

Hey everybody, and welcome to another episode of the New Discourses podcast. This is James Lindsay. We got to talk about fascism. We spend a lot of time talking about communism, obviously I've dedicated most of my project to that, but we should talk a little bit about fascism too, and I want to actually, what I'm going to do in this episode is I'm going to actually read to you from Mussolini. I'm going to read to you *The Doctrine of Fascism* by Benito Mussolini, which he articulated. It's written as an article, I assume he wrote it down, but maybe he spoke it. It also borrows from a lot of quotes that are given as footnotes that I'll present to you as well for context, but this is from 1932, and I don't think you're going to find a more clear articulation of the principles of fascism. So let's put the dates on this. We're looking at this being in 1932. The fascists have had a fair amount of power in Italy for a while. We can know that, for example, just from our understanding of communist history because the fascists were the ones who locked up Antonio Gramsci, and they locked up Antonio Gramsci, obviously the father of cultural Marxism, in 1926. And so at this point, the fascists have had power for a little while, and Mussolini is now writing down the principles of, or the doctrine of fascism itself. What I'm reading to you is an article that's on the web that is a complete translation of the doctrine of fascism with added context in footnotes that was written together, not just by Benito Mussolini himself, but co-written with another guy, Giovanni Gentile, and it says, their note about it is, it is considered to be the most complete articulation of Mussolini's political views. This is the only complete official translation we know of on the web, copied directly from an official fascist government publication of 1935, which was titled *Fascism Doctrine and Institutions*, published under the name of Benito Mussolini, and all the original footnotes it says are included. So I guess those footnotes were not added by this website, but are actually original. Now I want to frame this before we talk about it because I don't want to just say, oh, here's some fascism. That's what we're doing here. Why on earth? In fact, I've been wanting to make this podcast for like a month and I'm like, I don't know why I want, like, I want to present this. I want people to see this, but I don't know why. I don't know the explanation and I've been thinking about it really hard for a long time and I finally have kind of come across what it is and you would think that maybe what I want to talk about is this obvious rise on the weird kind of cool kids right or whatever we want to call these guys, the new right, the dissident right, the alt right, the reactionary right. I don't know what to call these people, but it's infiltrated, of course, heavily into what we might consider movement conservatism. It's kind of like the conservative ink, like hard edge angle plus the groipers, which is that's the whole Nick Fuentes thing. That whole angle is just rife with this bend toward fascism, not in like, hey, that kind of looks like fascism, but explicitly. And whether they're real accounts or whether they're bots or whether they're something else on social media, if you bring up anything related to this, there are all these apparently super pro right wing accounts all over Twitter, at least that are like, yeah, fascism is the only way. But now we're starting to see influencers in the conservative space saying like Franco was great, fascism is necessary. And I think one of the ones I saw last night that really disturbed me was this general idea that, well, maybe I don't

really want fascism, but if it comes down to a binary choice between fascism and communism, I'm going to choose fascism. And so we've got to understand what fascism is. And I'm going to read Mussolini so you understand what fascism is in that regard. But we've got to take a step back because this is all part of dialectical leftism. Fascism is the right hand of the left that has to be understood. Now why would I say that? Well let's back up to Hegel. Actually let's back up even to Kant and talk about this dialectical way of thinking. The dialectic per Kant is that you have the thesis and then there's the antithesis and somehow you mix them together to get a synthesis. But that's an extremely incorrect understanding. Of course Hegel had it differently. He never said it in terms of thesis, antithesis, and synthesis. He said it in terms of there's the abstract and then you meet its negation and then you arrive at the concrete through the synthetic dialectical process. But what is actually articulated is not that there is the thesis and its antithesis floating around out there. It is in fact that the antithesis or the negation arises from within the thing. Do you get that? That's absolutely crucial to understand. The antithesis is actually opposed to the thesis but it arises from within the thesis. It's not floating around out there as the opposite that you're going to find like black versus white. It actually arises from within the thesis. So when you have an abstract conception for Hegel and this is all Hegelian dialectical manipulation, fascism is a dialectical phenomenon and when you have with Hegel this abstract notion that you're thinking oh well here's communism or here's whatever it happens to be and we're going to take the next step but we're going to dig into it and deeper and deeper and deeper do that we're going to understand it at its deepest level and as we deeper deeper deeper and dig into it where what do we find oh the opposite its opposite its negation is hidden within it. That thing that challenges it that turns it backwards in upon itself is hidden within it and then the goal is to realize and to put it in the language of the principle of polarity from the original hermetic doctrines that inspired all of us in the first place. The goal is to realize that the antithesis is the same in kind but different in degree and fascism I think we're going to hear very clearly from Mussolini is the antithesis of Marxism is the antithesis of communism but that doesn't mean that it's the opposite or the actual the enemy of communism at all. It is the same in kind but different in degree in other words it's the same thing presenting in an oppositional way and that's what when we hear fascism you're going to hear one of the principles Mussolini puts forth in fact is explicitly a rejection of Marxism and so from within Marxism arises this antithesis this opposite this negation so within communism arises fascism fascism is same in kind it's still a totalitarian doctrine we're going to hear that too it's different in degree it's still a state worshiping doctrine but it isn't worshipping the state the same way in fact I've argued in the past that communism if you want to put it kind of in the Christian trinity which you actually should communism actually sees the state in the position of the sun in the position of Christ it is a self-sacrificial entity that will liberate man by killing itself in the end that's actually the belief in communism is that socialism will rise to a zenith of power at which point it will become unnecessary and wither away the state will sacrifice itself to liberate all people after it transforms them

into purely socialist man which is to say really returns them to their true human nature because that's the belief at the heart of Marxism is that the true human nature is a social creative being and that we've forgotten that because we've been imposed upon by the bourgeois elements of society within both in theory and in practice within that however because it's a dialectical concept is its negation and its negation is fascism fascism arises from the fear and desperation that is caused by communism communism I think pretty clearly is caused by some combination of laziness sloth and envy and resentment it's very clearly that and you kind of codify that into a social gnostic religion and you get this Marxist communism well it turns out when you provoke people when you do the praxis of communism it freaks people out people think they're going to lose their society and if they don't stand up right they will and what do you do well you have to stand up and you wait and you put it off and you delay and things get really desperate and you get really scared and that fear and desperation that arises causes people to want to band together or bind together like a bundle of sticks fascio in Italian and adopt a fascist attitude a new totalitarian attitude to fight back against communists but in fact what you're actually doing is adopting totalitarianism anyway it's the same in kind but different in degree and what happens in the end the point of the dialectic isn't that there's just this thesis and antithesis this thing and it's negation it's in fact that the thing in his negation the negation arises from within the thing itself and then they are placed intrinsically into conflict and through that conflict the contradictions are worked out so that a synthetic whole that sees both sides of those things in the same light can arise that's the idea so the goal is actually that if fascism is the dialectical antithesis to communism is that the two are not there to fight one another they're there to merge together into one totalitarian system that actually controls everything and that's exactly what we see in the latter half of the 20th century which is a story nobody seems to know if you look at the success well if you look at the Soviet system or you look at the even Mao's Chinese system the CCP system they didn't work they were complete catastrophes now you could say that they've been very successful at subverting and infiltrating and the Cold War never ended you can say all those things quite intelligently but what's really kept the socialist movement alive especially in China is the fact that Deng Xiaoping came along as Mao's successor in the late 1970s and adopted a model with a contained market they claimed that they were opening up a market but Deng Xiaoping said it was always said it was for socialism it was for the glory of socialism they were just trying to get China back on its productive feet because Mao absolutely destroyed it with his own cult and the CCP opened a market but it's really a Potemkin market it's not a real market it's a phony market that is at the pleasure and at the behest of the CCP if you buck the CCP your standing in the market goes away but as long as you play ball it looks like you get to run your company you get to own your company you get to make a ton of money you end up with crazy rich Asians blah blah blah everybody there is trying to make money turns out that that system is not a market that system is fascism that's exactly what fascism did even in Italy even in Germany in the early part of the 20th century 50 years earlier what it did was it allowed people to look like they were

still owning their own corporations but the corporations actually operated as functionaries of the state so people were able to make money production was very high the fascist model unlike the communist model is actually very successful at production what it's not successful at is freedom what it's not successful at is liberty but of course being dialectical they claim that they have a higher understanding of what liberty and freedom actually mean and they have the only true freedom we'll hear that from Mussolini we know that the communists believe that we know that the fascists also well we will know the fascists also believe that but more importantly what you see is a synthetic model that was developed in China that's now being copied here in the West whether through ESG or natural asset companies or the public-private partnership or the stakeholder capitalism or whatever terms we use for their new sustainability agenda that is the same model that's happening in the CCP and what it is is that you're using corporate subsidiarity to the state power there's actually one corporation that's corporation is the state and then under that you have subsidiary shell corporations that operate underneath the auspices of what the state wants and allows and its doctrine that's fascism and they get to make crazy money so long as they prove high levels of duty and loyalty everybody else gets screwed by the way the average person is not doing better than they would under freedom and what happens is the goal is well you're going to need some kind of a socialistic distribution model and to make sure that the regular people who don't own the big huge corporations that are the subsidiaries of the state corporation have have their amount or share and you're going to have basically something that works just like a communist social credit system to make sure that their distribution is determined correctly whether it's a distribution of labor that they have to do that they don't want to do or a distribution of goods and services or universal basic income or social credit or whatever it is that allows them to make way and so what you have to understand are two big pieces and then we're going to talk about we're going to read Mussolini and the two big pieces are first number one that fascism is the antithesis or the negation of communism but understood in a dialectical process what that means is that fascism is actually the bastard son of communism it is an offspring of communism it is not something that people want except if they want to gain totalitarian power and the communist attempt isn't working it is a reaction to communism as well but that's because it's the negation that arises from within it and that the goal of a dialectical pair of opposites there is a same in kind but different in degree or different in form same in kind same totalitarian system same statist religion same catastrophe for the average person but on the other hand it's different in degree so that the two can be synthesized and the project whether we look at it in terms of Deng Xiaoping whether we look at it in terms of what Herbert Marcuse was writing in one-dimensional man in the 1960s and also in the essay on liberation in the 1960s and encounter revolution and revolt in the early 1970s when we read Marcuse we see very clearly that he has this issue and I've talked about this I've done podcasts on this I've written essays about this I eventually should probably write a book but I already wrote the essay so I don't know what to do explaining that the model was that capitalism has the ability to produce

but it's not sustainable so you need a sustainable capitalism paired alongside dialectically paired alongside socialism which has the right ideology but it can't produce so we need a productive socialism and a sustainable capitalism that become increasingly close to the same model well those models are going to have to be distributist in nature and distributism becomes the overarching brand that does it and what we have then is these Potemkin markets like in China and like they're building under stakeholder capitalism that are fascism but the reaction that we're having here just like throughout all of history is a reaction to create same in kind but different in degree a fascist reaction and what happens in practice like take for example the Franco did Franco save Spain well it's run by socialists right now so at least in the longer run of history the answer is no no he did not in fact what happens is these fascist systems don't tend to work they are very high at productivity they tend to be very for a while they tend to repel communism but they're utterly totalitarian people become dissatisfied people get deposed people get murdered people the whole totalitarian nightmare is still happening and the whole thing becomes unstable it's held together typically by a military dictator who when he dies or his family dynasty falls apart the whole thing falls apart and you end up handing a century of moral authority to the left plus an apparatus that's already stopped defending human rights or individual rights I shouldn't say human rights human rights is some bullshit that's out of the United Nations the individual rights individual rights end up on that sacrificed on the altar to build the fascist state and when then when the fascist state falls apart because it's actually a totalitarian nightmare and it's usually held together again by a military style dictator when that falls apart and it inevitably does you hand that apparatus plus a century's worth of unassailable moral authority to the other side so that you just made the job so much easier for the socialists who are going to come in and say well the excesses of the right were awfully terrible and awfully bad and awfully scary so we're going to do this correctly now we're going to do this in the name not of oppression but of the oppressed and it's not hard to get massive public sentiment behind it and you see that in South America again and again you see that in Spain you see that in Greece you see that in lots of places that have tried to experiment with this strongman bullshit that always backfires in the end and it makes you wonder why this is getting pushed on the so-called dissident right or new right or whatever right idiot right fucking idiot right right now as we go into a obviously highly important and contentious election year besides the fact that obviously what it's going to do is give argument to all of the insane claims of the left making those things come true reifying the left's boogeyman so that it scares your average middle you know middling voter your average low information democrat voter who's getting real scared that stuff's not working economically that they're doing weird stuff with the kids that the schools are out of control and failing they're becoming cognizant that the left thing's failing whatever is going on with this whole israel-palestine they're getting cognizant that something's not right well better get them back scared as shit of the republicans and of the conservatives by coming out hard with fascism and a bunch of misogyny and hating women and badgering women for existing and whatever else and trying to say that you want

to repeal the 19th and take away their vote and like the whole thing is designed to lose but at any rate let's pretend it's not let's pretend it's not a pitfall it's designed to lose let's hear in mussolini's own words what fascism is so we begin like all this is mussolini writing in the 1930s on the doctrine of fascism like all sound political conceptions fascism is action and it is thought okay so it's theory and praxis just like communism because it's the same in kind but different in degree got you fascism is action and it is thought action in which doctrine is imminent that's exactly what the point of communism is i could go read to you 30 sources like in a flash i could pull up the definition of truth where uh on marxists.org where um they say that the there's different definitions of truth there's the empirical definition where we check evidence there's a rational where it has to be logically consistent there's the pragmatist where it's what works is considered true and he says that the communist version of the marxist version of truth is closest to the pragmatist it's what works but it has to also be in line with theory in other words it is action praxis in which doctrine is imminent so here we are we're not even through the first sentence and it's obvious that fascism is the same formulation of communism that is same in kind different in degree in other words another way to phrase that would be two branches same tree like all sound political conceptions fascism is action and it is thought action in which doctrine is imminent and doctrine arising from a given system of historical forces in which it is inserted and working on them from within ps guys that's exactly the same idea in communism that is exactly the same idea there's these historical forces where a part of them those historical forces determine the necessary framework of our doctrine for a utilitarian uh application in order to gain power in order to be able to do our action and our action is going to be reflective against the doctrine and our doctrine is going to be reflective against the the the action in its results in the world because it's a scientific conception a mechanistic conception of how politics should work mussolini there then says it therefore has a form correlated to contingencies of time and space yet again we're seeing same in kind different in degree the marxists in particular the postmodernists that came right after this were very much so interested in saying that everything's contingent to time and space but marx himself was very interested in pointing out that politics is completely contingent to time and space this isn't about universal ideals so don't let the people pushing this fascist shit on the right tell you it's about universal morals and principles it therefore has a form correlated to contingencies of time and space in other words that the means justify the ends the ends being that these people get to have power and repel their enemies the means justify the ends says but it also has an ideal content it's idealist just like communism communism is the it's like the the the i'm picturing like a cell doing a cell division like from biology slides or whatever it's like or or like saturn disgorging like having a birth out of its own side or whatever from myth from mythology it's communism is giving birth to this bastard child called fascism it's the same thing same in kind but different in degree mussolini says it also has an ideal content which makes it an expression of truth in the higher region of the history of thought that's exactly the same thing that we hear from the communists okay i'm not saying that fascism communism were the

same by the way they're not they're not fascism is actually the degenerate child of communism as degenerate as communism is pretending to be virtuous it's wearing the false mantle of virtue in the sense of being like almost an anti-christ but here we have a footnote actually there are a couple but i've skipped some and this is mussolini message for the year first of october message for the year one october 27 1930 that he gave in milan he said today i hold that fascism as an idea a doctrine a realization is universal it is italian in its particular institutions but it is universal in the spirit nor could it be otherwise yet again you see the child of the communist thinking they have the one universal science of how all humans relations actually work it is universal to everybody but it arises in particulars and the particulars are held in opposition to the universal and we see how the how the particulars are actually just a part of a greater whole blah blah blah it's the same model and of course it's also like mystically inevitable because it is universal in the spirit nor could it be otherwise the spirit is universal by reason of its nature therefore anyone may foresee a fascist europe drawing inspiration for her institutions from the doctrine and practice of fascism europe in other words giving a fascist turned solution of problems which beset the modern state the 20th century state which is very different from the states existing before 1789 by the way i did some legwork to make sure because two things happened in 1789 we have the american constitution but we also have the beginning of the french revolution he's talking about the french revolution french revolution is in the dialectical space as well turns out that that's the model of esoteric tyranny that has plagued mankind since 1789 and really before posing as though it's some kind of liberal advancement in in society which it is not it says and the states formed immediately after the french revolution today fascism fills universal requirements fascism solves the threefold problem of relations between state and individual between state and associations between associations and organized associations so that's that's a footnote remark there about what fascism is and to put the point on the fact that it has ideal content which makes it an expression of truth in the higher region of the history of thought as mussolini had it continuing with mussolini's doctrine there is no way of exercising a spiritual influence in the world as a human will dominating the will of others unless one has a conception of both the transient and the specific reality on which that action is to be exercised and of the permanent and universal reality in which the transient dwells and has its being so yet again we're seeing this idealism permeating the entire story but the point now is exercising a spiritual influence on them in the world as a human will dominating the will of others so what the the whole point is literally a will to power for fascism it's throwing off the pretenses of liberation so what you have is with communism that's obviously it's got a pretense to liberation but it obviously wants to remind people who they really are as socialists fascism is like no no no no we're not going to do that we're not no more pretenses of liberation what we're actually going to do is we're going to dominate the will of others because we understand better it's very clearly saying that exercising spiritual influence in the world is a human will dominating the will of others and to do that you have to have a conception both of the transient and the specific reality on which the action is to be exercised and of the permanent and

universal reality in which the transient dwells and has its being which they of course believe they know and nobody else knows so that's why they have to have this complete dominating authoritarian power in fact totalitarian power as we'll hear to know men Mussolini tells us one must know man and to know man one must be acquainted with reality and its laws so of course they know these better than everybody this is what you hear from our stupid right right now as well there can be no conception of the state which is not fundamentally a conception of life philosophy or intuition system of ideas evolving within the framework of logic or concentrated in a vision or a faith but always at least potentially an organic conception of the world he then goes on to explain that in fact fascism is based on a spiritual view of life it is a religion and the god of that religion is the state I mentioned earlier I never finished the thought because here we are it's me how are you doing happy new year that that where communism sees the state as in the position of Christ in the Christian Trinity what I think we're gonna hear is that fascism sees the position of the state in the position of God the Father so it's not the self-sacrificial son the fascist state has no intention whatsoever of sacrificing itself it is going to rule eternally and it holds itself up more in the position of the father than the son and so it is a perversion an inversion of the holiness of God posing as you know supreme holiness obviously and so it's a spiritual view of life here's what what Mussolini has to say about it thus many of the practical expressions of fascism such as party organization system of education and discipline can only be understood when considered in relation to its general attitude toward life which is a spiritual attitude and in a footnote which quotes a number of different speeches that he gave in 1930 and 1926 looks like in 1929 all of which seemed to have taken place in Milan I'll read these three quotes the political process is flanked by a philosophic process if it be true that matter was on the altars for one century today it is the spirit which takes its place all manifestations peculiar to the democratic spirit are consequently repudiated easygoing this improvisation the lack of a personal sense of responsibility the exaltation of numbers and of that mysterious divinity called the people all creations of the spirit starting with that religious I'm assuming with the religious are coming to the fore and nobody dare keep up the attitude of anti-clericalism which for several decades was a favorite with democracy in the Western world by saying that God is returning we mean that spiritual values are returning okay so what's he talking about well we can guess that he's talking about kind of the Weimar situation that everything is getting very decadent this was in 1930 through the 1920s the liberal democracy experiment was failed it turned into this decadence it turned into this mess and you have people in this kind of having this quasi mysterious divinity of the people that has a democratic will and what that has led to is a deletion of spiritual values listen to how similar this sounds to the stuff we're facing today and so now it's time for God to return through the fascists of course by saying that God is returning we mean that spiritual values are returning so with this footnote what we're seeing is the color that the fascist view of life as a spiritual attitude is in fact one where spiritual values God is returning spiritual values are returning so that sounds like it might be okay except what we're also going to discover



is that for the fascists state the state itself is God not not some transcendent deity that it nods to in order to cover itself it's again it's an inversion of genuine religion and in 1927 there's another quote in this footnote it's multiple quotes in one footnote he says there's a field reserved more to meditation upon the supreme ends of life than to a research upon these ends consequently science starts from experience but breaks out fatally into philosophy and in my opinion philosophy alone can enlighten science and lead to the universal idea so we're here again talking about what is the universal idea this is the Gnostic conception that these platonic thinkers can somehow figure out what the true universal idea is and then use not just science but science has to transform into philosophy but no no no no no no no no that's not right philosophy alone can enlighten science and lead to the universal idea in other words just like with communism they have the idea that they actually understand the true nature of reality and that science has to bend to their true understanding of reality it gets the whole relationship upside down in exactly the same way as Plato in fact what you see with fascism is an attempt to recover the the Platonic Republic from the Marxist inversion of the Platonic Republic Marxists want to create the Platonic Republic upside down with them in charge and the hoi polloi elevates the top to fall to the bottom and be ruled over the fascists are just just doing away with the pretense and they're saying now it's all that's you can't turn the the pyramid of society upside down it's just going to collapse and so that's not going to work and so what we're going to do is we're going to recover the platonic view and so we as the philosopher kings can alone enlighten science in other words tell the science what the right answers to the science are kind of like with kovat or with their spiritual values or whatever in order for us to approach the universal idea which they believe that they have an inkling of that nobody else gets to have so they get to rule with an iron fist in a totalitarian state speaking in 29 Mussolini added in order to understand the fascist movement one must first appreciate the underlying spiritual phenomenon in all its vastness and depth see they are the true spiritualists here the manifestations of the movement have been a power of a powerful and decisive nature but one should go further in point of fact Italian fascism has not only been a political revolt against weak and incapable governments who had allowed state authority to decay and were threatening to arrest the progress of the country but also a spiritual revolt against old ideas which had corrupted the sacred principles of religion of faith of country fascism therefore has been a revolt of the people does this not a sound like what's happening today on the so-called new right or dissident right but also be a lot like communism it is in fact it's a spiritual revolt against old ideas that had corrupted we need new ideas the fascist ideas and those fascist ideas are gonna be based off of a idol built out of religion faith and country in fact that's what fascism does it holds up instead of it claims that it's that's centered on God but it's centered on the state which is holds up the sacred principles of religion of faith and of country but really what it does is it constructs an idol out of these things and forces people to worship it so those that footnote aside Mussolini explains fascism sees in the world not just those superficial material aspects in which man appears as an individual yet again same and

kind different in degree from communism man appears as an individual he's not really one standing by himself self-centered subject to natural law which instinctively urges him toward a life of selfish momentary pleasure oh my god that's exactly what the dissident right says all the time now classical liberalism atomizes people it leads them to be self-centered subject to natural law but ignoring it so he's instinctively urged towards selfish momentary pleasure what do you how many more fucking times do i have to hear Jordan Peterson say he didn't stick something he doesn't he shut up jesus christ it sees not only the individual but the nation and the country individuals and generations bound together by a moral law with common traditions and a mission which suppressing the instinct for life closed in a brief circle of pleasure builds up a higher life founded on duty a life free from the limitations of time and space in which the individual by self-sacrifice the renunciation of self-interest by death itself can achieve that purely spiritual existence in which his value as a man consists so fascism is that you get to build up a higher life around what death itself it's a fucking death cult i don't know how many times we have to point these things out why because it's the bastard child of communism it is the same in kind but different in degree of course it's another death cult but through self-sacrifice and the renunciation of self-interest in other words you have to break your own will and give it over to the higher will which is incorporated literally that's the word for it here by the way corporate incorporated in the fascist state which is held up as a kind of idol idol or god to be worshipped he says this concept is therefore a spiritual one concept of fascism arising from the general reaction of the century against the materialistic positivism of the 19th century so there's where we're seeing the Weimar phenomenon everything got materialistic it got decadent and we're gonna get very austere now anti-positivistic but positive neither skeptical nor agnostic hmm neither pessimistic nor supinely optimistic as are generally speaking the doctrines all negative which place the center of life outside man oh it's a man-centered religion whereas by the exercise of his free will man can and must create his own world just like in communism man becomes his own creator the creator of his own world this is i guess if we're gonna just stick with that term idolatry this is same in kind different in degree from fascism or from communism so fascism is the negation or antithesis of communism which means that dialectically speaking the goal is going to be to let them clash in violent collision so that you can pick up the pieces and synthesize them into a greater whole which is a totalitarian system that works see fascism can produce and it has the discipline of the people and a distributist model however it's very unfair so you need an equity and sustainability-minded approach that's brought in from the other side from the communistic side the degrowth side the you know the equity and inclusion model this is this they're going to be synthesized so when we bend when we see a fascist or sorry when we see a communist provocation and we see a fascist reaction you can damn well bet that the goal is that they have the same overarching system in place and those are going to eventually be mixed and so we sell out our freedom we throw away our liberty in the name of trying to gain security against this provocation the communist provocation and when we do what we actually do is set the stage for the bastard child of communism

to come into power and then mate with communism itself and create a bastard grandchild which is the system that they want to install which is ultimately this distributive system where they get to decide who gets what and who does what work that's what he's talking about and man must create his own world that's at the center of the fascist idolatry fascism he says this is Mussolini again fascism wants man to be active and to engage in action with all his energies it wants him to be manfully aware of the difficulties besetting him and ready to face them so in our time we see this huge destruction of masculinity and so the fascist rhetoric fits right into that will it fit right into it back then too fascism conceives of life as a struggle in which it behooves a man to win for himself a really worthy place first of all by fitting himself physically morally and intellectually to become the implement required for winning it so we're not going to fight through class identification as in communism we're going to fight through becoming a super soldier basically and fitting into a soldier unit which actually is given later in this description so just like communism but different it doesn't see the life in terms of class struggle it sees life in terms of intrinsic struggle so those who can rise to the top the best deserve to be on top so as i've said before where communism says oppression is the problem and we alone can end it fascism says no no actually oppression is how we got good and we should do a lot more of it as for the individual it says so for the nation this is mussolini as for the individual so for the nation and so for mankind hence the high value of culture in all its forms artistic religious scientific this is one of the reasons i'm really uncomfortable with these accounts these propaganda accounts on social media posing like look at what high culture could be again it's creating this vision of a romantic vision of the past that inspires this fascistic mindset and the outstanding importance of education well we all know what actually the fascist did with education was that they used the prussian schooling model to create um little automatons uh not that much differently from what mao did and what the soviets did so that's not that good hence also the essential value of work by which man subjugates nature and creates the human world economic political ethical and intellectual again we see same and kind different and degree from uh communism and we see reflections of exactly what the so called new right thinks is a great idea now we really need to be thinking more carefully about what we're dealing with and our responses to the circumstances that were put in through this huge global communist provocation we're facing right now so there are a couple footnotes this one is headed as the positive conception of life as struggle so fascism holds a positive conception of life as struggle and here's what mussolini had to say on that topic um in 1920 um in this case in trieste and he said struggle is at the origin of all things for life is full of contrasts there is love and hatred white and black day and night good and evil and until these contrasts achieve balance struggle faithfully remains at the root of human nature so this is ultimately the hermetic polarity model that just like communism uses the idea is that there's these contrasts there's distinctions and they are in conflict with one another struggle between them however he says it is good for it to be so so this is where i said that fascism doesn't say that these things are bad and should be transcended it says no these things are

good and should be elevated today we can indulge in wars economic battles conflicts of ideas but if a day came to pass when struggle ceased to exist that day would be tinged with melancholy it would be a day of ruin the day of ending but that ever discloses new horizons by attempting to restore calm peace tranquility or a would-be fighting the tendencies of the sorry or a would-be fighting the tendencies of the present period of dynamism or we must prepare be prepared for other struggles and for other surprises peace will only come when people surrender to a christian dream of universal brotherhood when they can hold out hands across the ocean and over the mountains and then that sounds really great because it's nodding toward christianity and then what does mussolini say personally i do not believe very much in these idealisms but i do not exclude them for i exclude nothing so he doesn't really believe in it but we'll hold it up as an emblem because he's building an idol in the state he goes on in his doctrine to explain this positive conception of life is obviously an ethical one it invests the whole field of reality as well as the human activities which master it no action is exempt from moral judgment no activity can be despoiled of the value which a moral purpose confers on all things therefore life conceived of by the fascist is serious austere and religious that's what the new right seems to think we all want to have even though we also all know that they're kind of decadent behind the scenes and complete jerks all its manifestations are poised in a world sustained by moral forces and subject to spiritual responsibilities the fascist disdains an easy life so that's again kind of this same in kind different degree from communism it's actually the picture of throwing off the illusion of communism so communism has this illusion that we're all going to have a life of liberated leisure fascism's like no no no we're not we're going to all work and miserable toil forever and in lots of conflict and struggle there will never be harmony and if there was we'd be sad about it now there's a footnote here that's headed fascism's ethical conception and he says i called the organization fasci italiani de combatimento this hard metallic name comprised the whole program of fascism as i dreamed it now listen to how he addresses his people this is him in 1932 in a talk titled we're against easy life okay so i'm gonna read some of that part again this is this hard metallic name fasci italiani de combatimento this hard metallic name comprised the whole program of fascism as i dreamed it and then he says comrades comrades comrades this is still our program fight life for the fascist is a continuous ceaseless fight which we accept with ease with great courage with the necessary intrepidity you touch the core of fascist philosophy he says when a recent when recently a finnish philosopher asked me to expound to him the significance of fascism in one sentence i wrote in german we are against the easy life in his doctrine he writes the fascist conception of life is a religious one in which man is viewed in his imminent relation to a higher law endowed with an objective will transcending the individual and raising him to conscious membership of a spiritual society those who perceive nothing beyond opportunistic considerations in the religious policy of the fascist regime fail to realize that fascism is not only a system of government but also and above all a system of thought and the footnote on the religious conception of fascism quotes again from milan mussolini saying in 1930 if fascism were not a creed how could

it endow its followers with courage and stoicism only a creed which has soared to the heights of religion can inspire such words as past the lips now lifeless alas of frederico florio it's a religion fascism is a religion a religion of what well it's a religion of the fascist state as it turns out based on the idea of conflict and a positive conception of itself through constant ceaseless struggle austerity severity i wonder why it doesn't work in the end wonder why people get so dissatisfied and get so upset with it and then you end up handing over all the authority to the left fascism is not an answer to communism it is the next stage of stalled communism on its way to the true implementation of communism when communism stalls fascism arises when fascism arises it sets the preconditions necessary to move into the new form of actually existing socialism and we see this again and again through history it is not an answer even though it speaks in an idolatrous way toward what look like important pieces of the answer for example the next section of this document is titled the importance of tradition yes in fact tradition is important yes in fact communists destroy tradition yes in fact that is a positive direction to point to to pay attention to because tradition is in fact an ex a kind of codification of experiments upon what has worked in the past which is valuable however we're going to turn it into an idol if we're fascists what does Mussolini say in the fascist conception of history man is man only by virtue of the spiritual process to which he contributes as a member of the family the social group the nation and in function of history to which all nations bring their contribution hence the great value of tradition and records and language and customs in the rules of social life outside history man is a non-entity that's what that's what he had to say that's what Mussolini had to say about tradition that's it there's a footnote here where we get a quote from his speech in Milan from 1930 again tradition certainly is one of the greatest spiritual forces of a people in as much as it is successive and constant creation of their soul so that's on the historical and realistic conception allegedly of fascism as compared to other doctrines so i just want to kind of go back to that part though outside history man is a non-entity but fascism has the same view of history roughly that communism has which is that history is this kind of productive capacity of man and creating and telling his own story and only within that are you even an entity so your role is to contribute to what to the grand movement of history which is exactly what the class conflict in communism is about except this is different because it's a rejection of that in in the dialectical way in communism the classes are to awaken to a class consciousness to realize that they are historical movers and take part in their contribution to the movement of history toward an arc of liberation in fascism you are to awaken to your consciousness as a member of the bound together unified state and make your contribution toward the bending of history toward whatever the hell the fascist think lies at the end of it which is not exactly clear because it seems to be relentlessly fighting uh it's actually imperialism i think if we get further down so the next section is titled rejection of individualism and the importance of the state and i should add just uh parenthetically that the subject headings here were added by the curators of this website not by Mussolini so he didn't he just wrote the doctrine this subject heading rejection of individualism and the importance of the state is the

summary of this next section and what Mussolini had to say about it is fascism is therefore opposed to all individualistic abstractions based on 18th century century materialism it is opposed to all Jacobinistic utopias and innovations so it's against liberalism and it's against uh communism Jacobins are the precursors really to the communist so we can just say that that's roughly the same thing that's the french social contract idea it does not believe in the possibility of happiness on earth as conceived by the economist literature of the 18th century in other words Thomas Jefferson's idea of life liberty and the pursuit of happiness and uh John Locke's conceptions of pursuing happiness and many of the uh English enlightenment's views of the value of pursuing a life worth living those are out in fascism it rejects that it does not believe in the possibility of happiness or even the smiles of heaven as it was sometimes phrased on earth as conceived by the economic literature of the 19th century and it therefore rejects the theological notion that at some future time the human family will secure a final settlement of all its difficulties in fascism war is forever this notion runs over sorry this notion runs counter to experience which teaches that life is in continual flux and is uh sorry is in continual flux and in process of evolution in politics fascism aims at realism in practice it desires to deal only with those problems which are the spontaneous product of historic conditions and which find or suggest their own solutions so i urge you once again to realize that fascism is not a solution to communism it is the same thing same in kind different in degree they are two branches of the same tree the footnote here reads uh here quoting several uh different uh pieces from it looks like another speech he gave in Milan in 1930 our temperament leads us to appraise the concrete aspect of problems rather than their ideological or mystical sublimation therefore we easily regain our balance our battle is an ungrateful one yet it is a beautiful battle since it compels us to count only upon our own forces revealed truths have torn to sorry revealed truths we have torn to shreds so much for your religion i guess dogmas we have spat upon we have rejected all theories of paradise we have baffled charlatans white red black charlatans who placed miraculous drugs on the market to give a happiness to mankind we do not believe in program and plans and saints or apostles above all we believe not in happiness in salvation or in the promised land we do not believe in a single solution be it economical political or moral a linear solution of the problems of life because of illustrate illustrious choristers from all of the sacri i don't think that this is a real word sacristies that's got to be a mistype sorry because of the elusive choristers because of illustrious choristers from all the sacristies life is not linear and never can be reduced to a segment traced by primordial needs only by entering into the process of reality this is back in the doctrine by the way one sentence and another footnote from milan only by entering into the process of reality and taking possession of the forces at work within it can man act on nature sorry can man act on man and on nature i really butchered a very important sentence let me read the whole sentence again after reminding you that that's what mark said the point of man's act life activity is to work on man and nature to bring out his true nature so for the communist it is that you are a socialist that is going to live in perfect harmony in your perfectly creative environment for the fascist is that you are going to be

a socialist who works in perfect harmony with the state apparatus that actually makes socialism work oh but he says only by entering into the process of reality just like communism and taking possession of the forces at work within it we don't call that seizing the means of production here i guess can man act on man and on nature that's exactly the same program as communism with different ends same in kind different in degree it's a dialectical antithesis of communism and therefore it is meant to synthesize or blend with communism into one coherent system on the other side of the reaction after a tremendous conflict we should not be supporting this and we should not be supporting people who are supporting this the footnote here to that particularly interesting very communistic sentence is we are not and do not wish to be motionless mummies with faces perpetually turned toward the same horizon nor do we wish to shut ourselves up within the narrow hedges of subversive bigotry where formulas like prayer of a professed religion are muttered mechanically we are men living men who wish to give our contribution however modest to the creation of history we uphold moral and traditional values which socialism neglects or despises but above all fascism has a horror of anything implying an arbitrary mortgage on the mysterious future in spite of the theories of conservation and renovation of tradition and progress expounded by the right and the left we do not cling desperately to the past as as to a last board of salvation yet we do not dash headlong into the seductive mists of the future negation eternal immobility mean damnation i am all for motion i am one who marches on this is fascism so in his doctrine he goes on again a short piece before another footnote anti-individualistic the fascist conception of life stresses the importance of the state see it's holding up the state as a religious idol it is anti-individualistic your goal is not to merge with the class as in communism it is to merge with the state overall which is ultimately what happens at the end of communism and then the state goes away and communism but the state persists so the self-sacrificial christ state and communism is replaced by the eternally enduring god the father state in fascism it's just another idol though anti-individualistic so you aren't you you're just part of the state the fascist conception of life stresses the importance of the state and accepts the individual only insofar as his interests coincide with those of the state which stands for the conscience and the universal will of man as a historic entity so the state is your conscience the state is your universal state of being that is what you must remember you are you are a part of a cog within the fascist state and your individuality is not welcome we must not support the people supporting fascism as though it's a solution to the problems america face faces it is to throw america away in order to try to save america the footnote here is headed the individual and liberty and here we have a conference in milan that's being quoted from 1929 we were the first to state in the face of demo liberal individualism that the individual exists only insofar as he is within the state and subjected to the requirements of the state and that as civilization assumes aspects which grow more and more complicated individual freedoms becomes more and more restricted exactly the same model he says that we're not going to reject 1789 meaning the french revolution of course he doesn't want to reject russo's social contract program this is exactly what he's

articulating individual freedom becomes more and more restricted we could quote from max horkheimer explaining that freedom and justice are dialectical concepts the more of one you have the less of the other oh same thing here so the individual exists only insofar as he is within the state so the human's true nature that the fascist understands in a gnostic way is that you are a cog within the state and so you must be subjected to the requirements of that state and as the civilization assumes aspects which grow more and more complicated think of how complicated life is now individual freedom becomes more and more restricted this is exactly the shit we hear from the world economic forum all the time by the way and this is what we hear from the tradd right this new right or dissident right or whatever where they want to start restricting more and more freedom because people are doing it wrong and we can't possibly have freedom because freedom leads to atomization and conflict and blah blah blah and that's what really gave rise to communism in the first place which is not true what we're seeing is the same in kind but different in degree it is the reaction to communism but he goes on here in his speech 29 29 in milan he says the state sorry the sense of the state grows within the consciousness of Italians for they feel that the state alone is the irreplaceable safeguard of their unit and independence that the state alone represents continuity into the future of their stock and their history sounds very much like an idol it's like moses coming down from the mountain and they've got the golden calf there but the golden calf is a state and moses calls over and says what have you done and the guy's like i don't know we just took all the gold and we threw it in the fire and out came this state that we're all a part of now it's straight idolatry now we switch to another speech in this part of the footnote from 1928 also in milan and we'll go back to the 1921 or 29 one in the next part it says if in the course of the last eight years we have made such astounding progress you may well think and suppose and foresee that in the course of the next 50 or 80 years the onward trend of italy of this italy we feel to be so powerful so full of vital fluid yuk will be really grandiose it will be so especially if concord lasts among citizens ps it didn't if the state continues to be the sole arbiter arbitrator sorry in political and social conflicts if all remains within the state and nothing outside the state if all remains within the state nothing outside the state if all remains within god and nothing outside of god the state is an idol in fascism because it is impossible to conceive any individual existing outside the state unless he be a savage whose home is in the solitude of the sandy desert and then coming back to 1929 a year later he said fascism has restored to the state its sovereign functions by claiming its absolute ethical meaning against the egotism of classes and categories to the government of the state which was reduced to a mere instrument of electoral assemblies it has restored dignity as representing the personality of the state and its power of empire it has rescued state administration from the weight of factions and party interests so back to the doctrine the first half of this by the way has tons of footnotes and then the second half doesn't fascism mussolini tells us is opposed to classical liberalism let's be real clear about that sounds like today fascism is opposed to classical liberalism which arose as a reaction to absolutism and exhausted its historical



function when the state became the expression of the conscience and will of the people liberalism denied the state in the name of the individual fascism reasserts the rights of the state as expressing the real is the real essence of the individual so did you get that here's the intrinsic conflict liberalism denies the state and the name of the individual that's why it's actually the answer to communism that's not what fascism says fascism reasserts the rights of the state as expressing the real essence of the individual the individual the person you your true human nature is a piece of the state that's fascism and in a footnote from uh may 1929 in milan he says let no one think of denying the moral character of fascism i will deny the moral character of fascism actually you motherfucker let no one think of denying the moral character of fascism for i should be ashamed to speak from this tribune if i did not feel that i represent the moral and spiritual powers of the state what would the state be if it did not possess a spirit of its own and a morality of its own which lend power to the laws in virtue of which the state is obeyed by its citizens the fascist state claims its ethical character it is catholic but above all it is fascist it's an idol in fact it is exclusively and essentially fascist catholicism completes fascism in this we openly declare but let no one think they can turn the tables on us under cover of metaphysics or philosophy so if you think this is really about your religion you are dead wrong you know the state is going to replace your religion all you stupid trad caths thinking this is a good idea you need to stop it is catholic but above all it is fascist in fact it is exclusively and essentially fascist don't let anybody think they can turn the tables on us you're not going to under the cover of metaphysics or philosophy he says that uh fascism is a state which is fully aware of its mission and represents a people which are marching on a state which is which necessarily transforms the people even in their physical aspect just like communism same and kind different in degree in order to be something more than a mere administrator the state must utter great words expound great ideas and place great problems before the people and so what does he think of liberty in the doctrine he says and if liberty is to be the attribute of living men and not of abstract dummies invented by individualistic liberalism then fascism stands for liberty well there's your dialectical inversion isn't it and for the only liberty worth having having what's the only liberty worth having according to benito mussolini the liberty of the state and of the individual within the state so the footnote here says quoting from a speech in 1924 in milan the vol sorry the concept of freedom is not absolute uh-oh just like the communists uh-oh uh-oh freedom is a dialectical concept because nothing is ever absolute in life freedom is not a right it is a duty it is not a gift it is a conquest it is not equality it is a privilege privilege of what granted by the state this is a complete rejection of the idea that our rights come from god and so any charlatan on the right who says that our rights come from god and then advocates for fascism is a fucking liar got that they're not lying they are a fucking liar got it freedom is a privilege from the deified state that's fascism the concept of freedom changes with the passing of time exactly like communism there is a freedom in times of peace which is not the freedom of times of war there is a freedom in times of prosperity which is not a freedom to be allowed in times of poverty in our state the individual is not deprived of freedom

in fact he has greater liberty than an isolated man because the state protects him and he is part of the state isolated man is without defense so in other words you can have a little bit of security and lose your freedom and somehow that becomes greater freedom because now you're protected yeah same scam different day the doctrine another short paragraph before another long footnote the fascist conception of the state is all embracing outside of it no human or spiritual values can exist much less have value did you get that part the fascist conception of the state is all embracing it's the idol outside of it no human or spiritual values can exist outside of the state no human or spiritual values can exist much less have value thus understood fascism is totalitarian that's Mussolini describing his own doctrine right there black and white thus understood fascism is totalitarian and the fascist state a synthesis and unit inclusive of all values interprets develops and potentiates the whole life of a people yet again the fascists are gnostics who figured out that the state is the true nature of man and to be part of the hive of the state is what you have to remember you actually are the footnote says today we may tell the world of the creation of the powerful united state of italy ranging from the alps to sicily this state is expressed by a well-organized centralized unitarian democracy where people circulate at ease indeed gentlemen if you admit the people into the citadel of the state and the people will defend it if you close them out the people will assault it in the fascist regime the unity of classes the political social and choral unity of the italian people is realized within the state and only within the fascist state so the doctrine comes back to say no individuals or groups political parties cultural associations economic unions social classes exist outside of the state this is explained further in a footnote with the heading conception of a cooperative state he says we have created the united state of italy remember that since the empire italy had not been a united state here i wish to reaffirm solemnly our doctrine of the state here i wish to reaffirm affirm with no weaker energy the formula i expounded at the skala in milan everything in the state nothing against the state nothing outside the state is god outside the state no no god is in the state god is part of the state god is subsidiary subsidiary to the state god is out of the picture and the idol of the state is central stop letting these so-called religious people tell you that they're trying to bring back religious and spiritual values in the guise of fascism nothing could be further from true fascism he says back in the doctrine is therefore opposed to socialism to which unity within the state which amalgamates sorry which amalgamates classes into a single economic and ethical reality is unknown so in other words because socialism operates off of a picture of class consciousness and antagonism it doesn't unify the state in one single mass so it's opposed that's the reason fascism is opposed to socialism and which sees in history nothing but class struggle that's another reason that it's opposed to socialism because your goal isn't to be an awakened oppressed class that wants to overthrow the the oppressive chains of society it's to realize that you are part of the oppressive state itself and that your role is to uphold the power of the oppressive state it's exactly like i've been explaining to people for a couple of years now fascism he says is likewise opposed to trade unionism as a class weapon but when brought within the orbit of the state fascism recognizes the

real needs that gave rise to socialism and trade unionism giving them due weight in the guild or corporative system in which divergent interests are coordinated and harmonized in the unity of the state and the footnote it says we are in other words a state which controls all forces acting in nature we control political forces we control moral forces we control economic forces therefore we are a full-blown corporative state we stand for a new principle in the world we stand for sheer categorical definitive antithesis to the world of democracy plutocracy freemasonry to the world which still abides by the fundamental principles laid down in 1789 which is the french revolution which is not exactly the thing to be holding up as a great program here everything is in the state the state is your idol the ministry of corporations this is back in the actual doctrine is not a bureaucratic organ nor does it wish to exercise the functions of syndical organizations which are necessarily independent since they aim at organizing selecting and improving the members of syndicates the ministry of corporations is an institution in virtue of which in the center and outside integral corporation becomes an accomplished fact where balance is achieved between interests and forces of the economic world this is the Deng Xiaoping model by the way this is that you have a corporative state and then there are corporations that are actually shells of that overarching state that operates in a fascistic subsidiarity way so when you have a state corporation and then the real corporations that do the real production act in concert with the public-private partnership stakeholder capitalism CCP Deng Xiaoping model whatever one you want to pick what you have is fascism you have fascist subsidiarity where the corporations do the will of the state and you say well what's happening isn't communism now because that's what we have here it's fascism that's what's happening in the u.s no no they fused guys they fused they're already together they mixed that was the project of the second half of the 20th century when you try to separate fascism and communism in the world today you're thinking about terms that haven't been relevant since like the 1920s and 1930s that's all obsolete since the 1960s 1970s communism and fascism have fused into a single system as would happen when the thesis and the antithesis are seen together and finally become seen as two pieces of the same puzzle two same and kind different in degree and are synthesized into a single thing and this is what he's describing such a glance is so what the problem is here let me just explain before i go on even though i'm pushing it on my time here what they realize is the fascism can produce sort of but it can't make people happy it can't actually make the people like it's not good it doesn't work it's completely unstable so what they need is a system of distribution that actually mimics the promises of communism and so what they did was they it's fascism for the corporate universe and it's it's uh communism for the people for the regular people that's the new model this program doesn't actually work it works better than communism but it doesn't work so if you just mix them two together you could have a totalitarian system that works if you want to know what it looks like in practice look at china he says such a glance is possible only within the sphere of the state because the state alone transcends the contrasting interests of groups and individuals not god don't let these people fool you into thinking this is religious it's state religion it's an idol of the state

in view of coordinating them to achieve higher aims the achievement of these aims is speeded up by the fact that all economic organizations acknowledged safeguarded and supported by the corporative state exist within the orbit of fascism in other terms they accept the conception of fascism in theory and in practice and it says we have constituted a corporative fascist state to the state of national society a state which concentrates controls harmonizes and tempers the interests of all social classes which are thereby protected in equal measure again safety committee on public safety there's your 1789 thing that's the french revolution being at the center of what's going on here whereas during the years of demo liberal regime labor looked with diffidence upon the state was in fact outside of the state and against the state and considered the state an enemy of every day in every hour there is not one working italian today who does not seek a place in his corporation or federation who does not wish to be a living atom of the great immense living organization which is the national corporate state of fascism imagine that life you get to be part of the big state idol in the doctrine he writes grouped according to their several interests individuals form classes these divergent interests form trade unions when organized according to their several economic activities but first and foremost they form the state which is no mere matter of numbers the sons of so it says sons s-u-n-s here by the way i'm not sure if that's a typo the sons of the individuals forming the majority fascism is therefore opposed to that form of democracy which equates a nation to the majority lowering it to the level of the largest number but it is the purest form of democracy same kinds of lies communism tells if the nation be considered as it should be from the point of view of quality rather than quantity as an idea the mightiest because the most ethical the most coherent the truest expressing itself in a people as the conscience and the will of the few if not indeed of one an ending to express itself in the conscious and conscience and will of the mass of the whole group ethnically molded by natural and historical conditions into a nation advancing as one conscience and one will along the same lines of development and spiritual formation not a race which he notes as a 95% of feeling when he's talking about race not a race nor a geographically defined region but a people historically perpetuating itself a multitude unified by an idea and imbued with the will to live the will to power self-consciousness and personality this is this is fascism right there so it is an ethno state held up as an idol in which everyone has to understand themselves and there is nothing outside of it and it is the basis of your of your religious existence he says in so far as it is embodied in a state this higher personality becomes a nation it is not the nation which generates the state that is an antiquated naturalistic concept which is which afforded a basis for 19th century publicity in favor of national governments rather it is the state which creates the nation connected with the nation conferring volition and therefore real life on a people made aware of their moral unity the right to national independence does not arise from any merely literary and idealistic form of self-consciousness still less from a more or less passive and unconscious de facto situation but from an active self-conscious political will expressing itself in action and ready to prove its rights it arises it arises in short from the existence at least in fieri of a state and d indeed it is

the state which has the expression of a universal ethical will creates the right to a national independence so the state is an expression of universal ethical will it's again it's an idol footnote here long one on the conception of a state mussolini explains a nation exists in as much as it is a people a people rise in as much as they are numerous hard-working and well-regulated power is the outcome of this threefold principle this by the way is the same stuff you hear from the christian nationalist people for example stephen wolf in his book the case for christian nationalism fascism he says does not deny the state fascism maintains that a civic society national or imperial cannot be conceived unless in the form of a state for us the nation is mainly spirit and not only territory there are states which owned immense territories and yet left no trace in the history of mankind neither is it a question of number because there have been in history small microscopic states which left immortal imperishable documents in art and philosophy the greatness of a nation is the compound of all of these virtues and conditions a nation is great when the power of the spirit is translated into reality so just like with the christian trinity that's been perverted and through hagel and inverted through marks and then re-inverted in fascism you see that there's a holy spirit that is flowing forth from the state that embodies the people with their will and their character this is a perverse religion state as the state as an idol that's what fascism is we wish to unify the nation within the sovereign state which is above everyone and can afford to be against everyone since it represents the moral continuity of the nation in history without the state there is no nation there are merely human aggregations subject to all the disintegrations which history may inflict upon them that was him speaking in 24 by the way in milan as well in the doctrine and then we get to the last footnote and we can finally just tear through the rest of this he says a nation is expressed in the state as a living ethical entity only in so far as it is active inactivity is death therefore the state is not only authority which governs and confers legal form and spiritual value on individual wills but it is also power which makes its will felt and respected beyond its own frontiers thus affording practical proof of the universal character of the decisions necessary to ensure its development this implies organization and expansion potential if not actual thus the state equates itself to the will of man whose development cannot be checked by obstacles in which by achieving self-expression demonstrates its infinity this is religious language the state is the idol of fascism and so the last footnote is titled dynamic reality of fascism and it says there's a quote from 1926 in a speech to the senate and mussolini said i believe that if a people wish to live they should develop a will to power otherwise they vegetate live miserably and become prey to a stronger people in whom this will to power is developed to a higher degree well i don't know about all that it seems like life might be spiritually conceived of better than as a will to power which is very niche and um and not so good so the next section back the rest of this is all doctrine now no more footnotes fascist state as a spiritual force the fascist state is a higher and more powerful expression of personality is a force but a spiritual one the fascist state is a spiritual force it sums up all the manifestations of the moral intellectual life of man if function its functions therefore cannot be limited to those of enforcing order and keeping the

peace as the liberal doctrine had it is no mere mechanical device for defining the sphere within which the individual may duly exercise his supposed rights his supposed rights the individual may duly exercise his supposed rights the fascist state is an inwardly accepted standard of rule and conduct a discipline of the whole person it permeates the will no less than the intellect it stands for a principle which becomes the central motive of man as a member of civilized society sinking deep down into his personality it dwells in the heart of the man of action and of the thinker and of the artist and of the man of science it is the soul of the soul whoa hold on also there's another freaking footnote here i apologize for being wrong about that this is heavy duty though this is so similar to the stuff that mao says like that we're gonna have to in in his program you have tons of freedom but it's freedom with discipline you have to adopt the discipline yourself which is socialist discipline there here it's fascist discipline there you have to be committed to the the building of the social state here you have to be committed to the building of the fascist state it's literally identical so what you see again is that fascism is a religion and it is meant that the person is supposed to and take this idol of the state as god as god the father and live his life with no other gods before him and to venerate this thing and make it a intrinsic part of his character and to accept the discipline of this austere hating easy life state and work hard in order to glorify the idol that is here and in fact it becomes not just your soul but the soul of your soul and so the footnote here um from has two quotes one from 26 and one in in pisa and one in 29 in milan it says it is fascism which has refashioned the character of the italians removing impurity from our souls tempering us to all sacrifices restoring the true aspect of strength and beauty to our italian face it is not out of place to illustrate the intrinsic character and profound significance of the fascist levy it is not merely a ceremony but a very important stage in the system of education and integral preparation of italian men which the fascist revolution considers one of the fundamental duties of the state fundamental indeed for if the state does not fulfill this duty or in any way accepts to place it under discussion the state merely and simply forfeits its right to exist so that means it's uh got a liturgy as well fascism in short this is back in the doctrine document is not only a lawgiver and foundation of founder of institutions so an idolatrous god but an educator and promoter of spiritual life it aims at refashioning not only the forms of life but their content man his character and his faith to achieve this purpose it enforces discipline and uses authority entering into the soul and ruling with undisputed sway therefore it has chosen its emblem as the lictors rods the symbol of unity strength and justice i don't know what to tell you this fascism is the state as god the father as an idol and nobody pushing it as a spiritual reawakening has the slightest amount of ground to stand on they are pushing idolatry of the worst nastiest kind the next section is titled political and social doctrine evolution from socialism so when i said earlier that in fact we would see that fascism is the same in kind different in degree that it is the antithesis that arises out of the thesis of socialism of marxism here's what i'm talking about they are explaining in this section which i don't know that i really need to read a lot of it but i probably will that fascism mussolini is explaining that fascism

evolved out of it is the antithesis to in the dialectical setting it is the it is the antithesis to marxism into socialism it says when now when in the now distant march of 1919 speaking through the columns of the *popolo de italia* i summoned to milan the surviving interventionists who had intervened and who had followed me ever since the foundation of the *fasci* of revolutionary action in january of 1915 i had in mind no specific doctrinal program the only doctrine of which i had practical experience was that of socialism from until the winter of 1914 nearly a decade my experience was that of both follower and leader but it was not doctrinal experience my doctrine during that period had been the doctrine of action a uniform universally accepted doctrine of socialism had not existed since 1905 when the revisionist movement headed by bernstein arose in germany countered by the formation in the seesaw of tendencies of a left revolutionary movement which in italy never quitted the field of phrases whereas in the case of russian socialism it became the prelude to bolshevism reformism revolutionism centrism the very echo of that terminology is dead while in the great river of fascism one can trace currents which had their source in sorrel pegui legardel of the movement socialists and in the cohort of italian syndicalists who from 1904 to 1914 brought a new note into the italian socialist environment previously emasculated and chlora formed by fornicating with gelati's party a note sounded in olivetti's *paginae liberae* orano's *lupa* and rico leone's *uh diver deven* *devenere's* social socials when the war ended in 1919 socialism of the doctrine was already dead it continued to exist only as a grudge especially in italy where its only chance lay in inciting to reprisals against the men who had willed the war and who were to be made to pay for it the *papalo d'italia* described itself in its subtitle as the daily organ of fighters and producers the word producer was already the expression of a mental trend fascism was not the nursling of a doctrine previously drafted at a desk it was born of the need of action and was action it was not a party but in the first two years an anti-party and a movement the name i gave the organization fixed its character yet if anyone dares to cares i should say to reread the now crumpled sheets of those days giving an account of the meeting at which the italian *fasci de combatamento* were founded he will find not a doctrine but a series of pointers forecasts hints which when freed from the inevitable matrix of contingencies were to develop in a few years time to into a series of doctrinal positions entitling fascism to rank as a political doctrine different from all others past or present quoting himself he says if the bourgeoisie i then said believe that they have found in us their lightning conductors they are mistaken we must go toward the people we wish the working classes to accustom themselves to the responsibilities of management so that they may realize that there is no that it is no easy matter to run a business we will fight both technical and spiritual re-regardism now that the succession of the regime is open we must not be faint-hearted we must rush forward if the present regime is to be superseded we must take its place the right of succession is ours for we urge the country to enter the war and we led it to victory this the existing forms of political representation cannot satisfy us we want direct duress direct i i guessed direct i don't know it's typo we want we'll say direct representation of several interests it may be objected that this program implies a return to the guild's

corpora zioni uh corpora zioni uh no matter i therefore hope this assembly will accept the economic claims advanced by national syndicalism is it not strange from the very first day at piazza san uh sepulcro the word guild corpora zioni was pronounced a word which as the revolution developed was to express one of the basic legislative and social creations of the regime the years preceding the march on rome cover a period during which the need of action forbade delay and careful doctrinal elaborations fighting was going on in the towns and villages there were discussions but there was something more sacred and more important death fascists knew how to die state is an idol death cult a doctrine fully elaborated divided up into chapters and paragraphs with annotations may have been lacking but it was replaced by something far more decisive by a faith all the time if with the help of the books articles resolutions passed at congress's major and minor speeches anyone should care to revive the memory of those days he will find provided he knows how to seek and select that the doctrinal foundations were laid while the battle was still raging indeed it was during those years that fascist thought armed refined itself and proceeded ahead with its organization the problems of the individual and the state the problems of authority and liberty political social and more especially national problems were discussed the conflict with liberal democratic socialistic masonic doctrines and those with the partito popolare were carried on at the same time as the punitive expeditions partito popolare sorry i don't do italian either nevertheless the lack of a formal system was used by disingenuous adversaries as an argument for proclaiming fascism incapable of elaborating a doctrine at the very time when that doctrine was being formulated no matter how tumultuously first as is the case with all new ideas in the guise of violent dogmatic negations then in the more positive guise of constructive theories subsequently incorporated in 1926 27 and 28 in the laws and institutions of the regime fascism is now clearly defined not only as regime but as a doctrine that means that fascism exercising its critical faculties on itself and others has studied from its own special standpoint and judged by its own standards all the problems affecting the material and intellectual interests now causing such grave anxiety to the nations of the world and is ready to deal with them by its own policies so i just read that very quickly without much commentary specifically because what you see is that it evolved out of socialism it is the antithesis to socialism in the dialectical sense which means that the end goal is to fuse them to see that fascism and communism or fascism and socialism are actually two sides of the same coin and we need to understand it as one coin in other words mix the parts of them together that work to create a comprehensive totalitarian system which is what we're dealing with today both from left and now also from right rejection of pacifism as a pillar of fascism first of all as regards the future development of mankind and quite apart from all present political considerations fascism does not generally speaking believe in the possibility or utility of perpetual peace it therefore discards pacifism as a cloak for cowardly supine renunciation and contradistinction to self-sacrifice war alone keys up all human energies to their maximum tension and sets the seal of nobility on these on those peoples who have the courage to face it all other tests are substitutes which never place a man face to face with himself before the



alternative of life or death so fascism is based off of the concept of dying for your idol in the state therefore all doctrines which postulate peace at all costs are incompatible with fascism equally foreign to the spirit of fascism even if accepted as useful in meeting special political situations are all internationalistic or league superstructures which as history shows crumble to the ground whenever the heart of nations is deeply stirred by sentimental idealistic or practical considerations fascism carries this anti-pacifistic attitude into the life of the individual i don't care a damn the proud motto of the fighting squads scrawled by a wounded man on his bandages is not only an act of philosophic stoicism it sums up a doctrine which is not merely political it is evidence of a fighting spirit which accepts all risks it signifies new style of italian life the fascist accepts and loves life he rejects and despises suicide is cowardly life as he understand it means duty elevation conquest life must be lofty and full it must be lived for oneself but above all for others both nearby and far off present and future so it's it's still collectivist it's just that the state becomes god the father to rule forever instead of self-sacrificial to to to wither away at the peak of its power the population policy of the regime is the consequence of these premises the fascist loves his neighbor but the word neighbor does not stand for some vague and unceasable conception love of one's neighbor does not exclude necessary educational severity in other words you can severely educate your neighbor to be a fascist still less does it exclude differentiation and rank so it'll be very hierarchical who's on top and who's not fascism will have nothing to do with universal embraces as a member of the community of nations it looks other people's straight in the eyes it is vigilant and on guard it follows others in their manifestations and notes any changes in their interests and it does not allow itself to be deceived by mutable and fallacious appearances pillar rejection of marxism so as i was saying same in kind different degree it is the antithesis such a conception of life makes fascism the resolute negation of the doctrine underlying so-called scientific marxian marxian socialism the doctrine of historic materialism which would explain history of the history of mankind in terms of the class struggle and by changes in the processes and instruments of production to the exclusion of all else so this by the way is why marxists consider everything they don't like that's opposed to them fascism because their kissing cousin which is fascism that evolved out of them as reaction is into antithetical reaction within the dialectical movement of history actually openly rejects them so as the open rejection of marxism is a pillar of fascism anything that rejects marxism must also be fascism and thus you see their stupid anti-fascist stand that the vicissitudes of economic life discoveries of raw materials new technical processes and scientific inventions have their importance no one denies but that they suffice to explain human history to the exclusion of other factors is absurd fascism believes now and always in sanctity and heroism that is to say in acts in which no economic motive remote or immediate is at work having denied historic materialism which sees men as seasoned men mere puppets on the surface of history appearing and disappearing on the crest of the waves while in the depths the real directing forces move and work fascism also denies the immutable and irreparable character of the class struggle which is the natural outcome of this economic conception of history see so fascists don't

conceive economic history as the movement of economic forces colliding with one another it sees the movement of history as the ability for man to unify in duty around a state conception a state idol above all it denies that the class struggle is a preponderating agent in social transformations no it sees the state the unification within the state as the the the social transform uh transformation element having thus struck a blow at socialism and the two main points of his doctrine all that remains of it is the sentimental aspiration as old as humanity itself towards social relations in which the sufferings and sorrows of the humbler folk will be alleviated but here again fascism rejects the economic interpretation of felicity as something to be secured socialistically almost automatically at a given stage of economic evolution when all will be assured of a maximum of material comfort fascism denies the materialistic conception of happiness as a possibility and abandons it to the economists of the mid 18th century this means that fascism denies the equation well-being equals happiness which sees in men mere animals content when they can feed and fatten thus reducing them to a vegetative existence pure and simple rejection of parliamentary democracy as a sham and a fraud after socialism fascism trains its guns on the whole block of democratic ideologies and rejects both their premises and their practical applications and implements fascism denies that numbers as such can be the determining factor in human society so it's not really on that whole consent to the governed thing unless it forces the governed to consent to the fascist government oh it manufactures a consent and it's idle it denies the right of numbers to govern by means of periodic consultations so we don't need elections it asserts the irredeemable infertile and beneficent inequality of men who cannot be leveled by any such mechanical and extrinsic device as universal suffrage so it embraces inequality and oppression as i've argued repeatedly democratic regimes may be may be described as those under which the people are from time to time deluded into the belief that they exercise sovereignty while all the time real sovereignty resides in and is exercised by other and sometimes irresponsible and secret forces all that can be true but that doesn't mean we need to throw away all of our power and our freedom and give it to irresponsible and secret forces in the form of a fascist state democracy is a kingless regime infested by many kings who are sometimes more exclusive tyrannical and destructive than one even if he be a tyrant this explains why fascism although for contingent reasons it was republican in tendency prior to 1922 in other words it had to lie until it could take power properly abandoned that stand before the march on rome convinced that the form of government is no longer a matter of preeminent importance because the study of past and present monarchies and past and present republic shows that neither monarchy nor republic can be judged uh subspecies oh god it's in latin i turned not to say under the aspect of eternity i had to look it up that is as universally and eternally true so let me just read it in english um because the study of past and present monarchies and past and present republic shows that neither monarchy nor republic can be judged as universal and eternally true but that each stands for a form of government expressing the political evolution the history the traditions and the psychology of the given country fascism has outgrown the dilemma monarchy versus republic

over which democratic regimes too long dallied attributing all insufficiencies to the former and proving the latter as a regime of perfection whereas experience teaches that some republics are inherently reactionary and absolutist while some monarchies accept the most daring political and social experiments in one of his philosophic meditations renan who had the pacifist institution a pre-fascist institution sorry remarks reason and science are the products of mankind but it is chimerical to seek reason directly for the people and through the people it is so elections bad it is not essential to the existence of reason that it should be that all should be familiar with it so lots of people shouldn't be qualified to vote and even if all had to be initiated this could not be achieved through democracy which seems fated to lead to the extinction of all arduous forms of culture and all highest forms of learning so only the people who understand the sense of fascism should really have the vote is what this is saying the maxim that society exists only for the well-being and freedom of the individuals composing it does not seem to be in conformity with nature's plans which care only for the species and seem ready to sacrifice the individual it is much to be feared that the last word of democracy thus understood and let me hasten to add that it is susceptible for a different interpretation would be a form of society in which a degenerate mass would have no thought beyond that of enjoying the ignoble pleasures of the vulgar so it doesn't think much of democracy rejection of egalitarianism in rejecting democracy fascism rejects the absurd conventional lie of political equalitarianism the habit of collective irresponsibility the myth of felicity and indefinite progress definition of fascism as real democracy but if democracy be understood as meaning a regime in which the masses are not driven back to the margin of the state and then the writer of these pages has already defined fascism as an organized centralized authoritarian democracy this is identical to mao's conception of uh democratic centralism which probably borrowed from the fascists to be honest rejection of economic liberalism and admiration of bismarck fascism is definitely and absolutely opposed to the doctrines of liberalism both in the political and the economic sphere the importance of liberalism in the 19th century should not be exaggerated for present-day polemical purposes nor should we make of one of the many doctrines which flourished in that century a religion for mankind for the present and for all time to come liberalism really flourished for 15 years only it arose in 1930 as a reaction to the holy alliance which tried to force europe to recede further back than 1789 it touched zenith in 1848 when even pious the ninth was a liberal its decline began immediately after that year if 1848 was a year of light and poetry 1849 was a year of darkness and tragedy the roman republic was killed by a sister republic that of france in that same year marx and his famous communist manifesto launched the gospel of socialism in 1851 napoleon the third made his a liberal coup d'etat and ruled france until 1870 when he was turned out by a popular rising following one of the severest military defeats known to history the victory was bismarck who never even knew the whereabouts of liberalism and its profits it is symptomatic that through the 19th century the religion of liberalism was completely unknown to so highly civilized people as the germans but for one parenthesis which has been described as the ridiculous parliament of frankfurt which lasted just one season

germany attained her national unity outside of liberalism and in opposition to liberalism that's a great thing to uphold here germany's done great a doctrine which seems foreign to the german temperament essentially monarchical whereas liberalism is the historical and logical anti-room to anarchy you hear that from the the new right today all the time but it's nonsense the three stages in the making of the german unity were the three wars of 1864 1866 and 1870 led by such liberals as moltke and bismarck and in the upbuilding of the italian unity liberalism played a very minor part when compared to the contribution made by mazzini and garibaldi who were not liberals but for the intervention of the illiberal napoleon the third we should not have had lombardi and without that of the illiberal bismarck at sadawa and at sadan we probably would not we would should not have had venetia in 1866 and in 1870 we would not have entered rome the years going from 1870 to 1915 cover a period which marked even in the opinion of the high priests of the new creed the twilight of their religion attacked by decadentism in literature and by activism in practice activism that is to say nationalism futurism and fascism the liberal century after piling up innumerable gordian knots tried to cut them with the sword of the world war never has any religion claimed so cruel a sacrifice where the gods of liberalism thirsting for blood you hear these same kinds of arguments by the way from this new right today now liberalism is preparing to close the doors of its temples deserted by the peoples who feel that the agnosticism it professed in the sphere of economics and the indifferentism of which it has given proof in the spheres of politics and morals would lead the world to ruin in the future as they have done in the past this explains why all the political experiments of our day are anti-liberal and now we can look back 100 years later and see how those worked out which is really bad and it is supremely ridiculous to endeavor on this account to put them outside of the pale of history as though history were a perverse set a preserve set aside for liberalism and its adepts as though liberalism were the last word in civilization beyond which no one can go well you tried to go past that with your fascist totalitarianism and it turned out to go really badly so the next section is called the fascist totalitarian vision of the future the fascist negation of socialism democracy liberalism should not however be interpreted as implying a desire to drive the world backwards to positions occupied prior to 1789 french revolution a year commonly referred to as that which opened the demo liberal century history does not travel backwards the fascist doctrine has not taken to master as its profit monarchical absolution absolutism is of the past and so is ecclesiology dead and done for our feudal privileges and the division of society into closed uncommunicating castes neither has the fascist conception of authority anything in common with that of a police-ridden state except in practice a party governing a nation totalitarianly is a new departure in history see you don't need police state when you just make everybody believe the right thing all the time there are no points of reference nor of comparison from beneath the ruins of liberal socialist and democratic doctrines fascism extracts those elements which are still vital it preserves what may be described as the acquired facts of history and rejects all else that is to say it rejects the idea of a doctrine suited to all times and to all people so it's going to just be a

totalitarian state that does whatever it has to do to maintain power okay got you granted that the 19th century was the century of socialism liberalism democracy this does not mean that the 20th century must also be the century of socialism liberalism and democracy political doctrines pass nations remain we are free to believe that this is the century of authority a century tending to the right a fascist century now i actually disagree when he says here political doctrines pass the nations remain he says that nations are a people but i think that nations are actually constituted in their constitutions and so if you completely reorganize the political constitution of a country you actually have a new country you don't have the same nation you have a different nation it can call itself italy before and after but it's still a different nation and it's not just the people that's a that's a folkish way of thinking that's being resurrected today as it was being then if the 19th century was a century of the individual because liberalism implies individualism we're free to believe that this is the collective century and therefore the century of the state well there you have it folks state as an idol it is quite logical for a new doctrine to make use of the still vital elements of other doctrines no doctrine was ever born quite new and bright and unheard of no doctor can boast absolute originality it is always connected it only historically with those which preceded it and those which will follow it in other words fascism arose out of socialism it is the dialectical antithesis which will lead to a synthesis of the two thus the scientific socialism of marx links up to the utopian socialism of the foyers owes the saint simones thus the liberalism of the 19th century traces its origins back to the illuministic movement of the 18th that's straight projection it's the other way and the doctrines of democracy to those of the encyclopedist so he's blending the he's because he keeps saying 1789 what he's doing is he's taking the french revolution as emblematic of liberalism which that is incorrect in fact he is the communism followed from from the french revolution and fascism followed from communism liberalism has stood opposed to both all along so it's actually he's completely wrong on this in the same way that we see the the new right being wrong on these things today i wonder where they got their ideas well they are they're reading the fascist philosophers that's where they got their stupid ideas all doctrines aim at directing the activities of men he says toward a given objective but these activities in their turn react on the doctrine modifying and adjusting it to new needs or outstripping it a doctrine must therefore be a vital act and not a verbal display hence the pragmatic strain in fascism its will to power its will to live its attitude toward violence and its value next section is the absolute primacy of the state the keystone of the fascist doctrine is its conception of the state of its essence its functions and its aims for fascism the state is absolute individuals and groups relative individually so it's god it's the idol individuals and groups are admissible insofar as they come within the state instead of directing the game and guiding the material and moral progress of the community the liberal state restricts activities its activities to recording results the fascist state is wide awake and has a will of its own for this reason it can be described as ethical at the first quint quinquennial sorry assembly of the regime in 1929 i said the fascist state is not a night watchman solicitous only of the personal safety of the citizens nor is it organized exclusively for the

purpose of guaranteeing a certain degree of material prosperity and relatively peaceful conditions of life a board of directors would do as much neither is it exclusively political divorced from practical realities and holding itself aloof from the multifarious activities of the citizens and the nation the state as conceived and realized by fascism is a spiritual and ethical entity for securing the political juridical and economic organization of the nation an organization which in its origin and growth is a manifestation of the spirit the state guarantees the internal and external safety of the country but it also safeguards and transmits the spirit of the people elaborated down the ages and its language its customs its faith the state is not only the present it is also the past and above all the future transcending the individual's brief spell of life the state stands for the imminent conscious conscience of the nation the forms in which it finds expression change but the need for it remains the state educates the citizens the civics makes them aware of their mission urges them to unity its justice harmonizes their divergent interests it transmits to future generations the conquests of the mind and the fields of science art law human solidarity it leads men from the primitive tribal life to that highest manifestation of human power which is imperial rule the state is an idol in fascism the state hands down to future generations the memory of those who laid down their lives to ensure its safety or to obey its laws it sets up as examples and records for the future ages the names of the captains who enlarged its territory and of the men of genius who made it famous whatever respect for the state declines in the disintegrating and centrifugal tendencies of individuals and groups prevail nations are headed for decay that's the end of his long quote there since 1929 economic and political development have everywhere emphasized these truths the importance of the state is rapidly growing the so-called crisis can only be settled by state action within the orbit of the state where are the shades of the jewels simons who in the early days of liberalism proclaimed that the state should endeavor to render itself useless and prepare to hand in its resignation of the macculloughs who in the second half of this of the last century urged that the state should desist from governing too much and what of the english bentham who considered that all industry asked of government was to be left alone and of the german humbolt who expressed the opinion that the best government was a lazy one what would they say now to the unceasing inevitable and urgently requested interventions of government and business it is true that if the second generation of economists was less uncompromising this respect than the first and even that adam smith left the door jar however cautiously for government intervention in business because if liberalism spells individualism fascism spells government and so that's your statement of fascism right there if liberalism spells individualism fascism spells government and what he's saying there just to summarize is that it was bs to ever think that the government wouldn't be involved in business public-private partnership or the the corporate subsidiarity state is exactly how things really work economically and work best he says the fascist state is however a unique and original creation it is not reactionary yes it is but revolutionary oh because it's a continuation of communism in another direction for it anticipates the solution of certain universal problems which have been raised elsewhere in the political field by the

splitting up of parties the usurpation of power by parliaments the irresponsibility of assemblies in the economic field by the increasingly numerous and important functions discharged by trade unions and trade associations with the disputes and intents affecting both capital and labor in the ethical field by the need for felt the need felt for order discipline and obedience to the moral dictates of patriotism fascism desires the state to be strong and organic based on broad foundations of popular support fascist state lays claim to rule in the economic field no less than in others it makes its actions felt throughout the length and breadth of the country by means of its corporative social and educational institutions and all the political economic and spiritual forces of the nation organized in their respective associations circulate within the state a state based on millions of individuals who recognize its authority feel its action and are ready to serve its ends is not the tyrannical state of a medieval lordling has nothing in common with the despotic states existing prior to or subsequent to 1789 no no it's totally different it's not despotic it's totalitarian that means everybody's entire life entire being has to be transformed and supporting the idol that's what it means just like with communism it is same and kind different in degree says far from crushing the individual you know here's more communist bullshit but it's fascist this time the fascist state multiplies his energies just as in the regiment of a soldier just as in a regiment a soldier is not diminished but multiplied by the number of his fellow soldiers the fascist state organizes the nation but it leaves the individual adequate elbow room sounds just like mao it has curtailed useless or harmful liberties oh it is curtailed useful useless or harmful liberties while preserving those which are essential in such matters the individual cannot be the judge but the state only so the state's going to decide what it is that you can and cannot do which of your liberties are useless and harmful in which are essential we just learned all about essential workers well here you have essential uh liberties that you're allowed to do and the rest are useless or harmful and the state will not permit them you as an individual have no right to choose anything to do with your own life and its liberties the state will choose them for you and extend them to you as privileges so do not let these people in the new right convince you that this is some higher expression of freedom that's the same lie that's been told by fascists and the same lie that's been told by communists for a hundred years the fascist state he tells us is not indifferent to religious phenomena in general nor does it maintain an attitude of indifference to roman catholicism the special positive religion of italians the state has not got a theology but it has a moral code oh it doesn't have a theology does it that's because it is its own theology he says the fascist state sees in religion one of the deepest spiritual manifestations and for this reason it is not it not only respects religion but defends and protects it some religions anyway the fascist state does not attempt as it rubs pierre at the height of the revolutionary delirium of the convention to set up a god of its own nor does it vainly seek as does bolshevism to efface god from the soul of man fascism respects the god of aesthetics st saints and heroes and it also respects god as conceived by the ingenuous and primitive heart of the people the god to whom their prayers are raised in other words it doesn't actually have a religious doctrine but it's going to make sure that you adhere to

a religious doctrine and whichever one is fine it doesn't really care it's not really bringing god back into the picture the state is actually god but there's you're going to have to believe in some kind of a higher power god that the state is a reflection of the fascist state expresses the will to exercise power and to command it here the roman tradition is embodied in a conception of strength imperial power is understood by the fascist doctrine is not only territorial or military or commercial it is also spiritual and ethical an imperial nation that is to say a nation which directly or indirectly as a leader of others can exist without the need of conquering a single square mile of territory fascism sees in the imperialistic spirit that is in the tendency of nations to expand a manifestation of their vitality in the opposite tendency which would limit their interest to the home country it sees a symptom of decadence peoples who rise or re-arise are imperialistic renunciation is characteristic of dying peoples the fascist doctrine is that best suited to the tendencies and feelings of a people which like the italian after lying fallow during centuries of foreign servitude are now reasserting itself in the world but imperialism implies discipline the coordination of efforts a deep sense of duty and a spirit of self-sacrifice so the state becomes the deity this explains many aspects of the practical activity of the regime and the direction taken by many of the forces of the state as also the severity which has to be exercised toward those who would oppose the spontaneous and inevitable movement of the 20th century Italy by agitating outgrown ideologies of the 19th century ideologies rejected wherever great experiments in political and social transformations are being dared we see where those ended up by the way in major ditches never before he says have the people thirsted for authority direction order as they do now so those are warning signs that that fascism is coming is that how you feel today is that what the new right is tapping into sounds like it if each age has its doctrine then innumerable symptoms indicate that the doctrine of our age is the fascist that it is vital excuse me that it is vital is shown by the fact that it has aroused a faith that this faith has conquered souls is shown by the fact that fascism can point to its fallen heroes and its martyrs fascism has now acquired throughout the world that universal that universally i guess universality which belongs to all doctrines which by achieving self-expression represent a moment in the history of human thought and so there's your expression of fascism that's what fascism is in the words of mussolini that is the doctrine of fascism we hear this arising from the so-called new right the dissident right that's not a good development we also see that it is actually the antithetical continuation of communism it is thesis antithesis synthesis is the main goal and so what you actually see here is a system of taking the state no longer as a self-sacrificing entity that liberates man from his own imprisonment but rather that it becomes a idol that through the worship of and fealty to the state becomes the guarantor of of man's supremacy this is this is a shift from as sick and upside down as it is to say communism holding up the state as a christ figure and it's a switch to the state being held up as a god figure as an emanating holy spirit that will transform man into a functionary of the state as to an integral piece of the state and he's considered a non-entity without that the state gives him not just his soul but the soul of his soul and so this is idolatry of the grossest form i think



it's very important that we reject this that we do not allow this to derail the movement against woke or the fight back against woke or whatever it is that we don't allow us to derail the upcoming election it being 2024 now and the election coming we don't we we know that the that the left broadly speaking will use this either as a means of directly seizing power if it has the capacity to do that to throw away liberty or if it cannot as a means to drive the resistance to the sustainable and inclusion woke movement that all that resistance is going to get driven into a ditch by promoting things that scare normal people into believing that it is an existential crisis for them to fight against conservatives this is why this is happening isn't it really good question i have severely severely cynical suspicions as to why people like franco are being pushed why fascism is being pushed why we're seeing all this uh rise of this kind of chest beating while we're seeing all this new misogyny this manliness characterized here in fascism by mussolini something bad is happening and um there's an explicit and deliberate push from agents of provocation or whatever on the internet toward fascism and we should be taking this very seriously and not losing track the answer lies in the constitution the answer lies in liberty the answer lies actually in the other 1789 which was the the year of the constitution the answer lies in um putting human liberty first securing individual rights avoiding collectivism avoiding corporatism denying the idea of a corporate subsidiarity model that is going to be able to produce but removes all human freedom and makes us happy in the sense you know we'll own nothing and be happy in the sense that we are a part of the movement of history toward some kind of totalitarian end the thesis gives rise to the antithesis communism gives rise to fascism but in the end they're to be seen as the same in kind but different in degree two parts of the same coin and synthesized and fused into one model which is exactly what we see happening in the world which is why you see communism being pushed through corporations worldwide in china and here in the west through the un and the world economic forum in the world health organization you