

### Prologue to the 1948 Edition

The central thesis of this book is that the various races of the earth tend to intermix at a gradually increasing pace, and eventually will give rise to a new human type, composed of selections from each of the races already in existence. This prediction was first published<sup>1</sup> at a time when the Darwinist doctrine of natural selection, which preserves the fittest and dooms the weak, was still prevalent in the scientific world; a doctrine which, applied to the sociological field by Gobineau,<sup>2</sup> gave origin to the pure Aryan theory, supported by the English and carried to aberrant imposition by Nazism.

Opposition to this theory was voiced in France by biologists such as Leclerc du Sablon<sup>3</sup> and Noüy,<sup>4</sup> who interpreted evolution in a different way from Darwinism, even contrary to it. Furthermore, the sociological events of the last few years, in particular, the futility of the last great war,<sup>5</sup> which left everybody disgusted, when not ruined, have given rise to a current of more humane doctrines. Even distinguished Darwinists, old supporters of Spencerianism,<sup>6</sup> who disdained the dark and mestizo races, are now members of international organizations, such as UNESCO, which proclaim the need to abolish all racial discrimination and to educate all men in equality; nothing but the old Catholic doctrine that declared the Indian's fitness for the Holy Sacraments and, therefore, his right to marry a white or yellow consort.

Thus the predominant political doctrines acknowledge again the legality of mixed races and, with this, set the basis for an interracial fusion recognized by Law. If, to this, we add the fact that modern means of communication tend to suppress geographical barriers, and that generalized education will contribute to raise the economic standard of all men, it will be clear that all obstacles to an accelerated fusion of the races will gradually disappear.

In short, present world conditions favor the development of interracial sexual unions, a fact which lends unexpected support to the thesis which, for lack of a better name, I entitled: The future Cosmic Race.

Nevertheless, it remains to be seen whether the unlimited and inevitable mixture is a favorable factor to the increment of culture or if, to the

contrary, it will produce a decadence which now would no longer be of merely national but of worldwide proportions. This problem raises again the question the mestizo has often asked himself: Is my contribution to culture comparable to that of the relatively pure races that have made history up to our days, such as the Greeks, the Romans, or the Europeans? And, within each country, how do the periods of miscegenation compare with the periods of homogeneous racial creativity? So as not to overextend ourselves, we shall limit our observations to a few examples.

Beginning with the most ancient race in history, the Egyptian, recent observations have demonstrated that Egyptian civilization advanced from the south to the north, from the Upper Nile to the Mediterranean. A predominantly white and relatively homogeneous race created a flourishing First Great Empire around Luxor<sup>7</sup>. Wars and conquests weakened this empire and placed it at the mercy of black penetration, but the advance to the north was not interrupted. However, during a period of several centuries, the decadence of the culture was evident. It is presumable, then, that already by the time of the Second Empire, a new, mestizo race, with mixed characteristics of both the white and the black, had been produced. This is the race that brought about the Second Empire, more advanced and flourishing than the First. The period in which the pyramids were built, and the Egyptian civilization reached its summit, is a mestizo period.<sup>8</sup>

Greek historians are in agreement today that the Golden Age of Hellenic culture appeared as the result of a mixture of races. Here, however, the contrast between black and white was not present; it was rather a mixture of light colored races. Nonetheless, there was a mixture of races and cultural currents.

Greek civilization declines when the empire expands with Alexander, which facilitates the Roman conquest. Among Julius Caesar's troops, the new Roman mixture is already noticeable: Gallics, Spaniards, Britons, and even Germans, who collaborate in the feats of the Empire and transform Rome into a cosmopolitan center. It is a well-known fact that there were emperors of Hispanic-Roman blood.<sup>9</sup> At any rate, the contrasts were not too violent, since the mixture was essentially of European races. The invasions by Barbarians who mix with native Gallics, Spaniards, Celts, or Tuscans, produced the European nationalities that have been the fountainhead of modern culture.

Passing on to the New World, we see that the powerful North American nation has been nothing but a melting pot of European races. The

Blacks have actually remained apart in regards to the creation of power, yet the spiritual penetration they have accomplished through music, dance, and quite a few aspects of artistic sensitivity has had great importance.

After the United States, the nation with the most vigorous drive is the Argentine Republic, where the mixture of similar races, all of them of European origin, is again repeated. Here, Mediterranean types predominate, in contrast to the United States, where the Nordic types are predominant.

Thus, it can be readily stated that the mixture of similar races is productive, while the mixture of very distant types, as in the case of Spaniards and American Indians, has questionable results. The underdevelopment of the Hispanic American peoples, where the native element predominates, is difficult to explain, unless we go far back in time to the first example cited here of the Egyptian civilization. It so happens that the mixture of quite dissimilar elements takes a long time to mold. Among us, due to the exclusion of Spaniards decreed after Independence, the mixing of the races was interrupted before the racial type was completely finished. In countries like Ecuador or Peru, political motives, as well as the poverty of the land, restrained Spanish immigration.

At any rate, the most optimistic conclusion that can be drawn from the facts here observed is that even the most contradictory racial mixtures can have beneficial results, as long as the spiritual factor contributes to raise them. In fact, the decline of Asiatic peoples can be attributed to their isolation, but also, and without doubt, primarily, to the fact that they have not been Christianized.<sup>10</sup> A religion such as Christianity made the American Indians advance, in a few centuries, from cannibalism to a relative degree of civilization.

## Mestizaje

### I

In the opinion of respectable geologists, the American continent includes some of the most ancient regions of the world. The Andes are, undoubtedly, as old as any other mountain range on earth. And while the land itself is ancient, the traces of life and human culture also go back in time beyond any calculations. The architectural ruins of legendary Mayans, Quechuas, and Toltecs are testimony of civilized life previous to the oldest foundations of towns in the Orient and Europe.<sup>11</sup> As research advances, more support is found for the hypothesis of Atlantis as the cradle of a civilization that flourished millions of years ago in the vanished continent and in parts of what is today America.<sup>12</sup> The thought of Atlantis evokes the memory of her mysterious predecessors. The Hiperborean continent, vanished without trace, other than the vestiges of life and culture sometimes discovered under the snows of Greenland; the Lemurians or the black race from the south; the Atlantean civilization of the red men; immediately afterwards, the emergence of the yellow races, and finally the civilization of the white men.<sup>13</sup> This profound legendary<sup>14</sup> hypothesis explains the evolution of the races better than the elucubrations of geologists like Ameghino,<sup>15</sup> who places the origin of man in Patagonia, a land which, it is well known, is of recent geological formation. On the other hand, the hypothesis of prehistoric ethnic empires finds extraordinary support in Wegener's theory of the translation of continents.<sup>16</sup> According to this thesis, all the lands were previously united into a single continent, which has since been breaking apart. Thus, it is easy to assume that in a particular region of a continuous land mass, a race would develop which, after progress and decline, would be substituted by another, instead of having recourse to the hypothesis of migrations from one continent to another by means of disappearing land bridges. It is also interesting to note another coincidence of the ancient tradition with the most recent facts from geology: According to Wegener, the communication between Australia, India, and Madagascar was interrupted before the communication between South America and Africa. This amounts to a corroboration of the theory that the site of the Lemurian civilization disappeared before the flourishing of Atlantis, and also, that the last continent to disappear was Atlantis, since scientific explorations have

come to demonstrate that the Atlantic Ocean is the sea of most recent formation.

Although the origins of this theory remain more or less confused within a tradition as obscure as it is rich in meaning, the legend still remains of a civilization born in our forests, or spread to them after a powerful growth. Traces of it are still visible in Chichén Itzá and Palenque,<sup>17</sup> and in all the sites where the Atlantean mystery prevails: The mystery of the red men who, after dominating the world, had the precepts of their wisdom engraved on the Emerald Table,<sup>18</sup> perhaps a marvelous Colombian emerald, which at the time of the telluric upheavals was taken to Egypt, where Hermes<sup>19</sup> and his adepts learned and transmitted its secrets.

If we are, then, geologically ancient, as well as in respect to the tradition, how can we still continue to accept the fiction, invented by our European fathers, of the novelty of a continent that existed before the appearance of the land from where the discoverers and conquerors came?

The question has paramount importance to those who insist in looking for a plan in History. The confirmation of the great antiquity of our continent may seem idle to those who see nothing in the chain of events but a fateful repetition of meaningless patterns. With boredom we should regard the work of contemporary civilization, if the Toltec palaces would tell us nothing else but that civilizations pass away leaving no other fruit than a few carved stones piled upon each other or forming arched vaults or roofs of two planes intersecting at an angle. Why begin again, if within four or five thousand years other new immigrants will distract their leisure by pondering upon the remains of our trivial contemporary architecture? Scientific history becomes confused and leaves unanswered all these ruminations. Empirical history, suffering from myopia, loses itself in details, but it cannot determine a single antecedent for historical times. It flees from general conclusions, from transcendental hypotheses, to fall into the puerility of the description of utensils and cranial indices and so many other, merely external, minutiae that lack importance when seen apart from a vast and comprehensive theory.

Only a leap of the spirit, nourished with facts, can give us a vision that will lift us above the micro-ideology of the specialist. Then we can dive deeply into the mass of events in order to discover a direction, a rhythm, and a purpose. Precisely there, where the analyst discovers nothing, the synthesizer and the creator are enlightened. Let us, then, attempt explanations, not with the fantasy of the novelist, but with an intuition supported by the facts of history and science.

The race that we have agreed to call Atlantean prospered and declined in America. After its extraordinary flourishing, after having completed its cycle and fulfilled its particular mission, it entered the silence and went into decline until being reduced to the lesser Aztec and Inca empires, totally unworthy of the ancient and superior culture. With the decline of the Atlanteans, the intense civilization was transported to other sites and changed races: It dazzled in Egypt; it expanded in India and Greece, grafted onto new races. The Aryans mixed with the Dravidians<sup>20</sup> to produce the Hindustani, and at the same time, by means of other mixtures, created Hellenic culture.

Greece laid the foundations of Western or European civilization; the white civilization that, upon expanding, reached the forgotten shores of the American continent in order to consummate the task of re-civilization and re-population. Thus we have the four stages and the four racial trunks: the Black, the Indian, the Mongol, and the White. The latter, after organizing itself in Europe, has become the invader of the world, and has considered itself destined to rule, as did each of the previous races during their time of power. It is clear that domination by the whites will also be temporary, but their mission is to serve as a bridge. The white race has brought the world to a state in which all human types and cultures will be able to fuse with each other. The civilization developed and organized in our times by the whites has set the moral and material basis for the union of all men into a fifth universal race, the fruit of all the previous ones and amelioration of everything past.

White culture is migratory, yet it was not Europe as a whole that was in charge of initiating the reintegration of the red world into the modality of preuniversal culture, which had been represented for many centuries by the white man. The transcendental mission fell upon the two most daring branches of the European family, the strongest and most different human types: the Spanish and the English.

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From the start, from the time of the discovery and the conquest, it was the Castilians and the British (or the Latins and the Anglo-Saxons, if we include the Portuguese, on one side, and the Dutch, on the other) the ones who accomplished the task of beginning a new period of history by conquering and populating the new hemisphere. Although they may have thought of themselves simply as colonizers, as carriers of culture, in

reality, they were establishing the basis for a period of general and definitive transformation. The so-called Latins, well endowed with genius and courage, seized the best regions, the ones they thought were the richest, while the English had to be satisfied with what was left to them by a more capable people. Neither Spain nor Portugal allowed the Anglo-Saxons to come near their domains, and I do not mean for reasons of war, but not even to take part in commerce. Latin predominance was unquestionable at the beginning. No one would have suspected at the time of the Papal arbitration which divided the New World between Spain and Portugal<sup>21</sup> that, a few centuries later, the New World would no longer be Spanish nor Portuguese but English. No one would have imagined that the humble colonists of the Hudson and the Delaware, so peaceful and diligent, would go on taking over, step by step, the best and largest expansions of land, until they formed a republic which today constitutes one of the largest empires in History.

Our age became, and continues to be, a conflict of Latinism against Anglo-Saxonism; a conflict of institutions, aims and ideals. It marks the climax of a secular fight that begins with the disaster of the Invincible Armada and gets worse with the defeat of Trafalgar.<sup>22</sup> Since then, the location of the conflict began to change and was transferred to the new continent, where it still had fateful episodes. The defeats of Santiago de Cuba, Cavite, and Manila<sup>23</sup> were distant but logical echoes of the catastrophes of the Invincible and Trafalgar. Now the conflict is set entirely in the New World. In History, centuries tend to be like days; thus it is not strange at all that we still cannot completely discard the impression of defeat. We are going through times of despair, we continue to lose not only geographic sovereignty, but moral power. Far from feeling united in the face of disaster, our determination is dispersed in search of small and vain goals. Defeat has brought us the confusion of values and concepts; the victor's diplomacy deceives us after defeating us; commerce conquers us with its small advantages. Despoiled of our previous greatness, we boast of an exclusively national patriotism and we do not even see the dangers that threaten our race as a whole. We deny ourselves to each other. Defeat has debased us to the point that, without even being aware of it, we serve the ends of the enemy policy of defeating us one by one; of offering particular advantages to some of our brothers while the vital interests of the others are sacrificed. Not only were we defeated in combat; ideologically, the Anglos continue to conquer us. The greatest

battle was lost on the day that each one of the Iberian republics went forth alone, to live her own life apart from her sisters, concerting treaties and receiving false benefits, without tending to the common interests of the race. The founders of our new nationalism were, without knowing it, the best allies of the Anglo-Saxons, our rivals in the possession of the continent. The unfurling of our twenty banners at the Pan American Union<sup>24</sup> in Washington, should be seen as a joke played by skillful enemies. Yet, each of us takes pride in our humble rags, expression of a vain illusion, and we do not even blush at the fact of our discord in the face of the powerful North American union. We ignore the contrast presented by Anglo-Saxon unity in opposition to the anarchy and solitude of the Ibero American emblems. We keep ourselves jealously independent from each other, yet one way or another we submit to, or ally ourselves with, the Anglo-Saxon union. Not even the national unity of the five Central American states has been possible, because a stranger has not granted us his approval and because we lack the true patriotism to sacrifice the present for the future. A lack of creative thinking and an excess of critical zeal, which we have certainly borrowed from other cultures, takes us to fruitless discussions in which our common aspirations are denied as often as they are ascertained. Yet, we do not realize that, in times of action, and despite all the doubts of English thinkers, the English seek the alliance of their American or Australian brothers, and the Yankee feels as English as the Englishman from England. We shall not be great as long as the Spaniard from America does not feel as much a Spaniard as the sons of Spain. This does not preclude that we may differ whenever necessary, as long as we do not drift away from the higher common mission. This is the way we have to act, if we are to allow the Iberian culture to finish producing all its fruits; if we are going to keep Anglo-Saxon culture from remaining triumphant in America without opposition. It is futile to imagine other solutions. Civilization is neither improvised nor curtailed, nor can it grow out of the paper 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. For that reason, it is stupid to initiate our patriotism with Father Hidalgo's cry of independence,<sup>25</sup> or the conspiracy of Quito,<sup>26</sup> or the feats of Bolívar,<sup>27</sup> because if we do not root it in Cuauhtemoc<sup>28</sup> and Atahualpa,<sup>29</sup> it will have no support. At the same time, it is necessary to trace our patriotism back to our Hispanic fountainhead

and educate it on the lessons we should derive from the defeats, which are also ours, of Trafalgar and the Invincible Armada. If our patriotism is not identified with the different stages of the old conflict between Latins and Anglo-Saxons, it shall never overcome a regionalism lacking in universal breadth. We shall fatefully see it degenerate into the narrowness and myopia of parochialism, or into the impotent inertia of a mollusk attached to its rock.

So that we shall not be forced to deny our own fatherland, it is necessary that we live according to the highest interests of the race, even though this may not be yet in the highest interest of humanity. It is true that the heart is not satisfied with less than a full-fledged internationalism, but given the present world conditions, internationalism would only serve to consummate the triumph of the strongest nations; it would only serve the aims of the English. Even the Russians, with their two hundred million population, have had to postpone their theoretical internationalism, in order to devote themselves to the support of oppressed nationalities such as India and Egypt. At the same time, they have strengthened their own nationalism in order to defend themselves against a disintegration which could only favor the great imperialist states. It would, then, be puerile for weak countries like ours, to start denying what is rightfully theirs in the name of aims that could not crystalize in reality. The present state of civilization still imposes patriotism on us as a necessity for the defense of material and moral interests; but it is indispensable for this patriotism to seek vast and transcendental aims. Its mission was cut short, in a sense, with independence. Now it is necessary to bring it back to the flow of its universal historical destiny.

The first stage of the profound conflict was decided in Europe and we lost. Afterwards, when all the advantages were on our side in the New World, since Spain had conquered America, the Napoleonic stupidity gave Louisiana away to the Englishmen from this side of the ocean, to the Yankees; this decided the fate of the New World in favor of the Anglo-Saxons. The "genius of war" could see no farther than the miserable boundary disputes between puny European states, and did not realize that the cause of Latinism, which he claimed to represent, was defeated on the same day that the Empire was proclaimed, by the sole fact that the common destiny was placed in the hands of an incompetent. On the other hand, European prejudice hid the fact that, in America, the conflict that Napoleon could not comprehend in its full transcendence had already

acquired universal dimensions. Napoleon, in his foolishness, was not able to surmise that the destiny of the European races was going to be decided in the New World. When, in the most thoughtless manner, he destroyed French power in America, he also weakened the Spaniards. He betrayed us and placed 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 Confederation. The defeat of Trafalgar, then, would have been irrelevant. None of these facts were even considered 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 the global destiny of France mortally wounded the Spanish empire in America at the moment of its greatest weakness. The English-speaking people took possession of Louisiana without combat, reserving their ammunitions for the now easy conquest of Texas and California. Without the base of the Mississippi, the English, who call themselves Yankees out of a simple richness of expression, would not have been able to take possession of the Pacific; they would not be the masters of the continent today; they would have remained in a sort of Netherlands transplanted to America, and the New World would be Spanish and French. Bonaparte made it Anglo-Saxon.

It is clear, of course, that not merely the external causes, the treaties, wars, and policies, determine the destinies of nations. Figures like Napoleon are nothing but marks of vanity and corruption. The decadence of manners, the loss of public liberties, and the general ignorance have the effect of paralyzing the energy of a whole race at any given time.

The Spaniards went to the New World with the overflow of vigor left after the success of the Reconquest. Free men like Cortez,<sup>30</sup> Pizarro,<sup>31</sup> Alvarado,<sup>32</sup> and Belalcazar<sup>33</sup> were not caesars nor lackeys, but great captains that joined destructive impetus to creative genius. Immediately after victory, they traced the plans of the new cities and wrote the statutes of their foundation. Later, at the hour of bitter disputes with the metropolis, they knew how to return insult for insult, as did one of the Pizarros in a famous trial. They all felt equal before the king, like the Cid, like the great writers of the Golden Age felt, as all free men feel during epochs of greatness.

But as the conquest was being completed, the new organization began to fall into the hands of courtiers and favorites of the king: Incompetent

men, not only for conquest, but even for the defense of what others had conquered with their talent and courage; degenerate courtiers, capable of oppressing and humiliating the natives, but submissive before the royal power. They and their masters did nothing else but spoil the work of Spanish genius in America. The portentous work started by iron-willed conquerors and consummated by wise and selfless missionaries was gradually annulled. A series of foreign monarchs, so justly painted by Velazquez<sup>34</sup> and Goya<sup>35</sup> in the company of dwarfs, buffoons, and courtiers, completed the disaster of colonial administration. The mania for imitating the Roman empire, which has caused so much harm in Spain, as well as in Italy and France, with its militarism and absolutism, brought about our decadence. At the same time our rivals, strengthened by virtue, grew and expanded in freedom.

Along with their growth in material strength, their practical ingenuity and intuition of success increased. The old colonists of New England and Virginia severed themselves from England only to grow better and become stronger. Political separation has never been an obstacle between England and her former colonies to maintain their unity and agreement in regards to the business of their common ethnic mission. Emancipation, instead of debilitating the great race, made it branch off, multiply, and spread, all-powerful, over the whole world, out of the impressive nucleus of one of the largest empires of all times. Since then, what is not conquered by the English of the Isles, is taken over and kept by the English of the new continent.

On the other hand, we Spaniards by blood or by culture, began by denying our traditions at the moment of our emancipation. We broke off with the past, and some even denied their blood saying it would have been better if the conquest of our regions had been accomplished by the English. Such words of treason may be excused only as actions brought about by tyranny and as the blindness engendered by defeat, but to lose the historical sense of a race in this way borders on the absurd. It is the same as denying our strong and wise parents when it is we, and not them, who are guilty of our decadence.

At any rate, the anti-Hispanic preaching and the corresponding anglicizing, skillfully spread by the English themselves, perverted our judgment from the beginning. It made us forget that we also have our share in the affront of Trafalgar. The meddling of English officers in the high ranks of our armies of independence would have ended by dishonoring us, were it not for the old pride of blood that came back to life in the

face of insult and punished the pirates of Albion<sup>36</sup> each time they approached with the intention of perpetrating a raid. Our ancestral rebelliousness knew how to reply with cannonades, in Buenos Aires as well as in Veracruz, Havana, Campeche and Panama,<sup>37</sup> every time the English corsair attacked. Disguised as pirates in order to avoid the responsibilities of defeat, the English were confident of attaining, if victorious, a place of honor among the British nobility.

Despite this firm unity against an invading enemy, our war of independence was limited by provincialism and by the absence of transcendental plans. The race that had dreamed of a world empire, that presumed to be descendents of the Roman glory, fell into the puerile satisfaction of creating little nations and sovereign principalities, encouraged by mentalities that saw a wall and not a summit in each mountain range. Our liberators, with the illustrious exceptions of Bolivar and Sucre,<sup>38</sup> the black Petion,<sup>39</sup> and no more than half a dozen others, were dreaming of Balkan glories. The rest, obsessed with the local outlook and entangled in a confused pseudo-revolutionary phraseology, simply busied themselves in belittling a conflict that could have been the beginning of the awakening of a whole continent. To divide, to tear to pieces the dream of a great Latin confederation, seemed to have been the goal of some of the ignorant practical men who fought for independence. Although they deserve their place of honor in this movement, they did not know how to follow, or did not even want to listen to the wise warnings of Bolivar.

It is clear that in every social development, the profound, inevitable causes that determine a given moment have to be taken into account. Our geography, for example, was and continues to be an obstacle to unity, but if we are to overcome this obstacle, first it will be necessary that we put order in our spirit by purifying our ideas and delineating precise orientations. As long as we are not able to correct our concepts, it will not be possible to influence the physical environment to make it serve our purposes.

In Mexico, for instance, except for Mina,<sup>40</sup> almost no one thought of the interests of the continent; worse yet, for a whole century the vernacular patriotism taught that we had triumphed over Spain thanks to the indomitable valor of our soldiers. At the same time, the *Cortes* of Cadiz and the uprisings against Napoleon,<sup>41</sup> which electrified the whole race, went almost without mention, as did the victories and sufferings of the sister nations of the continent. This error, common to all of our countries, is the result of times when history is written in order to please the despots.

Boastful patriotism is not satisfied with presenting its heroes as unities of a continental movement, but as autonomous, not realizing that in acting this way, it belittles rather than exalts them.

Such aberrations may also be explained because the indigenous element had not, and has not yet been fused in its totality with the Spanish blood. But this discord is more apparent than real: Should one talk to the most exalted Indianist of the convenience of adapting ourselves to Latinism, he will raise no questions; but tell him that our culture is Spanish and he will immediately bring up counter arguments. The stain from the spilled blood still remains. It is an accursed stain that centuries have not erased, but which the common danger must annul. There is no other recourse. Even the pure Indians are Hispanized, they are Latinized, just as the environment itself is Latinized. Say what one may, the red men, the illustrious Atlanteans from whom Indians derive, went to sleep millions of years ago, never to awaken. There is no going back in History, for it is all transformation and novelty. No race returns. Each one states its mission, accomplishes it, and passes away. This truth rules in Biblical times as well as in our times; all the ancient historians have formulated it. The days of the pure whites, the victors of today, are as numbered as were the days of their predecessors. Having fulfilled their destiny of mechanizing the world, they themselves have set, without knowing it, the basis for a new period: The period of the fusion and mixing of all peoples. The Indian has no other door to the future but the door of modern culture, nor any other road but the road already cleared by Latin civilization. The white man, as well, will have to depose his pride and look for progress and ulterior redemption in the souls of his brothers from other castes. He will have to diffuse and perfect himself in each of the superior varieties of the species, in each of the modalities that multiply revelation and make genius more powerful.

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In the process of our ethnic mission, the war of emancipation from Spain signals a dangerous crisis. I do not mean that this war should not have been waged or should not have succeeded. In certain epochs, the transcendental end must be postponed: The race can wait while the fatherland presses upon us, and the fatherland is the immediate and indispensable present. It was impossible to continue depending on a

sceptre which from mishap to mishap, and from misfortune to embarrassment had been going down until it fell into the dishonored hands of a Ferdinand VII.<sup>42</sup> The organization of a free Castilian Federation could have been worked out at the *Cortes* of Cadiz. The monarchy could not have been answered except by the defeat of its envoys. On this point, Mina's vision was complete: First, to establish freedom in the New World, and later, to overthrow the monarchy in Spain. Since the imbecility of the times kept this genial design from fulfillment, at least, let us try to keep it present in our minds. Let us recognize that it was a disgrace not to have proceeded with the cohesion demonstrated by those to the north, that prodigious race which we are accustomed to lavish with insults only because they have won each hand at the secular fight. They triumph because they join to their practical talents the clear vision of a great destiny. They keep present the intuition of a definite historical mission, while we get lost in the labyrinth of verbal chimeras. It seems as if God Himself guided the steps of the Anglo-Saxon cause, while we kill each other on account of dogma or declare ourselves atheists. How those mighty empire builders must laugh at our groundless arrogance and Latin vanity! They do not clutter their mind with the Ciceronian weight of phraseology, nor have they in their blood the contradictory instincts of a mixture of dissimilar races, *but they committed the sin of destroying those races, while we assimilated them, and this gives us new rights and hopes for a mission without precedent in History.*

For this reason, adverse obstacles do not move us to surrender, for we vaguely feel that they will help us to discover our way. Precisely in our differences, we find the way. If we simply imitate, we lose. If we discover and create, we shall overcome. The advantage of our tradition is that it has greater facility of sympathy towards strangers. This implies that our civilization, with all defects, may be the chosen one to assimilate and to transform mankind into a new type; that within our civilization, the warp, the multiple and rich plasma of future humanity is thus being prepared. This mandate from History is first noticed in that abundance of love that allowed the Spaniard to create a new race with the Indian and the Black, profusely spreading white ancestry through the soldier who begat a native family, and Occidental culture through the doctrine and example of the missionaries who placed the Indians in condition to enter into the new stage, the stage of world One. Spanish colonization created mixed races, this signals its character, fixes its responsibility, and defines its



future. The English kept on mixing only with the whites and annihilated the natives. Even today, they continue to annihilate them in a sordid and economic fight, more efficient yet than armed conquest. This proves their limitation and is indication of their decadence. The situation is equivalent, in a larger scale, to the incestuous marriages of the pharaohs which undermined the virtues of the race; and it contradicts the ulterior goals of History to attain the fusion of peoples and cultures. To build an English world and to exterminate the red man, so that Northern Europe could be renovated all over an America made up with pure whites, is no more than a repetition of the triumphant process of a conquering race. This was already attempted by the red man and by all strong and homogeneous races, but it does not solve the human problem. America was not kept in reserve for five thousand years for such a petty goal. The purpose of the new and ancient continent is much more important. Its predestination obeys the design of constituting the cradle of a fifth race into which all nations will fuse with each other to replace the four races that have been forging History apart from each other. The dispersion will come to an end on American soil; unity will be consummated there by the triumph of fecund love and the improvement of all the human races. In this fashion, the synthetic race that shall gather all the treasures of History in order to give expression to universal desire shall be created.

The so-called Latin peoples, because they have been more faithful to their divine mission in America, are the ones called upon to consummate this mission. Such fidelity to the occult design is the guarantee of our triumph.

Even during the chaotic period of independence, which deserves so much censure, one can notice, however, glimpses of that eagerness for universality which already announced the desire to fuse humanity into a universal and synthetic type. Needless to say, Bolivar, partly because he realized the danger into which we were falling by dividing ourselves into isolated nationalities, and partly because of his gift for prophecy, formulated the plan for an Ibero-American Federation which some fools still question today.

It is true that, in general, the other leaders of Latin American independence did not have a clear conception of the future. Carried away by a provincialism that today we call patriotism, or by a limitation that today is dubbed national sovereignty, every one of them was only concerned with the immediate fate of their own people. Yet, it is also surprising to

observe that almost all of them felt animated by a humane and universal sentiment which coincides with the destiny that today we assign to the Latin American continent. Hidalgo, Morelos,<sup>43</sup> Bolivar, Petion the Haitian, the Argentinians in Tucuman,<sup>44</sup> Sucre, all were concerned with the liberation of the slaves, with the declaration of the equality of all men by natural right, and with the civil and social equality of Whites, Blacks and Indians. In a moment of historical crisis, they formulated the transcendental mission assigned to that region of the globe: The mission of fusing all peoples ethnically and spiritually.

Thus, what no one even thought of doing on the Anglo-Saxon area of the continent was done on the Latin side. In the north, the contrary thesis continued to prevail: The confessed or tacit intention of cleaning the earth of Indians, Mongolians or Blacks, for the greater glory and fortune of the Whites. In fact, since that time, the systems which, continuing to the present, have placed the two civilizations on opposing sociological fields were very well defined. The one wants exclusive dominion by the Whites, while the other is shaping a new race, a synthetic race that aspires to engulf and to express everything human in forms of constant improvement. If it were necessary to adduce proof, it would be sufficient to observe the increasing and spontaneous mixing which operates among all peoples in all of the Latin continent; in contrast with the inflexible line that separates the Blacks from the Whites in the United States, and the laws, each time more rigorous, for the exclusion of the Japanese and Chinese from California.<sup>45</sup>

The so-called Latins insist on not taking the ethnic factor too much into account for their sexual relations, perhaps because from the beginning they are not, properly speaking, Latins but a conglomeration of different types and races. Whatever opinions one may express in this respect, and whatever repugnance caused by prejudice one may harbor, the truth is that the mixture of races has taken place and continues to be consummated. It is in this fusion of ethnic stocks that we should look for the fundamental characteristic of Ibero-American idiosyncrasy. It may happen sometimes and, in fact, it has already happened, that economic competition may force us to close our doors, as is done by the Anglo-Saxons, to an unrestrained influx of Asians. But, in doing so, we obey reasons of economic order. We recognize that it is not fair that people like the Chinese, who, under the saintly guidance of Confucian morality multiply like mice, should come to degrade the human condition precisely at the moment when we begin to understand that intelligence serves

to refrain and regulate the lower zoological instincts, which are contrary to a truly religious conception of life. If we reject the Chinese, it is because man, as he progresses, multiplies less, and feels the horror of numbers, for the same reason that he has begun to value quality. In the United States, Asians are rejected because of the same fear of physical overflow, characteristic of superior stocks; but also because Americans simply do not like Asians, even despise them, and would be incapable of intermarriage with them. The ladies of San Francisco have refused to dance with officials of the Japanese Navy, who are men as clean, intelligent, and, in their way, as handsome as those of any other navy in the world. Yet, these ladies will never understand that a Japanese may be handsome. Nor is it easy to convince the Anglo-Saxon that if the yellow and the black races have their characteristic smell, the Whites, for a foreigner, also have theirs, even though we may not be aware of it. In Latin America, the repulsion of one blood that confronts another strange blood also exists, but infinitely more attenuated. There, a thousand bridges are available for the sincere and cordial fusion of all races. The ethnic barricading of those to the north in contrast to the much more open sympathy of those to the south is the most important factor, and at the same time, the most favorable to us, if one reflects even superficially upon the future, because it will be seen immediately that we belong to tomorrow, while the Anglo-Saxons are gradually becoming more a part of yesterday. The Yankees will end up building the last great empire of a single race, the final empire of White supremacy. Meanwhile, we will continue to suffer the vast chaos of an ethnic stock in formation, contaminated by the fermentation of all types, but secure of the avatar into a better race. In Spanish America, Nature will no longer repeat one of her partial attempts. This time, the race that will come out of the forgotten Atlantis will no longer be a race of a single color or of particular features. The future race will not be a fifth, or a sixth race, destined to prevail over its ancestors. What is going to emerge out there is the definitive race, the synthetical race, the integral race, made up of the genius and the blood of all peoples and, for that reason, more capable of true brotherhood and of a truly universal vision.

In order to come near this sublime purpose, it is necessary to keep on creating, so to speak, the cellular tissue which will serve as the flesh and support of this new biological formation. In order to create that Protean, malleable, profound, ethereal, and essential tissue, it will be necessary

for the Ibero-American race to permeate itself with its mission and embrace it as a mysticism.

Perhaps there is nothing useless in historical developments. Our own physical isolation and the mistake of creating nations, together with the original mixture of bloods, has served to keep us from the Anglo-Saxon limitation of constituting castes of pure races. History shows that these prolonged and rigorous selections produce types of physical refinement, interesting but lacking in vigor. They have a strange beauty, like that of the Brahmanic caste, but are decadent in the end. Never have they been seen to surpass other men, neither in talent, in goodness, or in strength. The road we have initiated is much more daring. It breaks away from ancient prejudices, and it would be almost unexplainable if it were not grounded on a sort of clamor that reaches from a remote distance, a distance which is not that of the past, but that mysterious distance from where the presage of the future comes.

If Latin America were just another Spain, to the same extent that the United States is another England, then the old conflict of the two stocks would do nothing else but to repeat its episodes on a vaster territory, and one of the two rivals would end up prevailing and imposing itself. But this is not the natural law of conflicts, neither in mechanics nor in life. Opposition and fight, particularly when transposed to the field of the spirit, serve to better define the contenders, to take each one to the summit of its destiny and, in the end, to join them into a common and victorious superiority.

The Anglo-Saxon mission has been accomplished sooner than ours because it was more immediate and was already known to History. In order to accomplish it, all that was necessary was to follow the example of other victorious people. Being mere continuators of Europe in the region of the continent they occupied, the values of the Whites reached the zenith. This is why the history of North America is like the uninterrupted and vigorous allegro of a triumphal march.

How different the sounds of the Ibero-American development! They resemble the profound scherzo of a deep and infinite symphony: Voices that bring accents from Atlantis; depths contained in the pupil of the red man, who knew so much, so many thousand years ago, and now seems to have forgotten everything. His soul resembles the old Mayan *cenote*<sup>46</sup> of green waters, laying deep and still, in the middle of the forest, for so many centuries since, that not even its legend remains any more. This

infinite quietude is stirred with the drop put in our blood by the Black, eager for sensual joy, intoxicated with dances and unbridled lust. There also appears the Mongol, with the mystery of his slanted eyes that see everything according to a strange angle, and discover I know not what folds and newer dimensions. The clear mind of the White, that resembles his skin and his dreams, also intervenes. Judaic striae hidden within the Castilian blood since the days of the cruel expulsion now reveal themselves, along with Arabian melancholy, as a remainder of the sickly Muslim sensuality. Who has not a little of all this, or does not wish to have all? There is the Hindu, who also will come, who has already arrived by way of the spirit, and although he is the last one to arrive, he seems the closest relative... So many races that have come and others that will come. In this manner, a sensitive and ample heart will be taking shape within us; a heart that embraces and contains everything and is moved with sympathy, but, full of vigor, imposes new laws upon the world. And we foresee something like another head that will dispose of all angles in order to fulfill the miracle of surpassing the sphere.

## II

After examining the close and the remote possibilities of the mixed race that inhabits the Ibero-American continent, as well as the destiny that drives it to become the first synthetic race of the earth, it is necessary to inquire if the physical milieu within which this human stock is being developed corresponds to the ends determined by its bionomy. The territorial expanse already at its disposal is enormous. There is no land problem, then. The fact that its coasts do not have many first rate harbors is of almost no importance, given the ever increasing engineering advances. On the other hand, all the essential elements are, without doubt, abundant in quantities that surpass those of any other region on earth: Natural resources, arable land, water, and favorable climate. In regards to the latter factor, some will raise, of course, an objection: The climate, it will be said, is adverse to the new race, because the greatest part of the available land is located in the hottest region of the earth. However, this is precisely the advantage and the secret of the 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 insofar as it is adverse to man, yet leaving intact its benefic power for the production of life. The triumph of the Whites began with the conquest of snow and cold. The basis of white civilization is fuel. First, it served as a protection against the long winters. Then, it was discovered that its power could be used not only for warmth, but also for work; and the motor was born. And so it is that, from the hearth and the stove proceed all the machinery that is transforming the world. A similar invention would have been impossible in warm Egypt and, in fact, did not occur there, despite the fact that the Egyptians infinitely surpassed the intellectual capacity of the English race. To corroborate the last statement, it is sufficient to compare the sublime metaphysics of the *Book of the Dead*<sup>47</sup> of the Egyptian priests, with the vulgarity of Spencerian Darwinism. The chasm that separates Spencer from Hermes Trismegistus cannot be crossed by the blond dolichocephalics even in another thousand years of training and selection.

On the other hand, the English ship, that marvelous machine that proceeds from the Vikings of the north, was not even dreamed of by the Egyptians. The rude fight against the environment forced the Whites to

devote their aptitudes to the conquest of temporal nature, and it is precisely this what constitutes their contribution to the civilization of the future. The Whites taught the control of matter. The science of the Whites will some day revert the method employed to attain control over fire and, instead, will make use of condensed snows, electrochemical currents, or subtle magic gases to destroy flies and pests and dissipate the sultry weather and the fevers. Then the whole world will spread over the Tropics and, in the solemn immensity of its landscapes, souls will conquer plenitude.

At the beginning, the Whites will try to take advantage of their inventions for their own benefit, but since science is no longer esoteric, it is not likely that they will succeed. They will be absorbed in the avalanche of all the other races, and, finally, deposing their pride, they will combine with the rest to make the new racial synthesis, the fifth race of the future.

The conquest of the Tropics will transform all aspects of life. Architecture will abandon the Gothic arch, the vault, and, in general, the roof, which answers to the need for shelter. The pyramid will again develop. Colonnades and perhaps spiral constructions will be raised in useless ostentation of beauty, because the new aesthetics will try to adapt itself to the endless curve of the spiral, which represents the freedom of desire and the triumph of Being in the conquest of infinity. The landscape, brimming with colors and rhythms, will communicate its wealth to the emotions. Reality will be like fantasy. The aesthetics of cloudiness and grays will be seen as the sickly art of the past. A refined and intense civilization will answer to the splendors of a Nature swollen with potency, habitually generous, and shining with clarity. The panorama of present day Rio de Janeiro, or Santos, with the city and the bay, can give us an idea of what the future emporium of the integral race that is to come will be like.

Assuming, then, the conquest of the Tropics by scientific means, there will come a period when all of humanity will establish itself in the warm regions of the planet. The promised land will be, then, in the region that today comprises all of Brazil, plus Colombia, Venezuela, Ecuador, part of Perú, part of Bolivia, and the upper region of Argentina.

There is the danger that science may get ahead of the ethnic process, so that the invasion of the Tropics may take place before the fifth race is completely developed. If this should happen, wars will be waged for the possession of the Amazon, and their outcome will decide the destiny of the world and the fate of the definitive race. If the Amazon is dominated

by the English, either of the islands or of the continent, both champions of the pure White, the emergence of the fifth race will remain defeated. But such an outcome would be absurd; History does not bend her ways. The English themselves, would, in the new climate, become more malleable; they would become mestizos, but with them, the process of integration and improvement would be slower. It is preferable then, that the Amazon remain Brazilian, or that it remain Iberian, together with the Orinoco and the Magdalena.<sup>48</sup> With the resources from such region — the richest on earth, filled with all kinds of treasures — the synthetic race will be able to consolidate its culture. The world of the future will belong to whoever conquers the Amazon region. Universopolis will rise by the great river, and from there the preaching, the squadrons, and the airplanes propagandizing the good news will set forth. If the Amazon becomes English, the world metropolis would not be called Universopolis, but Anglotown, and the armies would come out of there to impose upon the other continents the harsh law of domination by the blond-haired Whites and the extinction of their dark rivals. On the other hand, if the fifth race takes ownership of the axis of the future world, then airplanes and armies will travel all over the planet educating the people for their entry into wisdom. Life, founded on love, will come to be expressed in forms of beauty. Naturally, the fifth race will not pretend to exclude the Whites, just as it does not propose to exclude any of the other races. Precisely, the norm of its formation is the use of all capacities for the greater integration of power. Our aim is not war against the Whites, but against any kind of violent domination, be it either by the Whites or, were Japan ever to become a continental danger, by the Yellows. In regards to the Whites and their culture, the fifth race already relies on them, and still expects benefits from their genius. Latin America owes what it is to the white European, and is not going to deny him. To the North Americans themselves, Latin America owes a great part of her railroads, bridges, and enterprises. By the same token, it needs of all the other races. However, we accept the superior ideals of the Whites but not their arrogance. We want to offer them, as well as to all other peoples, a free country where they will find a home and a refuge, but not a continuation of their conquests. The Whites themselves, unhappy with the materialism and social injustice in which their race, the fourth race, has fallen, will come to us for help in this conquest of freedom.

Perhaps the traits of the white race will predominate among the characteristics of the fifth race, but such a supremacy must be result of the free

choice of personal taste, and not the fruit of violence or economic pressure. The superior traits of culture and nature will have to triumph, but that triumph will be stable only if it is based on the voluntary acceptance by conscience and on the free choice of fantasy. Up to this date, life has received its character from man's lower faculties; the fifth branch will be the fruit of the superior faculties. The fifth race does not exclude but accumulates life. For this reason, the exclusion of the Yankee, like the exclusion of any other human type, would be equivalent to an anticipated mutilation, more deadly even than a later cut. If we do not want to exclude even the races that might be considered inferior, it would be much less sensible to keep from our enterprise a race full of vigor and solid social virtues.

Now that we have expressed the theory of the formation of the future Ibero-American race, and the manner in which it will be able to take advantage of the environment in which it lives, only the third factor of the transformation which is taking place in our continent remains to be considered: The spiritual factor, which has to direct and consummate this extraordinary enterprise. Some may think, perhaps, that the fusion of the different contemporary races into a new race that will fulfill and surpass all the others is going to be a repugnant process of anarchic hybridization. By comparison, the English practice of marrying only within the same stock may be seen as an ideal of refinement and purity. The primitive Aryans from Hindustan attempted precisely that English system, in order to keep themselves from mixing with the colored races. However, since those dark races possessed a wisdom necessary to complement that of the blond invaders, the true Hindu culture was not produced until after the centuries had completed the mixture, in spite of all written prohibitions. Furthermore, the fateful mixture was useful not only for cultural reasons, but because the physical specimen itself needs to be renovated in its kin. North Americans have held very firmly to their resolution to maintain a pure stock, the reason being that they are faced with the Blacks, who are like the opposite pole, like the antithesis of the elements to be mixed. In the Ibero-American world, the problem does not present itself in such crude terms. We have very few Blacks, and a large part of them is already becoming a mulatto population. The Indian is a good bridge for racial mixing. Besides, the warm climate is propitious for the interaction and gathering of all peoples. On the other hand, and this is essential, interbreeding will no longer obey reasons of simple proximity as occurred in

the beginning when the white colonist took an indian or black woman because there were no others at hand. In the future, as social conditions keep improving, the mixture of bloods will become gradually more spontaneous, to the point that interbreeding will no longer be the result of simple necessity but of personal taste or, at least, of curiosity. Spiritual motivation, in this manner, will increasingly superimpose itself upon the contingencies of the merely physical. By spiritual motivation, we should understand, rather than reflective thinking, the faculty of personal taste that directs the mysterious selection of one particular person out of the multitude.