Jose Vasconcelos
the Nazi propagandist behind
La Raza Mexican nationalism

Mexican Fifth Column (continued)

Germans spend $5,000 a month for agitation

No. 1 Nazi propagandist and reputed Gestapo chief in Mexico is Arthur Dietrich, brother of the Reich Press Chief, Dr. Otto Dietrich. More or less open Nazi activities include radio broadcasts, pamphlets sent by mail or handed out in German stores, subterfuge of propaganda in the Mexican press and particularly of a weekly magazine, Timón. Other reputed activities: arms smuggling, the establishment of secret air and submarine bases. Editor of Timón is José Vasconcelos, ex-mine Minister of Education, who mortally hates and fears the U. S. Germans in Mexico finance Nazi work at rate of $5,000 pesos ($5,000) a month, with a minimum monthly assessment of four pesos per German.
Jose Vasconcelos: the Nazi propagandist behind La Raza Mexican nationalism

By Frank ReMarks

It’s amazing that many educated Americans today can tell you exactly how Rome fell, how the Confederacy was vanquished or how the USSR collapsed, yet have never heard of the philosopher behind their own country’s rapid decline.

It doesn’t take a degree in psychology to identify a major case of nationalist Mexican chutzpah in the United States these days. For instance, when thousands of pro Mexican soccer hooligans in Los Angeles hurled trash and vicious insults at the American "home team"—that took sheer chutzpah. Neither does it take a keen eye to spot aggressive Mexican nationalists demanding official recognition of Mexican culture, language and national holidays in the United States. Flouting American laws and imposing Mexican culture on the United States has a stridency that is palpable, whether from paid “professional Mexicans” or from modest Mexican-Americans only dimly aware of their own politicization and radicalism. Where did such belligerent anti-American attitudes originate?

If you think nationalist Mexican chauvinism sounds fascist, you’re right. In fact, it is rooted in classic fascism. It springs from the mind of Jose Vasconcelos, a genuine Mexican Nazi propagandist who was on the payroll of Nazi Germany. During World War II, Vasconcelos was the editor of Timon, a German magazine promoting the Nazi agenda. Vasconcelos, a philosopher who loathed people of “anglosajon,” African and Jewish descent (among others), dreamed of forging a master “fifth race” of Spaniards (with maybe a hint of Amerindian, which Vasconcelos grudgingly allows for tactical reasons) to defeat the hated “English” in North America, thereby claiming its rightful place at the top of humanity. Not surprisingly, Vasconcelos fit his own definition of perfection perfectly. Vasconcelos, 1882-1959, who once ran for the Mexican presidency, was
an influential education reformer and the author of *La Raza Cosmica* (*The Cosmic Race*; 1925) published in the very same year and under fascist influences as *Mein Kampf*, by Adolf Hitler. In it, Vasconcelos foresaw his fifth race arising from superior Mexican racial elements—after having mitigated African and dysgenic Mexican traits. While apologists have attempted to spin the book into a paean of tolerance through racial diversity, in fact, it’s the opposite. Vasconcelos was a fascist, but he had to find a way to play the hand he’d been dealt—which was a very mestizo people. Vasconcelos turns tolerance and racial diversity on its head, by defining which racial element should dominate a master race of “cosmic” Mexicans. He chose Spaniards. Vasconcelos’ “La Raza,” theory is the Mexican equivalent of the Nazi “Aryan” theory. Vasconcelos elevates other Latin Americans if they are predominately Spaniard—in the same way that Nazis included various non-Germans as “Aryan” if predominately Germanic. Despite its inherent racism, his tract has escaped real criticism in the United States because of an environment of identity politics which permits “protected groups” like “Hispanics” to shield *La Raza Cosmica* from public scrutiny, even though it is seminal to the racist nature of Mexican-American organizations like La MEChA, a group which uses the slogan “For the Race, everything, outside the Race, nothing,” rabidly anti-Semitic websites like *Voz de Atzlan* (Atzlan is the name for a race-based “Bronze Nation” comprising Mexico and much or all the rest of the Americas), and of course, La Raza, the largest Hispanic ethnic lobby in the United States. The following screen capture comes from La Raza’s website, which attempts to whitewash and invert the endemic racist content of *La Raza Cosmica* and says nothing about Vasconcelo’s Nazi sympathies:
Vasconcelos revised *La Raza Cósmica* in 1948, rewriting the 1925 text, being careful to include (tepid) criticism of the now humiliated Nazis but failing to mention his role as a paid Nazi collaborator during the war. Clearly, Vasconcelos must have felt the Nazi defeat required the revision in order to cover his tracks. In the revision, Vasconcelos—ever the Anglophobe—attempts to transfer the failed Nazi racist worldview to the “English,” who he conflates with Americans, hence accusing those nations which actually defeated Nazism with creating it. Vasconcelos found this act of projection doubly useful because, more than just idle cogitations of a Mexican fascist, *La Raza Cósmica* is intended as a missile launched at the heart of the United States. Unfortunately, like that of another fascist author named Adolf Hitler, the booklet has found sordid success, though few Americans realize it. Like Winston Churchill’s description of Germany sending Lenin into Russia during the Great War, Vasconcelos injected his tract like a
plague bacillus into American society, where it has since permeated the political and criminal hooliganism of his fascist-leaning acolytes.

Though most Americans are clueless about Vasconcelos, he is well remembered in Mexico, where the country’s largest library is named for him. His support for “reconquista,” or re-conquering, of the United States is well known, as are the chest-thumbing racist salutes of “La Raza!” he inspired. Within the United States, politically-protected Mexican nationalist lobbies intimidate politicians and businesses until they assent to the La Raza agenda. Generally, these threats stay under the media radar, but occasionally, Americans will vocally dissent over Mexican demands to permit illegal immigrants to drive, buy property, vote, undermine border security, and deluge American healthcare until bankrupt. Without a federal government to enforce laws, these uppity American dissenters only end up drawing out Mexican fascist long knives, helped along by a duplicitous post-American media.

Now, to be fair, it is time to confirm the outcomes stated up to this point are the results Vasconcelos intended in his tract, La Raza Cosmica...

First assuring us of his scientific leanings, Vasconcelos ruminates like a German Nazi occultist, but about American Indians (Amerindians) rather than Jews. He writes:

“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 <....> until being reduced to the lesser Aztec and Inca empires, totally unworthy of the ancient and superior culture.”

Yes, he is referencing those Atlanteans, whom “flourished millions of years ago in the vanished continent and in parts of what is today America,” according to Vasconcelos. He also insultingly refers to Africans as “Lemurians,” a mythical people whose awful description does not be bare worth repeating here.

Later, Vasconcelos writes as a classic eugenicist and Social Darwinist on Amerindians and mestizos:
“Thus, it can be 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.”

Writing as a Grand Inquisitor:

“A religion such as Christianity made American Indians advance, in a few centuries, from cannibalism to a relative degree of civilization.”

Vasconcelos writing on the ideological basis for his fifth race:

“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 <....NOTE: Sounds multicultural, right? But Vasconcelos has much more to say later....> The transcendental mission fell upon the two most daring branches of the European family, the strongest and most different (European) human types: the Spanish and the English <....> Our age became, and continues to be, a conflict of Latinism against Anglo-Saxonism.”

Vasconcelos writing on the tactical reason to (somewhat) include Amerindians in his “Cosmic Race”:

“We shall not be great as long as the Spaniard in America does not feel as much a Spaniard as the sons of Spain <.....> 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 <.....> For this reason, it is stupid to initiate our patriotism with Father Hidalgo’s cry of independence, or the feats of Bolivar, because if we do not root it in Cuauhtemoc and Atahualpa, it will have no support.

In other words, Vasconcelos says Spaniards need the Amerindian for tactical support in defeating the “Anglo-Saxon.” It’s a political arrangement to him, much like the British needed the Amerindian to defeat the French in Canada.

Revealingly, Vasconcelos, seemingly pro-Mexican but in fact pro-Spaniard, actually despised the vast majority of Mexicans. He writes the following about some 90% of Mexicans:
“On the other hand, it is repugnant to see those married couples that come out of the judge’s office or the temples. They are ugly in a proportion of, more or less, ninety percent of the cases.”

Vasconcelos viewed multiculturalism throughout history as periods of prolonged national weakness, decadence and chaos, overcome only through the slow formation of a new race and united culture, which, in the case of Latin America, was slowed further by its lack of Spaniards:

“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.”

Vasconcelos argues that the conflict between English and Spanish cultures dates from the Spanish loss of its Armada in 1588 and continued through the Battle of Trafalgar in 1805 and into the present. Regardless of the validity of this claim, he neglects to point out that those long ago battles were acts of aggression by Spain. He writes:

“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. Since then, the location of the conflict began to change and was transferred to the new continent, where it still had fateful episodes.”

Vasconcelos writes that Spanish supremacy in the New World was short-circuited, betrayed by a fellow “Latin”—Napoleon:

“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.”

But then, Vasconcelos continues...

“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” (by selling the Louisiana Territory to the “English”).

In the mind of Vasconcelos, raping the captive Amerindian and African was an expression of Spanish and Portuguese racial tolerance and a hot climate, while relative self-restraint in the United States is due to “English” racism and a wider racial gap to bridge. He writes:

“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.”

On the other hand, he writes:

“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.”

Vasconcelos, in the prologue for the 1948 revisionist edition, projects his own guilt on others by attempting to map the roots of “English” moral character to late 19th-century eugenics and pseudoscientific racism. Ironically, he notes in passing that pseudoscientific racism was first propounded by a fellow “Latin,” the philosopher Comte de Gobineau:

“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 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, gave origin to the pure Aryan theory, supported by the English and carried to aberrant imposition by Nazism.”

To properly read Vasconcelos one must first understand he is an inveterate deceiver. In the above paragraph he both denies and embraces Darwinism. His theory of Cosmic Racism is simply Mexican Darwinism, operating on the principal of aesthetic selection in the favor of Spaniard ancestry. Note how Vasconcelos gratuitously smears the “English,” as fellow travelers of Nazis rather than, in reality, the victors over Nazism, yet he is silent about his own role as a Nazi propagandist. Such silence didn’t suit the pompous Vasconcelos long though, as evident in his praise for the 1953 book Derrota Mundial (Worldwide Defeat), an anti-Semitic diatribe by fellow Mexican Nazi Salvador Borrego about the disastrous implications of the Nazis losing the war. Vasconcelos writes in the forward of the book, “This is one of the most important books ever written in America”. Indeed, Vasconcelos was the paid Nazi collaborator and spiritual traveler. For the record, the following paragraph delivered by Churchill is the actual English role during WWII:

“Hitler knows that he will have to break us in this island or lose the war. If we can stand up to him, all Europe may be free and life of the world may move forward into broad, sunlit uplands. But if we fall, then the whole world, including the United States, including all that we have known and cared for, will sink into the abyss of a new Dark Age made more sinister, and perhaps more protracted, by the lights of perverted science. Let us therefore brace ourselves to our duties, and so bear ourselves that, if the British Empire and its Commonwealth lasts for a thousand years, men will still say, ‘This was their finest hour!’”

Vasconcelos, on one hand, blames every failure in Latin America on the “English” undermining of Spanish supremacy. On the other hand, with dubious praise and silly insults, Vasconcelos writes that the “English,” have found success despite their implied inferiority:

“The defeats of Santiago de Cuba, Cavite, and Manila were distant but logical echoes of the catastrophes of the Invincible (Armada) 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
<.....> 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.”

“...any teacher can corroborate that the children and youths descendant from Scandinavians, Dutch, and English found in North American universities, are much slower, and almost dull, compared with the mestizo children and youths from the south.”

“A similar invention (the motor) 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”

Vasconcelos wantonly ignores historical facts, such as how the English, acting from their own conscious rather than external pressure, abolished slavery and trained Africans for government service decades before Latin America considered it. Even the United States, paying a huge price, abolished slavery earlier than Latin America, and has taken vastly larger steps to improve the civil rights of African Americans and Amerindians than any Latin American nation has yet to take.

As for racial mixture among the North American “English,” mixture is abundantly self-evident in Black and Amerindian communities and even among American “whites,” who often have Amerindian ancestry (and proud of it), thus reducing to absurdity the claim by Vasconcelos that the mixing of races is practically non-existent in the United States. If, as alleged, there was greater laxity in racial relations in Latin America in 1948, it was merely because laxity, chaos and corruption was the general rule for everything, including law enforcement and basic civil rights. Stories abound of Amazonian Amerindians openly hunted like pests by “Spaniard” plantation owners and "emancipated" Africans living virtually enslaved in the same conditions as under slavery. Ironically, it’s likely that the longer period of slavery in Latin America has resulted in that segregation there is now more of an art than a science, yet still practiced widely and vigilantly.

Vasconcelos even rationalized why Mexico has acted exactly as did the United States on matters that were later considered immoral (Mexico had
eugenics programs, racial segregation, and a byzantine racial hierarchy), such as excluding Chinese immigrants. He writes:

“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, multiples less, and feels the horror of numbers, for the same reason that he has begun to value quality.”

Vasconcelos seems to make up new theories as he writes—just like other inconsistent and irrational racial romantic Nazi theorists. Vasconcelos waxes eloquently about Latin America, and sometimes even sounds close (at least in the 1948 revision) to the idealist of his apologists, avoiding his racist Spaniard instincts until he can’t bear it any longer, before unloading yet another ugly phrase on the reader. Perhaps most ugly, though couched in stealth language, is his prescription of how the fifth or “cosmic” race will evolve during Vasconcelo’s conception of a future age of aesthetics. In the fusion of races, Catholic Spaniards predominate, while the other races, particularly Africans, are attenuated to the point of insignificance. Most bizarrely of all, they will fade away because they want to, based on their desire to refrain from breeding for the greater benefit of some new “aesthetic eugenics” sweeping the world, arising from the Latin love of beauty and nourished in the racial fusion of Mexico. He writes:

“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."

“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.”

“The laws of emotion, beauty, and happiness will determine the selection of a mate with infinitely superior results than that of a eugenics grounded on scientific reason, which never sees beyond the less important portion of the love act. Above scientific eugenics, the mysterious eugenics of aesthetic taste will prevail. Where enlightened passion rules, no correctives are necessary. The very ugly will not procreate, they will have no desire to procreate. What does it matter, then, that all the races mix with each other if ugliness will find no cradle? Poverty, defective education, the scarcity of beautiful types, the misery that makes people ugly, all those calamities will disappear from the future social stage. The fact, common today, of a mediocre couple feeling proud of having multiplied misery will seem repugnant then, it will seem a crime.”

“In this way, in a very few generations, monstrosities will disappear; what today is normal will come to seem abominable. The lower types of the species will be absorbed by the superior type. In this manner, for example, the Black could be redeemed, and step by step, by voluntary extinction, the uglier stocks will give way to the more handsome. Inferior races, upon being educated, would become less prolific, and the better specimens would go on ascending a scale of ethnic improvement, whose maximum type is not precisely the White, but that new race to which the White himself will have to aspire with the object of conquering the synthesis. The Indian, by grafting onto the related race, would take the jump of millions of years that separate Atlantis from our times, and in a few decades of aesthetic eugenics, the Black may disappear, together with the types that a free instinct of beauty may
go on signaling as fundamentally recessive and undeserving, for that reason, of perpetuation. In this manner, a selection of taste would take effect, much more efficiently than the brutal Darwinist selection, which is valid, if at all, only for the inferior species, but no longer for man.”

While all the above is bad enough, Vasconcelos made it even easier for us to label him the fascist he was. During World War II, he was editor for the Mexican pro-Nazi magazine *Timon*—even pictured by *Life* magazine June 10, 1940 and noted as a U.S.-hating Nazi editor in an article titled “A Nazi Fifth column and Communist Allies are Active in Mexico.” (link: http://books.google.com/books?id=4j8EAAAMBAJ&lpg=PA51&dq=vasconcelos%20nazi&pg=PA52#v=onepage&q=vasconcelos%20nazi&f=false)

This was no phase. As noted previously, eight years after the war Vasconcelos lamented that the downfall of Nazi Germany was a “worldwide defeat” at the hands of Masonic and Jewish interests.

Perhaps you are thinking if this was true, you’d have heard Vasconcelos before. Then did Life magazine get it wrong? Were pro-Nazi Mexicans in 1940 simply reflecting Hitler’s histrionics but not his words? Perhaps some were, but not Vasconcelos. He, as part of the Mexican elite, received education in contemporary European political philosophy, which was then a strange brew of fascism, progressivism, and futurism. It lead him to want for Mexicans what Hitler wanted for Germans—ethnic domination. The difference was
that the hatred of Vasconcelos, while still including Jews, focused on “Anglos Saxons.”

At 40 pages, *La Raza Cosmica* is a short read. Yet, its Anglophobia is what drives Mexican contempt for American borders. It blunts the natural shame of emigrating north for survival off of a hated adversary, as though they are leaving a sinking Pacific atoll rather than a spacious, naturally rich nation run into the ground. For them, “El Norte” is not a location, it is their neighbor’s possessions. *La Raza Cosmica* provides the "Big Lie" for shameless coveting, just as jealous Cain needed a lie to murder his brother Abel.

**Vasconcelos Gets a Makeover**

To level economic disparities between nations after World War II, international political bodies saw utility in tacitly defining "primary evil" as originating from successful nations; other evils are then derivative. The only authorized explanation for disparities in national outcomes was not national choices, but oppression by nations which started industrializing earlier by some accident of history. This thinking was intended to argue for rich nations to pay to fix poor nations, like no-fault insurance. It has ended up rationalizing a steady stream of crimes against humanity and treating radical ideologies and religions in the “Third World” as effects of, rather than causes of, suffering. It patronizes tyrants and religious zealots, permitting them to carry on like brutal medieval monarchs with complete control of vast territory and the lives of millions of people.

Since this reigning orthodoxy doesn’t permit official academia to be critical of social movements in places like Mexico—supposedly a poor country despite its great wealth—it has meant even a racial nationalist anti-communist like Vasconcelos was misbranded internationally as a leftwing intellectual, thus avoiding criticism abroad. Yet he was not
poor. He was part of the elite of Mexico. His hostility toward the “English” was not from experience, but fed by books he read, ironically, in American libraries while he attended school in Texas as an adolescent.

While Vasconcellos’ sympathized with Germany after World War I, his reasons for siding against the American “English” hardly seem comparable to that of the Germans under the Versailles Treaty. Unlike Germany, Mexico did not fight in the war, much less lose 2.5 million citizens or endure post-war economic retributions. Nevertheless, Vasconcellos, hated the United States with a passion, based on a host of comparably minor and ancient injustices, including British pirate raids occurring centuries ago in Latin America, all of which are transparent cover for the real root of his antipathy toward Americans—for offending the bloated pride and protocols of the Mexican elite.

While similar anti-American gripping led Che Guevara to take the low road of communism, Vasconcellos took the even lower road of Nazism. Vasconcellos concocted his Mexican “cosmic” race in 1925. To avoid being labeled a Nazi, in his 1948 revision he contrasted his imaginary race with an imaginary “English” American race—that’s any American who seems a bit of a WASP—he alleges is a monolithic cult of ethnic purity. Of course, this was a crude act of propaganda running contrary to the facts of the overwhelming direction of American history. In fact, despite inheriting slavery—which Latin America practiced to a greater degree—the United States was never a nation founded on ethnic lines. The English language and mild social characteristics it inherited from its founders is a matter of history and the willing adoption by millions of past immigrants through assimilation. Far from being entrenched in ethnic imperialism, Americans in 1948 were at the world’s forefront of establishing universal civil rights, prosecuting Nazis, founding the United Nations, integrating the military and sports, and compensating interned Japanese Americans—all before its formal civil rights movement had even began shortly thereafter.

Absent rhetoric, the plans of Vasconcellos and Hitler are virtually the same—fascist racial nationalism. Both involved the elimination of millions—90% of his fellow Mexicans in Vasconcellos’ case, who is oddly a national hero in Mexico. If Vasconcellos had been successful in his bid for the Mexican presidency in 1929, Mexico would have likely joined Germany when Hitler took power in 1933. So-called aesthetic eugenics of La Raza Cosmica would have vastly expanded eugenics programs already
established in Mexico. Instead, Vasconcelos lost the election, so rather than becoming a Mexican Hitler, or Hitler becoming a German Vasconcelos, he became a Mexican Goebbels, a little Nazi propaganda minister in Mexico.

Karl Marx spoke of the lumpenproletariat—the “rogue workers” at each social class. There are also rogue fascists at each social class—the lumpenfascist. Vasconcelos was an upper-class lumpenfascist, while his legions now storming the U.S. border—left open by American politicians—tend to be poor and uneducated lumpenfascists. They have been easily indoctrinated, fed a diet of anti-Americanism by the elite operators of news propaganda machines like Univision et al. The destructive results play out on stages like that of a soccer game between the United States and Mexico.

After World War II, various political elites decided, in order to hide their associations with fascism, to conflate fascism with traditional Western culture and expunge them both from society. This has been fairly easy to achieve because, ironically, the traditions of the West are more rational and thus easier to experiment upon than in most other “traditional” cultures, which tend to react violently to change. The West is to be culturally dissolved and economic power shifted to the numerically greater "developing" world. The error in this decision was that fascist tendencies are not limited to Western culture, but rather are a social construct that arises when certain conditions are created. Fascist politics can arise anywhere. Indeed, prior to Hitler, fascism and progressivism were virtually identical. But after Hitler, the fascism “brand name” was irrevocably lost. Progressives attempted to get back on the “right side of history,” after the war, by disassociating themselves with fascism, and scapegoating Western culture itself. The result has degenerated into an attempt to get on the right side of “spin.” It could likely end in absolute Orwellianism—the official inversion and violent denial of reality, as under Stalinism, Maoism and Islam. In the West inversion manifests in memes like “people of color can’t be racist,” which lay the groundwork for unlimited scapegoating and criminality. Denial of reality is already well established in Los Angeles, which has rapidly turned from an iconic city of glamour into a violent slum overwhelmed by illegal immigration, yet to admit this is to be politically incorrect. Its prestigious schools like USC must now lie about their crime-ridden locations. Two Chinese foreign
students were recently murdered near the USC campus. USC is now being sued for misleading them.

Ironically, while Vasconcelos’ plan for defeating the United States is moving along, his replacement theory is not doing so well. Spaniards are decreasing in Latin America and in Spain itself. Those Hispanics Vasconcelos did not favor are growing but have yet to improve economically, too often mentally possessed of the legendary cruelty of medieval Spain transmitted over space and time to Mexico. It was after the original Reconquista that the social and physical tools of oppression which Muslim colonizers used on Spain were adopted to advance the Inquisition, then carried by conquistadors to the New World, where they are still wielded by Mexican drug cartels to terrorize, torture and behead, often spilling blood across the southern U.S. border all the way into Canada.

Denial doesn’t change underlying reality. Nature has its ways of correcting imbalance. Destructive forces don’t endure. If the cultural West is subsumed by regressive forces like La Raza and Islamic supremacism, those too will be liquidated by militant technocracies like those rising in the Far East.

The irony is that anti-Western multicultural values has resulted in less diversity, not more. Pandering to Islamists is eradicating Christianity in the Middle East. Pandering to the La Raza lobby means Mexican culture simply replaces traditional American culture in the United States. Likewise, through massive immigration, Western nations are being culturally hijacked by corrupt and failed states, which themselves remain as culturally pure as a century ago.

This essay has made several analogies between the La Raza fascism and Islamic jihad or Islamofascism. Recently, the two movements have seen substantial convergence, as a rapidly growing jihadist presence emerges in Mexico, composed of both immigrants from the Middle East and native Mexican converts, as documented by U.S. federal agencies and in a recent article titled *Mexican Jihad* by the noted subject expert and author, Raymond Ibrahim. Even the Catholic Vasconcelos would be alarmed by this development. He foresaw this period of chaos as necessary, and humanity had to wait:
“So that we shall not be forced to deny our own fatherland (Spain), 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.”

But a unified, indoctrinated, 1.4 billion-strong China is not waiting for Mexico’s fascist “fifth race.” It is readying itself to correct the imbalance due to the vacuum left by the West. It knows corrupt and failed states are not innocent, but are decadent with self-inflicted damage. While in previous centuries such internal depravity would be quickly pillaged by outsiders, today the United Nations lets these countries “work things out.” Competition for scarce resources will soon spell the end of such patronizing. The United States, inundated with failed dogma from corrupt states, is not immune.

Technology has obsoleted Vasconcelos’ theory. The future “cosmic race” will not be a coordinated fusion of peoples consulting their aesthetic conscious before procreating. Robotic and genetic enhancement has arrived and its demand will work far faster than any traditional fusion can. One can only speculate where this might lead humanity in the next century.

Though Vasconcelos was a fascist, his reputation has been protected because of his Mexican birthplace and his Hispanic name, conflated in the public mind with mestizo field workers and Amerindi ans in Chiapas fighting for human rights against, ironically, Mexican elites like Vasconcelos. Today, many so-called Hispanic politicians and celebrities openly support the fascist La Raza campaign. Then there is the head of National Council of La Raza itself, one Janet Murguia. Murguia was born and raised in that most American place, Kansas, in a middle-class, predominately English-speaking home. She took full advantage of American educational and career opportunities. Yet Murguia still rejected this genuine American integration path, and chose instead to promote Mexican ethnic nationalism. She now leads the largest racial lobby in the United States, La Raza. One wonders if Murguia has considered if Vasconcelos would deem her worthy of his cosmic race, or instead should forego procreation in the age of aesthetics.

Originally a Mexican lobby, NCLR was pressured to start representing all “Hispanics” by the Ford Foundation, its primary benefactor. The Ford
Foundation has a reputation for funding anti-American groups to undermine the United States for the benefit of the United Nations’ agenda, now driven primarily by corrupt socialist and Islamist states. NCLR still primarily benefits Mexico not only culturally, but by promoting Mexican commercial interests. Mexican-based media works with NCLR to generate grievance mongering about immigration, language and free services while it actively buries stories on violent crime, political corruption, cultural instability, and economic havoc directly caused by—primarily Mexican—illegal immigration.

The NCLR claims to represent a disenfranchised minority. This myth depends on a steady supply of illegal immigrants—victims of Mexico’s corruption—entering the United States to demand “social justice” i.e., financial rewards. The trouble is, the cash cow is running low on funds—there are fewer and fewer “Anglos” to tap, meaning the entitlement pie will soon be gone. The NCLR response is to further vilify this “Anglo” to the point of having horns and a pointed tail. NCLR’s benefactor the Ford Foundation, while claiming to be progressive, is really funding a radical, anti-democratic cauldron of violence composed of foot soldiers of totalitarian ideologies. The fate of Arab Christians should be a warning against negotiating with an avarice and violent competitor. In a few short years, Arab Muslim invaders turned Christians in the Middle East and North Africa from an overwhelming majority into a minority used for degrading work and to fill the coffers with the jizya tax for being non-Muslim.

The fate of the Arab Christians is the inevitable result of infighting, avarice and cowardice disguised as hope in confronting an irrational ideology of violent “true believers.” It was a place much like the United States today, where history-illiterate politicians and their sales jockeys called campaign managers win by straddling just enough competing camps of voters for a bare majority. Need more Hispanic votes? Then speak to the racistas at NCLR. Need Muslim votes? Speak to the terrorist-compromised Council on American-Islamic Relations (CAIR). Make deals, go tactical, plan only for the next election, be like Karl Rove. Ignore the big picture problems—then vanish.

Among the aforementioned retrograde forces are some enlightened individuals who understand the situation, but are too politically weak to change it. Nominal Muslims fear fundamentalist Muslims who enforce
sharia laws that threaten death for modifying or leaving Islam. Hispanics desiring to assimilate into the United States rather than the reverse are called traitors by ethnic lobbies like NCLR. Others may not really understand the political world they are abetting. They are much like Hitler’s naive young secretary, who spoke in the documentary *Blind Spot* of believing she had an insider’s view of Nazi Germany, but afterward realized she knew didn’t comprehend Nazi ideology or the nature of the Holocaust. Is it any wonder then that in today’s political climate of obfuscation, denial and inversion of facts there is so many lacking situational awareness?

Vasconcelos was well educated and deserves to be taken seriously, which is why the full weight of criticism is due him as author of *La Raza Cosmica*. A few Latin Americans, to their credit, saw him for what he was—a Nazi polemist. In the United States, where his venom was most directed, he has been patronized as a “post-colonial” writer—a member of a politically protected group incapable of rationality; a semi-literate with a typewriter expressing his discontent, rather than the elitist he actually was. Ignoring Vasconcelos is a mistake haunting the United States. The lack of criticism implies to his followers that Vasconcelos was right. This only has served to increase their belligerence.

A pyrrhic victory for Vasconcelos is nearing a fiat accompli. A perfect storm is gathering, led by an American President that supports the de facto devaluing of American virtues in favor of their opposites. The press supports this by way of racial activists like CNN columnist Ruben Navarrette, who disingenuously claims Americans have an unfounded fear Mexican (illegal) immigrants will demand “payback.” Navarrette’s piece is a transparent attempt to make Americans forget about lost civic society, lost peace, lost culture, lost language—to enjoy the rape under the unsubtle threat of an unspoken “…or else it will be much worse.” Navarrette is a Vasconcelos poster boy Mexican—a white Spaniard (Admittedly, he may be 1/32 Amerindian like many American “Anglos”). His racism is evidenced by his commentaries and membership in organizations based on ethnicity. His hostility is aimed at an amorphous pseudo-majority called “white,” which today is nothing more than a bureaucratic category covering people from Ireland to Iran with nothing in common, much less a political lobby. A category which is simply a
governance tool for state-supported ethnic fascists to scapegoat and discriminate against whoever falls into it.

In other words, the fix is in. The fix is in when MEChA radical Antonio Villaraigosa can become mayor of Los Angeles, after spending his life turning it from “the city where dreams are made” into a nightmare plagued by ultra-violent illegal immigrant gangs and major unemployment. The fix is in when Mexico can hypocritically demand the United States give Mexican illegal immigrants free education and medical care, while Mexico treats its own Central American illegal immigrants with mass rape and beatings.

The intentional failure to stop millions of anti-American freeloaders and followers of a Mexican Nazi from crossing the border of the United States and wreck economic, environmental and cultural havoc stands in stark contrast to the Cold War, in which patriotic “hawks” drove policy. The multi-trillion dollar defense intelligence arm of the United States should have the “intelligence” to identify a threat early. Intelligence fiascos like the surprise collapse of the Soviet Union, the missed 9/11 terrorist plot, and the spread of radical Islam should have disabused one about relying on the Intelligence Community to understand, much less warn of, the social and political consequences of ideological movements.

Eric Hoffer, in his book *The True Believer: Thoughts on the Nature of Mass Movements*, argues that totalitarian movements gather followers from dissatisfied, angst-driven groups willing to sacrifice their individuality for group identity in a promised better future. Hoffer describes how as the mass movement becomes established, followers revert back to their former state, which was never resolved. In the United States, “reversion to form” occurred in Los Angeles and Chicago after those cities’ favorite racial activists won the mayorship and Presidency, respectively. The cities are now even more violent than before, when we were told the violence stemmed from lack of power. In reality, it stems from corrupt ideology which then leads to dysfunction, misdirected blame, violence and finally a total collapse of lawful society.
Hoffer said, “Every great cause begins as a movement, becomes a business, and eventually degenerates into a racket.” The progression of the civil rights movement perfectly encapsulates Hoffer’s aphorism. The “Anglo” is the figment that bigots need to rail against in order their agenda, as Navarrette does in a recent article claiming Latinos want respect. This is the same kind of respect Muslims want from a Christian or Jew they are about to behead. Who does Navarrette want respect from, exactly? Would it be from the Chinese immigrants who go straight to the top of the class? From Muslims who dehumanize non-Muslims? From African Americans, Indian Americans or Russian Jewish immigrants? From New Englanders? No, Navarrette wants “respect” from a fictitious “Anglo” he battles like Don Quixote charging at windmills. Except Navarrette is not an intrepid romantic, but a well-paid, sedentary promoter of a Mexican Nazi.

It’s time we did indeed give Navarrette, Murguia, Vasconcelos, and other media-neglected bigots their due “respect,” by denouncing their exclusionary agendas rapidly destroying real progress in this world. Calling them “racist” is so shockingly accurate that the term may be suddenly embraced by their ideological wing, which habitually redefines words to suit its agenda. Once “nationalism” was associated with liberation, but then with racism. Will “racism” soon be associated with liberation?

Intelligent, patriotic politicians are usually wise not to endorse exclusionary political lobbies, and they completely avoid overtly bigoted groups like the CAIR and La Raza. Shallow and corrupt politicians who pander to fascists in NCLR and CAIR must be brought to the carpet. They must not be allowed to compromise basic American (and human) rights just to win an election.
This piece is dedicated to the memory of Andrew Breitbart, founder of breitbart.com, who I believe would have been very interested in exposing the La Raza racist ideology.