

Choosing an Elite

by

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What chooses an elite – nation or nature?

A people is not led according to its will-the democratic formula; nor according to the will of one individual-the dictatorial formula, but according to laws. I do not talk here of man-made laws. There are norms, natural laws of life; and there are norms, natural laws of death. Laws of life and laws of death. A nation is headed for life or death according to its respect for one or the other of these laws.

A people is not capable of governing itself. It ought to be governed by its elite. Namely, through that category of men born within its bosom who possess certain aptitudes and specialties. Just as the bees raise their "queen" a people must raise its elite. The multitude likewise, in its needs, appeals to its elite, the wise of the state.

Who chooses this elite-the multitude? Supporters could be found for any "ideas," or votes for anyone running for public office. But this does not depend on the people's understanding of those "ideas" "laws" or "candidates" but on something entirely different: on the adroitness of individuals to win the goodwill of the multitudes. There is nothing more capricious and unstable in opinions than the multitude....Its criterion for selection is: "Let us try some others." Thus, the choosing is done not according to judgement and knowledge, but haphazardly and trusting to luck.

Here are two opposite ideas, one containing truth, the other the lie. Truth – of which there can be but one – is sought. The question is put to a vote. One idea polls 10,000 votes, the other 10,050. Is it possible that 50 votes more or less determine or deny truth? Truth depends neither on majority nor minority; it has its own laws and it succeeds, as has been seen, against all majorities, even though they be crushing.

Finding truth cannot be entrusted to majorities, just as in geometry Pythagoras' theorem cannot be put to the multitude's vote in order to determine or deny its validity; or just as a chemist making ammonia does not run to multitudes to put the amounts of nitrogen and hydrogen to a vote; or as an agronomist, who studied agriculture and its laws for years, does not have to turn to a multitude trying to convince himself of their validity by their vote.

Can the people choose its elite? Why then do soldiers not choose the best general?

In order to choose, this collective jury would have to know very well:

- a) The laws of strategy, tactics, organization, etc. and
- b) To what extent the individual in question conforms through aptitudes and knowledge to these laws.

No one can choose wisely without this knowledge. If the multitude wishes to choose its elite, it must necessarily know the national organism's laws of leadership and the extent candidates to this leadership conform by qualifications and knowledge to said laws.

However, the multitude can know neither these laws nor the candidates. That is why we believe that the leading elite of a country cannot be chosen by the multitude. To try to select this elite is like determining by majority vote who the poets, writers, mechanics, aviators or athletes of a country ought to be. Thus democracy, based on the principle of election, choosing its elite itself, commits a fundamental error from which evolves the entire state of wrong, disorder and misery in our villages. We touch here upon a capital point; because it is from this error of democratic conception that we could say all the other errors originate. When the masses are called to choose their elite they are not only incapable of discovering and choosing one but choose moreover, with few exceptions, the worst within a nation.

Not only does democracy remove the national elite, but it replaces it with the worst within a nation. Democracy elects men totally lacking in scruples, without any morals; those who will pay better, thus those with a higher power of corruption; magicians, charlatans, demagogues, who will excel in their fields during the electoral campaign. Several good men would be able to slip through among them, even politicians of good faith. But they would be the slaves of the former. The real elite of a nation would be defeated, removed, because it would refuse to compete on that basis; it would retreat and stay hidden. Hence, the fatal consequences for the state. When a state is led by a so-called "*elite*" made up of the worst, most corrupt, most unhealthy it has, is it not permitted a person to ask why the state is headed for ruin?

The new Romanian elite, as well as any other elite in the world, must be based on the principle of social selection. In other words, a category of people endowed with certain qualities which they then cultivate, is naturally selected from the nation's body, namely from the large healthy mass of peasantry and workingmen, which is permanently bound to the land and the country. This category of people becomes the national elite meant to lead our nation.