

SYNTHESIS OF THE DOCTRINE
OF RACE

Julius Evola

Cariou Publishing

Synthesis of the Doctrine of Race

Julius Evola

© Cariou Publishing, Quimper, 2020.

ISBN: 978-2-493842-08-4

Originally published as *Sintesi di dottrina della razza: con un appendice iconografica di 52 fotoincisioni*, Milan: Hoepli, 1941, republished by Edizioni di Ar, 1978, and translated from the second edition (Padova: Edizioni di Ar, 1994) by R. Farrell and Bruno Cariou.

Thanks to Anthony Blackford.

<https://evolaasheis.wordpress.com>

Table of Contents

Foreword	vi
Introduction	11
PART ONE: RACE AS A REVOLUTIONARY IDEA.....	15
1. Racism as Anti-Universalism.....	15
2. Racism as Anti-Individualism. – Race and Personality.	18
3. Racism as Anti-Rationalism. – The Theory of the Environment.....	20
4. Race and History. – Racism as Anti-Evolutionism.....	22
5. Race and Culture. – Overcoming of the Neutral Conception of Culture.....	25
6. Depth Psychology and the Science of Subversion.	28
7. On the Idea of Pure Race.....	31
PART TWO: THE THREE DEGREES OF THE DOCTRINE OF RACE.....	34
1. Different Meanings of Race.	34
2. The Three Degrees of the Doctrine of Race.....	36
3. Races of Nature and Superior Races.	39
4. The Race of the Spirit as a Formative Force. – Sense of the Classic Ideal.	42
5. On Superior Races and the Anti-Ascetic Bias.....	45
6. On the Doctrine of Race of the First Degree.....	49
7. The Hyperborean Race and its Ramifications.....	52
8. The “Aryan” Race Group.	55
9. On the Limits of the Laws of Heredity.....	60
10. The Problem of Crossbreeds.	62

11. Three Ways of Appearing of Race. – The Superior Race in the Nordic Man and in the Mediterranean Man.	67
12. The Inner Race and Heredity. – Prophylaxis of Degenerate Heredity.	71
13. The Sexes and Race.	77
14. The Male Race and the Female Race.	81
PART THREE: THE RACE OF THE SOUL AND THE SPIRIT	85
1. Second-Degree Racism – The Race of the Soul.	85
2. The Race of the Soul and Culture. – The Place of the Jewish Problem.	88
3. Origin of the Races of the Soul.	90
4. Can New Races be Born?	93
5. The Race of the Soul and Myth. – Limits of Myth.	95
6. The Mystery of Birth. – Historical Heredity and Heredity from Above.	98
7. Race, Classical Ethics and Romantic Ethics.	102
8. The “Daemonic” Element in the Anti-Race.	106
10. Races of the Spirit. – The Solar Race – The Demetrian Race.	115
11. The Telluric Race and the Dionysian Race.	119
12. The Amazonian Race, the Aphroditic race, the “Heroic” Race.	123
13. The Races of the Spirit in the Ancient Mediterranean and Judaism.	127
PART FOUR: THE ARYAN RACE AND THE SPIRITUAL PROBLEM	131
1. What does “Aryan” Mean?.....	131

2. The Solar and Heroic Element of the Ancient Aryan Race.	135
3. Ex Occidente Lux. – The Religious Problem.....	140
4. The Misunderstanding of Racist Neo-Paganism.....	145
5. Other “Pagan” Confusions about Worldview.	150
6. Christianity, Race, Spirit of Origins.....	154
7. Race and Death.....	159
8. Law and Race. – The Anti-Collectivist Concept of National-Racial Community.....	163
PART FIVE: RACE AND THE PROBLEM OF THE NEW “ÉLITE”	169
1. The “Italian Race”. The Meaning of its Aryanity.	169
2. Inter-Racial Selection in the Mediterranean World.	173
3. Rectification of the Mediterranean Man.	178
4. Other Elements of the Lifestyle of the Mediterranean Soul.	181
5. Rectifications of Mediterranean Relationships Between the Sexes.....	184
6. The New Italy. Race and War.	189
7. Conditions for the Awakening of Race.	193
8. The Race of the Fascist Man. On the New Aryo-Western Front.	196
Iconographic Appendix.....	200
Ancient Rome	235
Appendix 1: On National-Socialist Racism.....	249
Appendix 2: On the Early History of Northern India	293
Appendix 3: Notes on the Early History of Northern India.....	312

Foreword

Synthesis of the Doctrine of Race – published in 1941 by Hoepli as a logical continuation of the exposition of racist theories contained in *The Myth of the Blood*¹ – constitutes the Evolian attempt to formulate a racial doctrine based on the traditional notion of man as a three-fold being, that is, formed of three elements: spirit, soul, and body. Adriano Romualdi rightly wrote that “it would make little sense to define Evola’s racism as a racism of the spirit, because race is first and foremost psychophysical,”² and he rightly saw in Evola’s theory “an analysis of the racial fact integrated into a deeper dimension.”³ However, it cannot be denied that the “Evolian” characteristic of the doctrine outlined in *Synthesis* consists precisely in the application of the category of race to the spiritual element of man, or, in other words, in the daring undertaking to deprive this category of the brutally naturalistic value to which it was threatened to be reduced because of the daunting positivistic and scientific legacy.

With his “doctrine of race”, Evola attempted to give a traditional content to a modern notion. Clauß, in trying, with his “psychoanthropology”, to describe the inner style of certain racial groups, had already come to sketch a “racism of the soul”, so that the biological element came to lose its primacy and the mysticism of blood was weakened. But now that Evola had introduced the idea of a “race of the spirit” into the discussion on race, it became

¹ Julius Evola, *The Myth of the Blood: The Genesis of Racialism*, London: Arktos, 2018.

² Adriano Romualdi, Julius Evola: *L'uomo e l'opera*, Roma, 1971, p. 71.

³ *Ibid.*

clear that not even the limits of the races of the soul were insuperable, and that there was a higher point of reference.

The “race of the spirit” prevailing in a person, in a people, in a community, is given by the characteristic orientation that is assumed before the sacred and the divine, before life and death, destiny, the world. Already in *Revolt against the Modern World*⁴, published seven years before *Synthesis*, six fundamental types of spirituality were defined, on the basis of Bachofen’s studies, as the main stages to which every mixed form of civilisation that followed the cycle of the Golden Age, characterised by “solar” spirituality, can be traced. The “spiritual types” considered in *Revolt* become, in *Synthesis*, the “races of the spirit”; the most direct and immediate intervention in the civil and political life of the time – in which Evola became involved in an illusory attempt to “rectify” the views of Fascist culture from within – make it appropriate, to adopt the terms in use. And a term such as “race” is loaded, in Evola, with a new force, unknown to the German proponents of zoological materialism as well as to the confused theorists of the “Italian race”, those who had started “to use the word “race” at every opportunity, with which they designated the most disparate and least relevant things.”⁵

In his own way, De Felice paid homage to this attempt. In contrasting the “convinced racists”⁶ with the “pale and servile vestals of Nazi racism”⁷, the illustrious historian holds the author

⁴ Julius Evola, *Revolt against the Modern World*, Rochester, Vt.: Inner Traditions, 1995.

⁵ Julius Evola, *Il Cammino del cinabro*, Milan, 1963, p. 63. Julius Evola, *The Path of Cinnabar*, London, Arktos, 2009, p. 168.

⁶ Renzo De Felice, *Storia degli ebrei italiani sotto il fascismo*, Vol. 2, Milan, 1977, p. 470.

⁷ *Ibid.*

of *Synthesis* as one of those who, “each on his own path, were able to follow it, with dignity and even with seriousness”⁸, compared to many who chose that of lies, of insults, of the complete obfuscation of every cultural and moral value.” Julius Evola, in particular, De Felice continues, “rejected even more clearly any theorisation of racism in exclusively biological terms, so as to attract the criticism and the sarcasm of people like Landra.”⁹

Among “people like Landra”, that is, among those who polemicised against Evola, proclaiming themselves proud “to be called henceforth biological racists and scientists”¹⁰, there were characters such as Camillo Pellizzi, head of the National Institute of Fascist Culture and publisher of *Civiltà Fascista*¹¹, Ugoberto Alfassio Grimaldi, a “Lictor” specialised in “racism” and a collaborator of various magazines of the Regime¹², and Giorgio

⁸ *Ibid.*

⁹ *Ibid.*

¹⁰ Guido Landra, “Razzismo biologico e scientismo. Per la scienza e contro i malinconici assertori di un nebuloso spiritualismo”, *La Difesa della Razza*, VI, N° 1 (5 November 1942), p. 11-12.

¹¹ “If the system of intransigent authoritarianism that J. Evola imprudently invokes was really adopted, how could his opinions be taken into consideration and, above all, how could he speak of the doctrine of Fascism, of Fascist racism, of the tasks of the Party? By virtue of which authority and scientific and political responsibility?” (C. Pellizzi, “Democrazia intellettuale”, *Civiltà Fascista*, IX, N° 8 (June 1942), p. 514-51).

¹² “Julius Evola’s racism comes, after many efforts to the contrary, to a singular form of antiracism... Julius Evola’s a priori anti-modernism makes Fascism foreign to the West: it is a decadent interpretation that Fascism cannot make its own... As Fascists, we can only deny the validity of an ‘autonomous’ doctrine of race, in particular when, under the word race, there is

Almirante himself, the editor of *Tevere* and *La Difesa della Razza*. The latter attacked Evola in the following terms: “Here we are among those we will call absolute spiritualists. They pretend not to rebuff biological doctrines altogether; but, after having glanced at them, they throw them aside and give themselves up to studies on the soul and on the spirit... Our racism must be that of blood, which flows through my veins, which I feel flowing through me, and which I can see, analyse, and compare with the blood of others. Our racism must be that of the flesh and the muscles; and that of the spirit, too, but insofar as the spirit dwells in these particular bodies, which live in this particular country; not that of a spirit wandering among the uncertain shadows of a manifold tradition or of a fictitious and deceptive universalism. Otherwise, we will end up playing the game of the half-castes and Jews... ‘Absolute spiritualists’ are therefore convinced that this is not the right time to ‘deepen’ – as they say – our racism.”¹³

Fascist circles, as can clearly be seen from the opinions of “people like Landra”, were far from sympathetic to the views formulated by Evola as regards race. It is true, however, that Mussolini benevolently considered the ideas set forth in *Synthesis*, given that these “were useful to create a racism that is

a view hidden which refers to a metaphysics that is not of our cultural world... And so whoever reads Julius Evola feels the discomfort of feeling Fascism distant, I would say almost transient, used as ‘instrumentum regni’ for the affirmation of other principles, which with politics have a mere, accidental incidence. Here Fascism is no longer an end, but a means’ (U. Alfassio Grimaldi di Belluno, review of *Synthesis of the Doctrine of Race, Civiltà Fascista*, IX, N° 4 (February 1942), p. 256-61).

¹³ Giorgio Almirante, “Ché la diritta via era smarrita... (Contro le ‘pecorelle’ dello pseudo-razzismo antibiologico)”, *La Difesa della Razza*, V, N° 13 (5 May 1942), p. 9-11.

not merely biological and almost zoological, but spiritual”¹⁴, an “anti-materialist racism, that is different from that which prevails in Germany”¹⁵; it is also true that the Duce authorised Evola to call the German edition of the book *Synthesis of Fascist Racial Doctrine*; but, in Italy, what was authoritative was *La Difesa della Razza* (“The Defence of Race”), the ridiculous *Manifesto* of racist scientists, the *Provvedimenti per la Difesa della razza italiana* (“Measures for the Defence of the Italian Race”), the racial laws inspired by biological and territorial criteria.

Given the political-cultural climate within which Fascism maintained the discourse on race, *Synthesis* was therefore the vehicle of ideas with revolutionary significance and implications; and they still possess the same value today, since the dogmas, namely, levelling cosmopolitanism, mechanised and abstract individualism, rationalism, evolutionism, that, according to Evola, a racial doctrine oriented according to the teaching of Tradition should fight, have certainly not disappeared.

¹⁴ G. Pini and D. Susmel, *Mussolini. L’Uomo e l’Opera*, Vol. IV, Florence, 1958, p. 145.

¹⁵ *Ibid.* [see Appendix 1. – Editor]

Introduction

Just as it has become part of the ideology of Fascism, the doctrine of race, or racism, cannot be considered either as a special and technical discipline, more or less bordering on the domain of general anthropology and ethnology, or as a matter of social hygiene, to which, for various reasons, of even contingent order, special emphasis has had to be given today. The Fascist doctrine of race, on the other hand, must be considered, *in primis et ante omnia*, according to its precise political value and, also, as a new general conception, a new attitude of the spirit. This attitude, if coherently assumed, is bound to reaffirm itself in various domains. Until recently – that is, in the period of rationalistic and positivistic mentality –, it was thought that these domains, for the most part, could not or should not have any relation to problems of this kind. The doctrine of race certainly has its own special aspects, that are strictly biological and anthropological, but these aspects, especially given the way in which the problem of race should be posed in Italy, only acquire their proper value on the basis of a more general conception and doctrine. The doctrine of race replaces one worldview with another, from which are derived, for a whole set of special disciplines, particular and very precise methodological principles. In its highest form, the doctrine of race has, in fact, the value of a spiritually and culturally revolutionary idea. It can have the value of a “myth” in the Sorelian sense, in the sense that it is a powerful idea, a centre of crystallisation for the creative energies and instincts of an epoch.

But, if so considered, that is, totalistically, the doctrine of race in Italy represents, to a large extent, something that has still not reached its full development. For the time being, particular emphasis has been placed on the polemical and propagandistic

aspect of racism, such as its relations with anti-Semitism, and then on some of its practical and prophylactic aspects relating to the defence of the White man against crossbreeding and any other contaminating mixing. As for the positive, properly doctrinal, and, finally, spiritual side, because of the fact that in the previous period there was a lack of corresponding preparation and, in this field, a competence and a vocation cannot be improvised overnight, it would still be difficult to indicate something important, original and in-depth there. It is much easier to find, instead, amateurish studies, formulations as journalistically brilliant as they are poor in principles, articles and essays that are evidently written only because of the current demand for racist arguments, the racism of which, however, is reduced to repeating over and over again the words “race” and “bloodline”, even where they are the least appropriate or where they end up losing any precise meaning.

But, above all, the need for a truly totalistic formulation of the doctrine of race, for an original formulation, in conformity with both our tradition and what, in general, we are used to calling the traditional spirit, is still hardly felt in Italy. Yet this is the essential point, if we are to dispel the suspicion – willingly nurtured by certain intellectualistic and Hebraizing circles – that racism, in our country, is a kind of straw fire, lit by contingent circumstances, and, in addition, an imported commodity, the result of an influence from beyond the Alps. We must therefore move forward, reach a comprehensive conception of race and clarify the intimate relationships that exist between it, the highest and most spiritual possibilities of the revolution and of the Fascist idea and, finally, our traditional heritage.

Five years ago, we wrote for this very series, (for what we mean exactly by “traditional spirit” and, therefore, for a comprehensive

understanding of what we will explain in the present book, see our *Revolt against the Modern World*, Hoepli, Milan, 1935, as well as our translation of R. Guénon, *La crisi del mondo moderno*, also published by Hoepli¹) an exposition of all the main racial theories, starting from Fichte and Herder in the Romantic period, up to the latest National Socialist exponents of this current. This exposition, which – and this is not just our own opinion – is generally agreed to be one of the most comprehensive published in Italy so far on this subject, was based on the criterion of maximum objectivity and impersonality. We have therefore abstained from taking a stand on the various racial theories, we have only tried to give their essence, leaving the reader free to react and judge in the way that is the most appropriate for him. Elsewhere, in other books or in various essays, however, we have already said enough to provide guidance in these matters: and we have made further, direct clarifications of the racial doctrine and critique more systematically and in detail after the official and definitive incorporation of the idea of race into Fascism. Since, moreover, things stand the way already mentioned, and we have waited in vain for the appearance, in our culture, of complete and coherent formulations of the doctrine of race, indeed more than once we have found ourselves faced with bad imitations of foreign forms of very little solidity, we have decided to supplement the exposition already made with a brief new study. This study does not pretend to go to the bottom of the argument or to be a real treatise on racism, but only aims at indicating the necessary points of reference for anyone who wants to find one's bearings and know what to think about the various problems of the doctrine in question, so as to be able to form a mentality that conforms to it,

¹ Julius Evola, *Revolt against the Modern World*, Rochester, Vt.: Inner Traditions, 1995; René Guénon, *The Crisis of the Modern World*, Hillsdale, NY: Sophia Perennis, 2001.

based on solid principles, thus forearmed against any possible deviation or alteration, and likely to be justified on the basis of views not of today or yesterday, not of this or that isolated thinker or researcher or philosopher, but acting as “tradition” in the higher sense. Starting from the elements we have specified, those who feel so suited and qualified can therefore go further and systematically develop the doctrine in this or that particular branch.

The present work can therefore be considered as the second part – critical and at the same time constructive – of our book *The Myth of the Blood* which, as we have said, was limited to a simple exposition and examination of all the elements that have contributed to the formation of the racist “myth”. Of course, the reader is referred to that book; we certainly cannot write it a second time here, but only summarise, where necessary, those considerations by one or the other racist current, which can serve as a basis for discriminatory criticism or contribute to the clarification of a doctrine of race in the aforementioned, traditional and Fascist sense.

PART ONE: RACE AS A REVOLUTIONARY IDEA

1. Racism as Anti-Universalism.

Starting from the strictly political side, it would be a mistake to consider racism as a heterogeneous element, aggregated for reasons contingent to the Fascist ideology. The doctrine in question, if correctly understood, can instead represent a strengthening and a further instrument of Fascism, as the creator of a new anti-universalistic, anti-rationalistic, anti-individualistic civilisation. That is, it can mean a new stage, connected by a link of close coherence with the previous ones, of the Revolution.

In fact, in its most general and commonly known political aspect, racism is intended to identify the predominant human type in a given national community, to preserve it from any alteration and contamination, to strengthen it, to make it correspond to a certain feeling and a certain pride, which develops, tones up, and makes more concrete and “organic” the generic one of nationality. It is, therefore, first of all, a continuation of all that Fascism has pursued since its advent in the field of social policy and social hygiene and, then, as a school of virility and strength for the Italian people and especially for its new generations. The conquest of the African empire has led, as a natural consequence, to a new order of protective and prophylactic measures, proceeding from similar needs and from the obvious opportunity that, in contact with inferior people, the Italian people have had to acquire a clear sense of differences, of their dignity and of their strength. In a second, internal, aspect, racism presents itself as a further “power” of nationalism, because feeling of the same “race” – even when this expression is worth more as a myth than

as a very precise idea – is evidently something more than feeling of the same “nation”. As a political myth, “race” is the living nation, not enclosed in abstract juridical or territorial limits, nor exhausted in a simple unity of civilisation, language, and history. The feeling of “race” goes deeper than all that, it goes towards the origins of all that, it is inseparable from a feeling of continuity, it wrings the deepest heartstrings of the human being. It is a truth that is also reflected in popular wisdom, in figures of speech, such as “the voice of blood”, “race does not lie”, to be “well-bred”, “blood feud” or “blood-guilt”, etc. In this way, the new doctrine revives a feeling, whose natural and original place falls into pre-national forms of community, in the community proper to the race, to the *gens*, to the brotherhood, to the patriarchal or patrician family itself, where it had its effective and positive correspondence in a truly common unity of blood. In its modern conception, the nation already presents itself as a unity of a different kind, defined by other elements, beyond mere, both direct and indirect, consanguinity. In order to legitimately pass from the feeling of nationality to the more energetic feeling of “race”, if we are not to limit ourselves to the “myth”, that is to say to an idea that is valid less for its truth and objective justification than for its suggestive power, we must reach a conception of race that is quite different from the elementary one, defined by blood and, in general, by the pure biological element, because we must take into account a series of other factors. In the following, we will deal extensively with this point. For now, on the basis of what has been said, we will say that the idea of race, as a political idea, has the same advantages as an enlightened and traditional nationalism, as well as the same dangers as a demagogic, exclusivist and particularistic type of nationalism. According to the racist doctrine, humanity, the human race, is an abstract fiction – that is, the final phase, imaginable only as a limit, but never entirely achievable, of a process of involution,

disintegration, collapse. In the normal way, human nature is instead differentiated, a differentiation that is reflected, among other things, precisely in the diversity of blood and races. This difference represents the primary element. It is not only the natural condition of beings, but also an ethical value, that is to say something which is innately good and which must be defended and protected. There are, of course, aspects according to which all men show something common. But this must not lead to misunderstanding.

Racism, in this regard, presents itself as a will – which one could well call classical – of “form”, of “limit”, and of individuation. It exhorts us not to consider as essential everything that, representing the generic, the formless, the unidentified, actually counts as a “less”, as a residue of matter not yet formed. As mentioned above, everything common comes to the fore, it stands as a “value” and as “immortal principles”, only in periods of regression and ethnic-cultural decomposition, where precisely “form” is relegated to the formless. In this way, “universalism” – understood, in a rather abusive sense, that has unfortunately become current, as internationalism and cosmopolitanism – should not be judged as one opinion among many others, but as the echo and almost the barometric index of a precise climate of ethnic chaos and distortion of types. Only in such a climate is it “true”: it is the image of reality. It is very evident that racism, in this respect, strengthens nationalism in its positive aspects. Both represent a healthy reaction against both the democratic and the collectivist myth, against the myth of the proletarian mass without homeland and without face; they have the meaning of affirmation of quality against quantity, of the “cosmos” against chaos and, as we have already said, of form against the formless. In all the other positive aspects that we are going to identify, racism always reflects these same meanings, and according to these meanings it

is a doctrine and a “myth”, to be declared, from the traditional point of view, “in order”. From a political point of view, then, the awakening of the feeling of the nation and of race is one of the essential preconditions for the task of resuming in a well-articulated organism all those forces which, through the crisis of the modern world, were about to disperse and sink into the quagmire of a mechanical-collectivist and internationalist indifference. And this task is a matter of life or death for the future of the entire European civilisation.

2. Racism as Anti-Individualism. – Race and Personality.

Racism is, moreover, anti-individualism. It continues Fascism, because – like Fascism and every normal political conception – it refuses to consider the individual “in himself” as an atom that should construct almost from nothing all that for which it is valid, but considers every man as a member of a community – in regard to space and – with respect to time – as an entity inseparably connected to the continuity, in the past and in the future, of a lineage, of a stock, of a blood, and of a tradition. For this reason, too, the laws of heredity have particular prominence in racism, of which we will later have to define the meaning or the true scope. Of course, when one does not have a proper sense of the principles, it is always possible to end up astray, and this is the case, when the blow brought against the individual tends to involve that very different thing which is personality. But personality has nothing to do with the “individual”: in its claim to be an atom sufficient in itself, this is an abstraction, a fiction. Personality is instead something organic, all that is blood, lineage and tradition are its constitutive and inseparable elements, so that, from the strengthening of these values, – propitiated by racism – personality itself can only emerge strengthened and confirmed. It

is true that collectivism, fought in internationalism, communism, and similar perverted ideologies, sometimes tries to reappear even in a racist form, with the claim that the common denominator represented by the nation-race and blood is the ultimate point of reference, beyond any value of personality and any differentiation. But a coherent, comprehensive and traditional conception of race, as we shall see, keeps away from such an error and does not imitate certain extremist racist tendencies from beyond the Alps. Certainly, in any case, the values of personality can come to the fore only after having disqualified those that the “individual”, who is the counterfeit of personality and almost a disanimated and mechanised facsimile, in the period of liberalism and rationalism had referred abusively to himself; and it is precisely in this sense that the racist idea must be brought to act. This relationship between the values of race and those of personality is, moreover, also confirmed by the fact that racism, just as in the political arena, is opposed to the democratic, enlightened, and egalitarian myth, so, in the cultural arena, it stands against the constructions and superstitions of the secular and profane civilisation of bourgeois societies, affirming the principle of a virtue, of a nobility, and of a dignity that one does not “learn”, but that one possesses or does not possess, that they are irreplaceable, that are precisely qualities of lineage, of race, linked to a tradition and to forces much deeper than that of the individual and his abstract intellect. And it is precisely these “non-constructible”, unacquirable virtues, determining for all that is character and susceptible to pass into a latent state, but, except in exceptional cases, which cannot be destroyed; these are the virtues that can truly promote the development of personality, not only on the “natural” level but – we will see this, too – also on the “supernatural” one. With the doctrine of race, therefore, the aristocratic concept of inheritance and character, in a certain sense fatal or fateful, of every highest quality and every highest human

type, returns. This is an instance which, in its traditionality, is destined to act in the humanitarian-democratic climate and in the levelling out of the values of the modern era in an effective, violently revolutionary way.

3. Racism as Anti-Rationalism. – The Theory of the Environment.

The emphasis given to the innate qualities of race, expressed more in character, in the feeling of honour, in courage, in fidelity, in the intimate attitude towards the world and life, than in intellectual, aesthetic and “cultural” values, obviously means, as well as anti-individualism, anti-rationalism. Here the correct, traditional conception of race goes beyond the one and the other pole of a restrictive antithesis that is very widespread today: that is, it promotes a critique against the rationalist element not in the name of what is inferior to reason, but in the name of what is superior to it. It is not irrationalism, but super-rationalism. As we will see, to be “well-bred”, in the comprehensive and superior sense, is a quality that transcends both the “cultural” and the naturalistic qualities of those who are reduced to a bundle of instincts. Moving on to a more special aspect, the doctrine of race directly contrasts with the theory of the influence of the environment, which has been a scientific auxiliary of Marxism and humanitarianism. In order to defend the dogma of the fundamental equality of all human beings despite the precise denials that, in the sense of inequality of both individuals and races, experience and history inflict, Marxism and liberalism took hold of the theory of the environment. According to this theory, any difference would be due to the external influence of the conditions of the environment, be it natural, social, or historical. Any difference would therefore be only external, accidental and contingent, and could always be removed through an appropriate

modification of external conditions. The corollary of such a view is humanitarianism: if there are inferior, unworthy or defective beings, they are not such by nature, but as “victims of the environment”. Thus, among other things, there is no real responsibility for them.

Racism opposes this conception with the theory of heredity, according to which the differences between beings have a cause that is not external, but internal, they are not accidental, but essential, congenital, conditioned by heredity. External conditions can, indeed, propitiate or hinder the development of innate dispositions, but no force of the environment, no force acting from the outside, whether of a material or moral nature, is capable of transforming the most intimate essence of man. The extreme case is that in which external conditions determine a different form of appearance of a given type: a form which, however, disappears when normal conditions are restored.

But if things are so, the value of each and everyone, for better or for worse, far from being the effect of a good or bad environment, proceeds from inherited qualities related to a given blood and to a given race and then, more specifically, to the specifications that both undergo in the ramifications that lead to the individual. The consequences of this new point of view in the pedagogical, social, and even legal fields are so obvious that it is useless to underline them here. And this is the path that, intelligently followed, can lead to a full overcoming of many myths still in force and of many utopias of the democratic mentality, with confirmation of the values of the personality; in fact, these values evaporate wherever one cannot speak of a responsibility, of a proper nature, of an internal destiny. We have said “if intelligently followed”, because here too experience shows us that racists, when they lack adequate principles of a traditional order, can end up being led

astray. This is the case when, due to a scientific assumption of the laws of heredity and a very unilateral and materialistic interpretation of heredity itself, the mechanical action of the environment is replaced by the fatalism of heredity, the “victims of the environment” making room for the victims or the free heirs of ancestral determinisms that have been relegated to the darkness of times. Racist, in his own way, would have thus already been the Jew Lombroso, with his well-known theory of the born delinquent, irresponsible because he is a surviving specimen of a biologically well-definable race or type, atavistically driven to criminal actions. A complete and coherent conception of race overcomes this deviation. We will see it in detail later, both in the exposition of the traditional doctrine relative to the double heredity, and in the indication of the limits of validity of the laws of Mendel. Here we will limit ourselves to say that the concept of heredity is naturally inseparable from that of race and that the modern conception of racial qualities is not, as in ancient anthropology, that of abstract characteristics typical for a given numerical group of individuals, but that of hereditary characteristics; nevertheless race and heredity are not to be conceived as naturalistic determinisms, but – essentially – as forces, as potentialities, as formative energies from within and, to some extent, even from above. This is the condition for this doctrine to have the aforementioned aristocratic, anti-democratic, anti-bourgeois, Fascist meaning, enhancing everything that is interior and essential and differentiated in the face of the promiscuous, the acquired, and the constructed.

4. Race and History. – Racism as Anti-Evolutionism.

Another of the myths dear to the scientific-bourgeois and demomasonic ideology is that of evolution. The doctrine of race presents itself as a radical antithesis of this myth, too. For it, just

as there is no “humanity” in general, so there is also no history as an automatic development of this homogeneous human substance according to immanent or transcendental, social or economic or “ideal” laws, from a lesser to a greater civilisation: where the “lesser” would be constituted by the civilisations of the traditional, hierarchical, sacred type and the “greater”, instead, by the “social”, enlightened civilisations burning incense at the altar of the “immortal principles”, of scientism or of bourgeois amorality. From the most immediate point of view, racism instead sees history as the effect of encounter, clash, ascending, falling or mixing forces of different races, of distinct bloods; forces, mind you, both human and super-human. It is, therefore, an essentially dynamic, competitive and antagonistic vision, which considers not only in the various decisive historical events, but also in the great historical ideas, in the various forms of civilisation, in the great transformative movements on the face of the world, in the various social structures and, finally, in the very phenomenology of the forms of government and of the State, not autonomous realities and even less causes, but rather effects, signs, and almost symbols of the corresponding forces of race, in ascent or descent, as realities, we repeat, at the same time ethnic and spiritual.

In this way, we have the possibility to look at history with new eyes and to discover its various aspects, ones that are unsuspected and that are particularly instructive, even if they are not always reassuring. There are already attempts at historical synthesis made on the basis of these premises: however, nothing more than attempts, only sporadically arrived at results of some validity. It is therefore a domain that is still waiting to be adequately and seriously explored. It will take men who, in addition to a special racial sensibility and an adequate knowledge of the positive, visible side of history, add that certainty in terms of traditional ideas which, nowadays, is recognisable in very few people.

The doctrine of race is anti-historical and anti-evolutionist, then, also in a specific sense, because, if one wanted to indicate the approximate general sense of history starting from the beginning, one would be much more inclined to speak of involution than of evolution. Noting that historical events have led to growing mixings and hybridisms, so much so that today it would be difficult to indicate, in any European nation, a nucleus of completely pure race types, racism necessarily goes to consider as more normal and regular those forms of civilisation of the early days, where mixings had not yet reached such a point and where one can legitimately suppose the existence of sufficiently unaltered primary ethnic nuclei. This is compounded by the unreserved stand taken by every superior form of racism on the very front of that new interpretation of the origins, which fully defeats the basic assumption of evolutionism, that is to say, the idea that at the origins there lived an animalistic and wild man, descended from the apes. The new view is that such a man is either an invention, or he corresponds to absolutely inferior extinct races, even though, through hybridisms, they have sometimes succeeded in transmitting some of their qualities to the current human type. Of this type, however, the true and essential origin lies elsewhere, in higher races that already in prehistoric times possessed a civilisation of limited material development, but of remarkable spiritual stature, so much so as to be symbolically designated, in the mythical memories preserved in all peoples, as “divine” or “heavenly” races. In due course we shall see all of this more clearly. Racism, in any case, opposes the evolutionist theory, the inseparable counterpart of democratic universalism and scientific rationalism, not only with regard to the general interpretation of history, but also with regard to the biological-Darwinian premise, assumed and asserted by that theory as a kind of dogma.

5. Race and Culture. – Overcoming of the Neutral Conception of Culture.

Another consequence of the totalistic conception of race is the attack against the “neutral” conception of values and culture, which constitutes a further aspect of rationalism. It is replaced by a particular meaning of the classical criterion *suum cuique*, “to each his own”. The doctrine of race claims, that is, both the right and the possibility of considering not only the various forms of art and literature, but also the philosophical or social “truths”, the varieties of law, of religious conscience, of science itself, not in the abstract, according to a criterion of universal validity, but in reference to what, adequate, healthy and creative for a given race, can cease to be so for other races and act in them, instead, in a deleterious and distorting way. In this way the myth of “neutral” values is fought, each value is considered not as an autonomous and abstract entity, but first of all as an expression of a given inner race – we will see the precise meaning of this expression when we expose the doctrine of the three degrees of race – and secondly as a force to be studied in the same way as its concrete effects, not on man in general, but on the various human groups, differentiated by race. *Suum cuique*: to each his own “truth”, his own right, his own art, his own vision of the world, to a certain extent, even his own science (in the sense of ideal of knowing), and his own religiosity: new expression of the classical love for “form”, for difference and for the limit that inspires, in its most characteristic forms, the doctrine of race. Of course, once this point of view has been adopted, one must be careful not to end up in the error of a pure relativism, in a tower of Babel in which the “language” spoken by one race becomes incommunicable and incomprehensible to all others. This erroneous path was in fact taken by some racist circles influenced by Protestant ideas, which, accentuating the moment of inequality and plurality, could not

help but profess an irrationalism and a particularism not infrequently combined with a precise anti-Roman affection: races and indeed nations themselves become like monads, like so many worlds closed in on themselves, and each extreme measured to itself. "Every race", it is said, "is to itself the supreme value." These excesses, on the part of a doctrine traditionally in tune with race, must naturally be avoided, recognising the possibility of integrating the concept of inequality and difference, derived from race also on the cultural level, with that of hierarchy. The true meaning of the doctrine of race is in fact the aversion to that which is below or beyond differences, in its characteristics of promiscuity, of generality, of non-individuation: against that which, instead, is effectively above or beyond differences, our doctrine of the race cannot make serious claims. If, at least as a healthy reaction against the cosmopolitan levelling of cultural values in the times that immediately preceded us, we have to realise that there are different ways of conceiving "supreme values" themselves, ways that, while adequate and creative for a given people, cease to be so for another, this must not preclude the view on the basis of which, and at the root of which lies what we properly call "races of the spirit", unity, in cycles of civilisations originated from races of a similar stock, can be reconciled with diversity, and the *suum cuique* does not exclude any superior point of reference. Difference, in the face of the universalism opposed by racism, lies rather in the fact that we will not conceive these supra-racial points of reference in a certain way abstractly, but rather in close relation to a domineering race that "sets the tone" for the civilisations and particular values of a series of subordinate ethnic communities. The difference between races also corresponds to a different dignity for them, a different qualification for their superior civilising functions. Hence, the myth of the "super-races", that is, of those races which, in the eminent sense, can legitimately attribute to themselves a mission

of domination, of organisation, of historical direction. As we shall see, for the cycles of civilisation of peoples of Indo-European origin, racism considers the affirmation to be well-founded, that the Nordic-Aryan race has had and can still have such a dignity of “super-race”. Against the aforementioned deviations of an extremist racism which, strictly speaking, should isolate every race almost under a glass bell, thus depriving it of any possibility of expansion, of superior direction or of domination beyond limits that, after all, are only naturalistic, we must keep this point firmly in mind, indispensable for an imperial and Roman formulation of the racist idea and confirmed by what was proper to the great Aryan civilisations of the East, to ancient Rome, to the Roman-Germanic Middle Ages. These reservations, however, do not prevent the doctrine of race from highlighting the fact that if a culture, in its most abstract and generic aspects, can be transmitted even without precise conditions of affinity of race, this is not the case when we have in view deeper values, referring less to the intellect than a particular formation of character and the most severe sense one has of man, of life in the world. Here, in fact, a certain affinity of blood is necessary in order for such values to take root, act, and arouse living forces. If, on the other hand, the culture and civilisation transmitted and accepted are based on truly heterogeneous races, the effect will only be a fragmentation, the higher values will remain abstract and “intellectual”, almost like a superstructure, while the deeper and more organic forces, hindered and compressed, will not have the possibility of an adequate expression. Therefore, as we shall say, there are frontiers not only for the race of body and blood, but also for the race of soul and spirit, frontiers that cannot be crossed without a truly destructive effect. Only from above – vertically and not horizontally – will communication be possible, and this, moreover, only through élites.

Another point should be noted, itself no less meaningful. The doctrine of race tends to develop a new sensitivity and a new way of judging, moving, so to speak, to the background of the same ideas. Commonly, when faced with a theory or philosophy, the problem of its “truth” or “falsehood” arose; when faced with the norms for action and for life, the problem of a “good” or an “evil” arose. At most, in addition to this abstract and “objective” way of judging, there came the “personalistic” interpretation, that is, the interpretation of the philosophies or morals on the basis of the personality of their creators as individuals. The way in which the racist mentality proceeds is quite different. In the face of a theory or a morality it is not so much concerned with discriminating, abstractly, the “true” or the “good”, but with identifying which influences have determined it, which “race of the spirit” it is the expression and therefore the truth or the norm of. Just as the trained gaze of the racist biologist knows how to distinguish in a human physiognomy the traits of one or the other race united therein, so, in the field of culture, the racistically trained mind discovers the characteristics of race present in the various creations of thought, art, law, politics and from this draws adequate practical consequences for admitting, or not, in a given community, the influence that emanates from them.

6. Depth Psychology and the Science of Subversion.

Thus the doctrine of race, if coherently carried out, both in the order of history and in that of the various creations and human works, opposes to the methods of rationalism those of a new depth psychology. It can be said that it invests the domain of psychoanalysis itself, that is, the zone of subconscious influences, to a large extent atavistically determined, which have such an important part, when hardly visible, beyond the processes of reflected consciousness; but, of course, of psychoanalysis,

prejudices and errors are eliminated and rejected, because in the deep forces, which are in action in individual and collective subconsciousness, the doctrine of race sees anything but “complex” erotic, obscure instincts, residues of the wild psyche, as psychoanalysis usually does. Moreover, in this regard, speaking of subconsciousness itself does not fit entirely. Outside the common consciousness of the individual, there may be both subconscious and superconscious influences, and, in defining the concept of race properly, we will point out the error of certain purely “vitalistic” interpretations and we will recognise the need to admit, at the root of higher races, truly transcendent forces, therefore just opposed to all that is subconsciousness. Subconsciousness, in such a case, can only be spoken of in relation to the individual, when in his thinking and acting he is not aware of the general influences to which he, in the final analysis and in spite of all, obeys, as an individual of a given race, body, and spirit.

In the order of these researches it is possible, among other things, to define a new science, which we have called the science of subversion. It is precisely for this science to formulate the main theses of a serious anti-Semitism in terms of culture: by identifying the constant tendency to disintegrate and dissolve the values of the Aryan man, which, often even without a clear conscience or precise intention, is inherent in many creations typical of Judaism. Of course, there is something else. The exploration of this kind of “third dimension” of human activity gives us the precise feeling that a number of events and upheavals, which are usually considered spontaneous, random, or determined by external and impersonal factors, have in fact obeyed an occult intention, often realising many parts of a real plan, without those who found themselves being the direct or indirect executors of one of these parts being aware of it at all.

This strengthens that new anti-rationalist and anti-positivist way of considering history and historical events, which has been said to be the main focus of the new racist mentality. In reality, the “science of subversion” goes to show that behind known history there is another story, which is still waiting to be written and that, when it is entirely written, will shed for many a dismaying light on the background of the events that were about to lead Western peoples to the brink of an abyss.

Readers will certainly know something about the *Protocols of the Elders of Zion*, this much-discussed document¹, whose central idea is that the events, ideologies, and encounters of circumstances by which ancient traditional Europe was led to ruin, have their own logic and correspond to a kind of world conspiracy. Elsewhere we have specified the meaning of this document and have proved indisputably the importance that it has as a “working hypothesis”, that is, to direct important research in terms of the “science of subversion” in the field of more recent history.² As for the ancient world, we also had the opportunity to indicate the possibility of using for a special racial investigation the brilliant research of J. J. Bachofen in terms of symbols and cults and primordial social forms.³ In this way, the ancient

¹ *Protocolli del Savi Anziani di Sion*, Milan: Ed. La Vita Italiana, 1938, with an introduction by J. Evola.

² A significant contribution to the exploration of modern history in that sense, from the Holy Alliance to Bolshevism, is constituted by the work we have translated, also published by Hoepli: Malinsky and De Poncins, *La Guerra occulta: armi e fasi dell'attacco giudeo-massonica alla tradizione occidentale*, Milan, 1938 [Léon de Poncins, Emmanuel Malynski, *The Occult War*, Helsingborg: Logik, 2015].

³ J. J. Bachofen, *La razza solare (studi sulla storia segreta dell'antico mondo mediterraneo)*, Ed. La Difesa della Razza, 1940. [It would seem that it was not, in fact, published by La