

**La Raza Cósmica**  
**Misión de la raza iberoamericana**

**The cosmic Race**  
**Mission of the Iberoamerican race**

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Text of the 1948 Argentinian edition, with corrections done by Vasconcelos to the 1<sup>st</sup> edition (Barcelona, 1925) and with the incorporation of the "Prologue".

Unofficial translation by a Leftypol Anon

## Prologue

The central thesis to the present book is that the distinct races of the world tend to increasingly mix, until they form a new human type, composed with the selection of each of the existing peoples. This omen was first published in an epoch where in the scientific world the Darwinist theory of natural selection that saves the able, condemns the weak prevailed; doctrine that taken to the social camp by Gobineu, give origin to the pure Aryan theory, defended by the English, taken to its aberrant imposition by Nazism.

In France, biologists such as Leclerc du Sablon and Noiüy, who interpret evolution in a different way from Darwinism, and perhaps in opposition to Darwinism, have arisen against this theory. For their part, the social events of recent years, particularly the failure of the last great war, which left everyone upset, if not ruined, have determined a current of more humane doctrines. And it is the case that even distinguished Darwinists, old supporters of Spencerianism, who disdained the colored and mixed races, are today militants in international associations which, like UNESCO, proclaim the need to abolish all racial discrimination and to educate all men in equality, which is nothing other than the old Catholic doctrine which affirmed the attitude of the Indian for the sacraments and therefore his right to marry a white or yellow woman.

Thus, the reigning political doctrine recognizes once again the legitimacy of miscegenation and thus lays the foundations for an interracial fusion recognized by law. If to this is added that modern communications tend to suppress the geographical barriers and that the generalized education will contribute to raise the economic level of all the men, it will be understood that slowly the obstacles for the accelerated fusion of the lineages will be disappearing.

The present circumstances favor, consequently, the development of international sexual relations, which lends unexpected support to the thesis which, for lack of a better name, I entitled: of the future Cosmic Race. It remains, however, to find out if the unlimited and inevitable mixture is an advantageous fact for the increase of culture or if, on the contrary, it will produce decadences, which now would not only be national, but world-wide. This problem revives the question often asked by the mestizo: "Can my contribution to culture be compared with the work of the relatively pure races that have made history up to our days, the Greeks, the Romans, the Europeans?" And within each people, how can periods of mestization be compared with periods of creative racial homogeneity?

In order not to go into too much detail, we will limit ourselves to a few examples.

Starting with the oldest race in history, the Egyptians, recent observations have shown that the Egyptians were a civilization that advanced from south to north, from the Upper Nile to the Mediterranean. A fairly white and relatively homogeneous race created around Luxor a first great flourishing empire. Wars and conquests weakened that empire and put it at the mercy of black penetration, but the advance northward was not interrupted. However, during a period of several centuries, the decadence of the culture was evident. It is presumed, then, that already for the time of the second empire a new race had been formed, mestizo, with mixed characters of white and black, which is the one that produces the second empire, more advanced and flourishing than the first one. The stage in which the pyramids were built, and in which the Egyptian civilization reached its peak, is a mixed-race stage.

Greek historians agree today that the golden age of Hellenic culture appears as the result of a mixture of races, in which, however, there is no contrast of black and white, but rather a mixture of light-colored races. However, there was a mixture of lineages and currents.

Greek civilization declined as the Empire expanded with Alexander and this facilitated the Roman conquest. In Julius Caesar's troops, the new Roman mixture of Gauls, Spaniards, Britons and even Germans, who collaborated in the exploits of the Empire and turned Rome into a cosmopolitan center, could already be seen in the troops of Julius Caesar. It is well known that there were emperors of Hispanic-Roman blood. In any case, the contrasts were not violent, since the mixture was essentially of European races.

The invasions of the barbarians, mixing with the Aborigines, Gauls, Hispanics, Celts, Tuscans, produced the European nationalities, which have been the source of modern culture.

Turning to the New World, we see that the mighty US nation has been nothing but a melting pot of European races. Blacks, in fact, have stood apart in the creation of power, although the spiritual penetration they have consummated through music, dance and many aspects of artistic sensibility has not been unimportant.

After the United States, the nation of more vigorous thrust is the Argentine Republic, where the case of a mixture of related races is repeated, all of European origin, with predominance of Mediterranean type; the reverse of the United States, where the Nordic predominates.

It is then easy to affirm that the mixture of similar lineages is fertile and that the mixture of very distant types is doubtful, as it happened in the treatment of Spaniards and American Indians. The

backwardness of the Spanish-American peoples, where the indigenous element predominates, is difficult to explain, unless we go back to the first example cited of the Egyptian civilization. It happens that the interbreeding of very dissimilar factors takes a long time to take shape. Among us, miscegenation was suspended before the racial type had been formed, due to the exclusion of the Spaniards, decreed after independence. In towns like Ecuador or Peru, the poverty of the terrain, in addition to political reasons, held back Spanish immigration. In any case, the most optimistic conclusion that can be derived from the observed facts is that even the most contradictory miscegenation can be resolved in a beneficial way as long as the spiritual factor contributes to its upliftment. Indeed, the decadence of the Asiatic peoples is attributable to their isolation, but also, and undoubtedly in the first place, to the fact that they have not been Christianized. A religion such as Christianity advanced the American Indians, in a few centuries, from cannibalism to relative civilization.

**The miscegenation. Origin and object of the continent.  
Latins and Saxons. Probable mission of both races.  
The fifth race or cosmic race.**

**I**

According to authoritative geologists, the American continent contains some of the oldest areas in the world. The mass of the Andes is undoubtedly as old as any on the planet. And if the earth is ancient, traces of human life and culture go back beyond calculation. The architectural ruins of legendary Mayas, Quechuas and Toltecs are testimony of civilized life prior to the oldest foundations of the peoples of the East and Europe. As research progresses, the hypothesis of Atlantis, as the cradle of a civilization that thousands of years ago flourished in the disappeared continent and in part of what is now America, is affirmed. The thought of Atlantis evokes the memory of its mysterious antecedents. The hyperborean continent disappeared, leaving no other traces than the traces of life and culture that are sometimes discovered under the snows of Greenland; the Lemurians or black race of the South; the Atlantean civilization of the red men; then the appearance of the yellows, and finally, the civilization of the whites. This profound legendary hypothesis explains the process of the peoples better than the lucubrations of geologists like Ameghino, who place the origin of man in Patagonia, a land that is of course known to be of recent geological formation. On the other hand, the version of the ethnic empires of prehistory is extraordinarily affirmed by Wegener's theory of the translation of the continents. According to this thesis, all the lands were united, forming a single continent, which has been disintegrating. It is then easy to suppose that in a certain region of a continuous mass a race developed, which after

progressing and decaying was replaced by another, instead of resorting to the hypothesis of emigrations from one continent to another by means of disappeared bridges. It is also curious to note another coincidence of the ancient tradition with the most modern data of geology, for according to Wegener himself, communication between Australia, India and Madagascar was interrupted before communication between South America and Africa. Which is tantamount to confirming that the site of the Lemurian civilization disappeared before Atlantis flourished, and also that the last continent to disappear is Atlantis, since scientific explorations have come to show that the Atlantic is the sea of more recent formation. More or less confused the antecedents of this theory in a tradition as obscure as rich in meaning, remains, however, alive the legend of a civilization born of our forests or spilled to them after a powerful growth, and whose traces are still visible in Chichen Itza and Palenque and in all the places where the Atlantean mystery endures. The mystery of the red men who, after dominating the world, had the precepts of their wisdom engraved on the Emerald Tablet, some marvelous Colombian emerald, which at the time of the telluric commotions was taken to Egypt, where Hermes and his adepts knew and transmitted their secrets.

If, then, we are ancient geologically and in terms of tradition, how can we continue to accept this fiction, invented by our European fathers, of the novelty of a continent that existed before the land from which the discoverers and reconquerors came?

The question is of enormous importance for those who insist on seeking a plan in history. The verification of the great antiquity of our continent will seem idle to those who see in the events but a fatal chain of repetitions without purpose. With laziness we would contemplate the work of contemporary civilization if the Toltec palaces told us nothing other than that civilizations pass without leaving more fruit than a few carved stones placed one on top of the other, or forming an arched vault roof, or two surfaces that meet at an angle. Why begin again, if in four or five thousand years other new emigrants will amuse their idleness pondering over the remains of our trivial contemporary architecture? Scientific history is puzzled and leaves all these cavilings unanswered. Empirical history, sick with myopia, gets lost in detail, but fails to determine a single antecedent of historical times. It flees from general conclusions, from transcendental hypotheses, but falls into the puerility of the description of utensils and cephalic indices and so many other merely external details, which are unimportant if detached from a vast and comprehensive theory.

Only a leap of the spirit, nourished by data, can give us a vision that lifts us above the micro-ideology of the specialist. We then probe into the whole of the events to discover in them a direction,

a rhythm and a purpose. And precisely where the analyst discovers nothing, the synthesizer and the creator are illuminated.

Let us try, then, explanations, not with the fantasy of a novelist, but with an intuition that is supported by the data of history and science. The race that we have agreed to call Atlantean prospered and decayed in America. After an extraordinary flourishing, after fulfilling its cycle, after finishing its particular mission, it went into silence and declined until it was reduced to the diminished Aztec and Inca Empires, totally unworthy of the ancient and superior culture. When the Atlanteans decayed, the intense civilization moved to other places and changed its lineages; it dazzled in Egypt; it widened in India and in Greece, grafting in new races. The Aryan, mixing with the Dravidians, produced Hindustan, and at the same time, by means of other mixtures, created the Hellenic culture. In Greece is founded the development of the western or European civilization, the white civilization, that when expanding reached the forgotten beaches of the American continent to consummate a work of re-civilization and repopulation. We have then the four stages and the four trunks: the black, the Indian, the Mughal and the white. The latter, after organizing itself in Europe, has become the invader of the world, and has believed itself to be called upon to predominate as did the previous races, each at the time of its power. It is clear that the predominance of the white will also be temporary, but its mission is different from that of its predecessors; its mission is to serve as a bridge. The white man has put the world in a position where all types and all cultures can merge. The civilization conquered by the whites, organized by our epoch, has laid the material and moral foundations for the union of all men in a fifth universal race, fruit of the previous ones and surpassing all the past.

The white culture is migratory; but it was not Europe as a whole that was responsible for initiating the reincorporation of the red world into the modalities of the pre-universal culture, represented, for centuries, by the white. The transcendental mission corresponded to the two most audacious branches of the European family; to the two strongest and most dissimilar human types: the Spanish and the English.

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From the earliest times, since the discovery and conquest, it was Castilians and British, or Latins and Saxons, to include on the one hand the Portuguese and on the other the Dutch, who consummated the task of initiating a new period of history by conquering and populating the new hemisphere. Although they themselves only felt themselves to be colonizers, transplanters of

culture, in reality they were laying the foundations for a stage of general and definitive transformation. The so-called Latins, possessors of genius and daring, took possession of the best regions, of those they believed to be the richest, and the English, then, had to make do with what was left to them by people more apt than themselves. Neither Spain nor Portugal allowed the Saxon to come near their dominions, not even for warfare, not even to take part in trade. Latin predominance was undisputed in the beginning. No one would have suspected, at the time of the papal award that divided the New World between Portugal and Spain, that a few centuries later, the New World would no longer be Portuguese or Spanish, but rather English. No one would have imagined that the humble settlers of the Hudson and the Delaware, peaceful and industrious, would take over step by step the best and largest tracts of land, until they formed the Republic that today constitutes one of the greatest empires in history.

The struggle of Latinity against Saxonism has become, and continues to be, our era; a struggle of institutions, purposes and ideals. Crisis of a secular struggle that began with the disaster of the Invincible Armada and worsened with the defeat of Trafalgar. Only that since then the site of the conflict begins to shift and moves to the new continent, where it still had fatal episodes. The defeats of Santiago de Cuba, Cavite and Manila are distant but logical echoes of the catastrophes of the Invincible and Trafalgar. And the conflict is now entirely in the New World. In history, centuries are often like days; there is nothing strange in the fact that we have not yet emerged from the shock of defeat. We are going through times of discouragement, we continue to lose, not only in geographical sovereignty, but also in moral power. Far from feeling united in the face of disaster, our will is dispersed in small and vain ends. Defeat has brought us confusion of values and concepts; the diplomacy of the victors deceives us after defeating us; commerce conquers us with its small advantages. Stripped of our former greatness, we boast of an exclusively national patriotism, and we do not even notice the dangers that threaten our race as a whole. We deny one another. Defeat has debased us to such an extent that, without realizing it, we serve the ends of enemy policy, of fighting in detail, of offering particular advantages to each of our brothers, while the other is sacrificed in vital interests. They not only defeated us in combat, ideologically they also continue to defeat us. The greatest of battles was lost the day each of the Iberian republics launched a life of its own, a life detached from its brothers, concluding treaties and receiving false benefits, without attending to the common interests of the race. The creators of our nationalism were, without knowing it, the best allies of the Saxon, our rival in the possession of the continent. The display of our twenty flags of the Pan-American Union in Washington we should see as a mockery of skillful enemies. However, we boast, each one of us, of our humble rag, which says vain illusion, and we

do not even blush at the fact of our discord in front of the strong North American union. We do not notice the contrast of the Saxon unity in front of the anarchy and solitude of the Ibero-American shields. We remain jealously independent of ourselves; but in one way or another we submit to or ally ourselves with the Saxon Union. It has not even been possible to achieve the national unity of the five Central American peoples, because an outsider has not wanted to give us his permission, and because we lack the true patriotism that sacrifices the present to the future. A lack of creative thinking and an excess of critical zeal, which we certainly borrow from other cultures, leads us to sterile discussions, in which the community of our aspirations is as soon denied as affirmed; but we do not realize that at the moment of acting, and in spite of all the doubts of the wise English, the English seek the alliance of their brothers in America and Australia, and then the Yankee feels as English as the English in England. We will not be great as long as the Spaniard of America does not feel as Spanish as the sons of Spain. This does not prevent us from being different whenever necessary, but without departing from the highest common mission. This is how we must proceed, if we are to ensure that the Iberian culture finishes bearing all its fruits, if we are to prevent the triumph of the Saxon culture in America without opposition. It is useless to imagine other solutions. Civilization is not improvised or truncated, nor can it be made from the role of a political constitution; it always derives from a long, secular preparation and purification of elements that are transmitted and combined from the beginning of history. That is why it is so clumsy to begin our patriotism with the cry for independence of Father Hidalgo, or with the conspiracy of Quito; or with the exploits of Bolivar, for if we do not root it in Cuauhtemoc and Atahualpa it will have no support, and at the same time it is necessary to trace it back to its Hispanic source and educate it in the teachings that we should derive from the defeats, which are also ours, from the defeats of the Invincible and Trafalgar. If our patriotism is not identified with the various stages of the old conflict of Latins and Saxons, we will never succeed in making it surpass the characteristics of a regionalism without universal breath and we will see it fatally degenerate into narrowness and myopia of a bell tower and into the impotent inertia of a mollusk that clings to its rock.

To avoid ever having to deny the fatherland itself, it is necessary that we live in accordance with the high interest of the race, even when this is not yet the highest interest of Humanity. It is clear that the heart is only satisfied with a complete internationalism; but in the present circumstances of the world, internationalism would only serve to complete the triumph of the strongest nations; it would serve exclusively the ends of the English. The Russians themselves, with their two hundred million population, have had to postpone their theoretical internationalism, in order to devote themselves to supporting oppressed nationalities such as India and Egypt. At the same time they



have strengthened their own nationalism to defend themselves against a disintegration which could only favor the great imperialist states. It would therefore be childish for weak peoples such as ours to deny everything that is their own, in the name of purposes that could not crystallize in reality. The present state of civilization still imposes on us patriotism as a necessity for the defense of material and moral interests, but it is indispensable that this patriotism should pursue vast and transcendental purposes. Its mission was truncated in a certain sense with the Independence, and now it is necessary to return it to the channel of its universal historical destiny.

In Europe the first stage of the deep conflict was decided and it was our turn to lose. Later, when all the advantages were on our side in the New World, since Spain had dominated America, Napoleon's stupidity caused Louisiana to be handed over to the English on the other side of the sea, to the Yankees, thus deciding the fate of the New World in favor of the Saxon. The "genius of war" did not look beyond the miserable border disputes between the little states of Europe and did not realize that the cause of Latinity, which he pretended to represent, failed on the very day of the proclamation of the Empire by the mere fact that the common destinies were entrusted to an incapable man. On the other hand, European prejudice prevented him from seeing that in America the conflict that Napoleon could not even conceive in all its transcendence had already arisen, with universal characteristics. Napoleon's foolishness could not suspect that it was in the New World where the destiny of the races of Europe was to be decided, and by destroying in the most unconscious way the French power in America he also weakened the Spanish; he betrayed us, he put us at the mercy of the common enemy. Without Napoleon the United States would not exist as a world empire, and Louisiana, still French, would have to be part of the Latin American Confederacy. Trafalgar would then have been outwitted. None of this was even thought of, because the destiny of the race was in the hands of a fool; because Caesarism is the scourge of the Latin race.

Napoleon's betrayal of France's world destiny also mortally wounded the Spanish Empire in America at the moment of its greatest weakness. The English-speaking peoples seized Louisiana without fighting, reserving their supplies for the already easy conquest of Texas and California. Without the base of the Mississippi, the English, who are also called Yankees for a simple richness of expression, would not have succeeded in taking possession of the Pacific, they would not be today the masters of the continent, they would have remained a kind of Holland transplanted to America, and the New World would be Spanish and French. Bonaparte made it Saxon.

Of course, not only external causes, treaties, war and politics resolve the destiny of peoples. The Napoleons are but the letterhead of vanities and corruptions. The decadence of manners, the loss of

public liberties, and general ignorance have the effect of paralyzing the energy of a whole race at certain times. The Spaniards went to the New World with the verve they had to spare after the success of the Reconquista. The free men who were called Cortés and Pizarro and Albarazo and Belalcázar were neither Caesars nor lackeys, but great captains who added creative genius to their destructive impetus. Immediately after the victory they traced the plan of the new cities and wrote the statutes of their foundation. Later, at the time of the bitter disputes with the Metropolis, they knew how to return insult for insult, as one of the Pizarros did in a famous trial. All of them felt equal before the king, as the Cid felt, as the great writers of the golden century felt, as all free men feel in the great epochs.

But as the conquest was consummated, the whole new organization was left in the hands of courtiers and servants of the monarch. Men incapable not only of conquering, but also of defending what others had conquered with talent and courage. Degenerate palatial men, capable of oppressing and humiliating the native, but submissive to the royal power, they and their masters did nothing but spoil the work of the Spanish genius in America. The portentous work initiated by the iron conquerors and consummated by the wise and self-sacrificing missionaries was being annulled. A series of foreign monarchs, so justly painted by Velázquez and Goya, in the company of dwarfs, buffoons and courtiers, consummated the disaster of the colonial administration. The mania for imitating the Roman Empire, which has caused so much damage in Spain as well as in Italy and France; militarism and absolutism, brought decadence at the very time when our rivals, strengthened by virtue, were growing and widening in freedom.

Along with material strength they developed practical ingenuity, the intuition of success. The old settlers of New England and Virginia separated from England, but only to grow better and stronger. Political separation has never been among them an obstacle to their remaining united and in accord in the matter of the common ethnic mission. Emancipation, instead of weakening the great race, bifurcated it, multiplied it, overflowed it mightily over the world; from the imposing nucleus of one of the greatest Empires that times have known. And since then, what the English do not conquer in the Islands, the English take and keep in the new continent. On the other hand, we Spaniards, by blood, or by culture, at the time of our emancipation, began to deny our traditions; we broke with the past and there was no lack of those who denied their blood by saying that it would have been better if the conquest of our regions had been carried out by the English. Words of betrayal that are excused by the disgust that tyranny engenders, and by the blindness that defeat brings. But to lose by this fate the historical sense of a race is tantamount to an absurdity, it is the same as denying the strong and wise fathers when it is we ourselves, not they, who are guilty of

decadence. In any case, the de-Spanish preaching and the correlative Englishness, skillfully spread by the English themselves, perverted our judgments from the beginning: it made us forget that we also have a part in the Trafalgar's grievances. The interference of English officers in the General Staffs of the warriors of Independence would have disgraced us in the end, were it not for the fact that the old haughty blood revived before the insult and punished the pirates of Albion every time they approached with the purpose of consummating a plunder. The ancestral rebellion knew how to respond with cannon shots in Buenos Aires as well as in Veracruz, in Havana, or in Campeche and Panama, every time the English corsair, disguised as a pirate to avoid the responsibilities of a failure, attacked, confident of achieving, if he won, a place of honor in the British nobility.

In spite of this firm cohesion in the face of an invading enemy, our war of Independence was weakened by provincialism and the absence of transcendental plans. The race that had dreamed of the empire of the world, the supposed descendants of Roman glory, fell into the puerile satisfaction of creating little nations and princely sovereignties, encouraged by souls who saw in every mountain range a wall and not a peak. Our emancipators dreamed of Balkan glories, with the illustrious exception of Bolivar, Sucre and Petion the black, and half a dozen more, at most. But the others, obsessed by the local concept and entangled in a confusing pseudo-revolutionary phraseology, only occupied themselves in dwarfing a conflict that could have been the beginning of the awakening of a continent. To divide, to tear apart the dream of a great Latin power, such seemed to be the purpose of certain practical ignoramuses who collaborated in the Independence, and within that movement they deserve a place of honor; but they did not know, they did not even want to listen to Bolivar's brilliant warnings. Of course, in every social process it is necessary to take into account the deep, inevitable causes that determine a given moment. Our geography, for example, was and continues to be an obstacle to the union; but if we are to master it, it will be necessary that we first put the spirit in order, purifying ideas and pointing out precise orientations. As long as we do not manage to correct the concepts, it will not be possible for us to work on the physical environment in such a way that we make it serve our purpose. In Mexico, for example, outside of Mina, almost nobody thought about the interests of the continent; worse still, the vernacular patriotism was teaching, for a century, that we triumphed over Spain thanks to the indomitable courage of our soldiers, and almost no mention is made of the Cortes of Cadiz, nor of the uprising against Napoleon, which electrified the race, nor of the victories and martyrdoms of the brother peoples of the continent. This sin, common to each one of our homelands, is the result of epochs in which History is written to flatter despots. So patriotism is not satisfied with presenting its heroes as units of a continental

movement, and presents them as autonomous, without realizing that by acting in this way it diminishes them instead of enlarging them.

These aberrations are also explained because the indigenous element had not merged, has not yet merged in its totality, with the Spanish blood; but this discord is more apparent than real. Speak to the most exalted Indianist of the convenience of adapting ourselves to Latinity and he will not oppose the least objection; tell him that our culture is Spanish and he will immediately formulate objections. The trace of the spilled blood remains: an accursed trace that the centuries do not erase, but that the common danger must annul. And there is no other recourse. The pure Indians themselves are Spanishized, they are Latinized, as the environment is Latinized. Say what you will, the reds, the illustrious Atlanteans from whom the Indian comes, fell asleep thousands of years ago, never to wake up. In History there are no returns, because all of it is transformation and novelty. No race returns; each one sets out its mission, fulfills it and leaves. This truth is as true in biblical times as in our own; all ancient historians have formulated it. The days of the pure whites, the victors of today, are as numbered as those of their predecessors. In fulfilling their destiny of mechanizing the world, they themselves have laid, without knowing it, the foundations of a new period, the period of the fusion and intermingling of all peoples. The Indian has no other door to the future than the door of modern culture, nor any other road than the already cleared path of Latin civilization. The white man will also have to lay down his pride, and will seek progress and further redemption in the souls of his brothers of the other castes, and he will be perfected in each one of the superior varieties of the species, in each one of the modalities that make revelation multiple and genius more powerful.

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In the process of our ethnic mission, the war of emancipation from Spain signifies a dangerous crisis. I do not mean by this that the war should not have been fought, nor that it should not have succeeded. In certain epochs the transcendent end has to be postponed; the race waits, while the homeland is urgent, and the homeland is the immediate and indispensable present. It was impossible to continue depending on a scepter that from stumble to stumble and from disgrace to disgrace had been descending until it fell into the dishonorable hands of a Ferdinand VII. It could have been dealt with in the Cortes of Cadiz to organize a free Castilian Federation; the Monarchy could not be answered except by beating its envoys. On this point Mina's vision was correct: to implant liberty in the New World and then overthrow the Monarchy in Spain. Since the imbecility of the time prevented the fulfillment of this brilliant design, let us at least try to keep it in mind. Let us recognize

that it was a disgrace not to have proceeded with the cohesion demonstrated by those of the North; the prodigious race, which we tend to fill with expletives, only because it has won every game of the secular struggle. It triumphs because it combines its practical capacities with the clear vision of a great destiny. She keeps present the intuition of a definite historical mission, while we get lost in the labyrinth of verbal chimeras. It seems that God Himself leads the steps of Saxonism, while we kill ourselves for dogma or proclaim ourselves atheists. How these strong empire builders must laugh at our Latin rantings and vanities! They have not in their minds the Ciceronian ballast of phraseology, nor in their blood the contradictory instincts of the mixture of dissimilar races; but they committed the sin of destroying those races, while we assimilate them, and this gives us new rights and hopes of a mission without precedent in History.

Hence, adverse stumbles do not incline us to give up; we vaguely feel that they must serve us to discover our path. Precisely, in the differences we find the way; if we do not imitate, we lose; if we discover, if we create, we will triumph. The advantage of our tradition is that it has a greater facility of sympathy with strangers. This implies that our civilization, with all its defects, can be the one chosen to assimilate and convert all men to a new type. In it is prepared in this way the plot, the multiple and rich plasma of the future Humanity. This mandate of History begins to be noticed in that abundance of love that allowed the Spaniards to create a new race with the Indian and the black; lavishing the white lineage through the soldier that engendered indigenous family and the culture of the West by means of the doctrine and the example of the missionaries that put the Indian in conditions to generate in the new stage, the stage of the world One. The Spanish colonization created mestizaje; this marks its character, fixes its responsibility and defines its future. The Englishman continued crossing only with the white, and exterminated the Indian; he continues exterminating him in the dull economic struggle, more effective than the armed conquest. This proves its limitation and is the sign of its decadence. It is equivalent, in great measure, to the incestuous marriages of the Pharaohs, which undermined the virtue of that race, and contradicts the ulterior end of History, which is to achieve the fusion of peoples and cultures. To make an English world; to exterminate the reds, so that in all America there will be none the north of Europe, made of pure whites, is nothing more than to repeat the victorious process of a victorious race. This has already been done by the reds; it has been done or attempted by all strong and homogeneous races; but this does not solve the human problem; for such a diminished objective America did not remain in reserve for five thousand years. The object of the new and ancient continent is much more important. Its predestination obeys the design of constituting the cradle of a fifth race in which all peoples will merge, to replace the four that have been forging history in isolation. In the soil of America the

dispersion will find an end, there the unity will be consummated by the triumph of fertile love, and the overcoming of all the races.

And the synthesis type will be engendered in such a way that it will bring together the treasures of History, to give expression to the total longing of the world. The peoples called Latin, for having been more faithful to their divine mission of America, are the ones called to consummate it. And such fidelity to the hidden design is the guarantee of our triumph.

In the same chaotic period of Independence, which deserves so much censure, there are, however, glimpses of that desire for universality that already announces the desire to merge the human in a universal and synthetic type. Of course, Bolivar, partly because he realized the danger in which we were falling, divided into isolated nationalities, and also because of his gift of prophecy, formulated that plan of Ibero-American federation that certain fools still dispute today.

And if the other leaders of Latin American independence, in general, did not have a clear concept of the future, if it is true that, driven by provincialism, which today we call patriotism, or by limitation, which today is called national sovereignty, each one was concerned only with the immediate fate of his own people, it is also surprising to note that almost all of them felt animated by a universal human feeling that coincides with the destiny that today we assign to the Ibero-American continent. Hidalgo, Morelos, Bolivar, Petion the Haitian, the Argentines in Tucuman, Sucre, all were concerned with freeing the slaves, declaring the equality of all men by natural right; the social and civic equality of whites, blacks and Indians. In an instant of historical crisis, they formulated the transcendental mission assigned to that area of the globe: the mission of ethnically and spiritually fusing people.

In this way, the Latin side did what nobody thought of doing on the Saxon continent. There, the opposite thesis continued to prevail, the confessed or tacit purpose of cleansing the land of Indians, Mongols and blacks, for the greater glory and fortune of the white man. In fact, from that time on, the systems were well defined which, lasting until today, place the two civilizations in opposite sociological camps: the one that wants the exclusive predominance of the white, and the one that is forming a new race, a race of synthesis, which aspires to encompass and express all that is human in ways of constant improvement. If it were necessary to adduce proofs, it would be enough to observe the growing and spontaneous mixture that in the whole Latin continent is taking place among all peoples, and on the other hand, the inflexible line that separates the black from the white

in the United States, and the laws, more and more rigorous, for the exclusion of the Japanese and Chinese from California.

The so-called Latinos, perhaps because from the beginning they are not really Latinos, but a conglomerate of types and races, persist in not taking the ethnic factor very much into account in their sexual relations. Whatever the opinions that may be expressed in this respect, and even the repugnance that the prejudice causes us, the fact is that the mixing of bloods has taken place and continues to be consummated. And it is in this fusion of bloodlines where we must look for the fundamental feature of the Ibero-American idiosyncrasy. It will happen sometimes, and it has already happened, in fact, that the economic competition forces us to close our doors, as the Saxon does, to an excessive irruption of Asians. But in proceeding in this way, we obey only economic reasons; we recognize that it is not right that peoples like the Chinese, who under the holy counsel of Confucian morality multiply like mice, come to degrade the human condition, just at the moment when we begin to understand that intelligence serves to restrain and regulate low zoological instincts, contrary to a truly religious concept of life. If we reject them, it is because man, as he progresses, multiplies less and feels the horror of numbers, for the same reason that he has come to esteem quality. In the United States they reject the Asiatic, for the same fear of the physical overflow proper to the superior species; but they also do so because they do not like the Asiatic, because they disdain him and would be incapable of crossing with him. The ladies of San Francisco have refused to dance with officers of the Japanese navy, who are men as neat, intelligent and, in their own way, as beautiful as those of any other navy in the world. However, they will never understand that a Japanese can be beautiful. Nor is it easy to convince the Saxon that if yellow and black have their smell, so does white for the stranger, although we do not realize it. In Latin America there is, but infinitely more attenuated, the repulsion of a blood that meets another strange blood. There are a thousand bridges for the sincere and cordial fusion of all races. The ethnic walling in of those of the North against the much easier sympathy of those of the South, such is the most important and at the same time the most favorable fact for us, if one reflects, even superficially, on the future. For it will soon be seen that we are tomorrow's us, while they are yesterday's them. The Yankees will end up deforming the last great empire of a single race: the final empire of white power. Meanwhile, we will continue to suffer in the vast chaos of a lineage in formation, infected with the yeast of all kinds, but certain of the avatar of a better lineage. In Spanish America, Nature will no longer repeat one of its partial trials; it will no longer be the race of a single color, of particular traits, which this time will emerge from the forgotten Atlantis; the future will not be a fifth or a sixth race, destined to prevail over its predecessors; what will emerge from there is the definitive race, the synthesis race or integral

race, made with the genius and blood of all peoples and, therefore, more capable of true fraternity and of a truly universal vision.

In order to approach this sublime purpose, it is necessary to create, as it were, the cellular tissue that will serve as flesh and support for the new biological apparition. And in order to create this protean, malleable, deep, ethereal and essential tissue, it will be necessary for the Ibero-American race to penetrate its mission and embrace it as a mysticism.

Perhaps there is nothing useless in the processes of History; our very material isolation and the error of creating nations has served us, together with the original mixture of blood, not to fall into the Saxon limitation of constituting pure-bred castes. History shows that these prolonged and rigorous selections give types of physical refinement, curious, but without vigor; beautiful with a strange beauty, like that of the millenary Brahmanic caste, but ultimately decadent. They have never been seen to outstrip other men either in talent, goodness or vigor. The path that we have begun is much more daring, it breaks with ancient prejudices, and would hardly be explained, if it were not based on a kind of clamor that comes from a remote distance, which is not that of the past, but the mysterious distance from which come the omens of the future. If Latin America were no more another Spain, in the same degree that the United States are another England, then the old struggle of the two lineages would do nothing more than repeat its episodes in the vastest land, and one of the two rivals would end by imposing itself and would come to prevail. But this is not the natural law of clashes, either in mechanics or in life. Opposition and struggle, particularly when they are transferred to the field of the spirit, serve to better define the opposites, to bring each one to the summit of its destiny, and, in the end, to unite them in a common and victorious overcoming.

The mission of the Saxon was accomplished sooner than ours, because it was more immediate and already known in history; to accomplish it, it was only necessary to follow the example of other victorious peoples. Mere continuators of Europe, in the region of the continent that they occupied, the values of the white man reached their zenith. That is why the history of North America is like an uninterrupted and vigorous allegro of triumphal march.

How different the sounds of the Ibero-American formation! They resemble the deep scherzo of an infinite and deep symphony: voices that bring accents of Atlantis; abysses contained in the pupil of the red man, who knew so much, so many thousands of years ago, and now it seems that he has forgotten everything. His soul resembles the old Mayan cenote, of green waters, deep, motionless, in the center of the forest, for so many centuries that not even its legend endures. And this stillness



of infinity is stirred by the drop that the black man puts in our blood, avid for sensual bliss, drunk with dances and unbridled lust. The mongol also appears with the mystery of his oblique eye, which looks at everything according to a strange angle, which discovers I don't know what folds and new dimensions. The clear mind of the white, similar to his complexion and his reverie, also intervenes. Judaic striations are revealed, hidden in the Castilian blood since the days of the cruel expulsion; melancholies of the Arab, which are a hint of the sickly Muslim sensuality; who does not have something of all this or does not wish to have it all? Here is the Hindu, who will also arrive, who has already arrived by the spirit, and although he is the last to come, he seems the closest relative. So many who have come and so many more who will come, and thus a sensitive and wide heart that embraces and contains everything, and is moved; but filled with vigor, it imposes new laws on the world. we sense as another head, which will have all the angles, to accomplish the miracle of surpassing the sphere.

## II

After examining the remote and near potentialities of the mixed race that inhabits the Ibero-American continent and the destiny that leads it to become the first race synthesis of the globe, it becomes necessary to investigate if the physical environment in which this race develops corresponds to the purposes that its biotics marks it. The extension it already has at its disposal is enormous; there is, of course, no problem of surface. The fact that its coasts do not have many first-class ports is almost unimportant, given the growing advances in engineering. On the other hand, what is fundamental abounds in quantity superior, without a doubt, to any other region of the earth; natural resources, cultivable and fertile surface, water and climate. On this last factor, of course, an objection will be raised: the climate, it will be said, is adverse to the new race, because most of the available land is located in the warmest region of the globe. However, this is precisely the advantage and the secret of their future. The great civilizations began in the tropics and the final civilization will return to the tropics. The new race will begin to fulfill its destiny as new means are invented to combat the heat in what is hostile to man, but leaving him all its beneficial power for the production of life. The triumph of the white man began with the conquest of snow and cold. The basis of white civilization is fuel. It served first of all as protection in the long winters; then it was noticed that it had a force capable of being used not only in the shelter but also in the work; then the motor was born, and in this way, from the stove and the stove precedes all the machinism that is transforming the world. Such an invention would have been impossible in warm Egypt, and in fact it did not happen there, in spite of the fact that that race infinitely surpassed in intellectual capacity the English race. To prove this last statement it is enough to compare the sublime metaphysics of the Book of

the Dead of the Egyptian priests, with the tawdriness of Spencerian Darwinism. The gulf that separates Spencer from Hermes Trismegistus is not crossed by the blond dolichocephalus even in another thousand years of training and selection.

On the other hand, the English ship, that marvelous machine that comes from the tremors of the North, was not even dreamed of by the Egyptians. The rude struggle against the environment forced the white man to dedicate his attitudes to the conquest of the temporal nature, and this is precisely the contribution of the white man to the civilization of the future. The white man taught the mastery of the material. The science of the whites will sometime reverse the methods it employed to achieve the mastery of fire and will take advantage of condensed snow or currents of electrochemistry, or gases almost of subtle magic, to destroy flies and vermin, to dissipate embarrassment and fever. Then the whole Humanity will spill over the tropic, and in the solemn immensity of its landscapes, the souls will conquer plenitude.

The whites will try, at first, to take advantage of their inventions for their own benefit, but since science is no longer esoteric, it will not be easy for them to succeed; they will be absorbed by the avalanche of all the other peoples, and finally, laying down their pride, they will enter with the others to compose the new synthetic race, the fifth future race.

The conquest of the tropics will transform all aspects of life; architecture will abandon the ogive, the vault, and in general, the roof, which responds to the need to seek shelter; the pyramid will develop again; colonnades will be erected in useless displays of beauty, and perhaps snail constructions, because the new aesthetic will try to conform to the endless curve of the spiral, which represents the free yearning; the triumph of being in the conquest of infinity. The landscape full of colors and rhythms will communicate its richness to the emotion; reality will be like fantasy. The aesthetics of clouds and grays will be seen as a sickly art of the past. A refined and intense civilization will respond to the splendors of a Nature full of powers, generous of habit, shining of clarities. The panorama of Rio de Janeiro today or of Santos with the city and its bay can give us an idea of what will be that future emporium of the full-fledged race, which is yet to come.

Assuming, then, the conquest of the tropics by means of scientific resources, it follows that there will come a period in which the whole of mankind will settle in the warm regions of the planet. The land of promise will then be in the area that today comprises the whole of Brazil, plus Colombia, Venezuela, Ecuador, part of Peru, part of Bolivia and the upper region of Argentina.

There is a danger that science may get ahead of the ethnic process, so that the invasion of the tropics may occur before the fifth race has been formed. If this happens, battles will be fought for the possession of the Amazon that will decide the destiny of the world and the fate of the definitive race. If the Amazon is dominated by the English of the islands or of the continent, who are both champions of pure white, the emergence of the fifth race will be defeated. But such an outcome would be absurd; History does not twist its ways; the English themselves, in the new climate, would become malleable, they would become mestizos, but with them the process of integration and overcoming would be slower. It is therefore convenient that the Amazon be Brazilian and Iberian, together with the Orinoco and the Magdalena. With the resources of such an area, the richest in the world in treasures of all kinds, the synthesis race will be able to consolidate its culture. The future world will belong to those who conquer the Amazon region. Near the great river, Universopolis will rise and from there will come the preachings, the squadrons and the propaganda airplanes of good news. If the Amazon were to become English, the metropolis of the world would no longer be called Universopolis, but Anglotown, and the warrior armies would go out from there to impose on the other continents the severe law of the predominance of the blond-haired white man and the extermination of his dark rivals. On the other hand, if the fifth race takes possession of the axis of the future world, then airplanes and armies will go all over the planet, educating people for their entrance into wisdom. Life founded on love will come to express itself in forms of beauty.

Naturally, the fifth race will not seek to exclude the whites any more than it intends to exclude any of the other peoples; precisely, the norm of its formation is the utilization of all capacities for greater integration of power. It is not our aim to wage war against the whites, but to wage war against all kinds of violent predominance, whether white or yellow, should Japan become a continental threat. As far as the white man and his culture are concerned, the fifth race already counts on them and still expects benefits from their genius. Latin America owes what it is to the white European and will not disown him; to the same North American it owes a great part of its railroads, bridges and enterprises, and in the same way it needs all the other races. However, we accept the superior ideals of the white man, but not his arrogance; we want to offer him, as we do all people, a free homeland, in which he will find home and refuge, but not an extension of his conquests. The same whites, dissatisfied with the materialism and social injustice into which their race, the fourth race, has fallen, will come to us to help in the conquest of freedom. Perhaps among all the characters of the fifth race the white characters will predominate, but such supremacy must be the fruit of free choice of taste and not the result of violence or economic pressure. The superior characters of culture and nature will have to triumph, but that triumph will only be firm if it is founded on the voluntary

acceptance of conscience and the free choice of fantasy. So far, life has received its character from the lower powers of man; the fifth race will be the fruit of the higher powers. The fifth race does not exclude, it hoards life; that is why the exclusion of the Yankee as the exclusion of any other human type would be tantamount to an anticipated mutilation, even more fatal than a later cut. If we do not want to exclude even races that could be considered as inferior, much less sane would it be to exclude from our enterprise a race full of drive and firm social virtues.

Now that the theory of the formation of the future Ibero-American race and the way in which it will be able to take advantage of the environment in which it lives has been exposed, it only remains to consider the third factor of the transformation that is taking place in the new continent; the spiritual factor that will direct and consummate the extraordinary enterprise. It will be thought, perhaps, that the illusion of the different contemporary races in a new one that completes and surpasses all, is going to be a repugnant process of anarchic hybridism, before which, the English practice of celebrating marriages only within one's own lineage will be seen as an ideal of refinement and purity. The primitive Aryans of Hindustan tried precisely this English system, to defend themselves from the mixture with the colored races, but as these dark races possessed a wisdom necessary to complete that of the blond invaders, the true Hindustani culture did not come about until after the centuries had consummated the mixture, in spite of all the written prohibitions. And the fatal mixture was useful, not only for reasons of culture, but because the same physical individual needs to renew himself in his fellows. The US citizens are very firm in their resolution to keep their lineage pure, but this depends on the fact that they have before them the Black, who is like the other pole, like the opposite of the elements that can be mixed. In the Ibero-American world, the problem does not present itself with such crude characters; we have very few blacks and most of them have already been transformed into mulatto populations. The Indian is a good bridge of miscegenation. In addition, the warm climate is conducive to the treatment and meeting of all people. On the other hand, and this is fundamental, the crossing of the different races is not going to obey reasons of simple proximity, as it happened at the beginning, when the white settler took indigenous or black women because there was no other at hand. Henceforth, as the social conditions improve, the crossing of blood will be more and more spontaneous, to such an extent that it will no longer be subject to necessity, but to taste; in the last case, to curiosity. The spiritual motive will thus be superimposed on the contingencies of the physical. By spiritual motive is to be understood, rather than reflection, the taste that directs the mystery of the choice of a person among a multitude.

### III

This law of taste, as a norm of human relations, has been enunciated on various occasions under the name of the law of the three social states, defined not in the Comtian manner, but with a broader understanding. The three states that this law indicates are: the material or warlike, the intellectual or political, and the spiritual or aesthetic. The three states represent a process that gradually frees us from the empire of necessity, and gradually submits the whole of life to the higher norms of feeling and fantasy. In the first state, matter alone rules; the peoples, when they meet, fight or come together with no other law than violence and relative power. Sometimes they exterminate each other or conclude agreements according to convenience or necessity. Thus live the horde and the tribe of all races. In such a situation the mixture of bloods has also been imposed by the material force, the only element of cohesion of a group. There can be no choice where the strong take or reject, according to their whim, the subjected female.

Of course, already from this period there beats in the depths of human relations the instinct of sympathy which attracts or repels according to that mystery which we call taste, a mystery which is the secret reason of all aesthetics; but the suggestion of taste is not the predominant motive of the first period, nor is it the predominant motive of the second, which is subject to the inflexible rule of reason. Reason is also contained in the first period, as the origin of human conduct and action, but it is a weak reason, like oppressed taste; it is not reason that decides, but force, and to this force, commonly brutal, judgment is subjected, becoming the slave of the primitive will. Corrupted thus the judgment in cunning, it is debased to serve injustice. In the first period it is not possible to work for the cordial fusion of the races, both because the same law of violence to which it is subjected excludes the possibilities of spontaneous cohesion, and because not even the geographical conditions allowed the constant communication of all the peoples of the planet.

In the second period reason tends to prevail, which artificially exploits the advantages gained by force and corrects its errors. The borders are defined in treaties and the customs are organized according to the laws derived from the reciprocal conveniences and the logic: the Romanism is the most finished model of this rational social system, although, in fact, it began before Rome and it is prolonged still in this epoch of the nationalities. In this regime, the mixture of races obeys, in part, to the whim of a free instinct that is exercised below the rigors of the social norm, and obeys especially to the ethical or political conveniences of the moment. In the name of morality, for example, difficult to break marriage bonds are imposed between people who do not love each other; in the name of politics, interior and exterior liberties are restricted; in the name of religion, which should be the sublime inspiration, dogmas and tyrannies are imposed; but each case is justified by the dictates of reason, recognized as supreme in human affairs. They also proceed according to

superficial logic and misleading knowledge, those who condemn the mixture of races, in the name of a eugenics that, because it is based on incomplete and false scientific data, has not been able to give valid results. The characteristic of this second period is the faith in the formula, that is why in all senses it does nothing but give norm to the intelligence, limits to the action, borders to the homeland and brakes to the feeling. Rule, norm and tyranny, such is the law of the second period in which we are imprisoned, and from which it is necessary to get out.

In the third period, whose advent is already announced in a thousand forms, the orientation of conduct will not be sought in poor reason, which explains but does not discover; it will be sought in creative feeling and in beauty that convinces. The norms will be given by the supreme faculty, the fantasy; that is to say, we will live without norms, in a state in which everything born of feeling is a success. Instead of rules, constant inspiration. And the merit of an action will not be sought in its immediate and palpable result, as it happens in the first period; nor will it be taken into account that it adapts to certain rules of pure reason; the ethical imperative itself will be surpassed and beyond good and evil, in the world of aesthetic pathos, it will only matter that the act, because it is beautiful, produces happiness. To do our whim, not our duty; to follow the path of taste, not that of appetite or syllogism; to live joy founded on love, that is the third stage. Unfortunately, we are so imperfect that in order to achieve such a life of gods, it will be necessary that we first pass through all the paths, through the path of duty, where the lower appetites are purified and overcome, through the path of illusion, which stimulates the highest aspirations. Then will come the passion that redeems from low sensuality. To live in pathos, to feel such an intense emotion for everything that the movement of things adopts rhythms of happiness, this is a feature of the third period. It is reached by releasing the divine longing so that it reaches, without bridges of morality and logic, in a single agile leap, the zones of revelation. Artistic gift is that immediate intuition that leaps over the chain of sorites, and because it is passion, it surpasses duty from the beginning, and replaces it with exalted love. Duty and logic, it is already understood that one and the other are scaffolding and mechanics of construction; but the soul of architecture is rhythm that transcends the mechanism, and knows no other law than the mystery of divine beauty.

What part does the will play in this process, that nerve of human destinies, which this fourth race came to deify at the moment of the drunkenness of its triumph? The will is force, the blind force that runs after confused ends; in the first period it is directed by appetite, which makes use of it for all its whims; then reason shines its light, and the will is restrained in duty, and shapes itself in logical refinement. In the third period, the will becomes free, surpasses the finite, and bursts and floods itself in a kind of infinite reality; it fills itself with rumors and remote purposes; logic is not enough

for it and it puts on the wings of fantasy; it sinks into the deepest and glimpses the highest; it expands in harmony and ascends in the creative mystery of melody; it is satisfied and dissolves in emotion and is confused with the joy of the Universe: it becomes a passion of beauty.

If we recognize that Humanity is gradually approaching the third period of its destiny, we will understand that the work of fusion of the races will be verified in the Ibero-American continent, according to a law derived from the enjoyment of the highest functions. The laws of emotion, beauty and joy will govern the choice of couples, with a result infinitely superior to that of eugenics founded on scientific reason, which never looks at more than the least important portion of the amorous event. The mysterious eugenics of aesthetic taste will prevail over scientific eugenics. Where enlightened passion rules, no corrective is necessary. The very ugly will not procreate, will not wish to procreate, what does it matter then that all races mix if ugliness will not find a cradle? Poverty, defective education, the scarcity of beautiful types, the misery that makes people ugly, all these calamities will disappear from the future social state. It will then seem repugnant, it will seem a crime the fact today daily that a mediocre couple boasts of having multiplied misery. Marriage will cease to be the consolation of misfortunes, which need not be perpetuated, and will become a work of art.

As soon as education and welfare spread, there will no longer be any danger of mixing the most opposite types. Unions will be effected according to the singular law of the third period, the law of sympathy, refined by the sense of beauty. A true sympathy and not the false one imposed on us today by necessity and ignorance. Unions sincerely passionate and easily undone in case of error, will produce clear and beautiful offspring. The whole species will change its physical type and temperament, the higher instincts will prevail, and the elements of beauty, which today are scattered among the different peoples, will endure, as in a happy synthesis.

Nowadays, partly because of hypocrisy and partly because the unions take place between miserable people in a wretched environment, we see with deep horror the marriage of a black woman with a white man; we would not feel any repugnance if it were the marriage of a black Apollo with a blonde Venus, which proves that all is sanctified by beauty. On the other hand, it is repugnant to look at those married couples who leave the courts or the temples every day, ugly in a proportion, more or less, of ninety percent of the bride and groom. The world is thus full of ugliness because of our vices, our prejudices and our misery. Procreation by love is already a good antecedent of luxuriant progeny; but it is necessary that love itself be a work of art, and not a resource

of the desperate. If what is going to be transmitted is stupidity, then what binds the parents is not love, but rather an opprobrious and dastardly instinct.

A mixture of races consummated according to the laws of social comfort, sympathy and beauty, will lead to the formation of a type infinitely superior to all those that have existed. The crossing of opposites according to the Mendelian law of heredity will produce discontinuous and extremely complex variations, as the elements of the human race are multiple and diverse. But this itself is a guarantee of the limitless possibilities that a well-oriented instinct offers for the gradual perfection of the species. If until today it has not improved much, it is because it has lived in conditions of agglomeration and misery in which it has not been possible for the free instinct of beauty to function; reproduction has been done in the manner of the beasts, without limit of quantity and without aspiration for improvement. The spirit has not intervened in it, but the appetite, which satisfies itself as it can. Thus, we are not even in a position to imagine the modalities and effects of a series of truly inspired crossings. Unions based on the capacity and beauty of the types would have to produce a large number of individuals endowed with dominant qualities.

By choosing at once, not by reflection, but by taste, the qualities that we wish to make predominate, the types of selection will multiply, as the recessive ones will tend to disappear. The recessive offspring would no longer unite among themselves, but would in turn go in search of rapid improvement, or would voluntarily extinguish all desire for physical reproduction. The very consciousness of the species will develop a cunning mendelism, so that it will be free from physical constraint, ignorance and misery, and thus in a very few generations the monstrosities will disappear; what is normal today will come to appear abominable. The lower types of the species will be absorbed by the higher type. In this way the black, for example, could be redeemed, and little by little, by voluntary extinction, the ugliest races will give way to the most beautiful. The inferior races, when educated, would become less prolific, and the best specimens would be ascending in a scale of ethnic improvement, whose maximum type is not precisely the white, but that new race, to which the same white will have to aspire with the purpose of conquering the synthesis. The Indian, by means of grafting into the related race, would make the leap of the thousands of years that mediate from Atlantis to our time, and in a few decades of aesthetic eugenics the Black could disappear together with the types that the free instinct of beauty will point out as fundamentally recessive and unworthy, for the same reason, of perpetuation. In this way a selection by taste would operate, much more effective than the brutal Darwinian selection, which is only valid, if at all, for inferior species, but no longer for man.



No contemporary race can present itself by itself as a finished model for all the others to imitate. The Mestizo and the Indian, even the Black, surpass the White in an infinity of spiritual capacities. Neither in ancient times, nor in the present, has there ever been a case of a race that is sufficient in itself to forge civilization. The most illustrious epochs of mankind have been precisely those in which various dissimilar peoples have come into contact and intermingled. India, Greece, Alexandria, Rome, are but examples of the fact that only a geographical and ethnic universality is capable of bearing the fruits of civilization. In contemporary times, when the pride of the present masters of the world affirms through the mouths of their men of science the ethnic and mental superiority of the white man of the North, any professor can verify that the groups of children and young people of Scandinavian, Dutch and English descent in the North American Universities are much slower, almost clumsy, compared to the children and young people of mixed race of the South. Perhaps this advantage is explained by the effect of a beneficial spiritual mendelism, due to a combination of contrary elements. What is certain is that vigor is renewed by grafting and that the soul itself seeks the dissimilar to enrich the monotony of its own content. Only a prolonged experience will be able to reveal the results of a mixture made, no longer by violence or by the effect of necessity, but by choice, founded on the dazzle produced by beauty, and confirmed by the pathos of love.

In the first and second periods in which we live, because of isolation and war, the human species lives in a certain sense according to Darwinian laws. The English, who see only the present of the external world, did not hesitate to apply zoological theories to the field of human sociology. If the false translation of physiological law to the zone of the spirit were acceptable, then to speak of the ethnic incorporation of the black would be as much as to advocate retrogression. The English theory assumes, implicitly or frankly, that the black is a sort of link which is closer to the monkey than to the blond man. There remains, therefore, no other recourse than to make him disappear. On the other hand, the white, particularly the English-speaking white, is presented as the sublime end of human evolution; to cross him with another race would be to sully his lineage. But such a way of seeing is nothing more than the illusion of every fortunate people in the period of its power. Each of the great peoples of history has believed itself to be the end and the chosen one. When one compares this childish arrogance with each other, one sees that the mission that each people attributes to itself is at bottom nothing more than the desire for booty and the desire to exterminate the rival power. Official science itself is in every age a reflection of the pride of the dominant race. The Hebrews based the belief of their superiority on oracles and divine promises. The English base theirs on observations concerning domestic animals. From the observation of crossbreeding and

hereditary varieties of these animals came Darwinism, first as a modest zoological theory, then as a social biology that gives the English definitive preponderance over all other races. All imperialism needs a philosophy to justify it; the Roman Empire preached order, that is, hierarchy; first the Roman, then his allies, and the barbarian in slavery. The British preach natural selection, with the tacit consequence that the kingdom of the world corresponds by natural and divine right to the dolichocephalus of the Islands and his descendants. But this science that came to invade us together with the artifacts of the conquering commerce, is fought as all imperialism is fought, putting in front of it a superior science, a wider and more vigorous civilization. What is certain is that no race is sufficient by itself, and that Humanity would lose, loses, every time a race disappears by violent means. Congratulations that each one transforms itself according to its own will, but within its own vision of beauty, and without breaking the harmonious development of the human elements.

Every race that arises needs to constitute its own philosophy, the *deus ex machina*. We have been educated under the humiliating influence of a philosophy devised by our enemies, if you will in a sincere manner, but with the purpose of exalting their own ends and annulling ours. From this we ourselves have come to believe in the inferiority of the Mestizo, in the irredeemability of the Indian, in the condemnation of the Black, in the irreparable decadence of the Asian. The rebellion of arms was not followed by the rebellion of consciences. We rebelled against the political power of Spain, and we did not realize that, together with Spain, we fell into the economic and moral domination of the race that has been lord of the world since the end of the greatness of Spain. We threw off one yoke only to fall under a new one. The movement of displacement of which we were victims could not have been avoided even if we had understood it in time. There is a certain fatality in the destiny of peoples as well as in the destiny of individuals; but now that a new phase of history is beginning, it is necessary to reconstitute our ideology and organize our entire continental life according to a new ethnic doctrine. Let us begin, then, by making our own life and our own science. If the spirit is not liberated first, we will never succeed in redeeming matter.

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It is ours the duty to formulate the bases of a new civilization; and for this very reason it is necessary for us to bear in mind that civilizations do not repeat themselves either in form or in substance. The theory of ethnic superiority has been simply a resource of combat common to all fighting peoples; but the battle that we must wage is so important that it does not admit any false ruse. We do not claim that we are and will become the first race of the world, the most enlightened, the strongest and the most beautiful; our purpose is still higher and more difficult than to achieve a

temporary selection. Our values are in potency to such an extent that we are nothing yet. However, the Hebrew race was for the arrogant Egyptians nothing but a dastardly caste of slaves and from it was born Jesus Christ, the author of the greatest movement of History; the one who announced the love of all men. This love will be one of the fundamental dogmas of the fifth race, which is to be produced in America. Christianity liberates and generates life, because it contains universal revelation, not national; that is why the Jews themselves had to reject it, who did not decide to commune with Gentiles. But America is the homeland of gentility, the true land of Christian promise. If our race shows itself unworthy of this consecrated soil, if it comes to lack love, it will be supplanted by peoples more capable of carrying out the fatal mission of those lands; the mission of serving as a seat for a humanity made up of all nations and all races. The biotics that the progress of the world imposes on the America of Hispanic origin is not a rival creed that, in the face of the adversary, says: I surpass you, or I am enough, but an infinite yearning for integration and totality that for the same reason invokes the Universe. The infinity of his yearning assures him the strength to combat the exclusivist creed of the enemy side and confidence in the victory that always corresponds to the gentiles. The danger is rather that what happened to most of the Hebrews, who by not becoming gentiles lost the grace that originated in their bosom, may happen to us. So it would happen if we do not know how to offer home and fraternity to all men; then another people will serve as an axis, some other language will be the vehicle; but no one can contain the fusion of peoples, the appearance of the fifth era of the world, the era of universality and cosmic feeling.

The doctrine of sociological formation, of biological formation that we enunciate in these pages, is not a simple ideological effort to raise the spirits of a depressed race, offering it a thesis that contradicts the doctrine with which its rivals had wanted to condemn it. What happens is that as the falsity of the scientific premise on which the domination of the contemporary powers rests is discovered, there are also glimpsed, in experimental science itself, orientations that point out a path no longer for the triumph of a single race, but for the redemption of all men. It is as if the palingenesis announced by Christianity thousands of years in advance were now being confirmed in the various branches of scientific knowledge. Christianity preached love as the basis of human relations, and now it is beginning to be seen that only love is capable of producing an exalted Humanity. The politics of the States and the science of the positivists, influenced in a direct way by that politics, said that love was not the law, but antagonism, struggle and the triumph of the fit, with no other criterion for judging aptitude than the curious request of principle contained in the same thesis, since the fit is the one who triumphs, and only the fit triumphs. And thus, to verbal and vicious formulas

of this kind is reduced all the small knowledge that wanted to disengage itself from the brilliant revelations to replace them with generalizations based on the mere sum of the details.

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The discredit of such doctrines is aggravated by the discoveries and observations that today revolutionize the sciences. It was not possible to combat the theory of History as a process of frivolities, when it was believed that individual life was also devoid of metaphysical end and providential plan. But if mathematics hesitates and reforms its conclusions to give us the concept of a movable world whose mystery changes, according to our relative position, and the nature of our concepts; if physics and chemistry no longer dare to declare that in the processes of the atom there is nothing but action of masses and forces; if biology also in its new hypotheses affirms, for example, with Uexkull that in the course of life "the cells move as if they were working within a finished organism whose organs harmonize according to plan and work together, that is, possess a plan of function", "there being a meshing of vital factors in the physicochemical driving wheel" - which contradicts Darwinism, at least, in the interpretation of the Darwinists who deny that Nature obeys a plan; if Mendelism also demonstrates, in accordance with the words of Uexkull, that the protoplasm is a mixture of substances from which everything can be made, about little more or less; in the face of all these changes in the concepts of science, it must be recognized that the edifice of the domination of a single race has also collapsed. This must be an omen that it will not be long before the rotten material of those who have built up all this false science of oppression and conquest will also fall. Mendel's law, particularly when it confirms "the intervention of vital factors in the physicochemical driving wheel", must form part of our new patriotism. For from his text can be derived the conclusion that the various faculties of the spirit take part in the processes of destiny.

What does it matter that Spencerian materialism had us condemned, if today it turns out that we can judge ourselves as a kind of reserve of Humanity, as a promise of a future that surpasses all previous times? We find ourselves then in one of those epochs of palingenesia, and in the center of the universal malström, and it is urgent to call to conscience all our faculties, so that, alert and active, they intervene from now on, as the Argentinians say, in the processes of the collective redemption. The dawn of an epoch without equal is dawning. It would seem that it is Christianity that is going to be consummated, but no longer only in souls, but in the root of beings. As an instrument of the transcendental transformation, a race has been forming in the Iberian continent, full of vices and defects, but endowed with malleability, quick understanding and easy emotion, fertile elements for the germinal plasma of the future species. The biological materials, the predispositions, the

characters, the genes of which the Mendelists speak are already gathered in abundance, and all that has been lacking is the organizing impulse, the plan for the formation of the new species. What should be the features of this creative impulse?

If we were to proceed according to the law of pure confused energy of the first period, according to primitive biological Darwinism, then blind force, by almost mechanical imposition of the most vigorous elements, would decide in a simple and brutal manner, exterminating the weak, or rather, those who do not conform to the plan of the new race. But in the new order, by its very law, the enduring elements will not rely on violence, but on taste, and, for the same reason, the selection will be spontaneous, as does the painter when he takes from all the colors only those that suit his work.

If, in order to constitute the fifth race, we were to proceed according to the law of the second period, then would come a battle of cunning, in which the clever and unscrupulous would win the day over the dreamers and the kindhearted. Probably then the new Humanity would be predominantly Malay, for it is assured that no one beats them in caution and skill, and even, if necessary, in perfidy. By the path of intelligence one could arrive, even if one wishes, at a Humanity of stoics, who would adopt duty as the supreme rule. The world would become like a vast village of Quakers, where the plan of the spirit would end up feeling strangled and broken by the rule. For reason, pure reason, can recognize the advantages of the moral law, but it is not capable of imbuing action with the combative ardor that makes it fruitful. On the other hand, the true creative power of joy is contained in the law of the third period, which is the emotion of beauty and a love so deepened that it is confused with divine revelation. The ancient property of beauty, for example, in the Fredo, is that of being pathetic; its dynamism is contagious and moves the spirits, transforms things and destiny itself. The race most apt to guess and to impose such a law in life and in things, that will be the parent race of the new era of civilization. Fortunately, such a gift, necessary to the fifth race, is possessed to a high degree by the mestizo people of the Ibero-American continent; people for whom beauty is the greatest reason for everything. A fine aesthetic sensibility and a love of deep beauty, alien to any bastard interest and free of formal hindrances, all that is necessary to the third period impregnated with Christian aestheticism that over the same ugliness puts the redeeming touch of piety that lights a halo around everything created.

We have, then, in the continent all the elements of the new Humanity; a law that will select factors for the creation of predominant types, a law that will operate not according to national criteria, as a single conquering race would have to do, but with criteria of universality and beauty; and we also have the territory and natural resources. No people of Europe could replace the Ibero-

American in this mission, no matter how well-endowed they may be, since they all have their culture already made and a tradition that for similar works constitutes a burden. A conquering race could not replace us, because it would fatally impose its own traits, if only because of the need to exercise violence to maintain its conquest. Neither can the peoples of Asia, who are exhausted or, at least, lacking the courage necessary for new enterprises, fulfill this universal mission.

The people who are forming the Hispanic America, a little disheveled, but free in spirit and with the yearning in tension because of the great unexplored regions, can still repeat the exploits of the Castilian and Portuguese conquerors. The Hispanic race in general still has before it this mission of discovering new areas in the spirit now that all the lands are explored.

Only the Iberian part of the continent has the spiritual factors, the race and the territory that are necessary for the great enterprise of initiating the universal era of Humanity. There are there all the races that have to give their contribution; the Nordic man, who today is a master of action, but who had humble beginnings and seemed inferior, at a time when several great cultures had already appeared and declined; the Black man, as a reserve of potentialities that stem from the remote days of Lemuria; the Indian, who saw Atlantis perish, but keeps a quiet mystery in his conscience; we have all the peoples and all the aptitudes, and all that is needed is for true love to organize and set in motion the law of History.

Many obstacles oppose the plan of the spirit, but they are obstacles common to all progress. Of course, it may be objected that how can the different races be united in concord if not even the children of the same race can live in peace and happiness within the economic and social regime that today oppresses men? But such a state of mind will have to change quickly. All the tendencies of the future are now intertwined: Mendelism in biology, socialism in government, growing sympathy in souls, generalized progress and the appearance of the fifth race that will fill the planet, with the triumphs of the first truly universal, truly cosmic culture.

If we contemplate the process in panorama, we will find the three stages of the law of the three states of society, each one vivified with the contribution of the four fundamental races that consummate their mission, and then disappear to create a fifth superior ethnic type. This gives five races and three states, that is, the number eight, which in the Pythagorean gnosis represents the ideal of the equality of all men. Such coincidences or successes are surprising when they are discovered, even if they later seem trivial.

In order to express all these ideas that I am trying to present today in a quick synthesis, some years ago, when they were not yet well defined, I tried to give them signs in the new Palace of Public Education in Mexico. Without enough elements to do exactly what I wanted, I had to settle for a Spanish Renaissance construction, with two courtyards, arcades and walkways, which have something of the impression of a wing. On the panels of the four corners of the previous courtyard I had allegories of Spain, Mexico, Greece and India, the four particular civilizations that have the most to contribute to the formation of Latin America. Then, below these four allegories, four large stone statues were to be erected of the four great contemporary races: the White, the Red, the Black and the Yellow, to indicate that America is home to all, and needs all. Finally, in the center was to be erected a monument that in some way symbolized the law of the three states: the material, the intellectual and the aesthetic. All to indicate that, through the exercise of the triple law, we will arrive in America, before in any part of the globe, to the creation of a race made with the treasure of all the previous ones, the final race, the cosmic race.