tunes. For too long, this Italy was immediately thought of abroad as soon as our country was mentioned, and it may be admitted that the Italians have contributed to the formation of such an unflattering myth, even if only by not reacting.

Now it must be declared that this unracial, petty-bourgeois, superficial, directionless, only in word Aryan Italia has basically come to an end from the moment from, when the fascism the de-authorized, democratic-parliamentary regime and has clearly decided to form a new, Roman and warlike nation, under the sign, among others, of that eagle and that axe contained in the lictor bundle, which - as indicated - are two primordial symbols from the hyperborean tradition itself. And also from the external point of view: if the new Italy is fully aware of its natural beauties and its artistic treasures, its pride does not lie in being the country for foreign tourists, resounding with mandolins and "sole mio", with all the other accessories of a kitschy choreography. Fascist Italia rather wants to be seen as a

It is a heroic world, imbued with ethical consciousness and creative tension, which takes a stand against any abduction or deviation of the soul and does not use the tarantella or the "piñata" as a symbol.

"full moon on gondolas" has, but the powerful iron formations in the "Roman step", which finds its exact counterpart in the rhythm of the Prussian parades.

To sum up, it can be said that the Nordic-Aryan and Aryan-Roman decision of the Italian soul had already taken place long before the racial idea was officially included in the ideology of Fascism and a certain conjuncture of political interests brought Italy closer to the German Empire.

The experience of the world war 1915 - 1918 is to be regarded as the forerunner of such a decision. Considering the elements which can have an effect on the formation of a mental race, Clauß has correctly pointed out that just such an experience has separated two generations, since it has left indelible traces in everyone who has participated in this war and has almost made him the bearer of a

"race" in itself, because it made him different from all those who did not fight in the war. However, this view must be clarified in the sense that the war experience did not have the same meaning for everyone. The war causes the crisis of the small bourgeois person, the ego, which is enclosed within the narrow horizons of its colorless and selfish life. However, this crisis can have a different outcome depending on the cases. Reading books like the notorious ones by Remarque and Barbusse, one gets the impression that war may well lead to an overcoming of the individual, which, however, means a return to the state of a "nature-imprisoned race". Remarque's characters, for example, become neither cowards nor defectors, although they no longer believe in anything and, insofar as they have been spared by the shells, form a "broken generation" ; pushing them forward in all sorts of tragic rehearsals, however, are now capable only of instincts, raw, unleashed forces, reflexes, and elemental, wild surges that testify to the regression of the individual to a truly sub-personal level.

In other people, however, the outcome of this experience is quite different: if they are also led by the war to overcome the limitations of the simply individual consciousness, this acquires in them the meaning of a spiritual awakening, an inner elevation, a kind of active asceticism and catharsis. Collectively, through these people also the "higher race" of a people begins to awaken and to assert itself : this awakening is the prelude to a new revelation of the deeper and original forces of a race¹⁴).

If the first solution was that of those who, returning from the front, condemned the war and the Italian accession to it, and increased the force of the Marxist and Communist World Subversion, Fascism, from the very first hour, declared itself to be the representative of the front-struggling and victorious Italy, That Italy which, only thanks to the war, felt that it had achieved a new heroic consciousness, and which was as firm in its stand as it was determined to put an end to the remnants of a vanquished regime and a slack way of thinking. Thus, new frontiers of understanding emerged, a

The "race of the soul", which took on increasingly clear features in the further development of fascism. If during the insurrectionary and illegal phase of Fascism there could still be doubts about the direction that would prevail in this risky experiment caused by the forces reawakened during the war, the current of the forces of the "race of front fighters" was cleared of all cinders the moment Mussolini took power legally and in agreement with the monarchy. A sure instinct gave precise indications to an agitated and dynamic mass and made it the dynamic for the construction of a new State and for the shaping of that new and at the same time old, essentially Aryan-Roman determined man of whom it has already been spoken. This is the prehistory of the racial

awakening that took place in the Italian substance, even where the word "race" was not even pronounced. The process of selection, of the formation of the Aryan-Roman race within the Italian people is now in full swing, and it is now a question of defining the main points of the path still to be followed.

9. About the conditions for the awakening of the race

As far as its inner aspect is concerned, the law of racial segregation and reinforcement can be summarized in the following words: "The same awakens the same, the same attracts the same, the same reconnects to the same. So symbols are necessary as a means to a decision and an evocation. Adolf Hitler explained this principle by the following application : " If I demand something heroic, then the heroic man will answer, if, on the other hand, I promise advantages, then the Krä mergeist will answer this bell." In general, it can be said that racial thought in itself confronts us with an alternative which will be decided in each by the law of elective affinity. To take a stand against racial thought, to feel an inward resistance to its views, is to prove oneself to be racially not quite "all right," to want to point out unserious or " scientifically" untenable sides of the Aryan and Aryan-Roman myth, is to furnish the alibi for a non-Aryan and non-Roman vocation which cannot be without relation to the corresponding somatic race or at least to the mental one of the person in question, etc. The process of selection therefore requires the formulation of a comprehensive myth, which has to serve as a crystallization center and as a reagent for decisions to be prompted on the basis of elective affinities in all fields of the life and culture of a people.

All this as a general condition. Now, as far as the special conditions are concerned, they can be summarized in the following :

First of all, a heroic climate is necessary, i.e. a climate of high spiritual tension. In the second place, a powerful idea is necessary, which has to animate the emotional forces of a certain community and to form them in such a deep and organic way, as the suggestion or the idea of a mother, who translates herself as a biological reality into the child. Finally, a human model must stand in the foreground, as embodied ideal and tangible expression of that idea, but above all also as an approximating resumption or return of the higher original type of the pure race. Then a process of evocation, of awakening, of shaping of deep-seated powers begins. This process will finally carry away the biological reality itself, will conquer the alien elements and in the long run in the following generations will help more and more clearly the corresponding pure-breed type to break through and to give it the " dominant" features secure.

In order to bring a people back to a "higher race", it is true that the precepts of practical and preventive racial science must be followed and that, in contrast to an abstruse and intellectualistic culture, the importance of all that is connected with the blood and the continuity of the blood must be recognized; But beyond this, the evocation of an inner tradition is to be considered as an indispensable condition, and this presupposes, in primis et ante omnia, a hierarchical restoration, the gradual strict and indomitable re-emergence of a permanent tradition of leadership. The mere race of the body is indeed the most elementary, poorer degree of the presence of the race. The higher degree is shown where the race reveals and realizes itself not only in the body but also in the hereditary style of thinking and acting. The highest degree, however, appears where the same reality comes to the fore as a race of the spirit: and on this level stand mainly the leaders of the race.

The "classical" power of a race can only become effective again through people who form a "classical" embodiment of this power. The formative, but for centuries paralyzed or latent primordial power of a race can become practically effective again only through people who form a "classical" embodiment of this power and seize power with firm hands in the midst of a people. The effect of such people will be twofold.

Above all, it will be positively realized in the state. The state is conceived by the fascist racial doctrine neither as an abstract juridical entity nor as an apparatus of power, administration and police conditioned by human necessities, but as the instrument of a political-racial elite which forms, organizes and orders the whole of the people from above, as an entelechy, i.e. an organizing and determining principle of life. In this sense Mussolini could say that the "nation is created by the State", that "the State is an authority that governs and gives to the individual will the form of a law and the value of a spiritual life", that it is "the highest and most powerful form of personality: a force which is, however, a spiritual force". Thus conceived, the State has again the value of a "myth", an idea of force, a point of reference for an inner decision, for that heroic devotion and that tension which - as we have already seen - are indispensable conditions also for the physical elevation of a race and which determine a higher plane, beyond the telluric and material-natural.

In the second place, one may actually speak here of an effect through presence. We think that the leaders, as special embodiments of the type of the higher and dominant race, present themselves as "realized ideals" and as such stir up again a deep force latent in the individual, which is the inner race itself, above all where circumstances have not destroyed it to the last remnant: hence the magic of an enthusiasm and inspiration which the leaders generate on the basis of true recognition and heroic, conscious devotion and not on the basis of passive collective suggestion. And it is in this context that those "honor," that "loyalty," and the further warrior virtues are to be understood which the race doctrine holds to be characteristic of the Aryan race of the soul, but which fade away if they do not have as their basis a strongly personalized, hier- archic state order, carried by a higher thought ; which more or less degenerate into habits of servitude, as they can even show themselves in a gang of gangsters, if they are not animated by a feeling for something transcendent. It is precisely to such a world of thought that Mussolini appeals: after having shown in the recognition of a " higher, constant and universal reality" the condition " for a spiritual activity in the world as a human dominating will", he speaks of the nation, which is not a multitude, a collective or a material unity of some kind, but a " majority united by an idea". This idea "is realized in a people as the consciousness and will of a few, even of one, although it strives as an ideal to be realized in the consciousness and will of all".

The manifold forces of a people, the different currents of blood working in the common type, which are fatefully exposed to disfigurement and destruction when left to the randomness of material, social and also - in the narrower sense - political factors, find again a firm, unifying point in a vivifying contact, only when the conditions just indicated are fulfilled. It is the super-biological element of race which awakens and operates here, it is that race which is not a mere polemical device or a list of "characteristics" of classificatory natural science or the blind mechanics of hereditary mass, but the living race, the race which is really carried in the blood, even much deeper than in the blood, since it is in contact with those metaphysical " divine" forces which were divined by the ancients in the various symbolic entities of the Gentes and the clans.

10. The "Race of Fascist Man" - On the New, Aryan-European Front

By virtue of the presence of such conditions in Italy, and especially in the new generations, a new type of man is in the process of being formed, which is already recognizable not only in the field of character and inner attitude, but - especially in the younger elements - also in the physical: a type which has many traits in common with the old Aryan-Roman type, not infrequently at a marked distance from that of the parents. This new and at the same time old race could be called

"Race of the fascist man". It is obviously not the consequence of measures of the racial doctrine in the strict sense, since this has been officially included in the fascist ideology only since three years; this race, on the contrary, is - let it be repeated - the consequence of the climate and the ideals of the Blackshirt Revolution and the evocation of deep-seated forces, which first the World War 1915 - 1918 and then this revolution in the Roman sign unconsciously brought about in the collective substance of the Italian man.

The persistence of such an evocation - now, with a more precise racial and spiritual consciousness - and with it the increase of the heroic climate, furthermore the tension inherent to a fascist mysticism in the serious, unsentimental, antirethoric, active sense of the word, these are the conditions for this process to develop further and gain depth, for this new race of fascist man to assert itself more and more clearly, as a higher type and as the elite of the Italian people.

Taking into account what has been discussed about the relations between race and law, another condition particularly favorable to the work of reconstruction would be the political commitment of such an elite, not so much in the form of a "leading class" (an expression suggestive of the ideology of vanquished political forms), but rather of an order in the sense of the old ascetic-martial confederations. The

The "classical" ideal demands as its highest realization a leadership in which the nobility and purity of the race are not less than its spiritual aptitude and authority. The ancient idea of the Order is certainly higher than the modern one of the "party" : it corresponds to an elite and a voluntary, sworn union, which also presupposes the notion of a certain physical perfection and had as well "ascetic" as combative features. It was an elite that mainly defended an idea, cherished a tradition, and formed the support of a larger community of people who were less empowered and more tied to particularistic and temporal interests, and had a lesser sense of responsibility and a weaker political sensibility. If there is power in every word - according to the old view - there is no doubt that a designation such as " Fascist Order of the Italian Empire" would mean a tremendous contribution to that liturgy of power which plays a role not to be underestimated in every authoritarian and traditional state thought. It would be the most suitable means to awaken, to gather and to return in a strengthened way the forces which can contribute most to the Aryan-Roman determined shaping of the new Italia. This would also emphasize the aspect, sacred in its nature, of the commitment that one makes at the moment when one is taken into this covenant by an "oath of blood," an oath that admits of no other choice than loyalty or betrayal, than honor or dishonor, and that within oneself and in the face of a principle, rather than as in the face of a visible external sovereignty.

Fascist racial thought recognizes the fundamental importance of the formation of an Aryan-European consciousness for the new order of our continent, for which at present the Aryan-Roman and the Nordic-Aryan elements can form the two main centers of crystallization. If a clearer international situation will permit it, however, one could even reach from here to the myth of a new Aryan-European front. In this myth, in the first place, the idea of a biologically strengthened man, protected from any distorting alteration, would be the most important one.

In the second place - i.e. in the field of the race of the soul and no longer that of the body - the idea of a unity of the inner attitude. In the second place - i.e. in the field of the race of the soul and no longer that of the body - the idea of a unity of the inner attitude, of a common, Aryan-determined lifestyle, of a unity in truth, honor and loyalty would come into question; Finally, the crowning of this myth would be a race of the spirit which would have to try by every means and in spite of the aggravating circumstances of a thoroughly unfavorable culture to help the old Hyperborean heritage, our common patrimony of the Olympian and solar spirituality, to a new expression by empowered elements and by a regular transmission.

This would be the ideal conception of the limits of the fascist and traditional racial teachings according to their practical and constructive aspect: whereby, of course, the value and the indispensability of the individual, prepared degrees is hardly affected.

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

NOTES

1) "Mito del Sangue", Milan, Hoepli-Verlag, 1937, 2nd ed. 1941.

2) For an understanding of what we actually mean by "tradition-linked spirit" and therefore also for a complete substantiation of the ideas that will be presented in the present book, we refer the reader to our work "Erhebung wider die moderne Welt", also published in German by the Deutsche Verlagsanstalt in 1935.

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

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

5) Cf. our essay: "The Weapons of Secret War" in "Der Tat", 193g, February- heft.

6) Genetics, by the way, has already established the importance of the "polymorphic" effect of the so-called collecting and directing genes, which could be considered as one of the biological confirmations of the above mentioned view.

7) R. Guénon, in *Etudes Traditionelles*, 1940, March issue, has correctly pointed out that the consecration of the Aryan castes is not to be confused with the initiation in the absolute sense - *dīkshā* : one can assume, however, that the first one contains in itself, as it were virtually, the second one, which, by the way, can be realized in most cases at the moment of death understood as "third birth" (see p. 149) . The consecration of the caste is therefore similar to the Christian sacrament, to which a certain transforming power is attributed, but which is distinguished from the "second birth" in the mystical sense.

is. Therefore, in any case, for the rite in question, the value of a "sacrament" remains and, moreover, it is not excluded that in older times it corresponded to a proper initiatic act.

⁸⁾ For a critique against these currents, see our book : "Maschera e volto dello spiritualismo contemporaneo" (Mask and face of contemporary spiritualism), Turin, 1932.

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

¹⁰⁾ Cf. the magazine "Difesa della Razza", 1940, nos. 14, 15.

¹¹⁾ Cf. in this connection the like-minded, excellent critique by C. Steuding, "Das Reich und die Krankheit der europäischen Kultur," Hamburg, 1939.

¹²⁾ The American writer Stoddard Lothrop has written an interesting book - "The Revolt against Civilization" - where he has tried to interpret the revolutionary movements of the modern age racially and to recognize as their biological underlay a subhumanity. A similar interpretation would be possible with regard to the Renaissance and humanism. It would be difficult to find a sufficient number of faces among the most significant types of that time and especially on the political level, which are racially "all right". As a rule, however, one finds the counter-race, asymmetrical faces, disfigured, disproportionately large noses, a systematic disfigurement of the Nordic line, etc. If these signs are not decisive in themselves, they become significant when they are considered in connection with the rest.

¹³⁾ The Italian word "Rettificazione" is not easy to render in German, because it includes several meanings. Rettificare means "to set right", but also in the sense of setting upright again something that has fallen; at the same time it is a chemical expression. A "rectified substance" is like a sublimated substance, a substance that has been brought to a nobler form by a certain process. Thus we leave the foreign word "rectification" so that the reader may keep in mind these several shades of meaning. (A. d. Ü.)

¹⁴⁾ It is interesting to point out that in a significant text of the martial Aryan asceticism, the Bhagavad-gītā, the spiritual, even metaphysical justification of war and heroism and the contempt of every sentimentality and

humanitarianism are indicated as parts of that "sunlike primordial wisdom", which was to be transmitted by the "Sun" to the first lawgiver of the Indo-Aryan races and which was preserved afterwards by a dynasty of sacred kings.

IMAGE APPENDIX

As already mentioned, we did not want to present in this book a complete theory of race, but only some general points of reference for the orientation of those who are interested in the new idea of race in Italy. The following appendix of pictures is also intended only as a contribution to a much more thorough research, which still has to be carried out in our country and which will have to overcome various difficulties in practice, as already results from the following considerations.

1. The material collected in the picture archives for racial science is mostly "static" and can be used at most for the race-related recording of the first degree or for the anthropological one. The thorough racial research, on the other hand, needs speaking pictures, i. e. pictures which are not taken at an arbitrary moment, but in

The most important thing is to record one of the moments in which the deepest, leading and most expressive element of a certain type reveals itself most clearly, unveils itself and lives.

2. Most of the pictorial material collected by racial researchers is affected by a democratizing prejudice ; in most cases these are pictures of people from the common people, at most from the middle class, whereas it would be important and significant to determine race primarily by the higher representatives of a people, by its nobility, its leading intellectual, political, spiritual or military elites. Systematic research in this special field has not yet been carried out. Thus, in this respect, we had to use a material that was collected for quite different purposes and on very different occasions, and which as such hardly meets the requirements of an actual scientific use.

3. Another difficulty is that almost all the pictures of our racial archi- ve were taken when the subject knew that he was being photographed, which - especially in the case of the Mediterranean man - results in unnatural, posed pictures. For the second and third degree research, however, the subject should be photographed without being aware of it, so that its true essence is not distorted by what it would like to appear. Pictures taken when the subject knows about it are of course also usable. If they are compared with natural photographs, they enable us to determine the "secondary personality" of the subject in question, we mean: that differential between the predominant race in him and his secondary vocations, which was already mentioned on pp. 105, 121. Before proceeding to such an in-depth analysis, however, it would be necessary to stir through the exploration of the main racial and spiritual components, for which, as we have said, special, inconspicuously recorded images would be required.

4. Wherever in the following the races of the spirit are alluded to, the reader himself must be able to "transpose". We have indeed drawn up a typology of the races of the spirit, referring mainly to the spiritual plane and to the traditions and symbols of ancient times. The world of today is quite different from this. With few exceptions, the different races of the spirit appear in it only in largely "secularized" coinages. These races can therefore be guessed at today by their analogous forms of appearance in a world that knows very little of true spirituality and where the predominant cultural forms are determined by materiality, sentimentality and abstract intellect.

All this can perhaps excuse the only approximate character of the following attempt at a racial distinction, which we have undertaken on the basis of already existing material gathered from various sources.



1. pure Aryan-Roman (Aryan-Nordic) type, in which something of the power of command connected with detachment is still reflected, as it is peculiar to the "sunny race".



2. northern-western type from an old Italian princely family. The serene calm combined in him with the urge for bold undertakings, for exploration of distant lands and horizons - with the race of the "active man".



3. another Nordic-Aryan type from Italian lineage. The present recording is not very favorable: in it the traits of racial superiority, of animi corporisque imperatoria forma, which are peculiar to this type in life, are somewhat frozen, were.



4 In this figure of an Italian, distinctly Aryan-Roman military leader, those traits of vitality and inner aggressiveness are clearly visible, which are typical for the Italian manifestations of the "active races" and of the "active" army. Clauß's achievers are characteristic.



5. northern-western type of Italian origin. While the race of the body is pure, the race of the mind reveals a certain "demetric" (contemplative) touch, if we compare it with the other type just considered. It is in fact an Italian personality who concentrated his activity mainly on the intellectual and scientific level.



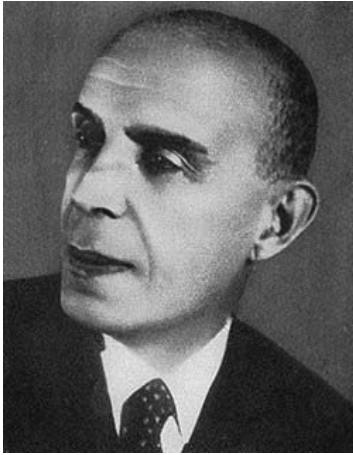
From the point of view of the race of the body and also of the soul, this type is especially characteristic of the better Mediterranean Aryan-Roman race.



Note the striking similarity of the type just mentioned with this image, which is not that of an Italian, but of a descendant of an ancient Peruvian race. One can feel in it an echo of the original racial community of the Aryan peoples (picture from Weinert).



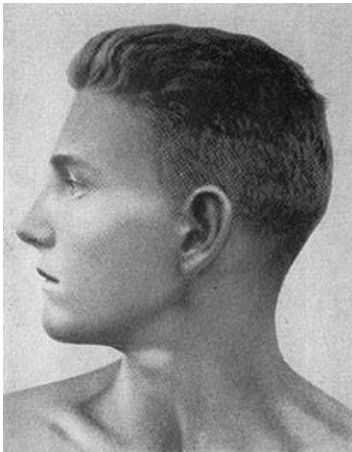
8 For the same purpose, note this Buddha image, in which almost classical Nordic-Aryan features are visible (image from Günther).



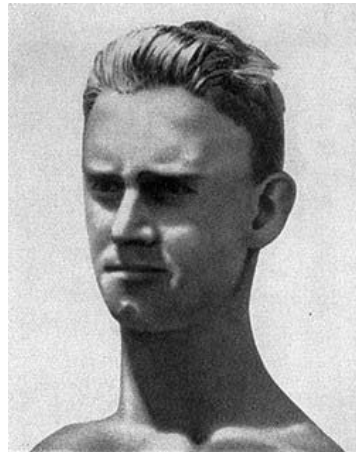
Here, Aryan-Mediterranean physical features are borrowed from a so to speak "intellectualized" form of appearance of the solar element. One could assume that on the same way the transition from the older, sacral, Aryan and Doric Hellas to the philosophical Hellas of the generally known historical period took place.



This Italian type is completely in order as a somatic Aryan-Mediterranean type; but as far as the inner race is concerned, one notices how the active element is already shadowed by a "telluric" impact.



11. another Italian Nordic-Aryan type (from Tuscany). Here, however, the race shows itself only in physical-athletic purity. The inner element, on the other hand, is obscured; the race is present above all as a biological fact. Types of similar purity with inner dullness are often found among the northern European peoples. One remembers what has been said on p. 70.



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



13. Italian type, bodily Aryan Nordic, spiritual "Amazonian" (see p. 140). This is a writer in whose world of thought - with a special recognition of the feminine - an outwardly energetic and almost Promethean attitude is combined with a pantheistic (demetric- lunar) worldview.



14. crossbreed of mediterranean and eastern race. The physical features are borrowed from a predominantly "aphrodisiac" race of the spirit. Concerning this race it should be remembered that its designation must not necessarily make us think of the area of Eros (cf. p. 120) . It can also be expressed in everything that means refinement of form and aesthetic feeling, if this is an end in itself and without any higher point of reference (sublimated tellurism). The kind of the activity chosen by the type in question reflects this meaning and confirms it.



15. physical traits of Aryan-Mediterranean race are present here in a lunar manner. The type in question originates from Campania, has light-toned, light-skinned



16 The manly element as "secularization" of the " heroic race" (p. 121) mentioned by us is sufficiently clearly visible in the way in which the

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

physical traits of this type from Central Italy are needed (Aryan-Nordic race with a slight Orientaloid touch).



17. the same inner race is preserved at a higher degree of internalization and dignity in the further Italian type.



18. on the other hand, the same attitude is expressed in a type of Nordic-Dinaric race.



That the race of the body alone does not mean anything decisive in a thorough racial research is shown, for example, by this type. He indisputably bears outwardly Nordic features - features of a "Nordic thinker" according to Clauß. However, if one looks at his world of thought, one finds that it deviates far from a Nordic one: a romantic view of life, in which the spirit is unlawfully linked to the ab-
The "soul" is equated with the "strict intellect" in order to be able to glorify everything that is "soul", feeling,

means irrational and vital experience, approximately in the sense of the philosophy of the Jew Bergson. A dionysic-lunar race of the spirit works itself out here in a physical-Nordic type, which is perhaps such also as a character (race of the soul) ; it takes the place of the sunny or at least " heroic" spirituality, which would normally have corresponded to this bodily appearance. (Image from Clauß).



20 On the other hand, note this Italian type. Although he is not a thinker, but a simple man of your people, whose physical features are not entirely pure-bred (an orientaloid influence is visible), there is nevertheless a considerable residue of the hard and active strength of the manly races.



The consideration of this face may be of interest in connection with what we have said about the lunar, blurring impact (demetric purity), which often appears inwardly among the Central European peoples in types which show a high purity of the race of the body (picture from Clauß).



22. note now how the lunar instead is



23. tellurian-dionysian race.

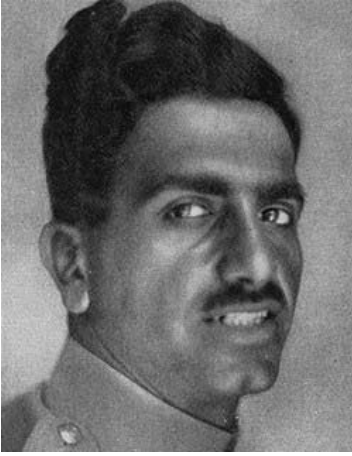
by the bodily features of a Mediterranean type (Aryan Roman, apparently with a Flemish touch). The indicated inner component is clearly confirmed by the creed of the subject in question: "Ich träume, daher bin ich!".



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



In the case of this peculiar, non-Italian type, one could speak of a "jovial" form of appearance of the Aphroditic race (in a special, already explained sense).



26. tellurian- aphroditic race, in this case with visible relation also to the actually sensible area (no Italian type). Some foreign race theorists would like to address us, as actually "Mediterranean", a human type, like this one.



This is another type of approximately the same inner race. It is probably an Italian, but it visibly has quite little to do with the higher Aryan-Roman component of our people. Make tenors out of such types, have them make glowing declarations of love or portray them as boastful, gesticulating cavaliers, and you will have a type before you that comes very close to the distorted image of the Italian and Mediterranean man as, unfortunately, foreign countries have it, often imagines.

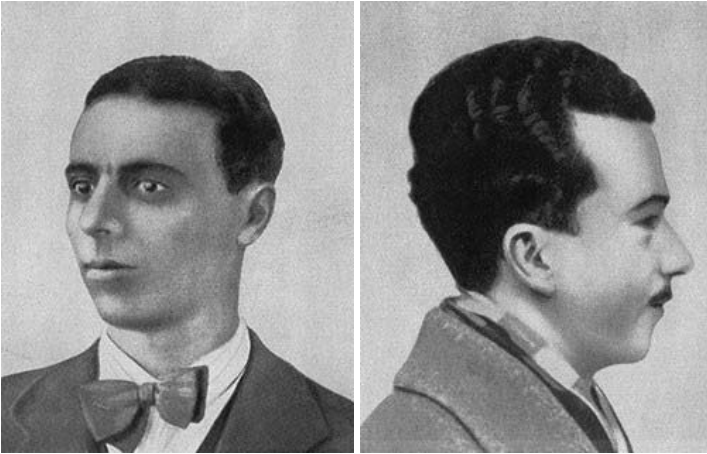


28. border for m of the " tellurian" race in the Mediterranean world.



29. the same with dim " demetric " counter-appearance (morenic fragments of the ancient pelasgic

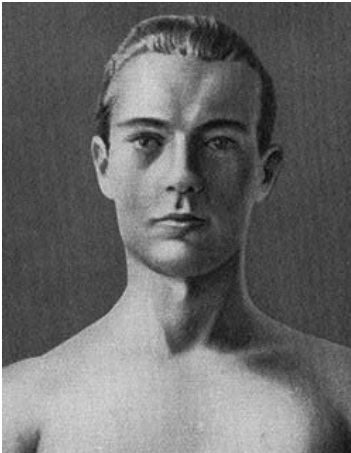
Race).



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



With a raw material like this, the Italian racial thought can work positively. The Aryan-Roman race is here in order in the bodily field, the expression betrays also no impacts which could prevent in principle an ensoulment and ennoblement of the inner race.



34, 35. Two more valuable elements for the future construction work of the Italian racial thought.

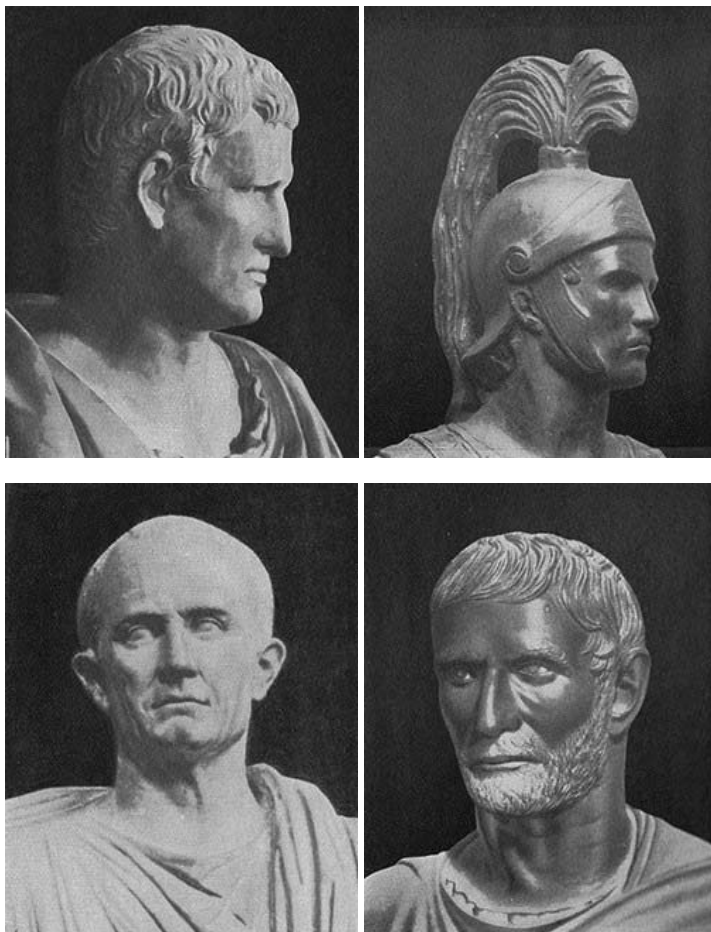
OLD ROME

"In the Senate of the republican period of Rome, from the 5th to the 1st century B.C., the Nordic nature has always proved to be the predominant and driving force: prudent boldness, controlled posture, deliberate and concise speech, thoughtful resolutions, cool masterly sense. In the senatorial families, first in the patriciate, then in the nobilitas, the archetype of the true Roman arose and sought to be realized, that human model of Nordic nature in a special Roman form. Here the moral values of the Nordic kind were valid: manliness (virtus), bravery (fortitudo), wise consideration (sapientia), self discipline (disciplina), dignified attitude (gravitas) and reverence (pietas) ... Moreover, that measured solemnity which the senatorial families regarded as something specifically Roman."¹)

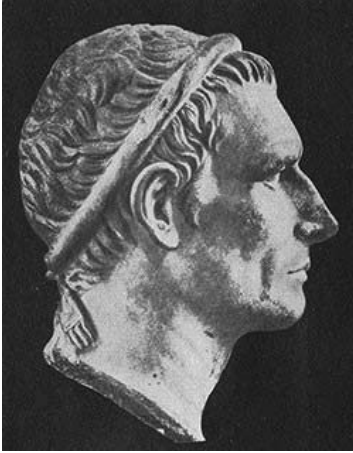
These are the words of a well-known German racial researcher on the mental states of the superior race of the ancient Roman people, whereby, of course, the expression "normal" is to be understood with the reservation already explained before (cf. 21 f.). As we ourselves have often done, this writer reminds us of the first Hellenic testimony referring to the Romans: Greek envoys, who feared to find in the Roman senate only a group of barbarians, declared that, on the contrary, they felt like in a "council of kings". Outward measure as an expression of a controlled soul and a calm strength, inner feeling of royalty, clarity, dignity, boldness are the main characteristics of the higher "race of Rome", of which we know not only through written testimonies, but which are also confirmed in statues and various illustrations.

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

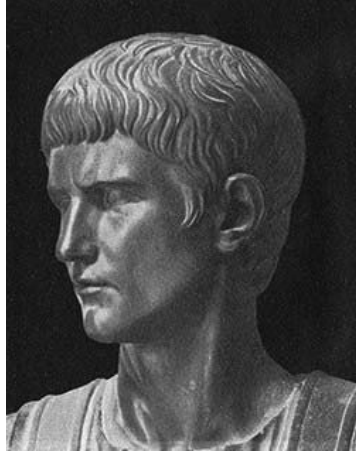
1) H. F. K. Günther, "Rassengeschichte des hellenischen und des römischen Volkes," Munich 1929, p. 82.



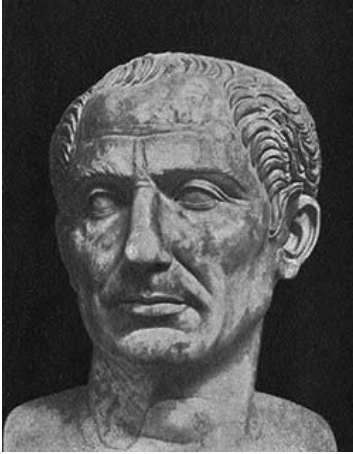
1 -4. Roman heads. The first two of pure Nordic-Aryan character, the third with a slight Eastern and the fourth with a slight Dinaric touch. Particularly expressive is No. 4 (unknown from Republican times) : Intensity, incorruptible, objective objectivity and inner firmness are harmoniously united in the expression of this face.



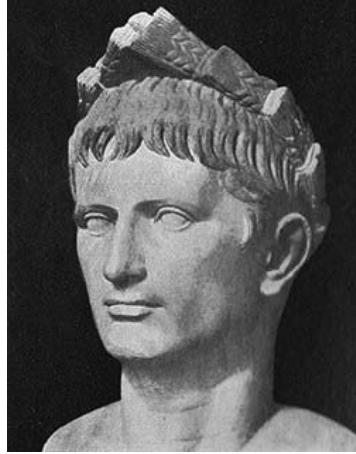
5. one of the purest expressions of the Aryan-Roman race; as a spiritual Roman design characterizing a race, the type of the "heroic people".



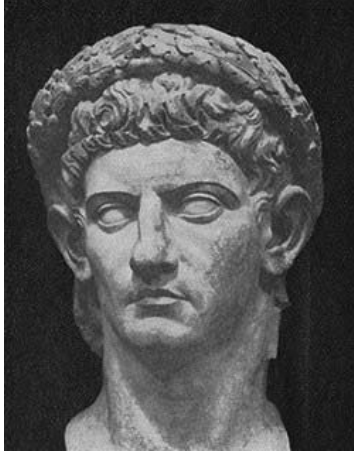
6th Roman emperor figure with outwardly Aryan-Roman features. Ordinary history has handed down to us a picture of his personality that is not exactly a bright one. Nevertheless, we have enough to suspect in him some traits of an almost promethean soul and an inner courage that despised every restriction and was capable of indulging in every sensual debauchery without fear of losing himself. If these traits are almost an anticipation of the "superman" in Nietzsche's manner, they can on the other hand be considered as a distorted and partly degenerated form of appearance of the higher race of the spirit of the "heroic" kind. This emperor was one of the first who dared to make a living god out of the Roman rulers, and he claimed for himself an unlimited rule under the sign of the word: "Oderint dum metu- ant", which even exceeded the authority of the Senate paid quite little attention.



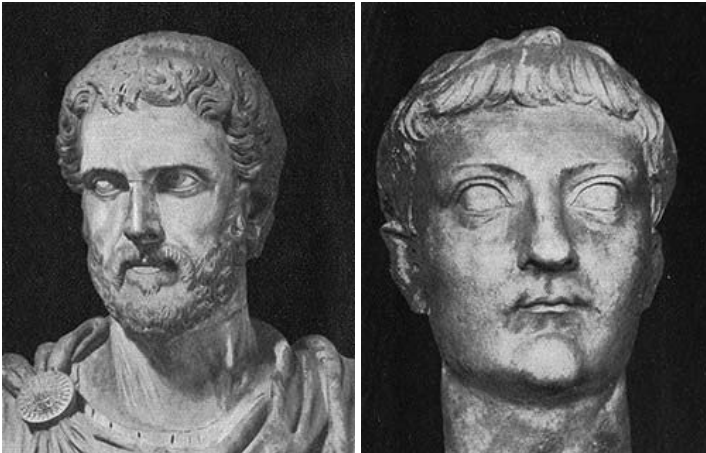
Something similar became possible - on a higher level - with Caesar. Too often one forgets the words, which already the young Caesar pronounced, for the designation of the spiritual race, to which he felt belonging: "Est ergo in genere (meo) et sanctitas regum qui plurimum inter homines pollent, et caerimonia deorum, quorum ipsi in potestate sunt reges" (" In my race there is both the majesty of kings, who have power over men, and the winds of the gods, under whose power are also those who are rulers of men"). Another significant testimony is the attribute "sidereus" often associated with Caesar. This word referred to the stars (sidera) and encompassed several meanings: the idea of a cold, hard shine, the idea of something light, solid and inaccessibly distant like the heavenly, Uranian realm. Sidereus was said to the look and style of Caesar, as sidereus can be generally called the essence of the hyperborean primordial race. In the sidereus characteristic - one can say - is contained the higher essence of ancient Rome. As far as the physical appearance is concerned, the figure of Caesar is very indicative of one among the predominant components of the "race of Rome ". The long-skinnedness of the actual Nordic type is softened in him, the vertical and horizontal dimensions are somewhat more similar in him, which is for the Nordic-Aryan man of the flow from West to East (cf. p. 63) - perhaps already from the Cromagnon man on - in view of different branches of the same family of peoples. is characteristic.



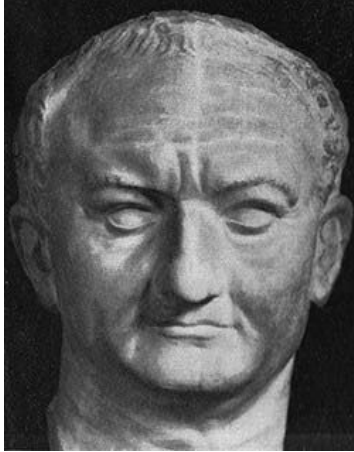
The figure of Augustus, in whose physical appearance the Nordic features are somewhat more emphasized, reveals more extensive reflections of the "sunny race". Augustus is said to have had "bright, light eyes" - some authors say "gray-blue" - with a penetrating look, a particularly even physique and blond hair. His higher calling is shown by the relation he established between the Caesar's name and the symbol of Apollo, the hyperborean god of light. The contemporaries of Augustus, for their part, were led by an unclear instinct to believe in his empire the beginning of the return of the
The "golden age", however, is only the mythologized memory of the sunny primitive culture of the hyperborean race (cf. our "Revolt against the modern world" 2 . Part).



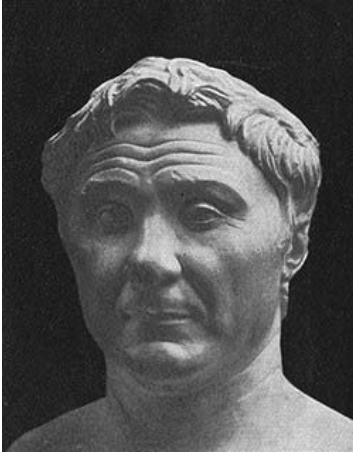
9th Another remarkable type of emperor of Aryan-Roman race. He already stands the following "Italian" appearances of this race closer. The solemnitas is already overshadowed by a more human form of masculinity. Nevertheless, the expression of the "active race", connected with the Roman sense of "limitation" and the innate inner *authoritas*, still remains sufficiently alive in this type.



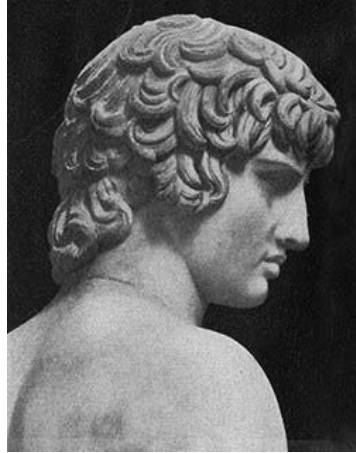
10, 11. Two pure Aryan-Roman types ; even in their stone image a special expression of inwardness and of a power redeemed in a higher degree is shown. In the second (No. 11) the qualities of a victorious military leader were united with a lively interest in spiritual creations.



The formative power of the inner Roman race often asserts itself in the imperial period in an already mixed human substance. This can already be seen in the case of this Roman emperor of simple origin, who - compared with the pure Aryan-Roman type - shows in his physical race an accentuated Eastern influence, and in his soul telluric or titanic-telluric elements. The power just indicated, however, did not diminish in spite of this. This ruler declared himself mainly for the imperial-sacral thought of Augustus and was among the Romans who wanted to be supported at the moment of death, saying: "A Roman emperor dies standing."



If one detaches the physical racial characteristics of types, like the previous one, from any higher influence, then one can feel on which way one comes to the regression that still appears in today's Rome - especially in the people of Trastevere - which still with the highest materialization have kept some "heavy" traits of a part of the ancient Roman people. But more significant in this respect is the face of this greatest adversary of Caesar; in him the components of ancient Italic races prevail, which were quite different from the racial core to which the creation of the actual "Aryan Rome" is owed.



That the purity of the race of the body has only a very relative importance in view of the whole meaning of a human being, is eloquently shown among others in a certain "classical", but above all Greek antiquity. With far-reaching physical purity of the Nordic-Aryan type, a spirit degenerated in the sign of the aphyrodic, demetric or Dionysian often shows itself here. A part of Greek art gives us evidence of this degeneration, not only in the idealization of historical figures, but also in their images of the gods - one only has to remember the almost feminine features which, paradoxically, even many of the famous statues of Apolon bear, who, on the other hand, is in himself one of the most characteristic gods of the sunny, hyperborean race. The picture reproduced here - one of the famous lust boys of the Roman antiquity - openly shows the "aphroditization" of pure Nordic gods. Aryan traits of the race of the body.



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