

Courtesy of the Ainslee Galleries

Rome: a painting from a dirigible by Gino Albieri

The New Rome

FROM its classic origin as a hill town, medieval Rome grew up in the valley where the people huddled to get the water from the Tiber when their hill sources, tapped by the ancient aqueducts, were cut off. The narrow, twisting streets which modern trams and busses make so dangerous date from this period. Back in the seventies a few wider streets were laid but the needs of the city as a whole with its increasing population were not considered.

Enter Fascism, with its dynamics, its reappropriation of the imperial tradition, its dramatization of the past as a symbol of the future, and its prowess in modern engineering. In his article on p. 718 Signor Oppo expresses the feeling which gave rise to the plans for the New Rome. Extremely practical changes are suggested in the five-year program, which includes zoning, a park system surrounding the city proper, and adequate facilities for the functioning of a continental capital. One year of the five has passed.

According to the outlines of Marcello Piacentini, the architect, the plan is three-fold: first, to make suitable traffic facilities and to provide for expansion for the metropolis that is visioned for the future; second, to preserve the beauties of the ancient buildings and monuments, and open up vistas; and third, to allow for excavations.

Main thorough-fares are to be cut to coordinate means of communication in the city and give access to the environs; the railroad station is to be moved to one end of the city and the place now occupied by the tracks turned into a grand boulevard; governmental buildings, the post and telegraph offices, banks and the like are to be moved from the vicinity of the Piazza Colonna to the present geographical center, near the Piazza Berberini. Part of the main artery ending in the Piazza di Popolo will be a tunnel so as to leave undisturbed the historic gate of the Piazza. Recalling weary steps in the hot sun, pilgrims will be grateful for the proposal that the trams are to be taken from the front of St. Peter's and run up to the two side entrances. The *Augusteo* which Labroca (p. 716) credits with being an essential factor in the musical revival will be made visible. (Visitors to Rome will remember that only a tiny piece of this structure can be seen through a private courtyard.)

The sketches on the following page give an idea of the artistic manner in which the buildings and squares are being planned and the drawings of school and maternity center evidence the care taken in adapting the type of architecture to the neighborhood. Only modern houses are to be razed.

The aspiration of Fascist enthusiasts is to pour into the bottle of historic Rome—without damage to its heritage—the modern wine of their idealism.

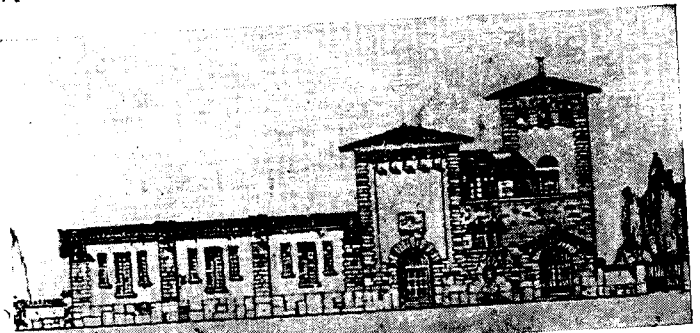
M. A.



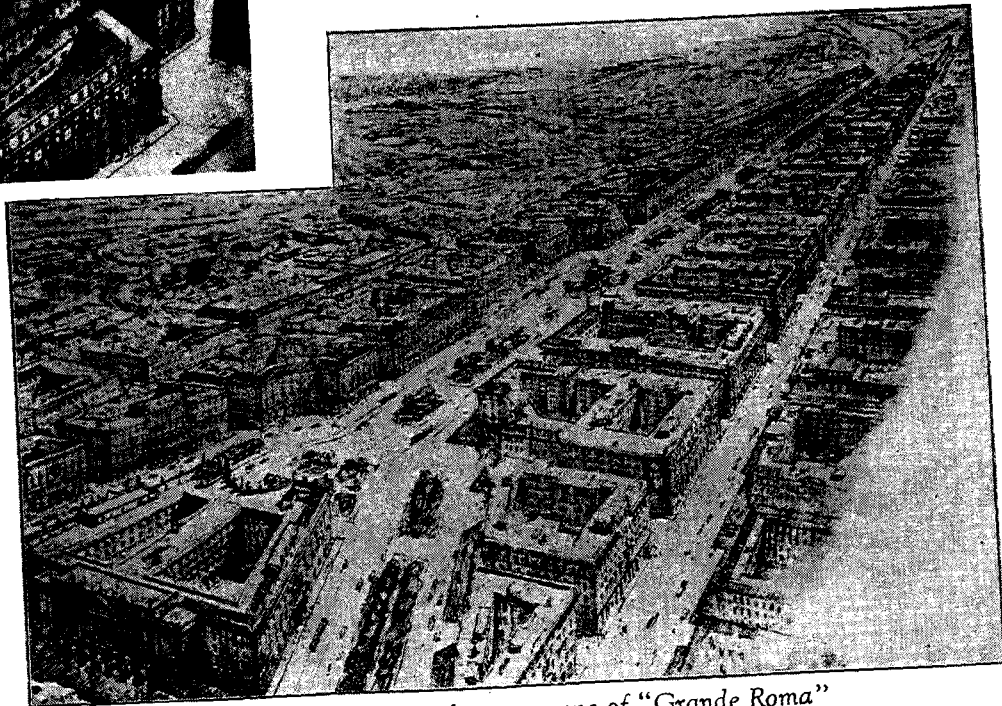
The "New Rome" with park systems, new lines of transportation and all modern improvements, planned 1926



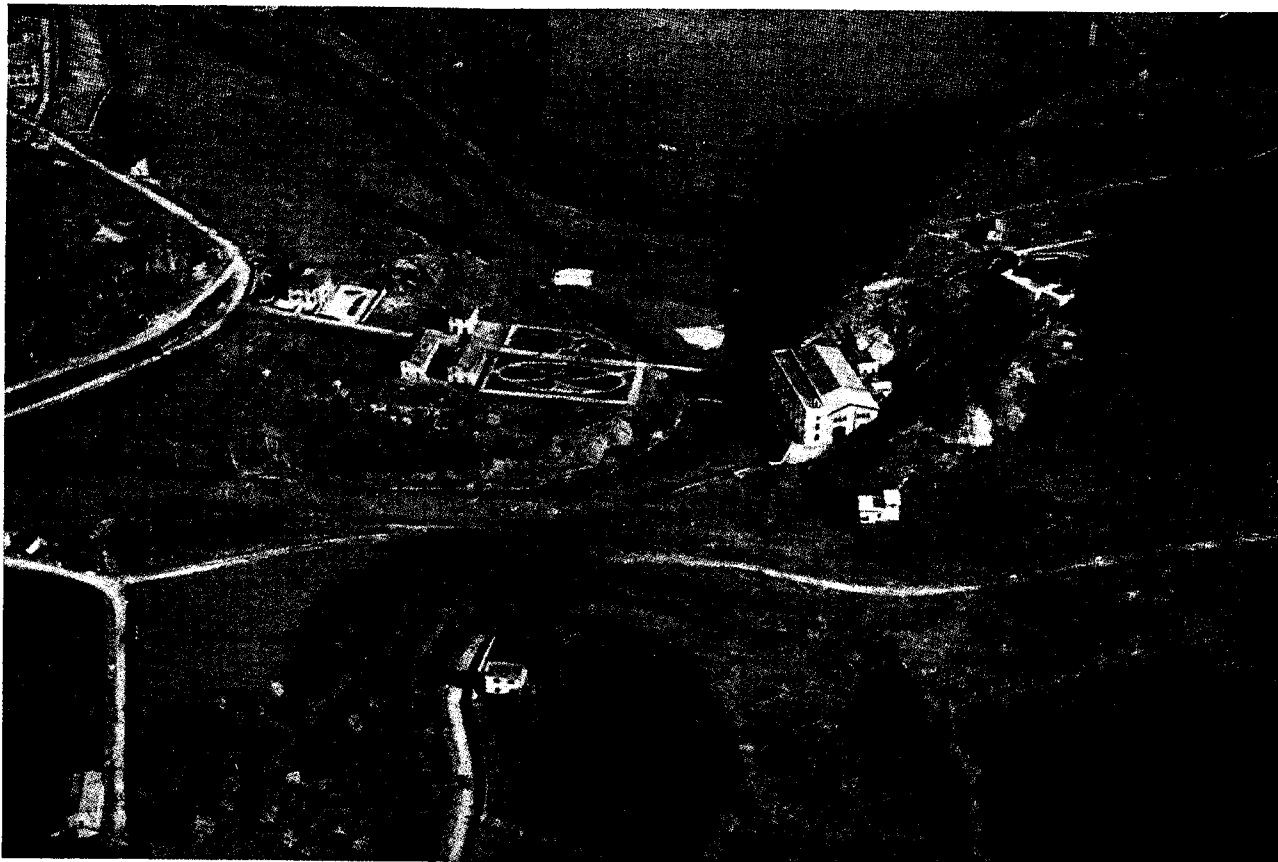
A plan for lengthening the avenue Marco Minghetti to improve traffic facilities



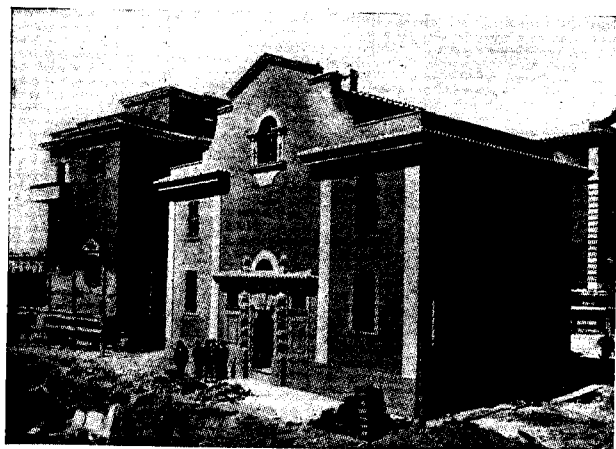
Plan for a new elementary school



Perspective drawing of a great zone of "Grande Roma"



View from the air of a power plant outside Rome



Type of dwelling for Roman workmen



Infant welfare building



Excavations in the Augustan Forum, fostered by the Fascisti

Faith and Works of Fascism

By ALFREDO ROCCO

Minister of Justice

FASCISM is a new regime; it is the Italy of Vittorio Veneto which, having risen to a position of complete independence among the Great Powers, now through the revolution of the Black Shirts securely proceeds towards unflinching success.

In its international relations, the Fascist regime has to some extent and as far as possible eliminated certain exceedingly harmful effects of the Treaty of Versailles; thus rendering possible, for example, the annexation of Fiume. In addition to this, by various international agreements and through a dignified foreign policy which tends to reaffirm the status of Italy as a great European and Mediterranean power, it works for the establishment of peace in Europe and for the economic expansion of the Italians, who could not be hemmed in within their boundaries without damage to themselves and without danger to their peaceful international relations.

Internally, the Fascist regime has strongly consolidated its program of moral, political and economic reconstruction, by means of a national discipline which enables the Government to carry on vast reforms in the fields of legislation and administration, production and labor. This mental and moral discipline rendered possible the important legislation on the collective contracts of labor, the balancing of the Budget and all those provisions already enacted or in course of enactment which are the manifestations of a financial policy, of which the object is the reduction of paper circulation, the improvement of the commercial budget-sheet (import-export), the revaluation of money and developments in agriculture, industries and commerce. Led by a firm hand, the Italian people are steadily working without strikes, fully appreciating the greatness of the task which has been set to them by the Fascist revolution.

All the Fascist Government has thus accomplished or is about to accomplish—as for example, the reform of all the codes: the penal code, penal procedure code, commercial code, code of civil procedure, civil code, maritime code (these are well advanced)—constitutes the realization of a new political doctrine, on the basis of which Fascism works for the complete renovation of everything that affects the national life. Fascism in fact possesses *its own* political doctrine, which clearly distinguishes it from other regimes or political parties. Considered as action, it is a typically Italian phenomenon and acquires a universal validity because of the existence of this coherent and organic doctrine.

THE Fascist doctrine constitutes an integral doctrine of the community and is in absolute contrast to the individualism of the Liberals, Democrats and Socialists. It replaces the old atomistic and mechanical state theory with an organic and historic concept. When I say organic I do not wish to convey the impression that I consider society

as an organism after the manner of the so-called “organic theories of the state”; but rather to indicate that the social groups as fractions of the species receive thereby a life and scope which transcend the scope and life of the individuals identifying themselves with the history and finalities of the uninterrupted series of generations. This organic concept of the state gives to society a continuous life over and beyond the existence of the several individuals. Liberalism, Democracy, and Socialism look upon social groups as aggregates of living individuals; for Fascism they are the recapitulating unity of the indefinite series of generations. For Liberalism, society has no purposes other than those of the members living at a given moment. For Fascism, society has historical and immanent ends of preservation, expansion, improvement, quite distinct from those of the individuals which at a given moment compose it, so distinct in fact that they may even be in opposition. Hence the necessity, for which the older doctrines make little allowance, of sacrifice, even up to the total immolation of individuals, in behalf of society; hence the true explanation of war, eternal law of mankind, interpreted by the liberal-democratic doctrines as a degenerate absurdity or as mad monstrosity.

FOR Liberalism, the individual is the end and society the means; nor is it conceivable that the individual, considered in the dignity of an ultimate finality, be lowered to mere instrumentality. For Fascism, society is the end, individuals the means, and its whole life consists in using individuals as instruments for its social ends. The state therefore guards and protects the welfare and development of individuals not for their exclusive interest, but because of the identity of the needs of individuals with those of society as a whole. We can thus accept and explain institutions and practices, which like the death penalty, are condemned by Liberalism in the name of the preeminence of individualism.

The fundamental problem of society in the old doctrines is the question of the rights of individuals. It may be the right to freedom as the Liberals would have it; or the right to the government of the commonwealth as the Democrats claim it, or the right to economic justice, as the Socialists contend; but in every case it is the right of individuals, or groups of individuals (classes). Fascism on the other hand faces squarely the problem of the right of the state and of the duty of individuals. Individual's rights are only recognized in so far as they are implied in the rights of the state. In this preeminence of duty we find the highest ethical value of Fascism.

This, however, does not mean that the problems raised by the other schools are ignored by fascism. It means simply that it faces them and solves them differently, as, for example, the problem of liberty.