

Evola On Race

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Evola on Race

Part One: Aryan Ethos

The Swastika

Various authors have written about the symbol that the new Germany has made into its emblem. We take up the subject here only to treat it from a special point of view, essentially considering the primordial traditions and the universal higher meanings potentially contained in that symbol.

First of all, where does the swastika come from? And is it true that it is the symbol of a specific race, namely of the Aryan or Indo-Germanic race? This is what was believed in some circles in the nineteenth century, and some continue even today to assume it to be the case. Ernst Krause and Ludwig Müller argued that the symbol in ancient times was specific to the Indo-Germanic peoples. However, this thesis has proved to be untenable. This is because of the diffusion of the symbol, which has been demonstrated by later research. In 1896, the American Thomas Wilson drew a map which clearly shows that the swastika is to be found even in places – California, Korea, Mesopotamia, Central America, Japan, North Africa, and so on – that certainly do not correspond to the ancient settlements of the Indo-Germanic race as it was conceived at that time. Nor should we forget that the symbol in question is also found in Italic prehistory (engraved, for example, on certain ritual axes found in Piedmont and Liguria) long before the appearance of the Germanic peoples, and appears in Rome, even on some Imperial coins.

Furthermore, there is a fundamental consideration that must be made, namely, that every true symbol is by nature universal. Thus, however much a symbol may be predominantly used by a particular race or religion, this use can never constitute a monopoly. This applies to symbols such as the circle with a point at its center, the five- or six-pointed star (wrongly believed to be an exclusively Jewish symbol), the simple cross, and so on, including the swastika or hooked cross [German Hakenkreuz], or whatever one wishes to call it. If the problem is now posed concerning which race originally adopted the latter symbol, rather than referring to the Indo-Germanic, Indo-European, or (in the general sense) Aryan race, it is necessary to refer to an even more ancient and primordial human race, which some call pre-Nordic and which we term Hyperborean. This race goes back many thousands of years before the Common Era and, in fact, not without reason, some have called the swastika *das Gletscherkreuz*, the “cross of the glaciers,” this sign already appearing at the end of the Ice Age, when the migrations of the aforementioned

Hyperborean race began. These migrations, to the extent that it has been possible to reconstruct them with a certain verisimilitude, partly explain the presence of the swastika in areas which later were inhabited by races that were different from the descendants of that primordial human race. One may therefore assume that the symbol has in some cases been transmitted, while in other cases, it may have presented itself independently to the human spirit, precisely because of the aforementioned universal and objective character of every true symbol.

And now we come to the meaning of the swastika. According to the most current interpretations, it is a solar symbol and a symbol of fire. As a solar symbol, it is thought to express the rotating movement of the Sun. It is thought to be a symbol of fire because its shape is supposed to reproduce that of the wooden tools with which, by means of friction, fires were lit in ancient times among some Aryan peoples. This is the more external interpretation; it can, however, serve as a basis for higher interpretations, in correspondence with that hierarchy of meanings which every true Traditional symbol always contains within itself.

First of all, the swastika as a solar symbol leads us back to the solar cult. Thus it occurs, for example, as a symbol of Vishnu, and is found on prehistoric ritual objects, linked to "Uranic" (sky) cults such as that of the thunderbolt. At this point, however, we must immediately guard ourselves against the "naturalistic" prejudice – that is, the assumption that the great ancient civilizations, in their religions, were merely superstitiously divining natural phenomena. Precisely the reverse is true: In those ancient cults, these phenomena of nature were mighty cosmic symbols of spiritual forces – and only "positivistic" obtuseness succeeded in making people believe anything else, in spite of the great quantity of precise and concordant testimonies that, in this regard, may be found in the most diverse civilizations.

Starting from this observation, the solar cult should therefore be understood to essentially refer to a luminous spiritual force, to that same force by virtue of which, using an analogous symbolism, one was able to speak of a life which is the "light of men." And in Romanesque imagery, we find the swastika associated with the "Tree of Life." This religion of light – with the frequent recurrence of the "solar" motif, and, in its highest forms, of the Olympian motif – is characteristic of all the major Aryan civilizations created by the aforementioned Hyperborean race. The religion of light is opposed to the "telluric," demonic, or feminine-naturalistic character of the cults of non-Aryan races, which focused above all on the invisible forces symbolized by the elements, by the earth, by the animal world, and by chthonic vegetation.

Let us now move one further step forward, first of all noting that an intimate relationship was always conceived to exist between the Sun and the divine fire, as is confirmed especially by the ancient Aryan testimonies of the East and West. Secondly, let us recall the other relationship conceived between – on the one hand – kingship; the function of sovereignty [imperium] in general; the characteristics of a dominating super-race, race, or caste; and – on the other hand – the solar motif. In primordial traditions, this appears very distinctly: we find a solar "mysticism" of kingship and glory. Like the agni-rohita, the

Vedic fire, like the ancient Egyptian *ânshûs*, is the “royal conquering force,” an igneous fluid of power and life that was an attribute of kings, and like the Aryo-Iranian *hvarenô* is a celestial flame, a solar fire of which the whole Aryan race is the bearer, but which was above all concentrated in its leaders. Cumont has demonstrated that the small golden statue that was transmitted from one Roman emperor to another as a sign of power is a personification of this same mystical, fateful force, which among the Hellenes had become that of the “destiny” of a city or a nation.

On the basis of these ideas, one of the higher meanings of the symbolism of the swastika immediately becomes clearer: It may refer to a principle that generates fire and flame – but in a higher sense; it is that flame and fire which point back to the Aryan cult of the Sun and of light; it is that symbolic fire which played such an important part in the ancient patrician family cult; it is the mystical fire, finally, which finds its supreme manifestation in leaders and sovereigns. Therefore, in the highest sense, the swastika, the “cross of the glaciers,” could be called the mysterious seal of primordial spirituality itself, which then manifested itself and ignited in the various dominant castes or races, affirming itself in the face of inferior forces and races in a whole cycle of ancient civilizations. Therefore, it can only refer through distant analogy to the material instrument once used to generate fire and flame. The sacral and spiritual meaning remains in the foreground.

Related to this, we must now say something about the swastika as a “polar symbol.” Let us hasten to warn the reader that, although we have spoken of Hyperborean races and glaciers, we are not speaking of the Arctic regions here. Instead, we are referring to the symbolism of the pole, which, in the Primordial Traditions, is also strictly connected with the idea that one had of the true sovereign function. According to this view, the head represents stability, the immobile point around which the orderly movement of the forces that depend on it occurs. Thus, for example, in a text by Confucius we read: “He who dominates through the celestial virtue resembles the pole star: it stands firm in its place, while all the stars turn around it.” Here, we can see that the Aristotelian notion of the so-called “unmoved mover” takes up the same idea in theological terms (of the one who sets in motion without himself moving): an idea which, moreover, we find again in a particular Aryan doctrine, that of the *cakravartî*.

The *cakravartî* represents a kind of limit-form of the Imperial idea. It is the figure of a “universal sovereign” or “king of the world” in general. The term, however, literally means “he who turns the wheel” – which in this context means the wheel of the regnum [kingdom, empire, Reich] – himself appearing as the center, pole, or fixed point that supports the wheel’s regular motion. We have, then, a double motif: on the one hand, the idea of a spinning movement, which in some cases also appears as an irresistible and overwhelming force (according to that ancient doctrine, those who are predestined to sovereignty have a vision of a whirling celestial wheel); on the other hand, the “polar” idea, that is, that of a still point, of something calm, perfectly mastered, “Olympian,” testifying to a superior nature.

In the sign of the swastika we can find precisely these two elements. Guénon has rightly

pointed out that if, in a certain sense, it can be considered a symbol of movement, it is not a matter simply of movement, as some claim, but of a rotational movement around a center or an immobile axis: and it is this fixed point that is the essential element to which the symbol in question refers. The same must apply, then, if the movement refers to the Sun: This is not a symbolism having to do with the perennial story of the birth and the decline of light, but a sign that, beyond that cyclical movement of the Sun, conceives of this power as something central, immutable, or Olympian, to the point of being – if you will – a confused anticipation of the modern Copernican view, but arrived at through religious meanings. Apart from this, the meanings already indicated above are confirmed in this symbol. It is also a “polar” symbol. From earliest prehistory, it bore within itself those unmanifested meanings, which had to unfold in the luminous cycle of the Aryan mythologies or sovereignties – or when not Aryan, in any case derived from the aforementioned Primordial Tradition.

Moreover, it may be noted that “polar” symbolism was traditionally also applied to certain civilizations or organizations when they incarnated the significance of “centers” in history as a whole. Thus, as is known to all, for example, the ancient Chinese empire was called the “Middle Kingdom”; Mount Meru, the Mount Olympus of the Indo-Aryans, was, as the seat of the divine forces, considered to be the “pole” of the Earth; the symbolism of the so-called omphalos, which was applied to the center of the ancient Doric-Apollonian tradition of Greece, to Delphi, brings us back to the same meaning; Asgard in the Nordic-Germanic tradition, which was held to be the mystical homeland of the Nordic royal lineages up to the time of the Goths, is identified with Midgard, which means precisely dwelling, or land, of the center. Even the name of Cuzco, the center of the Inca solar empire, seems to express, like the omphalos of the Hellenes, the idea of “centrality.” These elements are susceptible to interesting developments as part of what we might call a “sacred geography.” In any case, it is important to note the close relationship between these various manifestations and a single fundamental idea.

In any case, going back to the double element comprised by the swastika, as well as similar signs (the three-armed wheel of the triskelion and some rose windows of Gothic cathedrals are traces of the same symbolism), we can summarize the highest spiritual meaning of the symbol: The rotating swastika manifests the dynamism of a vorticose and overwhelming force (the wheel), generating light and fire, the “Uranic” flame, the solar flame, while remaining, in its center, a commanding calm, an immutable stability – the latter corresponding, on its plane, to the fundamental condition of every true regere [Latin “to rule,” from Proto-Indo-European root *reg-, “to move in a straight line,” in contrast to the aforementioned rotating movement] and of every great organization of the forces of history.

We can now ask ourselves to what extent knowledge of these higher meanings and, in general, of the traditions to which we have referred here played a part in the choice of the swastika as the emblem of Germanic National Socialism. In this decision, we believe, a “subconsciousness” has above all acted – and this is not the only case in which, today, through an obscure instinct, primordial symbols have come to light again and been

brought to new life without any knowledge of the deeper meanings sealed within them. On the contrary, in processes of this kind, entirely contingent elements often play the part of “occasional causes,” a part which, however, only diminishes the value of the result from a very superficial point of view. Thus, in the case of Germany, there is no doubt that the symbol treated here was first suggested by certain anti-Judaic currents, which defended very simplistic and militant political adaptations of the Indo-Germanic and Aryan myth, in a one-dimensional form which has already been rendered antiquated by serious research. Also, as far as meanings go, if Hitler, at the time of writing *Mein Kampf*, believed that he could use the swastika to symbolize “the mission of the struggle for the victory of the Aryan man, and, by the same token, the victory of the idea of creative work, which as such always has been and always will be anti-Semitic,” we see that he did not go beyond a quite relative level. Subsequently, in Germany the symbol has been written about from a point of view that is not merely political. It has, however, rarely been considered in its most universal meanings: Indeed, as far as we know, it has not always been the Germans who have highlighted the most interesting aspects of the “cross of the glaciers.” Moreover, to be honest, the same could be said of certain equally primordial symbols, such as the axe in the fasces, which has been taken up by Fascism. Once again, it seems to have been a matter of instinct and “race,” rather than of precise knowledge. It will therefore be interesting to see if circumstances and callings will ensure that the most profound, spiritual contents of the signs in question will awaken corresponding forces, so that the symbols themselves will become active in history.

The Sanskrit name *svastika* can also be interpreted as a monogram made up of the letters which make up the propitiatory formula *suasti*. The meaning of this Indo-Aryan formula is the equivalent of the Latin *bene est, or quod bonum faustumque sit* – that is to say: “may that which is good and auspicious, be.” Thus, the symbol in question also contains the best conceivable auspice in regard to the future developments of the great world movement which the two Axis nations have brought forth, rising again precisely under the sign of the Axe and the “cross of the glaciers.”

Source: *Augustea*, June 1942

A fresco from the thermopolium of Lucius Vetutius Placidus in the city of Pompeii, depicting the spirit (genius) of the house central, flanked by Lares and Penates with Mercury on far left, Bacchus far right.

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Racialist literature has not failed to emphasize everything that shows the importance attributed to lineage, people, origin, and ancestry in ancient Romanity at that time, and has also conducted research to recover the Aryan or Nordic-Aryan element and type in Romanity and to follow its destiny.

Because of the predominant interests in modern racialism and in the very nature of its development, this research is therefore almost always focused on the basically exterior and subordinate elements: thus it remains on the level of ancient law and custom, on certain aristocratic traditions, on the direct or indirect evidence in respect to a give physical type and, somewhat less often, is conveyed in the field of the most noted and widespread certain cults and myths. It is curious that, as far as we know, it is instead almost systematically neglected a series of sources that, in regard to the higher aspects of the doctrine of race, present a special meaning and are richly documented. The reason for that is in the predominance of the prejudice—which we previously reported in this journal—precisely to consider the whole of what in Roman antiquity had a super-rational and properly traditional character as fantasies, imaginations, superstitions, and finally, as something unserious and negligible. In this way a great part of the ancient Roman world still waits to be explored and this exploration, if conducted possessing the right principles and suitable qualification, is destined to yield valuable results, not just in regards to a spiritual and religious consciousness of the forces of the race.

The lares, penates, manes, genii familiari, the archeget heroes and so on are notions well known to anyone who has made even elementary studies of ancient Roman history. But known to what degree? Also, like the equivalents of dead and mute things that are conserved in museums, like the verbal residues of a world that is felt as foreign and “dead,” as much to leave us indifferent, at least, for whatever technical and academic reasons, they are not compelled to make special studies of sources and traditions, in place of mere culture, resulting in a worthy monograph. To integrate such signs, including pulling sufficient elements from them to make us understand the meaning and fundamental truths of ancient Roman and, in general, Ario-Mediterranean, humanity is a task that, with very rare exceptions, is not at all felt. However, even by this we understand the most precise and significant racial profession of the faith of ancient Rome, not a “philosophized” profession of faith restricted to any cultured circle, but alive and active in the most original, most widespread, most revered traditions.

The notions of lares, penates, genies, heroes, etc., are in good measure interdependent. In various ways, they all refer to the ancient Roman awareness of the mystical forces of blood and race, to the lineage, considered not only in its corporeal and biological aspects,

but also in its “metaphysical” and invisible aspects, but not “transcendent,” in the limited dualist meaning that has come to prevail for such terms. The single, atomic, deracinated individual does not exist. When he presumes to be a being in itself, he is deceived in the most pathetic way, because he cannot even name the last of the organic processes that condition his life and finite consciousness. The individual is part of a group, a folk, a gente. He is part of an organic unity, whose most immediate vehicle is blood, and is extended both in space and time. This unity is not “naturalistic”; it is not determined and called to life solely through natural, biological, and physiological processes. Such processes just constitute his exterior side, the necessary but not sufficient condition. There is a “life” of life, a mystical force of blood and folk. It subsists beyond the forces of the life of the individuals that are dissolved in it at death or that are given by it through new birth: it is therefore a *vitae mortisque locus* [a place of life and death]—a place that encompasses life and death and that for that very reason stands beyond both.

To maintain a living, continuous, and deep contact with this profound force of the race is the most direct and essential form of *pietas*, religiosity, the basis and condition of every other, the principle canons of family laws are its consequences and applications, even in relation to the earth, that it itself—as the notion of the *genius loci* shows—maintains mysterious and “mystical” relations with the blood and the original strength of the people or gens that possesses it and lives there. Looking toward the origins, there is the sense of a “mystery”—there is the myth both of beings having come from above, and of men who transcended self-humanity, to loosen their life from their person and to thus constitute it as the super-individual force of a folk, of a lineage, of an ancestry that will see its origin in it. Ideally, there is a contact and a perfect match of the individual with this power, to be able to signify through it the apotheosis, i.e., the conquest of the privilege of immortality, and to confer on it the right to be considered even a “son”—in a higher sense—of the being of the lineage, if even a type of new manifestation of this being itself.

This is the essence of the mystical-racial creed of ancient Ario-Mediterranean and, particularly, Roman, humanity. The significance that it gives to the race as spirit, beyond that of the body, is an irrefutable fact and constitutes the base of the belief of the entities indicated and of the meticulous worship that was dedicated to them. We will put forward some evidence that will also be valid to highlight further aspects of the central ideas we succinctly exposed.

According to a noted work of Macrobius (*Sat.*, III, 3) the lares for the Roman were “the gods that make us live: they nourish our body and govern our soul.” Naturally that must not be understood in an ingenuously literal way, but in reference to the mystery of the ultimate forces of our organism. As we pointed out, not one of the most important processes that are at the base of our organic and psychic-physical life depends directly on our power and is illuminated by our consciousness. Ancient man, while he was uninterested in the exterior, physical work of such processes, which are studied by modern positive sciences, instead focused all his attention on the forces that were presupposed by them and that precisely—in a higher and symbolic sense—“nourished” and “governed” our life. Macrobius’ testimony, among many others, is the most explicit

in indicating that the ancient cults of lares, manes, or penates were indeed related, above all, to such forces.

These moreover were brought back to a single origin in close relation with the idea of race.

The most ancient documents of the cult of the lares give us mainly their divinity to the individual and embodies it in the *lar familiaris* [the family spirit], the sole, but ideal, father, of a given race; this word, in reality, means not that he created materially the race at its origin as the forefather, but that he is the divine cause of its existence and duration. (Saglio, *Dict. des Antiquités grecques and romaines*, III.)

The *lar familiaris* was also called *familiae pater*, father or root of the family or of the gens, under this aspect identified with the *genius generis*, the *genius* [spirit] of a given lineage. Now the word *genius* was still meant more distinctly as the hidden and “divine” force that generates—*genius nominator qui me genuit*—the creator of a given race is *genius nostri parens*, the word *genius* already in itself is related to the words *geno*, *gigno*, i.e., to the idea of generating, that lies at the base of the same word *gens*, *gente* [folk]: here it is still a question for the real power that acts beyond physical generation, in the union of the sexes (*a gignendo genius appellatur*, *Consortino, de die nat.* 3), through which the nuptial bed has also the name of *lectus genialis* (bed of the folk) and every offense to the sacredness of aristocratic marriage and to the lineage was considered as a crime above all in the face of the *genius* of the lineage.

The ancient writers relate *genius* not only to the *geno*, *genere* (to generate), but also to the word *gero*, so that, by being etymologically inexact it is not less significant in relations of the idea that they had of the entity in word. This reconciliation in fact brings to light the conviction that the force constituting the mystical origin of a given lineage and the matrix of every generation, remains as a “presence” in the group corresponding and by way of principle governs, directs, and sustains the life of the individuals (Hartung, *Die Religion der Römer*, I). Our language still has the word “*geniale*” [brilliant, inspired], but just to designate a rather different thing, also opposed to the most ancient conception. The “inspired” individual, as commonly meant, is more or less the one who invents, who has some “bright ideas,” on the rebellious, disordered, individualistic basis. In the ancient conception, *geniality* could be conceived only as a special inspiration or inspiration that the individual enjoyed not in that way, but essentially in relation to his race and blood, to the *genius*, to the divine element of his gens and the tradition of the gens.

The “presence” of the *genio*, the lares or the penates in the group to which it corresponded, was made aware and symbolized by the fire, the sacred flame, that had to burn uninterruptedly in the center of the patrician houses, in the temple placed in the atrium, the place where the *pater familias* celebrated the rites and in which the various members of the domestic or aristocratic group were gathered for meals, for example, which itself had a ritualistic significance in ancient Roman and Aryan life. For example, a portion of the food was reserved for the god of the domestic fire, in order to remember the unity of life that connected the individuals to him—a unity of life and also a unity of

destiny. In certain aspects, in fact, the genius, beyond being the principle that determines the fundamental traits of the individuals arising under his sign, was also conceived as the directing principle of his most important and most decisive acts, like who helps and guides him, so to speak, from behind the scenes of his finite consciousness, becoming the ultimate cause of his destiny, both good and evil, that was intended for him. In that way, this being of the ancient Roman racial cult successively gave rise to popular depictions, which however conserve very little of the original meaning: we can for example recall the undeniable relation of the genius with the popular Christian conception of the “guardian angels” or of the good and evil angels, these images that have become absolutely mythological and deprived of the essential and concrete relation with the blood and mystical forces of the race.

The intimate connection existing between the individual and the lares, the genius, and in general with the divinity symbolized by the sacred fire of a given bloodline, and the living character, assumed to be present and acting in such a divinity, explain the peculiarities of the ancient cult. This entity of the fire appeared as the natural intermediary between the human world and the supernatural order. Starting from the idea of the unity, fulfilled in the bloodline and in the race, of the individual with a force that, as the genius or the lares, was more than physical, ancient man was convinced of the real possibility of the influence precisely in this way, on his own destiny. Special rites had to propitiate and ennoble in order to ensure that a transcendent influence was of help to his strengths and actions through the mystery of blood and race to which he belonged. A specific character of the most ancient cults of the most ancient Aryan societies was its anti-universalism. Ancient man did not turn to a God in general, a God of all men and all races, but the God of a lineage, in fact, of his gente and his family. And vice versa: only the members of the group that corresponded to them, could legitimately invoke the divinity of the domestic fire and to think that their rites were efficacious. It is easy to pronounce negative judgments and formulaic stereotypes, like that of “polytheism”; it is difficult to clarify that what, in the ancient world, that was about because the meaning of the ancient religion became almost entirely lost, in the ensuing centuries. We limit ourselves to make two points.

First of all, there is a visible hierarchy that legitimizes the ancient aristocratic-racial Aryan and Roman cult. In an army, one does not directly address the supreme leader, but rather the hierarchy on which he immediately depends, because of the fact that he, or the individuals closest to him, were able to settle the situation, without needing to go higher up. Likewise, admitting a universal God was not a reason to exclude every intermediary and to condemn any reference to the particular mystical forces that are closer to a folk or race and connected in a concrete unity of destiny and life. Celsus even brought up the hierarchical argument against the accusation of polytheism made by the Christians by observing, by analogy, that whoever pays tribute to obedience to an authority delegated to the government of a given province implicitly pays tribute to the central government, while whoever claims to address it solely and directly, beyond being impertinent, can, in reality, be acting in an anarchic way. And it is well known that Romanity, beyond particular aristocratic cults, also recognized more general cults, parallel to the

universality to which the eternal city gradually elevated itself, and also indicates on the level of entities, like the lares, or genii themselves, because there was also a national conception of the lares, for example, where they attributed a cult to the lares militares, or they spoke of the lares publici, or they referred to the mystical force of the imperial lineage, to the “demigods who founded the city and established the universal empire,” or they introduced the idea of “genius or universal demons.”

In the second place, ancient traditional man did not reduce the cult to a mere sentimental disposition for which the rite was only an empty ceremony. For those who considered the relationship between the human world and the divine as real and effective, he thought that there existed precise conditions. One of these was race and blood. Even without wishing to enter the complex field of the metaphysical presuppositions of the cult, it appears evident that the force, to which the individual thought he owed his life, that he supposed “present” in his same body but to which he attributed super-individual and supernatural characteristics, was conceived as the most direct and positive path to return to what is highest in life. The race, as race of the spirit, was therefore a religious value, it contained a sacrament, it was hidden by “magic,” and that for considerations, one must recognize it well, in their positive and realistic mode.

The oath on the genius in Roman antiquity was made while touching the center of the forehead, and the cult of the genius itself did not lack a relation with that of the Fides, the personification of essentially Aryan and virile virtue, of fidelity and loyalty. The detail related to the gesture of the oath is, for every expert, rather interesting, because it related the genius and the entities similar to it back to mens, to the intellectual and virile principle of life, hierarchically superordinate both to the soul and to the purely corporeal forces: it cannot be by chance that the place attributed by the Roman tradition to mens – the center of the forehead – was that which in the Indo-Aryan tradition is certainly assigned the ajna chakra to the force of “transcendent virility” and to the so-called “center of command.” With that in mind, the suspicion is unlikely, that in the Roman family cult, if not exactly of superstitious personifications, was a type of “totemism,” the totem being the dark entity of the blood of a tribe of barbarians, related to the forces of the animal kingdom. We see instead that the ancient Roman world gave to the gods of the race and family group precisely some supernatural traits, the mind mens or the nous conceived in Mediterranean antiquity exactly as the supernatural and “solar” principle of man.

Certainly, we must not generalize and think that it is about that in every case. The traditions encompassed in the ancient Roman world are more varied and complex that has been supposed up to now. Both ethnically and spiritually, diverse influences met in the most ancient period of Rome. Some are actually related to inferior forms of cult – inferior either by belonging to a non-Aryan ethnic substrate, or by representing a regressive and materialized form of somewhat more ancient cults, of Aryan and particularly Atlantico-Occidental origin. That is valid also for the cult related to mystical forces of blood, race, and, family that in some cases and phases has, let us admit, “crepuscular” traits, with special regard to their inferior chthonic aspect predominantly related to that matching instead celestial and super-terrestrial symbols.

One can nevertheless not contest the idea that in the greater number of cases the highest tradition was present in Rome and that in its development Rome was able to “rectify” and purify to a not negligible measure the different traditions that it had included. So against the myths which, in reference to the cult of the lares at Acca Larentia, to the re plebeo Servio Tullio, and to the Sabine element remaining at an inferior level, we have the “heroic” elements of the cult of the lares and penates and such elements assume ever more significance in the events at the time of the Empire.

Some think that the same term “lares” comes from the Etruscan *lar*, a word that means leader or chief, that however was related to chiefs and leaders like Porsenna and Volumnio. A very widespread tradition among the ancients for which it suffices to recall Varrone, identifies the lares with the “heroes,” in the Greek sense of demigods, of men who have transcended nature and were made participants of the indestructibility of the Olympians so that it validates, in spite of its generalization, Mommsen’s idea through which every gens would have had as one of its heroes, the principle of the people that was venerated precisely in the person of the *lar familiaris*.

The supernatural and “regal” side of the ancient cult of the mystical forces of blood is emphasized with that. This is not everything. On the one hand, the funereal epigraphs attest to the Roman faith that the principle of immortality for his descendants was the lares themselves: many epigraphs do not indicate the negative “telluric” possibility of a type of dull and nocturnal post mortem survival in an underworld, but they affirm the higher idea that death is the principle of a superior existence. They put death exactly in relation, to which they were dedicated, with the lares or heroes of his people. On the other hand, as previously noted, Romanity would universalize the notion of the lares, extending it to the central dominating force of Romanity. We find therefore the inscriptions dedicated to the *lar victor*, the *lar martis et pacis* and finally to the lares Augusti. It is already in an environment in which it is not about more of the race as gens and nuclear family, but as folk and political community. Even outside the race so conceived a divine force, a mystical entity, is presented, connected to the destinies of war, victory, and triumphal peace – *lar victor*, *lar martis et pacis*—and connected finally to the “genius,” to the generating principle of the leaders, the Caesars, to the *lar Augusti*.

With that we will now discuss a very different subject which is the Aryan conception of the fortune and destiny of the leaders, the city, and nations. For now, we believe we have brought sufficiently to light the meaning of the mythical figurations and cults typical of the ancient Roman peoples, where unequivocally the consciousness of blood and race resided and where religiosity was not a factor of evasion and universalism, but constituted the most solid cement of the unity of folk and bloodlines. The mystery of blood was a central idea of ancient Roman spirituality and to disregard it means to be condemned to a superficial and profane understanding of the most tangible, noted, and celebrated aspects of the law, custom and ethics of ancient society.

The Hegemony of the White Races

The problem of the origins, the foundations and the future destiny of the global

hegemony of the white race is, of course, among the most exciting issues of today. We have in our hands a newly published large volume by Wahrhold Drascher, who, thoroughly knowledgeable, comprehensively informed and with an acute historical sense, takes on precisely this subject (*Die Vorherrschaft der weissen Rasse*, Berlin, 1936). We shall provide an outline of his book, on account of the interest which, as we shall soon see, his views may have for Italian readers.

How was it possible for a group of peoples — bound to one another by only very relative ties — to subject the rest of the world to their will for centuries, involving the entire world in their own destiny? Many are tempted explain this unique event in world history in purely materialistic terms. Drascher, however, easily proves such explanations to be one-sided and inadequate. If it was only a matter of physical, military and technical superiority, it is, in fact, hardly conceivable how Cortez and Pizarro, along with only a handful of adventurers, succeeded in toppling gigantic empires, or how the English, with not even two hundred thousand men, have been able to keep no less than three hundred and fifty million Hindus at bay. Moreover, we must not confuse the latest phase of a dominion already organized on solid economic, administrative, military and, properly speaking, "colonial" foundations, with the original forms of domination and conquest, conquests that were realized with no predetermined plan, and indeed even without any real economic intentions. The spirit of adventure, the love of risk and the unknown, the sheer pleasure of domination and predation, the desire for great distances were, more than any rational, mercantile, and utilitarian motive, at the origins of white expansion, and were inseparably bound to specific character traits: to a hard will, to coldness, to tenacity, to contempt for life and for death, to an unshakable feeling of superiority.

This is the first point: moral qualities, and not purely material elements. Regarding the feeling of white superiority, Drascher states that it was not based on guns and warships, or even on legal principles. Rather, it made use of all of those things with the naturalness of men willing to use whatever means necessary to achieve their goals. The true origins of this feeling of superiority are not rational, they are rooted in the very substance of the race, in the spirit of the blood. This is why even when the various peoples of the white race found themselves in the most bitter conflicts, nonetheless, in their behavior, their way of being, of acting and of asserting themselves, they appeared to other peoples as a single family.

This, however, is not all. In addition to the material elements, in addition to the moral elements themselves, and perhaps more important than them, there is an element of the highest, almost of a metaphysical order, which Drascher calls the "spirit of the oceanic age." It is a kind of obscure will to the infinite and the unconditioned, which stands in the most intimate relationship to the conception of the world of humanism and the Renaissance, becoming more powerful and developed through the experience of the ocean and the new conquest of the seas, which was taking place at precisely that time. It was the "oceanic spirit" that constituted the deepest spiritual core and the innermost impulse that uniquely animated and oriented the racial qualities of the white peoples, launching them on the path of the conquest of the world, principally through the

previously unknown great ocean routes.

Drascher writes:

The sea, that vast surface, free and open in every direction, has no end at any point: beyond the horizon, which you thought you had reached, another opens itself, drawing you towards new distances, pushing you always beyond, towards infinity. Its element is mobile, restless. At no point does it invite you to linger, to dwell, always pushing you to continue towards a new goal. And when you get there, it does not give you peace. Each wave is calling you, seems to urge you to forget and leave what you already know and not settle for what you already have, but to attempt and dare new things. The sea is, in the highest sense, the idea of limitlessness, which it embodies more than any other aspect of nature. It is serious, powerful, tragic, it is a hostile force that always wants to be tamed again, always ready to destroy you if you do not prove yourself to be stronger than it. And it is free, in the deepest sense of the word. On its shores, you can build cities and fortresses, but you cannot contain it and "own it." It "belongs" essentially to he who navigates it, dominating it.

In these terms, the experience of the sea gives rise to the spirit of a new European epoch, to the driving force of a universal impulse, to the soul of a new epic and adventurous cycle. The ancient formula: *vivere non necesse navigare necesse est* [living is not necessary but navigation is], here takes on the fullness of its meaning. Navigation and conquest, derived from the original Mediterranean spirit, were gradually adopted by a series European peoples, from the Renaissance onward, as the watchword of world conquest and the consolidation of the hegemony of the white race.

But then, almost like the fatal cyclical process that every organism is subject to, the heroic tension and the original will to the infinite little by little went into dormancy. The epic phase of expansion was followed by the economic, mercantile phase. The first conquerors, surrounded by an almost mystical prestige, were replaced by highly organized companies trading in manufactured goods and specializing in the rational use of raw materials. Military power, especially naval power (as in the typical case of England), was more or less reduced to performing the function of the armed guard of economic hegemonism. The freedom on the seas ended up becoming synonymous with the freedom of British commerce. In addition, the white West itself began to formulate ideologies that were destined to turn back on it and seriously damage its prestige in the eyes of the colored peoples, finally creating the conditions of a new spirit of independence and revolt among the latter.

This is not the place to delve into such considerations, which, moreover, Drascher himself discusses only incompletely. We will only mention, for example, that the egalitarian social principle has led to the absurdity of legal parity between white nations and mestizo nations or African savages; that a poorly understood and demagogic nationalism has become, in Asia, a dangerous source of insurrectionary ferment, while Bolshevik-Marxist propaganda calls for the revolt of colonized peoples against whites, claiming that the latter have the same role with regard to the former that capitalist

exploiters and oppressors have with regard to the international proletariat. Here, however, it is more important to discuss consequences, recognizing that, in one way or another, the principle of European hegemony really is in danger today, and that the urgent problem of its restoration is not only material, but also, and above all, spiritual. There is very little point in resorting to external remedies. Only a return to origins, i.e., to the original attitude that brought whites to world domination — after the elimination of all the detritus of a soulless civilization devoid of ideals, a civilization that worships the idol of mere economy and is founded on the principle of leveling democracy — will allow us to maintain our supremacy. And that means reviving the oceanic symbol, reawakening the will to the infinite and limitless, fueled – so to speak – by the ocean wind, the freedom of enormous distances. This spirit, however, must be mastered by firm discipline and translated into strength hardened like steel.

It is no accident that Italy, which only now is fully entering into a cycle of conquest and colonial empire-building, has also proved its capacity for such a spirit, while in other countries, those forces have for a long time and over the span of many generations been lying dormant, decimated or supplanted by other, lower forces. Thus, in this respect, too, Fascist Italy is now a symbol, and has defined the terms of a European alternative. Those nations that will be incapable of following her in accomplishing the miracle of a renewal and a revival in the sense just indicated, are destined to be swept away by the tide that is gradually swelling among the races they once dominated. Whatever the power of those nations may still appear to be today, it is merely the legacy of a spirit that is now dead. Only the other nations, who will answer the call of fascist “youthfulness” and bring back the deep forces of their race to new epic heights, and to a new spirituality permeated with the drive towards limitless, will be part of the new front called upon to defend and reaffirm Western world supremacy.

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The Aryan Ethos: Loyalty to One's Own Nature

Today, more than ever, one must understand that social problems, in their essence, are

rooted in problems of ethics and world-view. Anyone who thinks that social problems can be solved through purely technical means, is like a doctor who only wants to treat the patent symptoms of a disease, rather than examining and treating its deep causes. The greater part of the crises, disorders, and unresolved tensions that characterize modern Western society depend not simply on material factors, but, to at least an equal degree, on the surreptitious substitution of one world-view by another. This new attitude towards oneself and towards one's own destiny has been celebrated as a triumph, when in fact it represents a deviation and a degeneration.

Particularly relevant to the issues that will be discussed here is the opposition between the modern "activistic," individualist ethic and the traditional and Aryan doctrine concerning "one's own nature."

In all traditional civilizations — all those that the empty arrogance of historicism dismisses as "antiquated" and the Masonic ideology deems to be "obscurantist" — the principle of a fundamental equality of human nature was always an alien notion, and considered an obvious aberration. Every being has, from birth, its own "nature," which is to say, its own face, its own quality, its own personality, albeit more or less differentiated. According to the oldest Aryan and classical teachings, this was not viewed as the result of chance, but as an intimation of a kind of decision or determination prior to the human condition of existence itself. In any case, this fact of having "one's own nature" was never viewed as a destiny. One is unquestionably born with certain tendencies, certain vocations and inclinations, sometimes patent and clearly defined, sometimes latent and only manifesting themselves under particular circumstances or when subjected to certain tests. But everyone has a margin of freedom with respect to this innate, differentiated element, which is linked to birth, if not — as expressed by the teachings mentioned previously — to something coming from far away, preceding birth itself.

This is where the opposition between two paths and ethical attitudes manifests itself: between the traditional and the "modern." The cornerstone of the traditional ethos is to be oneself and to remain loyal [true] to oneself. One must know what one "is," and will it, rather than attempt self-realization in a form that is different from what one is.

This in no way implies passivity or quietism. Being oneself is always, to some degree, a task, a "standing firm." It implies a strength, an uprightness, a development. But here, this strength, uprightness and development are grounded in, and an extension of, innate dispositions. They are linked to character, and manifest themselves in traits of harmony, self-coherence and organic wholeness. In other words, man orients his existence towards being "all of one piece." His energies are directed towards potentiating and refining his nature and his character and defending it against every alien tendency, against every altering influence.

It was thus that ancient wisdom formulated maxims such as these: "If men impose upon themselves a norm of action that is not in conformity with their nature, this must not be considered a norm of action." And further: "One's own duty, even if imperfectly performed, is better than doing the duty of another perfectly. To die while performing

one's own duty is preferable; doing the duty of another carries great dangers with it." This loyalty to one's own way of being even took on a religious value: "Man realizes perfection," an ancient Aryan text [the Bhagavad Gita] states, "when he worships him from which all living things proceed and who pervades all beings, by fully actualizing his own way of being." And also: "Always do what must be done (in accordance with your own nature), without attachment, because he who acts with an active disinterestedness accomplishes the Supreme."

Unfortunately, it has become common, today, to be horrified by any mention of the caste system. "Castes"?! Today people no longer even talk of "classes," and barely of "social categories." Today, "stagnating divisions" are overcome, and the "people" is embraced.

The prejudice against the caste system is due to ignorance, and can in the best of cases be explained by the fact that, rather than considering the principles upon which a system is based, one dwells upon its deviant, empty or degenerating forms. First of all, it should be noted that "caste" in the traditional sense has absolutely nothing to do with "class," the latter being an artificial division on an essentially materialistic basis, while caste is linked to the theory of an authentic nature and the ethos of loyalty to one's own nature. For this reason — furthermore — there often existed a natural, *de facto* caste system, without any need for a positive institutionalization, and hence without the term caste or a similar word even being used; this was, to a certain extent, the case in the Middle Ages.

In recognizing his own nature, traditional man also recognized his "place," his proper function, and just relations of superiority and inferiority. In principle, the castes, or equivalents of castes, prior to defining social groups, defined functions, typical ways of being and acting. The fact of the correspondence between, on the one hand, the individual's own nature — innate tendencies which subsequently are affirmed — and on the other hand, a function, determined the fact of his belonging to a corresponding caste, in such a way that he could recognize in the duties of his caste the normal unfolding and development of his own nature.

Thus, in the traditional world, the caste system often appeared as a calm, natural institution, founded not on exclusion, arbitrariness or the abuse of power by a minority, but on something that was self-evident to everyone. Fundamentally, the well-known Roman principle of *sum cuique tribuere* is based on the same idea: to each his own. Since beings are unequal, it is absurd to demand that everyone have access to everything, and to claim that anyone, in principle, is qualified to perform any and every function. That would mean a deformation, a denaturing.

The difficulties that arise in the minds of those who look at the current conditions, quite different from the system being discussed, come from imagining cases in which the individual manifests a vocation and talents different from those appropriate to the group in which he finds himself by birth and tradition. However, in a normal world, such cases have always been exceptions, for a precise reason: because in those times, the values of blood, race and family were naturally recognized, and in this way, a biological, hereditary continuity of vocation, qualifications and traditions was maintained. This is the

counterpart of the ethic of being oneself: minimizing the possibility of birth actually being a matter of chance, and hence of the individual being rootless, in disharmony with his environment, with his family and even with himself, with his own body and his own race. Moreover, it must be emphasized that in the aforementioned civilizations and societies, materialistic and utilitarian factors were to a large extent subordinated to higher values, which were inwardly experienced. Nothing seemed more worthy than following one's own tradition, than performing one's natural activity, than following the vocation truly appropriate to one's own mode of being, however humble or modest it might be: so much so, that it was even conceivable that he who keeps within his station in life and performs its duties with purity and impersonality, has the same dignity as a member of any of the "higher" castes: an artisan could be the equal of a member of the warrior aristocracy or a prince.

It was from this that developed the sense of dignity, quality, and conscientiousness that manifested itself in all traditional professions and organisations; the style, by virtue of which a blacksmith, carpenter or shoemaker did not appear as men degraded by their condition, but almost as "lords," as persons who had freely chosen and exercised their activities, with love, always giving it a personal and qualitative stamp, keeping themselves aloof from the unmitigated concern for gain and profit.

The modern world, however, has by and large traveled the opposite path, the path of the systematic neglect of one's own nature, the path of individualism, of restlessness and social climbing. Here, the ideal is no longer to be what one is, but to "construct" oneself, to involve oneself in all kinds of activities, randomly, or for completely utilitarian reasons; no longer to actuate one's own being with serious consistency, loyalty and purity, but to use all of one's strength to become what one is not. While individualism — the atomized, nameless, raceless, and traditionless man — is the foundation of this way of looking at things, its logical consequence has been the demand for equality, i.e., the claiming of the right to be able to be, in principle, everything that anyone else might be, while refusing to recognize any differences as more true and just than those artificially created by oneself, in terms of this or that form of a materialized and secularized civilization.

As is well-known, this form of deviancy has reached its extreme form in the Anglo-Saxon and puritan nations. Along with them, the masonic Enlightenment, democracy, and liberalism have formed a common front. Things have reached the point where many see innate and natural differences as being brute contingent facts, where every traditional point of view is seen as obscurantist and anachronistic, and one does not sense the absurdity of the idea that everything should be open to everyone, that everyone has equal rights and equal duties, that there is only one morality, which should be imposed in the same measure on everyone, in complete indifference towards different natures and different inner dignities. This is also the basis of every form of anti-racism, the denial of the values of blood and the traditional family. Thus, one can rightly speak here, without undue delicacies, of a real "civilization" of the "casteless," of pariahs, who pride themselves in being such.

It is precisely within the framework of such a pseudo-civilization that classes come into being. Class has nothing to do with caste, it has no organic and traditional basis, but is instead an artificial social grouping, determined by extrinsic factors which are almost always of a materialistic nature. Class almost always arises on an individualistic basis, in the sense that it is the "place" that brings together all those who, through their enterprise, have climbed to the same social position, in complete independence of what they by nature truly are. These artificial groupings then tend to crystallize, thereby generating the tensions known to all. In fact, the disintegration characteristic of this type of "civilization" accomplishes the degradation of the "arts" to mere "work," the transformation of the of the old artificer or artisan into the proletarianized "worker," whose activity is reduced to being only a means of earning money, and who is only capable of thinking of "salaries" and "working hours." Little by little, artificial needs, ambitions, and resentments are aroused in him, since in the end the "upper classes" no longer display any quality that might justify their superiority and their possession of a larger quantity of material goods. Thus, class struggle is one of the ultimate consequences of a society that has been denatured, and considers this denaturing, the neglect of one's own nature and of tradition, to be a triumph and a form of progress.

Here, too, a racial background can be taken into consideration. The individualist ethic undoubtedly corresponds to a condition of the mixing of peoples and stocks, to the same extent that the ethos of being oneself corresponds to a state of prevalent racial purity. Where races are mixed, vocations become confused, it becomes more and more difficult to see clearly into one's own being, and inner instability, which is a sign of a lack of true roots, increases. Race-mixing promotes the emergence and reinforcement of the consciousness of man as "individual," and it also favors activities that are "free," "creative" in the anarchic sense, shrewd "skill" and "intelligence" in the rationalistic and sterile, critical sense: all of this at the expense of the qualities of character, the dimming of the sense of dignity, of honor, of truth, of uprightness, of loyalty. Thus, a spiritually tortuous and chaotic situation is established, which, however, seems normal to many of our contemporaries. The cases of individuals full of contradictions, whose lives lack any meaning, who no longer know what they want beyond material things, who are at odds with their own tradition, their own birth and their natural destination, no longer appear to them as anomalies or monstrosities, but as part of the natural order of things, which then supposedly proves that every limit set by tradition, race and birth is artificial, absurd and oppressive.

This fundamental opposition of ethics and general vision of life, should, to a greater degree than has heretofore been the case, be taken into consideration by those who are concerned with social problems and talk of "social justice," if they are actually to overcome the evils that they struggle with in good faith. There can be no rectifying principle, except where the absurd classist idea has been transcended by means of a return to the ethos of loyalty to one's own nature, and hence to a well-differentiated and articulated social system. We have often said that Marxism, in many cases, did not appear because of a real "proletarian" destitution, but the other way around: it was Marxism that created a denatured proletarianized working class, full of resentment and unnatural

ambitions. The most exterior forms of the evil that must be combated can be treated by means "social justice" in the sense of a more equal distribution of material goods; but its inner root will never be destroyed, without energetic action on the level of general world-view; without reawakening the love for quality, personality, for one's own nature; without restoring the prestige of the principle, denied only in modern times, of a just difference, in conformity with reality, and if the right conclusions are not drawn from this principle on all levels, albeit with special consideration of the type of civilization that has become prevalent in the modern world.

Source: La Vita Italiana, March 1943

Rome Against Etruria

Is the singular, unexplainable violence with which ancient Rome destroyed the centres of

Etruscan power, almost so far as to obliterate any trace of the civilisation and of the language of that mysterious people, an accidental fact, or does it conceal a profound meaning? Is it a mere war episode, or does it hide the conflict between two antithetical civilisations, the imperative for one of them to destroy, not only spiritually, also materially, the other [in order to assert itself.]?

This problem is not devoid of interest even outside the narrow field of scholars: it even acquires a special importance in the context of the current racial research. It is well known that, until recently, the continuity of civilisation between Rome and Etruria was a commonplace of the usual stereotyped history. The Romans, as such, were described more or less as barbarians, who owed to the Etruscans many of the rudiments of their civilisation. This is not the way things appear from a less superficial point of view. Firstly, [and for those who have been following our writings it is almost unnecessary to insert this reminder,] the concept of the 'barbarism' of early Romans is to be considered with caution.

Here, one witnesses the mistake of confusing genuine civilisation with the acquisition of civilised refinements in a urban, literary ['aesthetic' instead of 'literary'], formalistic, sense. A race can be the bearer of a clear, solid and virile style of life and of a direct awareness of spiritual forces (this is what amounts to a true civilisation to us), with or without these exterior forms of refinement, erudition and culture, which are almost always a prelude to decadence.

This is our view of the beginnings of Rome, as well as, besides, of those of Greece and of [any Aryan civilisation, as well as of] Middle Ages themselves.

Certainly, the Roman civilisation resumed various elements of the Etruscan civilisation. However, this does not solve our problem, since we must decide whether these elements constitute within Romanity an integral component or an alien and adulterating [, not to say infecting,] residue. Thus, we arrive at the plane to which the question is to be actually referred: it is not the plane of the exterior and so-called 'positive' testimonies, because these are like the letters of the alphabet : the same ones can be found in sentences which, nevertheless, have different meanings. It is rather the plane of a metaphysic of history, that is to say of a consideration which seeks in the first place to grasp the soul of a civilisation and of a race in order to interpret accordingly each of its aspects.

The thesis of the antiromanity of the Etruscan civilisation, besides, is not new. It was already expressed by a Swiss philologist and archeologist of genius, Bachofen, in 1870 ; [it was posed by Michelet and] it was reassumed by the French Piganiol in 1917 ; it forms the basis of the recent and much discussed work of Grünwedel and now influences the main interpretations made in Germany, including Alfred Rosenberg's, of our history on a racial basis. [“; in some of its aspects, it reappears also in Italian writers, such as de Sanctis and Mosso, and, curiously, it is rather toyed with today by various reinterpretations of our history which adopt the 'racist' basis. What's more, this thesis seems to act suggestively also outside the technical field, in the literary one. A recent interesting novel of the Austrian writer Franz Spunda, "Romolo", meant to dramatise the

– so to speak – inner history of Roman origins, is based precisely on the antithesis between the symbols of the eagle and the wolf peculiar to the forces of the creator of Romanity, and those of the Etruscan world of the Mothers, to which Romulus belonged, but from which he would have separated by asserting a higher principle” instead of “and now influences the main interpretations made in Germany, including Alfred Rosenberg’s, of our history on a racial basis”.]

What would be, specifically, the terms of the opposition between Rome and Etruria considered as symbols of civilisation?

1. The Etruscan civilisation has a fatalistic tone. It is true that the Etruscans, besides the gods of nature [and earth – to which previous researchers thought to be able to refer on the whole the Etruscan religious horizon], knew a world of celestial divinities, with Tinia as master. These very celestial divinities – dii consentes – do not possess any true autonomy, they are like shadows, from which hangs a loathsome occult power with its steadfast law, that of the dii superiores et involuti. All this is in opposition to the practically heroic conception of life peculiar to Romanity. The Etruscans felt the power of destiny so far as to foresee the end of their own nation. The Romans believed in the eternity of their imperium and in the irresistible fulfillment of everything that they had firmly decided.

2. The Romans had a clear and aristocratic vision of the beyond, very closely akin to the spirituality of the ‘Olympian’ type, common to the cycle of all the great Indo-European civilisations [among which the best known is precisely the Dorico-Achaean one of the Homeric and pre-Homeric period]. They did not fear death. They imagined, for the great and the heroes, the privilege of a divinised and bright immortality [conception of the dei semoni], and, for others, of the mute but not painful [and fearful] passing in the larval existence of Hades [‘Erebus’ instead of ‘Hades’] [or in the mystical impersonal forces of the life of a given stock (lares, penates)]. They had a clear system of rites, which in a virile manner regulated the relations between men and gods. On the contrary, among the Etruscans, it is the sense of the demonic which prevails – “The terror of the underworld is expressed in figurations imitating the terrible demons of the ghoulish imaginations of the Middle Ages, such as the horrible monster Tuchulcha.

3. Here there was an opposition between the Roman rituals and the Etruscans’, between Roman augurs and Etruscan aurespices. We cannot elaborate on this point, because we would have to enter too technical a field. [what is already significant is the legend according to which the Etruscan discipline, that is the science of aurespices, far from having ‘celestial’ origins, had been revealed by a demon of the earth, Tages. Besides, this discipline, whose books, according to a Roman testimony, filled with “horror and fear”, shows the strictest analogy with Chaldean sacerdotal science, itself more or less fatalistic and lunar-mathematical, far from the solar and heroic form of spirituality that Egypt itself presented]. On the whole, in this respect, the Etruscan type would be opposed to the Roman type, just as the exorcist priest is to the sacred patrician, to the warrior or spiritualised pater familias.

4. A further opposition is the preponderant part that the woman had among Etruscans, sometimes amounting to a true primacy. There are Etruscan remnants of matriarchal customs, designations of the son with the name of the mother rather than with the name of the father [or, in the first place, with the name of the mother], according to the use of the Pelasgians, the Mediterraneo[-Asian] pre-Hellenic and pre-Aryan populations, which have also in common with the Etruscans a placing in the woman of religious authority (Mosso) [and a special dignification of the woman.]. In sharp contrast with this, there is the rigid Roman system of the paternal right, of the patria potestas. The dignity and the influence which the 'matrona' had in Rome would according to this view be not so much an authentically Roman character as a mark of a previous and different civilisation.

5. Finally, the new symbol of the West would have incarnated in Rome, whereas the Etruscans, along with other races, would have been dominated by the symbol of Asia. There is no doubt that there were affinities between aspects of the Asiatico-Mediterranean, Pelasgian and Hittite civilisations. The most wide-spread tradition of the imperial era is precisely the one which ascribes to the Etruscans an Asiatic origin, summed up in Seneca's word : Tuscos Asia Sibi Indicat.

On this basis, the thesis of anti-Etruscan Rome has the right to appear among the hypotheses which can best lead to a suggestive reconstruction of the inner, spiritual side of Roman history. This history expresses a new principle, which, to assert itself, had to gradually eradicate an antithetical civilisation. The story of the Monarchic period is that of a seesawing struggle between warlike Roman aristocracy and the hegemonistic attempts of Etruscan and sacerdotal elements or similar forces. Externally destroyed, the Etruscan element crept into the inner life of Rome. Basically, it is a type of Etruscan priest who, in the moment of panic of the punic wars, opens the doors of Rome to the first exotic cult, : the cult of Cybele. Also Etruscans are the Aruspices who, out of hatred for Rome, want the statue of Horace Cochlite to be buried ; but when it is, on the contrary, placed in the highest honor, fortunate events follow for Rome, contrary to the predictions of the Aruspices, who, accused of treason, confess their malign intent and are executed. More examples could be adduced, which lead us to think that the heterogeneous and hostile anti-Aryan element weakened the true Roman civilisation more than it strengthened it.

Profound and dramatic forces struggled in silence behind the facade of these external vicissitudes and gradually gave shape to our ancient greatness and to Rome as the essential symbol of the virile civilisation of the West.

Mussolini & Racism

In September of 1941 I was summoned to Palazzo Venezia. I did not imagine that

Mussolini himself wanted to speak to me. Pavolini led me to him and was present during our conversation. Mussolini told me that he had read my work *Sintesi di dottrina della razza* [Synthesis of the Doctrine of Race], which had been published by Hoepli, that he approved of it and that he saw in the ideas presented in it the basis for the formulation of an independent and antimaterialist Fascist racism. "This is exactly the sort of book we need," he said.

To understand the significance of these statements one must recall the situation at that time in Italy with regard to racism. Several months earlier, Mussolini had thought it necessary to take a stance on the issue of race and align himself with our German ally in this matter, too. But his most immediate motive was his desire to vivify the Italians' sense of race and of racial dignity with regard to the natives in Italy's new colonies. A further reason was the antifascist stance of international Jewry and in particular North-American Jewry. The racial question brings together inner, selective, cultural and ethnic problems. That is why Mussolini had encouraged the publication of the so called "Manifesto of Italian Racism" that contained ten or so points; a journal was founded, *Difesa della Razza* [The Defence of the Race], and later on two offices of race were created — one in the Ministry of Popular Culture and the other in the Ministry of Internal Affairs.

Unfortunately, on the whole these measures were unsatisfactory. They had not been preceded in Italy by serious preparation and specific studies, and racial ideas were completely uncharted territory for Italian "intellectuals." Thus, the group that had written the "Manifesto" and even the staff of *Difesa della Razza* was heterogeneous and hastily put together. Some anthropologists of the old scientific school were put in the same bag with opportunistic journalists and writers who had stepped up for the occasion and had become racists overnight, as it were. The general impression they conveyed was one of amateurism, and too often petty controversy and slogans took the place of a serious and unified doctrine, a doctrine that should not have lost itself in biological specialism or vulgar anti-Semitism, but should ideally have presented itself as a coherent worldview and acted as a politically and ethically formative idea. I was personally moved to tackle this subject because of the less than flattering remarks I heard from abroad regarding Fascism's handling of the racial issue. I began to extract from the traditional and aristocratic ideas to which I adhered, everything that could be deduced from them as a particular application to the issue of race, and thus could form an organic racial doctrine. Thus the first articles and notes appeared in various Fascist periodicals, and then the aforementioned book.

The central thesis, defended by me, was, in short, the following: with regard to man, the question of race cannot be discussed in the same terms nor have the same meaning as for a cat or a purebred horse. True men, beyond the biological and bodily element, are also soul and a spirit. Thus, comprehensive racism had to consider all three terms: body, soul, and spirit. Accordingly, one may speak of a racism of the first degree, concerned with purely biological, anthropological, and eugenic issues; next, of a racism of second degree, concerned with the "race of soul," in other words the inner form of man's character and emotional reactions; finally, of the crowning "race of spirit," which is concerned with the

supreme frontiers that differentiate men and make them unequal in their general world-view and notions of the beyond, of destiny, of life and of action, in other words, their “highest values.” The classical ideal, interpreted racially, is the harmony and unity of these three “races” in a superior type.

Mussolini accepted these views without hesitation. I cannot, like some memoir writers, quote the exact words spoken by the Duce. However, I can still relate in general terms the gist of what Mussolini told me, which showed that he was remarkably knowledgeable. “The conception of tripartite racism,” Mussolini said to me, “avoids the zoological conception and biologicistic errors of German racism; it establishes the primacy of the spiritual values that are an essential part of our tradition and of the Fascist idea. Furthermore, it possesses great political value, since you have correlated the three aspects of the problem of race with the three parts of the human being distinguished by Aristotle. But it would actually be better to refer to Plato [here I dare say that I am repeating Mussolini word for word], who correlates those three parts with the three castes of the social corpus. The race of the body corresponds to the mass, to the demos, ‘which in itself is nothing, but is a force through which the dominators act’ [these were his exact words]; the race of soul could correspond to Plato’s ‘warriors’ or ‘guardians,’ while the race of the Spirit could correlate with the apex, the caste of thinkers, philosophers and artists.”

Actually, despite the alarmed signs of comrade[1] Pavolini, at this point I permitted myself to interrupt Mussolini and say: “Mind you, Duce, Plato would have banished from his state thinkers, philosophers, and artists in the modern sense. It is the sages — sophoi — something entirely different, that Plato placed at the top of his ideal state, not ‘intellectuals.’”

“Very well then, let’s say sages,” said Mussolini, smiling.

After Mussolini considered the arguments presented in my previous articles, I told him that his approval of my formulation of racial issues would help me in initiatives that I had already begun abroad under my own responsibility. For a long time I was in contact with certain German friends, having been invited to give lectures and presentations, and racial issues were among the topics I had discussed.

Now, my formulations had generated a particular interest and the basis of deep cooperation could be seen in the encounter between the Roman-Aryan myth and the Nordic-Aryan myth, which could have spiritually fortified the political union of the Axis. For that purpose we had discussed the creation of a new Italo-Germanic journal. And this interested my German friends most of all, because while particular necessary criticism of biologicistic, materialistic, and violently nationalistic racism would never be tolerated from a German, statements of an Italian author would have met with a different reception.

I had presented all of this to Mussolini and asked him if I might be allowed, on the basis of his more than flattering appreciation of my book, to develop such initiatives and present my formulations as official Fascist ones. Mussolini said yes without hesitation. Thus he gave me the right to give the German translation of my book that was in the

works an official Fascist endorsement (its German title was *Foundations of the Fascist Racial Doctrine, Grundrisse der faschistischen Rassenlehre* (Berlin: Runge Verlag) with his seal of high approval.

As for the project of a journal, which was to be called *Blood and Spirit — Italo-Germanic Journal of Worldview and Race*, Mussolini told me that he approved of it as well. It could be published in both languages and distributed accordingly, under the direction of both the Fascist and the National Socialist parties. However, Mussolini wanted a few fundamental programmatic points to be defined first together with the those who were to make up the staff of the journal.

And here I had begun a somewhat thankless job, as this meant gathering more or less qualified elements and then bringing them to a consensus. The head of the race office in the Ministry of Popular Culture, one Guido Landra, a racist by circumstance and opportunism, who “decamped” after June 25th [when Mussolini was deposed in a coup], was successfully replaced with a more qualified Fascist who had numerous international connections, Dr. Alberto Luchini. With his agreement a number of tiresome meetings were organized with people who, when the matter became known, immediately stepped forward from various sectors of Fascism (it would be amusing to name them, to see what became of these Fascists and racists later). In the end we defined the desired program points. I personally presented them to Mussolini. He accepted them in full, after that we talked about going to Berlin and organising analogous activities. In the German capital I reestablished my contacts with Alfred Rosenberg, Walter Groß, and other people, and we began discussing the formulated points and the journal’s direction.

But at this moment I had found out about certain steps taken by the Italian embassy that perplexed my friends so much so that nothing serious could be accomplished, and I had to return to Rome. That is how I found out about the sabotaging of my initiatives that had taken place while I was away. Firstly, the representatives of the first “Racial Manifesto” had responded to my attacks — they were afraid that the new, more organic formula would oust them from their positions. Then some Catholic machinations had occurred. Some professor found a way to meet with Mussolini on the premise of wanting to present to him some books on Christian archaeology. But in reality this meeting was used in order to express to Duce concerns in the Catholic sphere that had arisen after the approval of my initiatives. While Catholics could tolerate a biological racial doctrine, they felt threatened by the formulation of the racial problem on the spiritual plane, and by the “Aryan” revision of numerous conventional values of questionable origin, present in the religious beliefs and morality that have come to dominate the West. A closer and more official cooperation with the German team made the whole thing even more dangerous from their perspective. With Jesuitic diplomacy, this man tentatively tried to show that aspects of the doctrine of race, with its principle of selection, of superiority and difference within a single people, were incompatible with the premises of mass nationalism. And so on in the same way. All of this had in my absence perplexed Mussolini, and what happened in Berlin was a reflection of that. I requested an explanation and further instructions, but was told to wait. Meanwhile another one of my

initiatives could be given the green light via Luchini.

This was the publication of an Atlas of the Italian Race, the result of the first systematic research done in this field. Naturally the name "Italian race" is nonsense. Races are elemental realities that cannot be identified with a people. In a people, races enter various combinations, and certain elements that dominate now become subordinate to others at other times. The topic was the first study of such components. In various regions of Italy prefects had to report to us certain typical and old families, whose representatives were evaluated by a special commission. This commission was led by Luchini. It was also made up of Dr. Rossi for the anthropological aspect (race of body), head of experimental psychology at the University of Florence, by professor L. F. Clauss (Berlin) for the "race of soul," and finally by myself for "spiritual race." The results were compiled in a beautiful publication, richly illustrated with vivid pictures of the most significant types encountered in our research and above all those who still retained the higher, original "Roman-Aryan" type of our people. Everything had already been prepared. Unfortunately, in the meantime crisis was approaching, and energies had to be transferred to a number of more urgent tasks, and the racist revolution, which might have had an impact on Fascism that should not be underestimated, did not continue. Still, it is good to make this known, and that is the reason for these retrospective articles.

A few more words of a personal nature. After Mussolini had spoken to me about my book [Synthesis of the Doctrine of Race] with such unexpected high praise, he told Pavolini to bring it to the attention of the press, because he wanted to see what impression it made. A directive was sent to the newspapers. But in recent times there had been many of these and they were only rarely executed; and practically all the Italian "intellectuals" had agreed to sabotage "racist" ideas no matter what — pour cause. As a result, the big newspapers published very few reviews my book.

This annoyed Mussolini, who issued a more categorical order. Naturally, a shower of articles followed which of course all praised the book highly. As a result my name gained a fame that it would perhaps never had obtained through my other books. And many came to know of me only as a "racist," and this reputation lasts to this day. But as I said, I only delved into racism accidentally, as part of formulating a much larger ensemble of political traditional ideas, in an effort to prevent deviations that could already be seen in this field in both Italy and Germany.

Part Two: On Jews

A Victim of israel

Specialists in the recent history of Europe have an irritating mania for considering Bolshevism more or less as a phenomenon en soi, not just in the sense that they ignore its immediate ideological antecedents, namely the First and Second Internationals, but, above all, in the sense that they fail to study the historical and social Russian milieu which made the revolution possible; and, in addition, because they fail to examine the secret influences or 'indirect powers' which cultivated the projects of a subversive minority by placing at its disposal a combination of specific circumstances.

We shall not dwell on this latter point here, since we are reluctant to repeat things well-known to attentive readers of *Vita Italiana*, such as the concerted secret campaigns against Tsarist Russia, which were conducted from a given moment onwards by Judeo-American high finance and by certain mysterious English circles allied to the Intelligence Service (1); the subventions directed to the Bolsheviks by the Schiff-Warburg consortium through the mediation of Trotsky; the influence which obscure representatives of global subversion such as the stateless Jew, Parvus-Helphand (Goldfandt), were able to exert upon certain German circles infatuated with themselves, by exploiting their short-sighted Machiavellian tendencies; the contributions to the disorganisation of the Russian army made by the 'accidental' defaults of various suppliers of war materiel at given moments; and so on.

We should prefer rather to regard as the antecedents of the Russian revolution the situation which made it possible, by providing a terrain capable of receiving and allowing to flourish the evil seeds of communism. To illustrate this, we should like to talk about an almost forgotten Russian political personality, who, if the bullet of a Jew had not brought his existence to a premature end, would indubitably have been able to direct the history of his country into a direction different from the one that it took, and to prevent the revolution from destroying it. We speak of Stolypin, prime minister of Russia from June 1906 until September 1911, who received almost dictatorial powers from Nicolas II. Count Malynski, in a recent work, has shown us the significance of Stolypin in his own day, while presenting a lucid synthesis of the precedents of the Russian revolution, of which we believe it will be interesting to present the principal points here.

Two events practically determined the end of the Russian dynasty and of the empire. The first was the emancipation of the serfs by Alexander II; the second was the industrialisation of the empire by Alexander III.

Before the time of Alexander II, the Russian social system was more or less medieval. The land belonged essentially to the great noble families and the great proprietors, and the rural populace which lived upon the land was entirely dependent upon these.

Alexander II 'emancipated' this rural element, which is to say that he tore them from the land and turned them into a mass of nomadic outcasts. Much land was placed at the disposal of 'rural communes' – the mir – to be farmed collectively: this land belonged to no one, and its labour force was employed now in one capacity and now in another, and, to get to the root of the matter, was more exploited and worse paid than it had been under the preceding regime. Under that regime, the peasant was at least tied to a definite land, that of his master, and he knew that he worked for a definite person, and was often proud of this fact. Once he became 'free', he was in effect transformed into a proletariat, a pure automatic instrument of labour. This was the real result, under Alexander II, of the 'noble and generous liberal ideas', and in fact this 'reform', and this sovereign, were hailed with frenetic applause by the democratic European press of the time.

The situation became even worse under Alexander III. It was this sovereign who undertook the artificial and corrupting industrialisation of Russia. No attempt was made to exploit in an organic manner, to the extent that the means existed to do this, the natural resources of Russia; instead, these resources were placed at the disposal of foreign capital, thus encouraging a mode of production designed to bring profit solely to an omnipotent capitalism and to enrich a new class of profiteers, thus in turn inducing more and more proletarian opposition. One must recognise that the Tsarist regime did not wish to arrive at this outcome, but was pushed into it. This industrialisation of Russia, fatal to the preceding patriarchal regime and destructive of the very ethical fibre of the upper classes, from whom the power of gold gradually removed all real privileges, was dictated by political factors. The capital sums were largely provided by France, with the aim of strengthening Russia and converting it into an ally in the event of a new war against Germany, and of the revanche which was awaited with impatience. Since it depended solely on funds of foreign origin, industry was deprived of a natural basis which would have nourished the people and would have provided them, without intermediaries and speculators, with the means to sustain their life. As a result of this, those who worked had as little access to the means of subsistence necessary for themselves, or for others, as had those who gave the work to them. The relationships between men had changed. The old, organic, and spiritual relationships were replaced with relationships based entirely on money and eventually reduced themselves to the opposition between those with full stomachs and those with empty ones. The Russian soil reached such a pitch of materialistic degradation that it was ready as few others were for the subversive ferment of the Marxist ideology and class war, since this was one of those rare countries where the process had been so rapid that the Russian peasant, like Russia in general, knew no middle way, no wise compromise, and passed from one extreme to the other. Freed from a rigorous and insensitive patriarchal system of obedience, he was able to become a complete anarchist.

It was thus that the revolutionary movement began to appear in Russia: naturally, not in a purely spontaneous fashion, but as the result of the action of subversive forces. One often recalls the tragic events of 1905 and 1906, but, at the time, these phenomena were extremely limited. The effects of age-old patriarchal habits could not disappear overnight, and a great part of the Russian people, in spite of what the international press would lead

one to believe, in spite of their manifest social misery, remained immune to the virus which was beginning to be spread by the band of the revolutionary engumens.

The danger could still have been averted, and in fact Stolypin seemed to be the man sent by Providence to rescue everything. Appointed governor of a province in which peasant rebellion was particularly acute, he showed such qualities that he immediately became singled out for attention, and, with the dissolution of the Duma, was appointed prime minister of the empire. Stolypin set himself the task of discovering the real causes of the revolutionary phenomenon and removing them by means of policies which were helpful and constructive rather than repressive.

This is why, in order to grasp the real situation, he did not rely upon the programmes and libels fabricated by the demagogues lying in ambush who claimed to express 'the sufferings of the people athirst for freedom': he gained his information directly from the people, who were not for him 'a Myth with a capital M', but a sum of real individuals. From the mouths of the Russian people, with whom he had been in contact since his childhood, he obtained always and everywhere the same response. On this subject, it is informative to listen to the report of his daughter, Alexandra Stolypin: 'It's true, said the peasants, it's perfectly true that pillage and destruction do no one any good at all.' When asked why, in that case, they did it anyway, one of them said, to the approval of his companions, 'All I want is a document from the government which will make me and my family into owners of a plot of land. I can pay for it a bit at a time, because, thanks be to God, there are workers in our family; but, as things are right now, what's the good of working? We love the land, and we try to farm it as well as we can, and they take this land, to which we have given our heart and soul, and give it to someone else, and the next year, the commune sends us to work somewhere else. What I am telling your excellency is true and many of my companions will agree with me: what's the good of tiring oneself out on it?'

Alexandra Stolypin added: 'My father listened to all this with infinite compassion. Poor Russia, reduced to woodlands and fields of stubble, he often said. In his mind he saw the busy farms of neighbouring Germany, where a calm and tenacious people accumulated, in territories of dimensions infinitely tinier than those of our vast plains, more and more substantial harvests and savings which they were able to pass on from father to son. Turning his mental gaze to the Urals, he traversed in his imagination the long road of deportation which crossed this Russian Asiatic empire, where, in unturned soil, all the treasure which a bountiful nature could offer slept an age-long sleep.'

Malynski said accurately that these words confirmed the whole origin of the Russian cataclysm. This was in fact the basis of the rising tide of revolutionary agitation: exasperation borne of poverty. This is the cause of all the revolutions of history, and, even in those classified as being of religious origin, the motive of faith is generally merely that which lights the fuse, it is not the combustible material without which the conflagration could not spread. The primary cause of the popular agitation in Russia was the hopeless situation of a mass which had to live from what it sowed and reaped, without knowing where it was to do so, because of the 'emancipation' of the serfs, and the

proletarianisation of the rest in the ranks of a faceless industrial system which refrained assiduously from increasing the salaries, which were still at the level of those of the pre-capitalist epoch, to reflect the fabulous profits which built up the new fortunes.

Stolypin was the only man to see these causes clearly and to divine the true remedy. A feudal by birth and education, he was drawn to a new and paradoxical task: to create from a well understood and general feudalism a resolutely 'revolutionary' principle able to outperform both capitalism and socialism. To this end Stolypin essayed a fundamental reform of Russian affairs, devoting all his powers to the project.

On November 9th, 1906, he presented and caused to be promulgated his new Agrarian Law, which inaugurated private property in land. By virtue of this Law, every peasant could leave his Commune and acquire a parcel of land on credit, or in return for whatever sum of money he possessed, the Imperial Treasury covering the difference between this and the amount necessary. Some of the land disposed of belonged to the state, and some was acquired by it at a low price from those willing to sell. As a result of this Law, half a million family heads took almost immediate possession of around four million hectares of land.

This was the first point of Stolypin's programme. This was, we might add, the most urgent measure, designed to palliate the ever-increasing revolutionary agitation and to bring about at least relative tranquility, which was necessary for the next phase of the plan. This second phase had as its aim the bringing into the system of the almost virgin lands of the Asiatic and Oriental parts of the empire, not in a capitalist context but in that of a closed national economy, a real autarchy which would develop on the model of the feudal system. However, to reach this point, it was necessary first to resolve the problem of communication. Here, therefore, Stolypin began the construction of the Southern Trans-Siberian Railway.

There was already one Trans-Siberian Railway, which had been constructed at the initiative of Witte; it demonstrated strikingly the capitalistic preconceptions of this minister. In fact, it had been laid out quite patently with the purpose of connecting Europe and the most populated part of Russia to the Far East, in the service of the Oriental interests of the great financiers of Paris, London, and Berlin: it made absolutely no contribution to the need for access to the most fertile regions of Russia, most appropriate for internal colonisation. However, this latter was by contrast the dominant aim of the Southern Trans-Siberian Railway as envisaged by Stolypin. His hope was to transplant eastwards the centre of gravity of the Russian work-force. From this would result the destruction of the tyranny of capitalism, and the birth of a system of balanced change producing an industry devoted to real needs and not to the multiplication of anonymous or foreign capital sums bound only to precipitate it into excessive and disorderly economic activity.

Malynski wrote: 'In 1895, after three hundred years of Russian control, Siberia, larger in extent than the whole of Europe, had four million inhabitants, of whom some were deportees. Between 1895 and 1907, that is, between the inauguration of the first Trans-

Siberian Railway and the coming to power of Stolypin, this population grew by a million and a half. But, in the following three years, under Stolypin, it increased by another two million, even before the new railway had been built. Everything leads us to think that, given the fact of the new railway, and given that the government should have devoted all its effort to overcoming the age-long inertia of the Russian people, the population of Siberia could have risen to thirty or forty million between 1920 and 1930. And this would not have been thirty or forty million pallid proletarians in search of an uncertain salary, but thirty or forty million comfortable and prosperous small proprietors, men happy to be alive, with assured futures, contented with their lot, as economically independent as it is possible to be, who would have made up a formidable brake on revolutionary impulses: a conservative and even reactionary force like none possessed by any other country anywhere in the world.'

Naturally, these small proprietors would have had to coexist with larger ones, who would have provided a sort of centre of gravity and could have developed new and autonomous forms of industry, excluding middlemen and foreign elements, so eventually forming a system of trusts in both the horizontal and the vertical dimensions. Unlike capitalist industrialism, this would be rigorously based upon private property, upon the substantial reality of values, and upon the stability of an entirely mutual credit system, debts within which would be amortised within a closed circuit and would be realised by the reciprocity of personal labour in the service and productive sectors. The day on which this scheme came to fruition, the superiority of the system based on private property to the system of anonymous capitalism, which dissolves all substantial values into a sort of fluid, anodyne, and ambiguous form, would be demonstrated, and it would cast an unflattering light upon our epoch, in which it is supposed that there are no alternatives for humanity other than Jewish Communism and Israelitish Capitalism, these two formulas which converge upon depersonalisation and levelling.

As Malynski adds, the sort of crisis from which a good part of our world currently suffers, a paradoxical crisis of over-production, would be unimaginable under a system of property articulated in the manner described above, and envisaged by Stolypin. Under such a system, a crisis of that sort would become a blessing from heaven. When capitalism brings it about that super-abundance results in misery and only credit brings good fortune, one may say that capitalism is itself discredited and condemned. Unfortunately, the only interest which seems to gain any profit from this absurd state of affairs, usually, is socialism, which is itself nothing but capitalism squared.

At the end of the 19th century, one man proposed another solution, and even began to apply it: Stolypin. Many factors facilitated his work. In the first place, the possibilities of the Russian land were such as to make autarchy a viable proposition for the empire. In the second, the force of its ancient traditions was still such as to preserve alive the feeling that, between a small proprietor and a king, between a hereditary plot and an entire realm, there was no greater difference than one of degree upon one and the same scale of values, which was not material, but, above all, spiritual. Finally, there was the unspoiled nature of the Russian rural class, loyal and obedient, uncontaminated by the capitalist mentality

which was as yet unknown and alien to it, all this being prior to the more recent and unpleasant examples thereof. Stolypin could therefore have attained his goal, and made of chaotic and restless Russia a masterpiece of a hitherto unknown type.

However, to arrive at this point, it would have been necessary 'to cut the grass beneath the feet of Israel', to preempt the manoeuvrings of the 'chosen people' at the two strategic points of their modern offensive: capitalism and socialism. And this is why, despite never having manifested any particular hostility towards the Jews, Stolypin became their 'bête noire'; the international press, which they supported with their subventions, began to depict him as a tyrant, as a bloodthirsty beast, and as an oppressor; even though, as a great feudalist, he was in fact an incomparable liberal, creating innumerable free proprietors, and thus so many liberties, and seeking nothing but to save his country, as was then still quite possible, from the domination of anonymous and homeless finance. Under Stolypin, contrarily to what had occurred in other times, there were no pogroms in Russia. However, if Stolypin did not persecute any Jews as individuals, he threatened to do to them collectively more harm than if he had had several tens of thousands of them exterminated in cold blood. In fact, it was obvious to them that, by his policies, he intended to make impossible their parasitic existence and to destroy whatever it was that made Russia serviceable to the Jewish Financial International, and also to make impossible the subversive manoeuvrings of the Jewish Socialist International. The Jews, who could not see how to live otherwise, and did not want to live otherwise, in Russia, had before them only the sad prospect of leaving, of emigrating. Thus it came about that the Jews of Russia never requested more passports, principally with a view to emigration to the United States, the promised land of capitalism, than under Stolypin. The government, naturally enough, made no bones about delivering these passports, and Stolypin certainly did much to augment the populations of the ghettos of the American and European metropoli. As Malynski well expressed it, the wretches fled Russia, the new Egypt, even without being forced under the lash to construct any pyramids there.

But this could not last for long. The chiefs of the secret front of global subversion only needed to reach some understanding amongst themselves in order to 'écraser l'infâme'. Israel, as is well known, does not forgive: 'He who harms Israel shall know neither peace nor rest', as their tradition puts it. To allow the suppression, in a single coup, of both capitalism simple and capitalism squared – the state capitalism which was to have been built after communist collectivism had destroyed everything – would be really too much; and this was not a matter of some little state, but of Russia, the size, by herself, of a continent.

To those who accuse us of 'hallucinations of world conspiracy'; we shall say that it was not by chance that, one fine day, Stolypin's villa was reduced to cinders by a bomb thrown by Jews disguised as officials. A hundred innocent lives were lost, and, though the minister escaped harm, his children were crippled. Following this, the plots multiplied, though all were forestalled by the police. Finally, one day, the irreparable occurred. In September 1911 in Kiev, as he was leaving a gala event at the opera, a policeman supervising the scene approached Stolypin without attracting his attention and fired his

revolver into him. The policeman was, as it happens, a Jew.

Stolypin died a few days later. No more importance was attached to his murder in Europe than to any other apparently similar outrage: 'That's the way things are in Russia', was the general response. However, in reality, anyone who takes account of the chain of causes and effects will see that this was an irreparable misfortune. As Malynski justly says, from the historical point of view, this was not merely a government minister who was cut down by a Jewish bullet, this was the entire possibility of a great and strong future Russia which was destroyed, since it is quite apparent that there was no one of sufficient stature to take on the mantle of Stolypin, and to continue his work with the same clarity and determination. Had Stolypin lived, the revolution could quite probably have been foreseen and averted, even despite the war, but 'destiny' (a word which is synonymous here with occult conspiracy) decided otherwise. Nicolas II, signing his abdication, reportedly said: 'If Stolypin had been here, this would not have happened.'

The fact that, despite twenty years of Bolshevism, some traces of Stolypin's anti-socialist and anti-capitalist reforms still remain, show what they could have meant for Russia's future, if they had been realised. The forces which have succeeded in destroying, within Russia, the empire, the dynasty, the nobility, and the traditional social order, have not yet succeeded in destroying the obstacle to their plans comprised by the remaining relatively comfortable peasantry of private property, free upon their own land: these millions of men whom Stolypin set free from the slavery of the rural Communes and made into independent proprietors during the realisation of the first phase of his programme. They still resist communism with tenacity and they nourish a profound sentiment of revolt against the Judeo-Soviet dictatorship which forces them to live under miserable conditions; and this sentiment will gain its rewards. Malynski says: 'We are observing an interesting spectacle. It is easier to bring to nothing centuries of history than it is to destroy the recent work of one single man, who was only in power for four years. If the most important attempt at collectivisation in all history fails, then the shade of the great feudal creator, whose name history has already practically forgotten a mere forty years after his death, will have triumphed. Bolshevism has defeated the living easily enough, but this dead man, whom a Jewish bullet cannot kill a second time, is their real danger. This is the best funeral oration which can be pronounced upon this minister of Nicolas II, and history pronounces it on our behalf, before his forgotten tomb.'

We believe that it has not been uninteresting to bring to the attention of our readers this episode in the Occult War, so important and so little known, if only because Stolypin is the symbol of a path, the traditional path. In the spiritual and ethical order, as in the material and economic order, for everyone who seeks to treat the problems of the land and of property in it, this is the sole path to follow in search of real reconstruction; and it is, by the same token, the one which the secret front of global subversion has tried, tries now, and will try in the future, by every means, direct or indirect, to render unrealisable.

Israel: Its Past, Its Future

A work that definitely ought to be brought to the attention of all scholars of the Jewish question, and, in general, of those who follow the anti-Semitic debate, is Herman de Vries de Heekelingen's very recently published book: *Israël, son passé, son avenir* (Paris: Perrin, 1937). Indeed, few other publications have presented the essence of the Jewish problem with such clarity, such objectivity, and with such wealth of documentation.

It bears no trace of sectarianism or zeal — which is precisely what is needed in order to infuriate the emissaries of the Kahal, who find it extremely convenient to see the ranks of their adversaries made up only of fanatics and confused individuals. The first part of the book, above all, is important, even if only for the excellent material assembled from the most varied sources. With regard to the second aspect of the problem — the future of Israel — if de Vries' arguments do not, especially for us Italians (and we will see why), seem entirely convincing, that is less the fault of the author than of the matter itself, of the Jewish problem, which, when considered in depth, is a problem as inescapable as it is wanting in positive solutions.

"The Jewish problem is one of the great problems of the world, and no man, be he a writer, politician or diplomat, can be considered mature until he has striven to face it squarely on its merits" — the book begins with this admonition from Henry Wickham Steed [quoted from *The Hapsburg Monarchy*, Constable & Co., London, 1914].

"For over two thousand years," de Vries continues, "the Jewish problem has agitated the world: more or less virulent in different ages and nations, anti-Semitism has always existed wherever Jews have constituted a fairly sizeable minority. Efforts have been made to combat Jewry by means of baptism, bloody persecution, expulsion, expropriation, assimilation. What methods have not been attempted in an effort to conquer it or destroy it? And yet, without any lasting results. Jews are more numerous, more powerful, richer than ever." "Is this race indestructible, then? Must we draw the conclusion that it is, as a whole, invincible?" the Author asks.

Anyone who ponders the last two thousand years of history would have to answer in the affirmative. The following problem, then, forces itself upon us: there are, scattered among the various peoples, fractions of an alien, unassimilable people, of a nation that has world domination as its ideal, its faith and persuasion, and many members of which incessantly foment every kind of revolution and upheaval within the non-Jewish states and civilizations in which they happen to live. The presence and activity of this heterogeneous substance are less noticeable during periods of liberal, internationalist and cosmopolitan decay. However, as soon as national formations emerge, as soon as a new consciousness of race and tradition asserts itself among Aryans, the latent conflict explodes, a clash becomes inevitable. The Jew — who for thirty centuries and despite every kind of disaster has always maintained his own nationhood and law — while unable to directly oppose the Aryan, instead directly and indirectly foments revolutions and subversion of every kind. All of this is inevitable, has happened again and again, and will continue to happen, and today we are faced with this situation in its typical form. Thus, to not pose the Jewish problem today is reckless, if not positively irresponsible. And the problem should from now on be formulated in full knowledge of the enemy we

must fight.

It is to this knowledge that de Vries devotes the part of his book entitled: “What separates us.” He precisely discerns the point that must serve as a solid basis for any serious anti-Semitic debate: namely, that the Jewish people and Jewish activity on the one hand, and Jewish law and tradition, on the other, form an indivisible whole. A Jew once wrote that the Israelite “has been formed, not to say manufactured, by his books and his rituals. Just as Adam emerged from the hands of Jehova, he emerged from the hands of his rabbis.”

It is in the Jewish law that the essence of the Jewish peril is to be found. To limit oneself to describe this or that outward and practical aspect of Jewry and Jewish activity in the world, means stopping at details, means missing the meaning of the whole, the central point that bestows upon everything else its true meaning. Now, Jewish law is not merely the Old Testament or Deuteronomy. De Vries is quite right to emphasize the error committed by those who believe that after the Old Testament, and with the emergence of Christianity, Jewish law has remained at a standstill and more or less cut off from the currents of history. That is false. The ancient law, or Torah, was complemented by a tradition that is also Mosaic and intrinsically Jewish, which was transmitted orally from father to son and was fixed in writing at the beginning of the third century AD: the Mishna (repetition, the repeated law).

The Torah and the Mishna then found their further development in the rabbinic literature assembled from the Gemara, which mean precisely “fulfillment” and is commonly called the Talmud. To this was added a properly theological and metaphysical development of the Jewish tradition, contained in the Zohar and, generally, in the Kabbala.

Together, all of these constitute the true Jewish law. Indeed, it is often said that the forms of later modifications, Talmudic and rabbinic, represent the essence and the true perfection of the law. De Vries cites, in this regard, precise testimonies. The superiority of the rabbinic law, which is the Talmud, with respect to Mosaic law, is established in clear terms by the Orthodox texts:

“He who studies the Bible does good work, but it does not mean much. [Only] those who study the Gemara practice the supreme virtue.”

“The Bible can be compared to water, the Mishna to wine, the Gemara [Talmud] to spiced wine.”

“He who reads the Bible without the Mishna and Gemara is similar to those who have no God.”

And so on.

The Talmud, therefore, is the real source of Jewish law. Here are other rabbinical testimonies:

“For two thousand years the Talmud was, and still is, an object of veneration for the

Israelites, of whom is the religious code.”

“What the Jew is and will be a must in large part be due to the Talmud. As long as there are Jews and Jewry, the Talmud will preserve its value, since it has shaped their life and character. You can deny the Talmud its permanent value, but not its permanent influence.”

But it is precisely in this context that an irreconcilable conflict reveals itself. Talmudic law sums up, exacerbates and carries to their extreme consequences those ancient and fanatical Jewish views, as a result of which there cannot be, nor will there ever be, a point of contact between us and the Jews. There is no point in reproducing, here, documents from de Vries which *La Vita Italiana* has already abundantly and repeatedly made public, showing that the essence of Talmudic law is the radical distinction between Jew and non-Jew, more or less in the same terms as that between a true man and a brute beast, between the elect and slaves; it is the promise, that the universal kingdom of Israel, sooner or later, will come, and all the nations will submit to the scepter of Judah; it is a duty, for the Jew, never to submit, never to recognize in any law, that is not his law, anything but violence and injustice; it is the declaration of a morality of double standards, which limits solidarity to the Jewish race while justifying every lie, every deception, every betrayal in relations between Jews and non-Jews, placing the latter outside of the protection of the law; finally, it is the sanctification of gold and interest as the instruments of Jewish power, to which all the riches of the earth are promised. All this is well enough known, and those who have “a hard time believing” must finally make up their minds to look at the texts themselves. The Talmud goes to the point of saying: “The best among non-Jews (*goyim*) should be killed” and in Shemoné Esré, the prayer that a Jew should recite every day, we read: “May the apostates lose all hope, may the Nazarenes and the Minim (the Christians) perish suddenly, may they be crossed out from the book of life and not counted among the righteous,” and anyone looking for other “elegances” like that would be faced with an embarrassment of choices.

In this regard, de Vries can claim the merit of having countered a “tactical” argument made by those Jews who, faced with similar texts of their laws, in order to exonerate themselves, say that it is a heinous misunderstanding, that all the Talmudic expressions of hatred and contempt, which refer to the *goyim*, or *akum*, do not affect Christians, for these words instead refer to “pagans without faith or law, not yet moralized by the religion of Christ (Jewish hypocrisy goes as far as that!), murderers, committers of incest, worshipers of the stars, etc.” (Simon Levy).

De Vries, referring to the texts, demonstrates the falsity of this argument: the Hebrew texts used the terms *goyim*, *akum* even in periods in which “paganism” had no longer existed for centuries, using them to designate as a whole the non-Jewish races among which the exiled “chosen people” found itself living.

Now, since every true Jew considers his law as imperative, immutable, indivisible and absolute, and since the promise contained in it is the secret of the unbelievable toughness that over the centuries has kept the Jew from being defeated and has conserved his identity — tenacious, stubborn, at once proud and cowardly — for this very reason, a

priori, doctrinally, the impossibility of any agreement and collaboration is clear. For that to be possible, as we have already stated in refuting Paul Oran's book, the Jew would have to cease being a Jew. Remaining what he is, it is inevitable and fatally necessary that the Jew, in one way or another, will become involved in every agitation, every subversion, in a ceaseless activity of corrosion, in accordance with the Talmudic precept that considers as violence and injustice every law that is not the pure law of Israel, every civilization that is not that of the ideal of Israel as a "holy lineage and kingdom of priests," to which, through an unending divine promise, world domination and all the riches of the earth rightfully belong.

Thus, de Vries goes on to document, in his book, the subversive activity of Jewry, especially from the French Revolution up to our days, and here, too, he shows a sense of what is essential, recognizing that if throughout history the Jewish spirit has always been revolutionary and subversive, it was with the secret intention of a reconstruction, over the ruins of every non-Jewish civilization. Beyond the destructive activity of international Jewry, its ultimate ideal always betrays itself, that of the Regnum, the aspiration — sometimes still semi-religious, sometimes completely secularized and materialized — to global domination. Since the Great War, Jewry seems indeed to have been engaged in activity on a large scale in this regard. It acts in the streets, among the proletarian masses seduced by myths forged, mainly, by Jews — masses it steers in whatever direction it wishes; through international finance and through capitalism, which may be considered a masterpiece of Jewish thought (Sombart); through liberal regimes and Masonic lodges, the members of which obey its orders; through supranational formations, including the League of Nations. De Vries rightly says:

We are entering a dark and tragic period. We must abandon all illusions and give up facile optimism. If the world wants to recover at the brink of an abyss, one must have the courage to face reality. One must understand that Jewish successes are not accidental victories, due to fortuitous events, but that Jews have patiently and meticulously prepared the triumph of their millennial dream.

And he adds even more aptly:

We do not at all reproach the Jews for working for the greatness of their race. We even admire the tenacity with which they pursue the realization of their purpose. What we cannot understand is only the blindness of so many non-Jews, who, when it comes to the defense of their most sacred interests, do not show the same enthusiasm and the same tenacity.

What, then, must be done?

Conversion? Out of the question. A Japanese or a Negro, converted or baptized, is still a Japanese or a Negro. In the same way, a baptized Jew remains a Jew. It is a matter of race. But behind the Jewish race, there is a force acting sometimes unconsciously and atavistically, sometimes in a shrewd and serpentine manner: the Jewish law, the Talmudic spirit, in short, an inescapable way of being. Heinrich Heine literally stated that baptism

“is only an entry ticket that opens the doors of the European culture.”

“No,” de Vries says, “whether they have converted sincerely or without conviction, baptized Jews remain Jews, and continue to feel that they are Jews, and continue to be regarded as Jews by their former co-religionists.”

The Christian sacrament does not break the unity of Israel.

Emancipation? An act of generosity which non-Jews have shown themselves capable of, but which has remained fruitless, wherever it has not actually produced the opposite result. The emancipated Jew is a Jew who sees himself as having received *carte blanche* to pursue his goals: once he has obtained equality and freedom, experience has shown us that he has used it not to achieve those ideals of universal equality and brotherhood that — for good reason — he sang such touching hymns, but to crush those who freed him and whom he will never be able to consider, without betraying his Law, as “his equals.”

Assimilation? Another serious misconception, and for the same reason. The Talmud tells us that a non-Jew, having said to the rabbi Tanchum: “Come now, let us at last become one people,” received the calm reply: “Fine. Unfortunately we, being circumcised, cannot become like the rest of you. Therefore be ye also circumcised, and we will all be equal.”

De Vries adds:

Today, no one demands physical circumcision anymore, but they want to impose spiritual circumcision on us, which is much worse. [...] The religious de-judaization of a part of the Jews has had the improbable result of the judaization of our Christian institutions. We have not, therefore, assimilated the Jews, but the Jews are on their way to assimilating and subjugating us.

It is a sad fact, that the life force, the tenacity with which our civilization works to preserve its own life, having been undermined and corroded by so many factors, are far inferior to those of Jewry.

The cultural emancipation of the Jew has to a large extent been accomplished automatically, through the judaization of our culture. The plague of capitalism, for example, and of mammonism, is a real triumph of the Ghetto. Through all the varieties of Jewish or judaized literature, art, philosophy or science — from Freud to Wassermann and Bergson, from Stravinsky and Schoenberg to Lombroso, from Einstein to Reinach, from Ludwig to Karl Marx, Nordau, Stirner, Weininger and so on — which cannot be touched without immediately raising a cry of indignation against “barbarians” and “fanatical racists,” our culture is infected with the Jewish virus on a vast scale, to the point that in many cases it would be difficult to say what, in it, remains truly “ours.” All the while, the Jewish substance continues to exist and wants to continue to exist — Einstein himself has declared: “The Jewish national sentiment must be galvanized wherever there are Jews. I have always felt the mania of assimilation of some of my colleagues to be disgraceful.”

And another exponent of Jewry adds: "No, there is an inheritance, a blood, a tradition, something innate, organic and, above all, a spiritual bond spanning thousands of years that prevents us from merging with an alien civilization."

The Jewish substance, we were saying, continues to exist and wants to continue existing — while we are dissolving and being judaized. That is the practical result of "assimilation."

Since all of these solutions have proven to be dead ends, the author is forced to consider the final possibility, the Zionist solution. Purge the land of Jews, gather them all together, deposit them all in a piece of some continent, so that the Jews may govern themselves, do what they want, practice their law and preserve their race, but if they seriously intend to realize the promise of a universal Regnum, let them try, and, as a nation, openly take up the fight with other countries — this, naturally, in its simplicity, would seem the only viable way. The Jewish peril would then vanish, and with it, anti-Semitism, the day when all the Jews would live in their own country and just mind their own business.

Is that practically possible? And if so, on what basis? The land of Palestine, it is said, is not sufficient to contain all the Jews of the world. De Vries argues that Transjordan could be added to it, and with that you would have a territory already capable of absorbing 50%-70% of all Jews around the world. And the Arab resistance? We would have to deal with it. For de Vries, it is an opposition dictated less by practical and economic considerations than by feelings. The interests of the Arabs can be sacrificed for the sake of the interest all nations have in freeing themselves from the Jewish virus, and this unwanted guest. If necessary, the Arab populations can be transported elsewhere and given other land.

This solution, then, does not seem to be an impossibility.

It is indispensable that the Jews stop saying one thing and doing another. If they resign themselves to being a nation among others, it will certainly be possible to find a way to satisfy their national aspirations. But if they continue to harbor thoughts of world domination, we will just have to fight them to the very end.

Israel must choose:

either full-fledged and sincere Zionism, renouncing revolutionary and hegemonist intrigue, or the struggle against the Aryan forces that are awakening and striving to organize themselves on the international arena. In the latter case, we will oppose the Jewish International with the Aryan International.

De Vries notes in particular that the Jew will have to give up the tactic of simultaneously making a claim of belonging to his people while demanding the right to be incorporated into another nation. It is precisely in these terms that the Jewish peril manifests itself today, and it is from this point of view that the solution proposed by de Vries is not overly persuasive.

Given the positions occupied today by the Jew, prior to a real defeat, it is very unlikely that Israel will become resigned to giving up its tactic, which is that of duplicity, of shamelessly taking advantage of the benefits that come with new concessions, while simultaneously continuing to develop his underground, international destructive activity. It is enough to have a sense of the part that Jews have in international finance, to realize how naive it is to believe that they will bend over backwards to leave and find themselves, along with their immense capital (which would immediately be bound to their borders), on a scrap of Asian land: when they, from the center of the metropolises, without moving, still dictate laws to governments, make states arm themselves, control world markets. Someone wrote that the Jew today could proudly display the map of the world, pointing to his masterpieces (among which some — Disraeli, for instance — include Christianity itself). It is therefore highly unlikely that the Jewish international, now of all times, would sound the retreat; but that is precisely what Zionism, as proposed by de Vries, would mean.

Second, de Vries neglects a fundamental point, which is that we must not only deal with Judaism in its pure form, but also with Jewish mixtures, ethnic and cultural. As regards ethnic mixtures, if you count half-Jews — whose activity is very often far more dangerous than that of pure, identifiable Jews — statistically, we would be faced with figures so large, as to make the Zionist solution, in the form promoted by de Vries, an absurdity. Furthermore, there is not only the blood tainted by Jewish blood, there is also Judaized and Judaizing culture, a Judaized and Judaizing mentality, the result of the reverse assimilation alluded to earlier. And it is on this level, through this mentality, that the Jewish international essentially works and achieves, almost always by stealth, the greatest results. Who can ever prevent those men of government and those Judaized intellectuals, who feel the desire to do so, from submitting to the yoke of the Jew, or at least from aiding him in his game? France is a typical example, and a criticism of de Vries' book, published in *Univers Israélite*, is extremely instructive, regarding a certain tactic: this magazine, in the face of this "infamous book," appeals to a revolt of the "French spirit" and the French tradition of liberty against these barbaric ideas from beyond the Rhine . . .

Furthermore, Zionism, as a movement aiming for the creation of a real powerful Jewish state in the Mediterranean, is a means more than an end: it is merely a pawn in the game of the Jewish-Masonic forces behind Great Britain, who have a vested interest in creating, as someone said, a kind of second Malta and second Gibraltar in the Mediterranean to stem the dangerous Italian influence: a pawn, among others, in a game that aims much further . . .

And many other such considerations could be made, showing that, as regards its positive solutions, de Vries' book demonstrates — with all due respect — a certain naivety. This does not, however, stop it from being really excellent in other respects, so as to represent a valuable contribution to the anti-Semitic front of resistance. And we believe that, of the two possibilities that de Vries has considered with regard to the conduct of the Jew, the one that requires the creation of an international Aryan front will prevail, that the force of

centuries-old processes will ensure that not “peace,” but “war” is, in this respect, the watchword of the future.

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Presentation of the Jewish Problem

A favourite tactic of the emissaries of Judaism consists of accusing their adversaries of 'one-sidedness'. And, we must acknowledge, the anti-Semitic controversy, especially in its political aspects, today, in the transalpine countries, gives rise to examples of one-sidedness, owing to various confusions and too hasty an aggressive spirit, and, for this reason, those who like to think they belong, first and foremost, to the cause of 'truth' and 'justice', readily lend an ear to the hypocritical moanings of the Jews, of that people eternally persecuted, victims, on their own account, of violence of all sorts.

In Italy, we are privileged to be able to still consider the Jewish problem with coldness and without any urgent necessity. More than for any other people, it is thus possible for us to put things in perspective, to return to everyone what belongs to him and, in the harsh light of an objective vision, to set the vital points which are to be defined and grasped, while avoiding the expedient of a hypocritical humanitarian ideology.

For a real presentation of the Jewish question, it is necessary to distinguish, in the whole Jewish reality, three elements or aspects. Let's identify them straight away : there is, firstly, the more or less modernised or bourgeoisified Jew of a faceless middle-class ; in the second place, there is the Jew as cultural agent, the Jew as writer, artist, ideologist, sociologist, scientist and so forth ; in the third place, there is the Jew as creature of the Jewish law, and as conscious instrument of the Jewish law. The Jewish problem, and, as a consequence, the anti-Semitic controversy, must be differentiated in relation to each of these aspects or elements. Their distinction, however, must not make us lose sight of the common element which is present, which is to be understood on the basis of the following consideration. Many say that Judaism and racism are, at the end of the day, the same thing, though with an opposite sign. This is not true at all : in its current form, racism is the doctrine according to which it is thought that any value derives from the innate qualities of a blood and of a race which has retained its original purity - racism rules out any idea of a forming from above, from a suprabiological reality, of a biological raw material. We have exactly the contrary in Judaism. What comes first in Judaism is the law, not the blood. It is the law which has given shape and unity to the Jewish people, not a race in the strict sense of the word. Ethnically, and originally, very different bloods have flowed into the Jewish people ; the Old Testament itself speaks of many tribes and races contained in this people and modern race research has come to admit, in it, the presence of elements even of Aryan or non-Semitic origins, as seems to be the case in particular for the Pharisees. It has been said, by a Jew, that, just as Adam was formed by Jehovah, the Jew was formed by the Jewish law, and this truth is not limited to the Judaism of the Old Testament, whose spiritual history has been much more eventful than is assumed, but extends also to the Judaism of the Diaspora, in which it becomes even more emphatically the case, since the Talmud appears as the real essence and the real soul of Judaism.

A first important point which derives from recognising this is that 'Jewishness', before than in the blood, must be sought in the spirit : 'race', here, is essentially a behaviour, a way of being and of thinking, which, in philosophical terms, can be said to be a 'category' of spirit. It is important to establish firmly in one's mind this point in order to be able to

identify a field of action of Judaism much vaster than the one that is defined by blood alone.

In this paper, we have pointed out a process of inverted assimilation which has occurred lately and which was made possible by the fact that the Western civilisation has become spiritually Judaised in important sectors, and is thus affected by a *forma mentis* of a more or less Jewish type, even where no crossbreeding has taken place and, therefore, there is no reason whatsoever to speak of an influence by way of blood.

To note this, and, therefore, to assert the necessity of identifying Judaism as a spiritual category, does not prevent us from noting also that the persistence of an idea, of an attitude, of a belief through generations ends up finding expression in an instinct, in something which penetrates into the blood, lives and acts in the blood, and, in many cases, completely irrespective of everything that the individual, as reflexive consciousness, thinks and believes he wants ; this is the second aspect of Judaism, this is Judaism, strictly speaking, as 'race' ; race, therefore, in a rather special, non naturalistic, sense.

This having been emphasised, we can get back to our starting point, that is to say to the tripartition of the substance of Judaism. This tripartition, so to speak, refers to three different degrees of intensity. It is either absurd or naive to consider that the thousand-year-old action of the law on a people, which, in accordance with it, has also put up ethical and social barriers which has isolated it for centuries from the rest of humanity, can be entirely scattered or dissipated. We must consider a central core, in which the Jewish substance is found at the highest degree of concentration and as self-consciousness ; within this core are those who are today Jews and are proud to be so, those who, besides, do not forget the promise of the Regnum, in which Israel will rule supreme over all peoples and will own all wealth on earth ; it is from within this central core that originate the mysterious veins of the international and supranational Jewish action, the masked forces which have acted and keep on acting from behind the scene of history and at which we will have a closer look in a further writing, in connection with the problem of the 'authenticity' of the famous 'Protocols of the Elders of Zion'.

In the second stratum, the Jewish substance is found in a lesser degree of concentration, no longer as true self-consciousness, but instead as instinct, race. Here we find the Jews who are, more or less, 'geniuses' or 'creators' in the various fields of culture and science. There is no doubt that, in most of these cases, each Jew does not subordinate his work to any special intention and that he thinks he does nothing else than what non-Jewish writers, philosophers or scientists do. This does not prevent 'race' from being, without his knowing it, the essential driving factor, and this is how in all the works and the creations of Jews, almost without exception, however 'objective' and 'ideal' the fields to which they refer are, something common, a common character, common tendencies manifest themselves ; an action which, indirectly and unintentionally, is along the same lines. It is very important to set this situation firmly in one's mind. The liberalistic and individualistic way of thinking is prone, here, to absolve the Jew from any fault and make people start bandying words like injustice, fanaticism and barbarism about those who do

not respect, in the Jew, the taboos of 'genius', of 'science', of 'art' and so on. Those who, on the contrary, have the sense of the deepest forces of history and thus see the obvious responsibilities beyond the plane of the 'humanistic', know what is, in this respect, true justice and will acknowledge the necessity of a suitable response. It is in the nature of fire to burn, and yet no one sensible will blame the fire for burning ; the fact remains nonetheless that those who do not want to be burnt will take suitable measures and will limit or paralyse the power which proceeds not so much from the 'intention' of the fire as from its nature. It is exactly like this with respect to the cultural exponents of Judaism. It is not, we must emphasise, about animosity, nor hatred, nor clannishness. It is only, let's say it again, about the fact that we consider as naive, limited and irresponsible the 'Humanist' attitude and its related immortal and inviolable values of Thought and Art. We see much further than this nonsense and we adopt the cold attitude which is appropriate with regard to 'influences' which we could ignore only by closing our eyes. The necessity of an action in this connection derives also from the fact that, even if automatically, a connection, an efficient solidarity develops between the Jewish cultural action which, unintentionally, derives from these more or less dispersed Jews and the conscious action which is governed by the central core of Judaism. The former spread a virus of decomposition and subversion in any field, capture and stimulate the most obscure forces in the already disintegrated and intoxicated cultural forms of the Western society and thus unconsciously pave the way for the others, for those who know what they do and are very conscious of the occult means likely to realise their goals.

One will ask how we can justify the assertion that the common element of Judaism in culture has a destructive nature : we will come round to that in our next writing, on the basis of a certain number of typical examples. Let's now consider the third and last aspect of Judaism. As we have said, it concerns the common, modern, Jew without any special function or action, a part of that formless, levelled, mixture of men without faith, without caste and without tradition, which comprises at least two thirds of so-called 'civil society'. Here the Jew seems to be of the same mind as the non-Jew in a common agnosticism with respect to any higher value, in a common profession of liberalistic, bourgeois, conformist, mercantilist faith ; both seem to consider as really important only profession, profit, social position, and the Jew will be prone to consider his law a dead thing just as the 'liberated' non-Jew mocks and refers to as 'medieval superstition' the dogmas, the rites and the sacraments of the Western faith. The Jew of this type will readily make any concession in order to enjoy peacefully the advantages of the modern society in the nation he lives. Baptism itself will not be an insurmountable obstacle for him. Since there are many of these Jews and they are those that people meet most of the time, taking the part for the whole and the appearance for the essence, they do not manage to understand how there can be a 'Jewish problem' at all. On the other hand, the true Jews do not miss a chance to point out these colleagues of theirs as a sort of alibi, which is supposed to confirm the absurdity of the anti-Semitic controversy and thus to protect their hidden action.

Here, as far as we are concerned, it is appropriate to grant that, towards these Jews, who have really come to such a level of agnostic and bourgeois decomposition, we would

have no reason to adopt any special attitude. At most, it is here a matter of individual sympathy or antipathy : a common Jewish residue can hardly have entirely disappeared in the way of feeling and of seeing of these Jews, which can turn out to be bearable to some people, unbearable to others. On this level of stupidity to which social relations are reduced nowadays, we do not feel the need to adopt a special attitude a priori towards them and to exclude them more than we would members, equally befuddled in a bourgeois way, of other peoples. To be consistent, we would have to exclude from our circles a far greater range of peoples who exist in this world without castes and without true traditions.

Now that this point is clarified, we must however restrict its validity, by drawing attention to the fact that, in many more cases than it is thought, the agnosticism and the denaturation of the modern Jew are only apparent and that, albeit in a diluted and secularised form, the original influence of the Law and of the formation of the Jewish people according to it, have reached them. As a matter of fact, a sort of solidarity with respect to business, interests and inclinations must still be at work even among these Jews, which has kept them united in the society where they find themselves and which gives to their community, if not the character of a conspiracy, as in the case of the true activist Judaism, at least that of a something resembling a Mafia. In this respect, it is true, not all these Jews behave in the same way and it must be acknowledged that external circumstances and the necessity of a defensive unity in the period of open persecutions have played a part. But, in other cases, the statistics speak for themselves ; the high percentage of Jews who, in some countries, in the liberal-democratic period, rose to positions of responsibility in the liberal professions and in the main branches of public and cultural life speaks for itself and justifies an anti-Semitic response even without any reference to the higher, spiritual, point of view from which we look at things and which must be already known to our readers from our previous writings ; here, indeed, the conviction that, in a given nation, it is just that the members of this nation should hold the main positions and exercise their social activity in preference to any alien element would close the matter. These are practical views with which one can agree or not, depending on whether one is in favour of the modern idea of nation and of national community ; therefore, regardless of the question of whether the Jews behave, in their social and professional activity, differently from the others.

When we say that the Law in a secularised form can be found in this latter stratum of Judaism, we have to say that, here, we also refer to all the forms in which the ancient Jewish longing for worldwide dominion of a sacred race chosen by God, materialising itself, has given rise to the capitalist instinct and cynicism. But here we should recall the distinction already made between Judaism as spirit and Judaism as action, strictly speaking, of members of the Jewish people. Capitalism indisputably reveals the influence of the Jewish spirit, working in conjunction with the equally non-Aryan Protestant and Puritan spirit. This is the case regardless of the direct part that the Jews have or can have in the International of high capitalism and high finance. And this is enough to justify, once again, anti-Semitism. Indeed, what we have already seen in respect of cultural Judaism occurs again here. Even though the power and the instinct for dominion of

capitalism, be it Jewish or non-Jewish but Judaised in the sense of having its origin in the Jewish spirit, the Jewish Law, and secularised Mosaicism, does not reveal in every case any direct intention, does not fulfil in each case some part of a general plan, these elements nevertheless inevitably support an action which, whether intentionally or unintentionally, whether directly or indirectly (as when capitalism causes by antithesis socialist subversion, also Jewish-led), creates the optimal conditions for those who are the conscious and militant bearers of the occult will of Israel and who have maintained as self-consciousness that which appears in others as mere materialistic and instinctive praxis. And the fact that the Jewish capitalist, more or less 'legally' and 'honestly', in the liberalistic meaning of these words, has managed to come to power and to become the master of gold cannot mean anything in this connection, nor be a valid argument against a full anti-Semitism.

These are the terms in which, in general, the Jewish problem is to be presented. In order to justify what has already been said, we must speak of the common, destructive element, peculiar to the Jewish culture, in general, in the modern world, and, then, of the existence or not of general plans of the Jewish action, and this is why we will have to tackle again the famous question of the meaning of the 'authenticity' of the 'Protocols'. These will be the arguments of our two next writings.

Preface to the Protocols of the Elders of Zion

The importance of this document, which Vita Italiana has just reprinted, cannot be sufficiently emphasised. It presents a spiritual 'motivation' like few others, it reveals unsuspected horizons, and it draws attention to fundamental problems related to action and to knowledge, which must not be neglected or postponed, especially in these decisive hours of Western history, on pain of seriously prejudicing the offensive of those who fight in the name of spirit, of tradition, and of true civilisation.

Two aspects particularly demand attention in the 'Protocols'. The first concerns the Jewish question directly. The second has a more general importance, and leads us to tackle the problem of the true forces at work in history. For the reader to understand perfectly what we mean here, we think that it is suitable to bring forward certain considerations essential to a good orientation on this matter.

For this purpose, it is first necessary to examine the famous problem of the 'authenticity' of the document, on which certain parties have attempted tendentiously to focus all of the public's attention, by means of which alone they endeavoured to determine the importance and the validity of the text. This is really a very childish approach (1). Obviously, one can simply deny the existence of any secret directive force behind historic events. But one cannot admit, even as a mere hypothesis, that there may be something of that sort, without acknowledging that it must then become necessary to do a kind of research very different from that which is based on 'documentary evidence' in the common sense. Here, as rightly pointed out by Guénon, lies the decisive point, which puts the question of 'authenticity' into perspective : the fact is that no truly and seriously secret organisation, whatever its nature, leaves behind written 'documents'. It is only by inductive processes that the importance of texts such as the 'Protocols' can be determined. This means that the problem of their 'authenticity' is secondary to the far more serious and essential problem of their 'veracity', as was already emphasised by Giovanni Preziosi when he published them for the first time seventeen years ago. The serious and positive conclusion of the whole controversy which has developed since is that, even if we assume that the 'Protocols' are not 'authentic' in the narrow sense, it comes to the same thing as if they were, for two capital and decisive reasons :

- 1) because the facts show that they describe the real state of affairs truthfully ;
- 2) because their correspondence with the governing ideas of both traditional and modern Judaism is indisputable.

As the Berne trial provoked by the 'Protocols' was widely talked about, we shall describe it here, so that the reader knows where he stands and does not let himself be influenced by tendentious reportage. The Berne trial was really just a manoeuvre on the part of international Judaism, which attempted to use Swiss justice, or, to put it better, Swiss marxist 'justice', to obtain a sort of official legal determination of the non-authenticity of the document which so troubles Israel. That it was really just a manoeuvre becomes clear from the very impossibility of raising the question of the authenticity of the 'Protocols'

there. Basically, the Berne court admitted the complaint made by certain Israelite communities against a certain Silvio Schnell, who had distributed some copies of the German edition of the 'Protocols' in a nationalist meeting, on the basis of Article 14 of the law of the Canton of Berne regarding subversive and immoral literature. Starting from this basis, from a strictly legal point of view, the Berne court should not have taken any interest in the problem of the authenticity or otherwise of the 'Protocols', but should simply have decided whether the 'Protocols', irrespective of their truth or falsity, were or were not reprehensible according to the aforementioned law, as being likely to incite one part of the Swiss population against another. Judaism however distorted this requirement by focusing attention on the problem of authenticity, in order to reach the desired conclusion. In this respect, here is a significant declaration by the great Rabbi of Stockholm : "This is not a process against Schnell and his friends, but one of all the Israelites of the world against all their detractors. Seventy million Jews have their eyes fixed on Berne".

After a year of proceedings, the court of first instance ended up convicting Schnell, from which the Jews happily inferred that they had got rid of the 'Protocols'. This was a short-lived triumph. In November 1937, the Berne court of appeal quashed the previous judgement, acquitted Schnell, ordered the plaintiff Jewish communities to pay costs, and declared itself incompetent to rule on the question of the authenticity of the 'Protocols'.

But the question of authenticity had already been raised in the first hearing. For what results? Once again, negative ones. The Jewish front had tried to reach its objectives essentially by two means : by false testimonies and by the thesis of 'plagiarism'. As we cannot go into detail here, we shall limit ourselves to the following remarks : a certain Madam Kolb, already sentenced for fraud and forgery as 'Princess Radziwill', declared, in a deposition skilfully devised in conjunction with one of her woman friends and a certain Comte du Chayla – a more than suspicious character, a paranoiac, adventurer and traitor, once sentenced to the death penalty, then pardoned – that the 'Protocols' were written in Paris about 1905 by three agents of the Russian secret police, with the intention of stirring up an anti-Semitic publicity campaign. However, the 'Protocols' were shown to have been in the possession of a certain Stepanoff in 1895, and of Nilus in 1902, and to have been published fully in the Russian newspaper 'Znamja' in 1903, i.e., two years before their purported compilation in Paris! Furthermore, it was proved that none of the three Russians named, to wit, Ratchkovsky, Manuellov and Golovinsky, were in Paris at the time when, according to Madam Kolb, they supposedly "invented" the 'Protocols'.

The other means of attack was the charge of 'plagiarism'. A serious misunderstanding arose here. Basically, the problem of the value of the 'Protocols' is quite different from that which might arise regarding a literary work, which could be settled by the examination of its originality and the right of someone to consider themselves its author. Here, the issue is totally dissimilar. The 'Times' had already raised the question of plagiarism in 1903, by pointing out that the text copies ideas and sentences from a pamphlet published in 1864 by a certain Joly (himself a half-Jew, a revolutionary and a Freemason) about the methods to be used in a Machiavellian policy of domination. This

correspondence, or this 'plagiarism', is real, and not limited to the work of Joly, but applies to various other then existent works. However, what does this tell us? In deciding whether or not the 'Protocols' correspond to the program of world domination of an occult organisation, it makes no difference whether the author has composed and written them from start to finish, or whether, in the course of his composition, he has also used ideas and elements from other works, thus creating, from the literary standpoint, a 'plagiarism'. The anti-Semitic controversy has already brought to light a whole series of 'sources' or antecedents to the 'Protocols', which generally draw their inspiration from a single current of ideas, and reflect, often in a 'fictionalised' form, the confused awareness of a truth. This truth is that the whole orientation of the modern world conforms to an established plan, as implemented by some mysterious organisation.

Thus, the problem of 'authenticity' brings us back again to that of 'veracity'. As far as 'authenticity' is concerned, the outcome of the trial of Berne is, as we have explained, negative : the prosecution did not succeed in proving that the 'Protocols' were false. But, legally, the defence is not required to prove the authenticity of an impugned document ; it is up to the prosecution to prove its falsity. But since, despite all the efforts of Judaism – the concerted testimonies, the thesis of 'plagiarism', the tendentious documents provided by the Soviets, the manoeuvres which succeeded in rendering all the documents of the defence inadmissible (at least, in the court of first instance), an extremely one-sided assessor's report by Loosli, a notorious philo-Semite, and so on – they did not succeed in proving this falsity, the field is clear, and the question of 'authenticity' is liquidated, that is to say, it is once again subordinate to a double test of superior character, which is, let us repeat again : 1) the proof by the facts ; 2) the proof by the nature of the Jewish spirit.

Having given these clarifications, it is now possible to move on to the content of the 'Protocols'.

They contain the plan for an occult war, whose objective is the utter destruction, in the non-Jewish peoples, of all tradition, class, aristocracy, and hierarchy, and of all moral, religious, or supra-material values. With this aim in view, an occult international organisation, directed by real leaders clearly conscious of their goals and of the methods to be followed to achieve them, would appear for a long time to have been exercising, and continuing to exercise, a unitary invisible action, which constitutes the source of the main forms of corruption of Western civilisation and society : liberalism, individualism, egalitarianism, free thought, anti-religious Enlightenment, and various additions which, following on from these, bring about the revolt of the masses and communism itself.

It is important to note that the absolute falsity of all these ideologies is expressly recognised : they are stated to have been created and propagated only as instruments of destruction and, in relation to Communism, the 'Protocols' go so far as to declare : "If we have been able to bring them to such a pitch of stupid blindness is it not a proof, and an amazingly clear proof, of the degree to which the mind of the GOYIM is undeveloped in comparison with our mind? This it is, mainly, which guarantees our success." (Protocol XV).

Not only they talk about political ideologies which will have to be instilled without anyone being allowed to grasp their true meaning and their goal, but they talk also of a “science” created with the purpose of general demoralisation, and significant references are made to the scientific superstition of ‘Progress’, to Darwinism, to Marxist and historicist sociology, and so on. “Goyim are no longer able to think, in the field of science, without our help”, while, once again, the falseness of all those theories is acknowledged (I, II, III, XIII).

In the third place, we find discussion of a specifically cultural action : to dominate the principal centres of official teaching ; to control, through the monopoly of the popular press, public opinion ; to spread in the so-called leading countries an unhinged and equivocal literature (XIV) ; to provoke, therefore, as a counterpart of social defeatism, a moral defeatism, to be increased by an attack upon religious values and their representatives, to be carried out, not head-on and openly, but by stirring up criticism, mistrust, and discreditable rumours regarding the clergy (XVI, IV).

The ‘mercantilisation’ of life is indicated as being one of the principal means of destruction ; hence, also, the necessity of having a crowd of ‘economists’ as conscious or unconscious instruments of the secret chiefs. Once the spiritual values which were at the root of the former authority have been destroyed and replaced by mathematical calculations and material needs, all the peoples of the world must be brought to a universal war, in which it is assumed each will follow its own interests, and all will remain unaware of the common enemy (IV) ; finally, it is proposed to encourage the ideas of the various competing groups, and, instead of attacking them, to use them to realise the overall plan, so that a capacity for providing support for the most diverse conceptions, from the aristocratic and the totalitarian to the anarchist or socialist ones, is recognised, provided that the effects contribute to the common goal (V, XII). The necessity of destroying family life and its influence on spiritual education is also recognised (X), as is that of rendering the masses stupid by means of sport and distractions of all kinds, and stirring up their passionate and irrational tendencies to the point at which they lose any faculty of discrimination (XIII).

This is the first phase of the occult war : its goal is to create an enormous proletariat, to reduce the peoples to a mush of beings without tradition or inner strength. Then there is proposed a further action, on the basis of the power of gold. The secret chiefs will control gold globally, and, by means of it, all the peoples already deracinated, along with their apparent, more or less demagogic, leaders. While, on one hand, the destruction will proceed through ideological poisons, revolts, revolutions and conflicts of all sorts, the masters of gold will stir up crises of domestic economy everywhere, with the purpose of driving humanity to such a state of prostration, despair, and utter mistrust towards any ideal or system that it becomes a passive object in the hands of the invisible dominators, who will then manifest themselves, and impose themselves as absolute world-wide rulers. The King of Israel will be at their head, and the ancient promise of the Regnum of the ‘Chosen People’ will be achieved.

This is the essence of the ‘Protocols’. The more general problem which is connected to it

has various aspects.

The Jew Disraeli once wrote these significant words : “The world is governed by very different personages from what is imagined by persons who are not behind the scenes.” The importance of the ‘Protocols’ consists, first and foremost, in arousing the suspicion, the presentiment, that history has a ‘third dimension’, that an ‘intelligence’ can be hidden behind apparent leaders and events, and that many presumed causes are only the effects of a subterranean influence. What the ‘Protocols’ say about a pseudo-scientific mentality, created solely with a pre-established plan in view, is particularly important ; the so-called ‘scientific’ or ‘historical’ way of looking at history falls exactly within this description, and aims to divert attention systematically from the plane where true causes come into play. Nothing is more significant than this passage from Protocol XV : “The purely brute mind of the GOYIM is incapable of use for analysis and observation, and still more for the foreseeing whither a certain manner of setting a question may tend. In this difference in capacity for thought between the GOYIM and ourselves may be clearly discerned the seal of our position as the Chosen People and of our higher quality of humanness, in contradistinction to the brute mind of the GOYIM. Their eyes are open, but see nothing before them and do not invent (unless perhaps, material things). From this it is plain that nature herself has destined us to guide and rule the world.” The same Protocol emphasises : “For the peoples of the world in regard to the secrets of our polity are ever through the ages only children under age, precisely as are also their governments.”

It is not by chance that recent history shows us the phases of a systematic and progressive work of spiritual, political and cultural destruction, and, in this respect, the ‘Protocols’ offer us, to say the least, what a scientist would call a “working hypothesis”, that is, a basic idea whose truth is confirmed by its capacity to organise, via inductive research, a body of facts otherwise apparently unrelated and spontaneous, by bringing out their logic and their unique direction. This is the second aspect which must be borne in mind.

The fact is that the content of the ‘Protocols’, in its first part, which concerns the stages and the means of the destruction, corresponds in an impressive way to what has already unfolded, and continues to unfold, in recent history, as if the chiefs of the various governments, the apparent leaders of the various movements, and all those who made ‘history’ in the previous century, had only been the unconscious executors of a pre-established plan, announced a long time in advance, whether by that text or by others, as we have already mentioned. This is why Hugo Wast (Oro, Buenos Aires, 1935, p. 20) wrote : “The ‘Protocols’ may be false, but they are carried out wonderfully,” and Henry Ford, in the newspaper World, February 17, 1921 , wrote : “The only statement I care to make about the Protocols is that they fit in with what is going on. They are sixteen years old and they have fitted the world situation up to this time. They fit it now”. Henry Ford refers here to the first edition, that of Nilus, but the anti-Semitic controversy has established that they date back to about twenty years earlier, and that the original document was known to Bismarck. History itself thus proves the veracity of the ‘Protocols’ in a manner that the accusations of their opponents cannot refute, and all the difficulties which ‘positive spirits’ claim to find, and which they assert change the terms

of the problem, result not merely from superficiality but from outright irresponsibility – not from ‘objectivity’, but from prejudice.

Via capitalism, the mentality of the Ghetto spreads to the Aryan civilisations, which at the same time lays the foundation for the revolt of the working masses. In accordance with this, the Jews, Marx, Lassalle, Kautsky, and Trotsky, give the masses the most powerful ideological weapons, in the form of materialistic falsifications of the messianic myth, always subordinating the movement to a precise goal : the destruction of every last remnant of true order and of differentiated civilisation. Parallel occult tactics, to the same end, engender the most profound international conflicts, and Jewish financiers arm each militaristic front extensively, while, on the other hand, the Judaeo-Masonic ideology of liberalism and democracy prepares opportune coalitions. The world-wide conflict of 1914-18 breaks out, whose true signification, according to the official declarations of an international Masonic Congress which was held in Paris during the summer of 1917, was the holy war of democracy, “the crowning of the work of the French Revolution” (sic), which had in view not this or that territorial claim, but the destruction of the great European empires and the formation of the League of Nations as an omnipotent demomasonic super-state. Judaeo-American capitalism finances the Russian Revolution (with which the English aristocracy was also involved) and, as, with the collapse of Russia, a first goal is reached, America intervenes directly, without any manifest reason, and the Central Empires meet the same fate as Russia.

After the war, revolutionary flames flare up everywhere, both in the vanquished nations and in the victorious ones, and the power of Judaism takes a phenomenal leap forward, through world-wide debt, through a secret tyranny in the Soviet state, and through the control of public opinion world-wide and general cultural influence. However, since the objectives of the revolt in Europe are not reached, they pass to a new phase.

The Third International abruptly changes tactics and allies itself, via the Popular Fronts, with the Second International and the great capitalist democracies, unveiling thus the framework of the secret war. After the failure of sanctions, all these things happen at once : the Soviets provoke the revolution in Spain, they ally themselves resolutely with Judaeo-Masonic France, and they assume, in co-operation with the secret anti-fascist politics of England, a guiding role in the League of Nations. Decisive alliances are prepared in this way. The reader will find an excellent reconstruction of the ‘occult war’ in a book by Malinski and de Poncins which is called, precisely, ‘La guerre occulte’, and in Vita Italiana’s article : ‘Is Israel provoking a war?’. This is indeed the prelude to the final stages of the plan of the ‘Protocols’. In reality, to adopt as working hypotheses the essential ideas of this ‘apocryphal’ manuscript is to find a reliable guide to the deeper unitary meaning of all the most important disruptions of recent times. This is why Adolf Hitler considered it to be undoubtedly the most powerful means of awakening the German people.

We can now move on to further considerations which demonstrate the veracity of the ‘Protocols’, not only as *sigillum veri*, but also as testimony to a specifically Jewish influence. Basically, even assuming that the subversion of the West has as its background

some superior causality, we still have to prove strictly that the Jews are truly responsible for it. In other words, even assuming that the 'Elders' exist, we must ascertain whether they are really 'Elders of Zion', if we wish not to be suspected of making a tendentious interpretation, derived merely from a determination to hold the Jew responsible for any and all subversion and thus justify an extremist anti-Semitic campaign.

This is certainly a legitimate question, but only to the extent that we can ask it regarding an organisation which is *ex hypothesi* occult. In Freemasonry, even the highest dignitaries are unaware of exactly who their so-called 'Unknown Superiors', to whom they owe their obedience, actually are, and they could even stand right next to them without being able to identify them. We cannot therefore be expected to produce the duly authenticated identity cards of the 'Elders' in order to place the problems following on from the 'Protocols' into the context of the Jewish question. This however does not prevent us from arriving at a fairly precise 'evidentiary process'.

Let us start by saying that we cannot support the sort of fanatical anti-Semitism which sees the Jew everywhere, as a *deus ex machina*, and finally falls into a sort of trap. In fact, as Guénon pointed out, one of the means of defence of the real concealed forces consists in drawing the whole of the attention of their adversaries tendentiously upon persons who are only partially responsible for certain upheavals, thus making them into scapegoats of a sort, on which all the reactions are discharged, and leaving themselves free to pursue their game. This is true, to some extent, in respect of the Jewish question. Merely noting the pernicious rôle that the Jew has played in the history of civilisation must not prejudice a deeper investigation, which can make us become aware of forces for which Judaism itself may have been, to some extent, only the instrument.

Besides, the 'Protocols' often speak imprecisely about Judaism and Freemasonry, so that one reads "Judeo-Masonic conspiracy", "our divided Free-Masonry", and at the bottom of the first edition : "signed by the representatives of Sion of the 33rd degree". Since the theory that Freemasonry is exclusively a creation and instrument of Judaism is, for various reasons, untenable – see our 'The relations between Freemasonry and Judaism', in *Vita Italiana*, June 1937, where we show that the judaisation of Freemasonry occurred essentially in the eighteenth century – it follows that it is necessary to refer to a much larger network of corrupting occult forces, which we are even inclined to believe is not purely human. Besides, the principal ideologies indicated by the 'Protocols' as being instruments of destruction, which have indeed had this historical effect, *viz.*, liberalism, individualism, scientism, and rationalism, are only the last links in a chain of causes which are unthinkable without antecedents such as, for instance, humanism, the Reformation, and Cartesianism, all of which are phenomena which no one would seriously think of ascribing to a Jewish conspiracy – except Nilus, insofar as, in an appendix to his edition of the 'Protocols', he makes the Jewish conspiracy date back to 929 B.C..

Perhaps, though, Nilus perceived a certain truth, in a confused fashion. The various stages in the progress of the destructive Symbolic Snake, of which he informs us, are mostly perfectly real, but it is advisable to examine them in a far wider and more objective

framework : the fall of ancient, sacral, Dorian Greece, and the coming of the 'humanist' Greece ; the degeneration of the Roman empire ; the degeneration into absolutism of the Sacred Empire of the German people with Charles V, and the Reformation ; the preparation of the French Revolution (Enlightenment, rationalism, absolutism) ; the anti-traditional manoeuvres of mercantile England ; the attacks upon Austria and the plots within Germany ; and the anticipation of Bolshevism, the point of arrival of the "serpent". However, by contrast, we should remember that the positively destructive action of the international Jewish organisation developed in a more recent period, and that the Jews found a ground already undermined by processes of decomposition and involution, whose origins date back to very distant times, which are linked to a chain of very complex causes (cf. 'The Crisis of the Modern World', René Guénon ; 'Revolt against the Modern World', Julius Evola). They have used that ground, and, so to speak, grafted their own action onto it, accelerating the rhythm of these processes. Thus they cannot be solely responsible for the entire world-wide subversion. The 'Elders of Zion' are really a much more profound mystery than most of the anti-Semites, or those who, contrarily and for different reasons, reduce everything to Masonic internationalism or something of that sort, can imagine.

We feel that this caveat is eminently justified. However, having established this, the 'presumption' which we have indicated, and which constitutes the second basis of the veracity of the 'Protocols', is completely justified, and leads to very precise results.

Here, we must distinguish two aspects, the one practical, the other ideological. In practical terms, are we to imagine that so many events which ended as victories for Judaism, along with the infallible presence of Jews, half-Jews, or agents of Judaism in connivance with judaised Freemasonry, in all the principal seats of modern social, political and cultural subversion, are fortuitous? Are we to ignore the fact that Israel not only remained united, despite the dispersion, but that agents of Judaism, quoting almost literally the words of the 'Protocols', have recognised that such a dispersion has a providential character, since it facilitates the universal domination promised to Israel? And, let us not be mistaken, in this respect, there is also a unity which is quite different from the abstract and ideal unity. Israel, the unassimilable cell in every nation, the people within every people, and, in some cases, such as Czechoslovakia, even the state in the state, has its own supra-national parliament, with legitimate delegates elected by the Jews of each country, which regularly meets and takes decisions, without, obviously, being obliged to provide a complete and public report of these to any Goy who wishes for it. On the other hand, there is a domain within which suppositions and inductions give way to overwhelming statistics : the fact is that, wherever the Jews obtained emancipation and equality, they did not use it to establish normal relations with the Goyim, but to rise immediately to all the principal positions of responsibility and social privilege, and thus to develop, more or less visibly, real hegemony. Whether the principles of democracy and liberalism were created by the 'Elders', or not, the fact is that, in all countries and epochs in which those principles have prevailed, the Jew has pervaded, parasitically or tyrannically, the highest rungs of culture and society, where he has undeniably exercised a destructive and corrosive influence and has woven a cord of international racial solidarity

which, leaving aside the plane of a true secret war, does have the character of a conspiracy. Is all this mere 'chance'?

But this practical aspect of the Jewish influence is linked at its root to the theoretical problem. To present the Jewish problem properly, so as to understand the true danger of Judaism, it is necessary to work on the premise that what is fundamental to Judaism is not so much race (in the strictly biological sense) as the Law. 'The Law' means the Old Testament, the Torah, but also, and especially, its further developments, the Mishnah, and, finally, the Talmud. It was rightly said that, as Adam, the Jew was shaped by the Law, and the Law, by its age-old influence throughout the generations, has awakened special instincts, a special way of feeling, of reacting, of behaving, has passed into the blood, and has continued to act on the Jew without his even being directly conscious of it or wanting it. It is an essence, an incoercible way of being, which has allowed Israel to preserve its unity, and its principle, Jewish Law, the Talmudic spirit, persists and acts today, fatally, whether in an atavistic and unconscious manner, or in an occult manner, or in some other more or less tortuous manner.

Here another decisive proof of the veracity of the 'Protocols' as Jewish document becomes apparent, namely, that to draw from that Law all its logical consequences on the plane of action means, precisely, to arrive more or less at what is essential in the 'Protocols': International Judaism has striven to prove that the 'Protocols' are 'false', while always taking great care to avoid the question of whether that document, true or false, corresponds to the Jewish spirit. And it is precisely that question which we would like to examine now. Jewish Law is based on the radical distinction between the Jew and the non-Jew, which is presented more or less in the same terms as that between human and animal, or that between élite and slaves; from this is derived the promise that the universal Reign of Israel will come sooner or later, and that all peoples will have to submit to the sceptre of Judah; it is the duty of the Jew to see only violence and injustice in any law which is not his Law, to manifest a torment, and a baseness, wherever his power is less than absolute; from this is derived a double morality which limits solidarity to the Jewish race, while approving every form of lying, trickery, and treachery, in the relations between Jews and non-Jews, thus making the latter into outlaws; finally we find the sanctification of gold and interest as instruments of the power of the Jew, to whom, by divine promise, all the wealth of the earth must peculiarly belong, and who must 'devour' any people that the Lord will give to him. The Talmud goes so far as to say: "Even the best of the non-Jews (goyim) deserve death." In the Shemoneh Esreh, a Jewish daily prayer, one reads: "May the apostates lose all hope, the Nazareans and the Minim (The Christians) perish on the field, be erased from the book of life and have no contact with the righteous."

"Limitless ambition, devouring thirst, blind desire of vengeance and excessive hate", one can read in Protocol XI, and it is difficult to find a more fitting expression for what is revealed to the one who penetrates the Jewish essence. The hope of the Reign has never departed from the Jew, and within this hope lies the secret of the unheard-of force which has allowed Israel to persist and to remain true to its own nature throughout the centuries,

tenacious, obstinate, proud and vile all at once. Even today, yearly, all the Jewish communities evoke the following promise during the celebration of Rosh Hashanah : “Raise your hands towards the sky and acclaim God while rejoicing, for Jehovah, the Most High, the terrible one, will bring all the nations to submission, and will prostrate them at your feet.” For these textual quotations, and for the declarations of the official representatives of Judaism, even today, we refer the reader to the May and June issues of ‘Vita Italiana’, and to ‘Fatti e Commenti’, as well as to the following works : E. Vries de Heckelingen : ‘Israël, son passé, son avenir’ (Paris, 1937) ; U. Fleischhauer : ‘Die Echten Protokolle der Weisen von Zion’ (Erfurt, 1935) ; E. Jouin : ‘La judéo-maçonnerie et l’église catholique’ (Paris, 1921).

The reader will find in an appendix [not included here] specific documentation of textual quotations and declarations of representatives, including contemporary ones, of Judaism, of this Israelite ‘tradition’.

Thus, the theoretical convergence between the essence of the ‘Protocols’ and that of Judaism is indisputable, and we can infer that, even if the ‘Protocols’ are invented, the author has written what Jews faithful to their tradition and to the deep will of Israel would have thought and written.

One should not imagine, then, that this discussion is a matter of retrospective disinterment, and that the Law is merely a religious myth from a remote and ‘outdated’ past. Jews faithful to their tradition are far more numerous than is commonly believed, or than one is led to believe. But it is necessary to recognise that the influence of Judaism is not limited to these faithful : the influence of a law followed continuously for centuries does not vanish from one day to the next, but perpetually manifests itself, in one form or another, in any Jewish substance. According to what has been said above about the essence of the Law, which regards as unfair and violent any order which is not led by the ‘chosen people’, it follows necessarily that the Jew is prone, consciously or unconsciously, to all agitation or subversion, to a continuous project of corrosion. It is so today and so will it be forever. In the classical era, Jewry was already significantly assimilated to the ‘Typhonian’ stock, that is to say, to obscure disintegrative forces, enemies of the solar god, generators of the ‘sons of the powerless revolt’. Theodor Herzl, founder of Zionism, recognised that the Jews, on one hand, always formed the body of non-commissioned officers, as it were, of revolutionary parties, and, on the other hand, always used the terrible power of gold in multifarious ways. The opposition between the two Internationals, the revolutionary one and the financial one, is only apparent, and merely expresses the nature of the two strategic objectives ; the Jewish millionaire, Schiff, who bragged publicly of having financed and brought about the Bolshevik revolution, is only one revealing case among many others, hidden behind the scenes of Western history. Again, the appendix [not included here] offers precious materials to the reader, to which can be added what ‘Vita Italiana’ has brought to light methodically since.

Attention should also be drawn to the destructive work which Judaism has accomplished, quite in accordance with the stipulations of the ‘Protocols’, in the specifically cultural field, where the destruction has become protected by the taboos of Science, Art, and

Thought. Freud, whose theory aims to reduce internal life to instincts and unconscious forces, or to conventions and repressions, is a Jew ; Einstein, whose 'relativism' has become fashionable, is a Jew ; Lombroso, who has perversely equated genius, crime and madness, is a Jew, as are Stirner, the father of absolute anarchism, and Debussy (a half-Jew), Schönberg and Mahler, the main representatives of musical decadence. Tzara, creator of Dadaism, extreme limit of the disintegration of the so-called avant-garde, is a Jew, and so are Reinach and many representatives of the sociological school, which is characterised by a degrading interpretation of ancient religions. Nordau, who wants to reduce the essence of civilisation to conventions and lies, is also a Jew. The 'primitive mentality' is to a large extent a discovery of the Jew Levy-Brühl, and it is to the Jew Bergson that we owe one of the most striking forms of irrationalism, the exaltation of 'life' and 'becoming' at the expense of any higher intellectual principle. Ludwig, whose biography contains so many tendentious distortions, is a Jew. Wassermann and Döblin are Jews, as well as a whole series of novelists within whose works corrosive and mordant criticism of essential social values can always be found. And so on. Are we so naïve as to consider all this, once again, a matter of 'chance'? The same influence emanates from all those personalities, whose destructive effect propagates itself in their respective domains, and one can hear cries of 'barbarism' and 'fanatical racism' as soon as they are impugned. To debase, to make all fixed points variable, to make all certainties problematic, to sensualise, to tendentiously exalt what is inferior in man, to spread a sort of terror, calculated to favour self-abandonment to obscure forces and to pave the way for occult influences of the sort described in the 'Protocols' ; this is the true meaning of cultural Judaism. We do not think that there is a genuine plan here, or even a precise intention on the part of every individual ; what comes into play is 'race', i.e., an instinct ; in the same way, it is in the nature of fire to burn. The fact remains that the whole, disorganised, unconscious influence is in perfect accord with the occult, integral, unitary influence of the hidden forces of world-wide subversion. In order to recognise the existence of international Judaism, it is not therefore necessary to assert that all Jews are led by a genuine organisation, and that their whole action consciously follows a plan. The link is established to a large extent automatically, by nature. Once this becomes clear, another aspect of the veracity of the 'Protocols' is confirmed immediately.

What is debatable, however, is the true nature of the main goals of that indisputable influence. The problematic part of the 'Protocols' is that which deals with reconstruction, not with destruction. When Nilus compares, in an apocalyptic tone, the principal ideal of the 'Protocols' to the coming of the anti-Christ (the obsession of the Slavic soul), he simply raves. The truth is that this ideal, basically, is the imperial ideal, no more and no less – and even in a higher form : an absolute and inviolable authority of divine right, a system of classes, a government of men who possess a transcendent knowledge and make light of all the rationalist, liberal and humanitarian myths ; defence of craft industry, and struggle against luxuriousness. Gold, once its mission is carried out, will be overcome, as will be demagoguery, all the 'immortal principles', and all the illusions and suggestions used and spread as means. There remains a promise of peace and liberty, respect of property and person, for whomsoever recognises the Law of the Elders of Zion. The sovereign, chosen by God, will dedicate himself to the destruction of all ideas dictated by

instinct and animality ; a personification, in a way, of destiny, he will be inaccessible to passion, and master of himself and of the world around him ; his power will be so unshakeable that he will not need an armed guard about him (III, XXII, XXIII, XXIV).

The ‘Protocols’ lose much of their significance if one does not separate that part from the rest, for, if that was their true goal, they could basically receive a justification. But, to us, all that is fantasy. We have tried, instead, to analyse the process which has led to the paradoxical association between these revivals of traditional ideas, linked to the ideal of the ‘Regnum’, and the motifs of anti-traditional subversion : here, we see rather a deviation, culminating in a true ‘inversion’, of certain elements from which the original spirit has withdrawn ; elements which, left to themselves, have come under the influence of forces of a quite different kind. We have tried elsewhere to determine the successive phases of this inversion and perversion (see our ‘Trasformazioni del Regnum’, in *Vita Italiana*, November 1937). The positive part, which we have traced in the ‘Protocols’, is that from which we have shown how, in all the destructive processes of the modern world, there is something which did not happen ‘by chance’, something which shows a ‘plan’ and the presence of hidden forces. We have already talked about the rôle which the Jew has played therein, and we think that it is wrong to conclude that everything he has done, he has done with the ideal of the spiritual empire, as described in the ‘Protocols’, in view. And even if this were not the case, for us who are not Jewish, the result would be the same, for we dispute Israel’s right to consider itself as the ‘chosen people’ and to claim an Empire which would imply the submission of all the other races. We are in no way willing to grant absolution for this crime. We know all the greatness of our former imperial, aristocratic and spiritual Europe, and we know that that greatness was destroyed. We fought against the forces which caused that destruction, and we know what rôle the Jews played then, and play now, within it, and we know that they can be found necessarily, today, in all the most virulent centres of international revolution. Our knowledge regarding this does not in itself require us to pose for ourselves any additional questions. We do however acknowledge that most anti-Semitic positions are not up to the true task, since, by the idea of race, of nation, of anti-revolution, of anti-Bolshevism, of anti-capitalism, this or that sector of the Jewish front and of the vaster front of subversion to which it is linked, can certainly be affected, but we will not reach its centre. The political myths of the majority do not count for much, their breath is short, their validity is often affected by the evils which they hope to cure. What is necessary is the full return to the spiritual idea of the empire, the precise, hard, absolute, will of a truly traditional reconstruction in every domain, and, therefore, first, in that of the spirit, on which all the rest depends. Protocol V contains a really significant remark, recognising that only a Sovereign drawing his authority from a ‘divine right’ can really aspire to universal empire, and the ‘Protocols’ add that only someone similar appearing in the opposite front would be in a position to fight the ‘Elders of Zion’ ; and then the conflict between him and them “would be of such a nature that the world had never known its like.”

The ‘Protocols’ conclude : “But it is too late for them” – i.e., for us. Our view is the opposite of this. At the present time, forces are leaping everywhere to the reconquest, because the destiny to which Europe seemed condemned may be averted. These forces

must be completely conscious of the tasks and principles which inflexibly determine their action, and must have the courage to be radical, firstly on the spiritual plane, and to reject all compromise, to prepare the conditions of the formation of an international traditional front, and continue in this direction until the conflict "of such a nature that the world has never known its like" finds them united in a single robust, unshakeable, irresistible block.

The Mirror of the Jewish Soul: Otto Weininger on the Jewish Question

One of the most interesting, and yet least known, profiles of the Jewish soul was sketched several years before the First World War by Otto Weininger. Its importance lies in its superiority over the stereotyped formulas of the majority of militant anti-Semites, and in its effort to define the Jewish problem in universal and spiritual terms, prior to being a national, social, or even strictly racial one. Even today, what Weininger wrote on this matter, in the thirteenth chapter of his seminal work *Sex and Character*, has lost none of its relevance, and in our opinion, it provides several points of reference that could orient the further and higher development of the contemporary anti-Semitic front.

For some, it might appear paradoxical that Weininger himself was of Jewish origin (a half-Jew). But this apparent paradox vanishes as soon as one takes into consideration that, firstly, it takes a Jew to really know one, and secondly, that one does not hate things with which one has nothing in common; one feels indifference to them.

“One hates in others that which one does not oneself wish to be, but nevertheless, in part, always is,” writes Weininger. “Whoever hates the Jewish way of being, hates it first of all in himself; combating it in others, he is only trying to free himself from it, projecting it completely outside of himself and deluding himself, for a moment, that he is in fact free from it.”

As a half-Jew, Weininger could feel within himself the Jewish substance, had the courage to penetrate into its core, and his brief, tragic life was entirely an attempt to overcome it and destroy it.

Weininger’s point about the necessary conditions of the feeling of hatred may be used to formulate a generalized approach to the problem, one that transcends the issue of race while integrating it. Weininger writes:

Perhaps the great merit of Jewishness lies in continually leading Aryan man towards self-consciousness, in warning him to remain what he is. The Aryan should almost be grateful to the Jew. Through the Jew, he comes to know precisely what he must guard himself against: namely, Jewishness as a possibility within himself.

This way of looking at the problem is, especially today, very important. It is common knowledge, even according to the most radical racists, that no absolutely pure races exist today. Likewise, it is common knowledge that the Jewish spirit, through a kind of reverse assimilation, has seeped into numerous domains of non-Jewish social and cultural life, even when traces of actual blood-mixing cannot be detected. Under such circumstances, one cannot form a coherent and conclusive anti-Semitic front without subordinating all of the various Jewish-Aryan antitheses to a central and fundamental antithesis, which means defining what, in and of itself, universally and almost a priori, must be understood to be the Jewish spirit and substance. Only then will it be possible to spot the enemy and strike at him, wherever he may be. This, precisely, is Weininger’s view: “One must think of Jewishness as a tendency of the spirit, as a psychic constitution, possible in everyone,

although historical Judaism is its fullest actualization.”

Therefore, while one may speak of Jewishness in relation to a certain people, a certain tradition, a certain race, a certain religion, it must, however, be understood that, apart from all of that, a man is a Jew insofar as he embodies the universal idea of Jewishness, and therefore, that the essential point is to discover and define this idea.

In order to be able to follow Weininger’s considerations in this regard, it must first be pointed out that they are included in a work, the main object of which is the study of what man and woman are in and of themselves, as pure types, and of the right hierarchical relationship between them. Weininger is known as the author who, in the most violent way, has attacked feminism, egalitarianism, the cult of woman, and the romantic myth of love, proclaiming the absolute spiritual and moral heterogeneity of the two sexes and the decided inferiority of femininity with respect to true virility, going so far as to declare that “a superior woman is still infinitely inferior to that which, at least potentially, exists in the lowest of men.”

However, since there are differences between human races, the ideal of virility may be realized in different degrees by different races, and the quality of “femininity” may even, in some of them, dominate that of virility. This is where the transition to the Jewish problem takes place: for Weininger, man is to woman what the Aryan is to the Jew. The qualities that define the spiritual and moral inferiority of woman are, for Weininger, more or less the same qualities that characterize the nature of Jews, and make Jewry our most dangerous adversary.

Although Weininger, in analyzing the essence of Jewishness, takes this analogy as his starting point, most of his thesis concerning the Jewish problem remains valid independently of his other ideas. The fundamental character of the Jewish spirit is ambiguity, internal division, the lack of a sense of a central spiritual reality, and the absence of that ability to affirm oneself and exist on one’s own “which alone can produce the greatest creative power.” Jewishness is an unstable and slippery substance, undifferentiated yet tenacious, agitated and corrosive.

Jewishness coincides with femininity in its unlimited mutability: “mobility” of the mind, the lack of a central and original tendency, and an enormous adaptability are, for Weininger, characteristics common to women and Jews, and signs of a lack of personality, of character, of a true inner life. In Jews, however, the ability to take on any form is always combined with a certain aggressiveness.

The Jew is like a parasite that changes form, adapting to the host organism, so that one ends up thinking that one is dealing with another species, when in fact it is always the same. The Jew assimilates to everything and assimilates everything; he is not subjugated by others, instead he submits to them, while always ready to evade them.

The Jew is “eternal” in the same sense as woman: not the eternity of personality, but that of the species, of the herd, of the race: almost that of a stage preceding individuation.

Collectivism and socialism are, in that sense, naturally Jewish phenomena, as is the incomprehension and indifference with regard to the spiritual, articulated, and hierarchical idea of the State. The latter idea presupposes the recognition of a principle that transcends the individual, and which at the same time founds the bond between independent beings that exist with the dignity of "persons." Jews, on the other hand, like women, have no reciprocal relations of an ethical nature, of the kind appropriate to personalities. When there is no more natural and semi-collective community (and this is why the family, as a biological rather than an ethical unit, is so important to Jews) holding the Jews together, they only stick together by virtue of the materialistic solidarity of co-conspirators and accomplices.

"Therefore, there has never been a Jewish state, and there never could be one, and hence Zionism can never succeed. Zionism is the negation of Jewishness, the essence of which is the expansion of Israel over the entire Earth." This is where Weininger rightly points out that Jews spontaneously, and well before the destruction of the Temple, had of their own accord chosen to live in a "diaspora," like a weed spreading over the whole Earth, eternally intent on impeding individuation, on destroying or undermining borders and differences.

Since land ownership is closely related to personality, the Jewish aversion to the former and its preference for the mobility and instability of capitalism is again symptomatic; it is almost the transposition of the nomadic spirit, which is incapable of adhering to a stable and individuated form.

Just as there is no such thing as a true "female dignity" in Weininger's view, it is equally impossible to imagine a Jewish gentleman. The true Jew lacks the inner distinction, that is the basis of personal dignity and the respect for others. "No Jewish nobility exists – and this is all the more significant, considering that Jews have married within their race for millennia."

Jewish arrogance hides a lack of a sense of dignity, and consequently, the need to augment the value of their own person through diminishing others. This fact, i.e., the absence of authentic self-respect, explains the feminine avidity of Jews for titles, the insolent ostentatiousness of the Jew, the means to which may be, equally, a private booth in the theatre, Jewish science, the Jew's "connections" with "celebrities," and so on. "But along with all this goes – and in fact based on all of this is – the Jew's lack of comprehension of anything truly aristocratic."

Weininger rightly rejects the attempt to deduce another aspect of Jewishness, namely, the servile spirit, from circumstances like the social status of the Jews up to the nineteenth century. The environment can initiate certain changes, but never determine them. If a man is changed, this can only occur from within to without. Otherwise, one is not dealing with a man worthy of the name, but with a passive being, devoid of any positive element. In fact, however, what comes into play here are characteristics of the Jewish soul, which are even reflected on the religious and metaphysical plane.

From the servile disposition of the Jews derives, according to Weininger, the “heteronomous” ethic of ancient Jewish law, which promises prosperity on Earth and dominion over the world, on condition of blindly submitting to the powerful will of another. The Jew’s relationship to Jehovah, the abstract idol before which he is filled with slavish dread, and whose name he dare not even pronounce, characterizes his soul and indicates his need to serve. He knows nothing of the divine element in man, he does not sense the spiritual reality of which the world is a symbol, because he is incapable of discovering it within himself.

No surprise, then, that the concept of immortality for a long time was foreign to the Old Testament, and that the Jewish religion was no more than a quasi-mercantile system of ritual relations between Israel, collectively conceived, and the divinity.

On the other hand, through two effects of the same cause, the Orthodox slave of Jehovah is easily turned into a materialist and a rationalist. Once servility is gone, from the same substance the opposite attitude emerges: impudence, arrogance. And the arrogance in the face of things, which are not understood as symbols of something more profound, leads “to the Jewish form of materialistic science, which today has unfortunately taken hold,” purely oriented towards rational explanation and the exclusion of any transcendence.

Anti-metaphysical (not a-metaphysical) science is fundamentally Jewish. Jews always had the greatest propensity to accept a mechanical-materialistic interpretation of the world, precisely because their way of worshipping God has nothing to do with true religion. Just as they were the most fervent advocates of Darwinism and the ridiculous theory of descent from apes, they also almost created the economic interpretation of history, which more than any other completely excludes spirit.

Jewish satire and irony also spring from this same root. The Jew never feels that anything is authentic and irrefutable, holy and inviolable; this is why he always feels frivolous and jokes about everything.

Once “secularized,” that is, once the Jew has left behind the abstract and mechanized dealings with the divine that characterizes his old religion, he turns into the worst instrument of contamination and disintegration. No longer believing in anything, he takes refuge in materiality: hence his sensuality, his greed, his love of money: in all of this he seeks reality, the only value that he finds really convincing and persuasive, and which can be imposed on everyone else. But even in this domain he is incapable of maintaining a “style,” an “uprightness”: the lack of integrity, the dishonesty, the unscrupulousness of the Jewish speculator and merchant are simply reflections of the Jew’s lack of inner identity, of moral personality, expressed even in this field.

Not a theory of the meaning and purpose of life, but an historical tradition, which can be summed up in the passage through the Red Sea, culminating with the thanks given to the mighty Savior on the part of the cowardly fugitive.

The Jew does not affirm himself, and with himself, the world and God, which is the

essence of all “Aryan” religion. He knows neither the courage of affirmations, nor that of negation: he is neither radiant nor truly demonic in a Promethean sense. He is not even a true and great destroyer: he does not destroy, he disintegrates.

From this fundamental nature one could draw endless conclusions in the fields of psychology and the study of character.

The Jew lacks hardness, but also tenderness; one might say that he is soft and at the same time tenacious. He is neither a king nor a military leader, but neither is he a loyal vassal: he completely lacks any conviction, he is incapable of loving, i.e. of total dedication, of sacrifice. . . . His face is not happy, but nor does it express suffering, it is not proud, not forceful, but has that indeterminate expression that betrays the disposition to come to an agreement on anything and manifests the individual’s lack of respect for himself. . . . His warmth sweats and his coldness emits vapors. When he attempts to give himself over to the flight of enthusiasm, he never rises much above the pathetic, and when he wishes to move within the tightest restraints of rigorous thought, he never refrains from noisily rattling his chains. And as little as he feels inclined to embrace the whole world, he nonetheless, in the face of it, is no less petulant and importunate.

Like women, according to Weininger, the Jew possesses neither genius nor radical stupidity.

“That specific kind of intelligence, that is usually attributed both to Jews and to women, is on the one hand no more than a greater attention paid to their more developed egotism; on the other hand, it is based on the endless adaptability that the one and the other demonstrates with regard to any outward end, without distinction: they do not carry within themselves an original measure of value,” apart from what is derived from the instinctive, sensual, and human sub-intellectual part of the human being.

“The Jew” — says Weininger — “is truly the stepson of God on Earth. and there is no Jew who does not, however obscurely, suffer from his Jewishness.”

This tragic and almost desperate feeling is indeed at the core of the only real faith proper to Israel, a faith that it has maintained through the centuries and from which it has drawn the strength to resist and to conserve itself in the face of every adversity: the desperate hope in the coming of a Messiah, of the miraculous Redeemer of the Jews and of Judaism. But, of course, even this idea has ended up becoming materialized, and now, whether in the form of mammonism or of socialism, has become yet another instrument for global subversion and disintegration. According to Weininger, the Jews, by not recognizing the Messiah in Christ, lost the one opportunity that presented itself within their history of a way out of their dark destiny. The positive possibility of their history — still according to Weininger — differentiated itself in Christianity. The remaining negative possibility constitutes Judaism itself. This, as a general scheme. But, additionally, Judaism represents a potentiality, a latent peril of a sub-human substrate always ready to assert itself wherever the higher and virile forms of Aryan civilization and spirituality begin to falter and enter into crisis.

The words with which Weininger concludes these considerations of the Jewish spirit are interesting:

Today we see the Jews at the highest point they reached since the time of Herod. . . . Our age is not only Jewish, but also the most “feminine”; an age in which art represents only a sudarium of its humors; the age of the most gullible anarchism, without any understanding of the State and of justice; the age of the collectivist ethics of the species; the age in which history is viewed with the most astonishing lack of seriousness [historical materialism]; the age of capitalism and of Marxism; the age in which history, life, and science no longer mean anything, apart from economics and technology; the age when genius could be declared a form of madness, while it no longer possesses even one great artist or philosopher; the age of the least originality and its greatest pursuit; the age which can boast of being the first to have exalted eroticism, but not in order to forget oneself, the way the Romans or the Greeks did in their Bacchanalia, but in order to have the illusion of rediscovering oneself and giving substance to one’s vanity.

These words were written several years before the war. But, to some extent, they are still relevant, and even more relevant is the decision that Weininger confronts us with, when he says that humanity must again choose between Judaism and Aryanism, between woman and man, between the species and personality, between valuelessness and value, between earthly life and the higher life, between nothingness and divinity, and that no third term exists.

Source: *La Vita Italiana*, October 1938.

Negrified America

We have recently been informed by the newspapers that, according to certain calculations, half of the population of Manhattan in New York will be of the Black race by 1970, and that, of the five districts which constitute the city of New York, 28% of the residents will be coloured people. Similar developments have also been established for other cities and regions of the United States. We are thus witnessing a negrification, an interbreeding and a decline of the White race in the face of more prolific inferior races.

Naturally, from the democratic point of view, there is no harm in all this, on the contrary. The zeal and intransigence of those American agitators of "racial integration" is well known and can but only further reinforce this phenomenon. Moreover, not only are these last not content with advocating total racial promiscuity and demanding that Negroes have free access to all public and political office (so much so that we may one day expect to see a Black president of the United States); but also they see no harm in the fact that Blacks mix their blood with that of people of their own White race. A typical example of this propaganda is the drama 'Roots' (implying the roots of racial "prejudice") [Note A], which Italian radio has seen fit to foist upon us on a number of occasions.

We know that the "integrationists" who draw these conclusions from the dogma of egalitarian democracy, as logical and as aberrant as they are, are partisans of a regime of genuine imposition, even though they speak of "freedom" about anything and everything. Opposing them still, especially in the Southern states, are certain groups who are fighting against the advancement of the Black race and the "negrification" of their country. But these groups are unaware of the extent of the phenomenon, of which they only see the most material and most tangible aspects; they do not see to what extent America is not only "negrified" on the demographic and racial plane, but also – and especially – on the plane of culture, civilisation, of behaviour, of taste, even where interbreeding with Negro blood properly speaking is not present.

The United States of America has been compared, with good reason, to a melting-pot. America is, in fact, one of those cases where, from an extremely heterogeneous raw material emerges a type of man whose characteristics are, by and large, uniform and constant. Men of the most diverse peoples thus receive, by settling in America, the same imprint. It is almost always the case that, after two generations, they have lost their original characteristics and reproduce a fairly unitary type, as far as the mentality, sensitivity and modes of behaviour are concerned: to wit, the American type.

However, in this precise case, theories such as those formulated by Frobenius and Spengler – that there is a close relationship between the forms of a civilisation and a kind of "soul" linked to the natural environment, the "scenery" and to the original population – do not seem relevant. If this were the case, in America, the element composed of American Indians, the Redskins, ought to have played an important role. The Redskins were a proud race, possessed style, dignity, sensitivity and religiosity; it is not without reason that a Traditionalist author, F. Schuon, has spoken of the presence in them of something "aquiline and solar". And we do not hesitate to affirm that had their spirit

marked, under its best aspects and on an adequate level, the mix of material in the “American melting-pot”, the level of American civilisation would probably have been higher.

However, setting aside the Puritan and Protestant element (itself under the effect of negative, judaizing influences due to the fetishistic insistence on the Old Testament), it would seem that it is the Black element, with its primitivism, that sets the tone of many of the decisive traits of the American mentality. One first thing is, in itself, characteristic: when one speaks of folklore in America, it is always the Blacks who spring to mind, as though they were the first inhabitants of the country. So much so that, in America, the famous ‘Porgy and Bess’, by the Jewish musician Gershwin, is considered a classic work inspired by “American folklore”, a work which deals only with Negroes. The author furthermore declared that, in order to write his work, he had to immerse himself for a time in the atmosphere of Black Americans.

The phenomenon represented by easy-listening music and dance is even more conspicuous. We cannot say that Fitzgerald is wrong when he notes that, under one of its principle aspects, American civilisation can be called a jazz civilisation, that is, of a music and dance of black or negrified origin. [Note B] In this domain, very singular “elective affinities” have brought America, through a process of regression and of return to the primitive, to inspire itself precisely from the Negroes, as though, in its search for frenetic rhythms and forms as a possible justifiable compensation for the soulless nature of mechanic and material modern civilisation, numerous European sources could not have offered something much better – we have elsewhere referred to the dance rhythms of South-Eastern Europe, which really have something Dionysiac about them. But America has made its choice, on the basis of the Negroes and Afro-Cuban rhythms, and the infection, from there on, has steadily spread to many other countries.

The psychoanalyst C. G. Jung has already remarked on the Negro element of the American psyche. Some of his observations deserve to be reproduced here.

“Another thing that struck me [in the American] was the great influence of the Negro, a psychological influence naturally, not due to the mixing of blood. The emotional way an American expresses himself, especially the way he laughs, can best be studied in the illustrated supplements of the American papers; the inimitable Teddy Roosevelt laugh is found in its primordial form in the American Negro. The peculiar walk with loose joints, or the swinging of the hips so frequently observed in Americans, also comes from the Negro. (Note 3) American music draws its main inspiration from the Negro, and so does the dance. The expression of religious feeling, the revival meetings, the Holy Rollers and other abnormalities are strongly influenced by the Negro. The vivacity of the average American, which shows itself not only at baseball games but quite particularly in his extraordinary love of talking – the ceaseless gabble of American papers is an eloquent example of this – is scarcely to be derived from his Germanic forefathers, but is far more like the chattering of a Negro village. The almost total lack of privacy and the all-devouring mass sociability remind one of primitive life in open huts, where there is complete identity with all members of the tribe.”

Continuing that kind of observation, Jung ended up wondering whether the inhabitants of the New World could still be considered Europeans. But his remarks must be extended further.

The brutality which is one of the obvious traits of the American can be said to bear a Negro stamp. In those blessed days of what Eisenhower did not hesitate to call the "Crusade in Europe", and at the beginning of the American occupation, the typical forms of this brutality were to be seen, and it was even noticed that, in this domain, the "White" American outdid his Black comrade-in-arms, with whom he often shared, in other respects, the same infantilism.

Generally speaking, the taste for brutality now seems to form part of the American mentality. It is true that the most brutal sport, boxing, comes from England, but then it is also true that it was in the United States that it has undergone the most aberrant developments, to the point of becoming the object of a genuinely collective fanaticism, one which has rapidly spread to other peoples. As to the tendency to come to blows in the most savage fashion, it is enough to bear in mind that, in a great deal of American films and in much of the popular American pulp literature, fisticuffs are a common occurrence because they evidently fulfill the tastes of American viewers and readers, for whom brutality seems to be the mark of true virility. The American nation-guide, more than any other nation, has long since rid itself, among other quaint European relics, of that manner of settling one's differences *de facto*, following rigorous procedures, without having recourse to the brute, primitive force of the hand and the fist, which once could have corresponded to the traditional duel. We can but underline the abyss between this American trait and what once was the ideal of behaviour of the English gentleman, even though the English formed part of the original White population of the United States.

Modern Western man, for the most part a regressive human type, can be compared, in various respects, to a crustacean: he is all the "harder" in his external behaviour as man of action, as unscrupulous entrepreneur, as organizer and so on, as he is "soft" and inconsistent on the plane of interiority. This is all the truer of the American, insofar as he embodies the most deviant form of the Western type in the extreme. We encounter here another affinity with the Negro. A bland sentimentalism, a banal pathos, notably in love relationships, draws the American closer to the Negro than to the truly civilised European. On that topic, the observer may easily draw the irrefutable evidence from many typical American novels, songs, cinema, and from contemporary American private life.

That American eroticism is as pandemic as it is technically primitive is something also – and especially – deplored by young American women and girls. This brings us back to the Black races, in which the part, sometimes obsessive, played from the beginning by eroticism and sexuality has combined precisely with primitivism; these races, unlike the Orientals, or the Western world of Antiquity, or other peoples, have never known an *ars amatoria* worthy of the name. The much-vaunted sexual exploits of the Negroes have, in reality, but a grossly quantitative and priapic character.

Another typical example of American primitivism concerns the idea of “greatness”. Werner Sombart saw this perfectly, saying: “They mistake bigness for greatness,” that is, they take material greatness for true greatness, spiritual greatness. Yet this is not a trait proper to all the non-European or coloured peoples in general. For instance, an authentic Arab of old stock, a Redskin, an Oriental, would not be too impressed by all that is great on the surface, in a material, quantitative manner, including the greatness linked to machines, to technics, to the economy (excluding the already westernised elements of those peoples). Only a really primitive and infantile race, such as the Black race, could be taken in by all that. It is thus not an exaggeration to say that the stupid pride Americans have for spectacular “greatness”, for the achievements of their civilisation, itself is under the effect of the disposition of the Negro psyche.

Against this background, the oft-repeated nonsense that Americans are a “young race”, with the tacit corollary being that the future belongs to them, should be mentioned briefly. Short-sightedness can easily confuse the traits of an effective youth with those of a regressive infantilism. For that matter, it is enough to consider things from a traditional conception to invert this perspective. In spite of appearances, it is the recently-formed peoples who are to be considered as the oldest peoples, and quite possibly, as “twilight peoples”, since they have come last, precisely, and are thus further away from the origins. Moreover, this manner of seeing things finds a correspondence in the world of living organisms. This explains the paradoxical encounter of the presumed “young” peoples (in the sense of being the peoples who have come last) with the truly primitive races, those who have always remained outside of the greater picture; this explains the taste for the primitive, and the return to the primitive. We have already remarked on the choice made by the Americans, because of a genuine elective affinity, in favour of Negro and sub-tropical music, but the same phenomenon can be observed in other domains of contemporary culture and art. For instance, we could refer to the fairly recent cult of negritude founded in France by existentialists, intellectuals and “progressive” artists.

Another conclusion to be drawn from all this is that Europeans and the representatives of non-European higher civilisations, in turn, display the same primitive and provincial mentality in their admiration of America, when they allow themselves to be impressed by America, when they americanize themselves, stupidly and enthusiastically, thinking thus to keep up with the times, and showing a free and open mind.

The march of progress also concerns the social and cultural “integrationism” of the Negro, which is spreading in Europe and which is being favoured even in Italy, by underhand means, notably by means of imported films (where Whites and Blacks together occupy social functions: judges, policemen, lawyers, etc), and by television, with shows where Black singers and dancers are mixed with Whites, so that the public may, little by little, become accustomed to this racial promiscuity, and lose all that remains of a natural racial consciousness and all sense of distance. The collective fanaticism recently caused in Italy by that shapeless, screaming mound of flesh, Ella Fitzgerald, is a sad and revealing sign. The same could be said of the fact that the most insane exaltation of Negro “culture” and of negritude, is due to a German, Janheinz Jahn, whose book,

'Muntu', published by an old and respectable German publishing house (so in the country of Aryan racism!), was readily translated and published by a well-known leftist Italian publisher, Einaudi. In this unlikely, demented work, the author even goes so far as to maintain that Negro "culture" would be an excellent means with which to uplift and regenerate Western "material civilisation"...

Concerning American elective affinities, we will allude to one last point. We could say that, in the United States of America, if ever there was something which seemed to offer a favourable outcome and which inspired hope, it was the phenomenon of that young generation which advocated a kind of rebellious, anarchist, anti-conformist and nihilist existentialism; what was known as the Beat Generation, the Beats, the hipsters, and so on, to which we shall return elsewhere. However, even in this case, fraternisation with Negroes, the instauration of a veritable religion of Negro jazz, exaggerated displays of promiscuity, including on the sexual level, with Negroes, have been some of the characteristics of that movement. Norman Mailer, one of the chief representatives of the Beat Generation, even established a sort of equivalence between the Negro and the human type of the movement in question; he bluntly called the latter "the White Negro". On that subject, Fausto Gianfranceschi cogently wrote: "Given the fascination exerted by Negro "culture", under the form described by Mailer, it is impossible not to immediately establish an irreverent parallel with the impression produced by the message of Friedrich Nietzsche at the end of the 19th century. The starting point is the same desire to break all that is fossilised and conformist by a brutal, instant awareness of the vital and existential fact; but what degradation when, as is done nowadays with jazz and the sexual orgasm, the Negro is placed on the pedestal of the "Superman"!"

To save the best for last, we will conclude with the significant observation due to a particularly interesting American writer, James Burnham (in 'The Struggle for the World'): "There is in American life a strain of callow brutality. This betrays itself no less in the lynching and gangsterism at home than in the arrogance and hooliganism of soldiers or tourists abroad. The provincialism of the American mind expresses itself in a lack of sensitivity toward other peoples and other cultures. There is in many Americans an ignorant contempt for ideas and tradition and history, a complacency with the trifles of merely material triumph. Who, listening a few hours to the American radio, could repress a shudder if he thought that the price of survival would be the Americanisation of the world?"

This is, unfortunately, what is already happening before our eyes.

The Jewish Question in the Spiritual World

In Italy, the Jewish question is not very keenly felt, unlike in other countries, in Germany in particular. There, as everyone knows, this question provokes deep tensions today not only on the plane of ideas, but also in society and politics. The most recent legislation, proposed by Göring, which bans not only marriages between Jews and non-Jews but also unmarried mixed couples, and permanently excludes Jews, or those already married to Jews, from all Nazi state organizations, are the ultimate consequence of these tensions.

The origins of the Jewish question are very ancient, varied and at times also enigmatic. Anti-Semitism is a theme that has accompanied almost all the phases of Western history. Even with regard to Italy, an examination of the Jewish question should not be devoid of interest. The fact that in Italy the special circumstances do not obtain that elsewhere have resulted in the more direct and unreflective forms of anti-Semitism, also lets us consider the issue more calmly and with greater objectivity. Let us state right from the beginning that anti-Semitism today is characterized by the lack of a truly comprehensive view of historical and doctrinal premises, a view that could really justify anti-Semitic social and political practices and form the basis from which they could be deduced. For our part, we hold that a certain kind of anti-Semitism is not unjustified: but the weakness and confusion of most of the arguments put forward by anti-Semites, together with the violent partisanship of the latter, ends up being counter-productive, arousing the suspicion in any impartial spectator that it all is just a matter of biased and arbitrary attitudes dictated not so much by authentic principles, as by contingent practical interests. Thus, in the following notes, we will examine of the real basis that can justify an anti-Semitic attitude.

It is said that while today there is a substantial Jewish peril in the domain of finance and the economy, there is also a substantial Jewish peril in the domain of ethics, and that in the domain of spirituality, religion, and world view, everything Semitic, and above all everything Jewish, has a specific character that is repulsive to other peoples of the white race. We will therefore examine the problem holistically, and in three texts examine the Jewish question in its three aspects, one after the other, the first spiritual or religious, the second ethical and cultural, and finally the socio-economic and political aspect. Our reference points will of course be provided by the German authors most specialized in the matter and most emblematic of the anti-Semitic "myth": but we will try to summarize everything in the most impersonal possible way, excluding any element that is not purely doctrinal. Is there, in general, a vision of the world, of life and of the "sacred" that is specifically Semitic?

That is the fundamental issue. The term "Semitic," as everyone knows, has a broader connotation than the word "Jewish" – and it is precisely in this broader meaning that we use it. The reason for this is that we believe that the Jewish element cannot be clearly separated from the general type of civilization that in ancient times spread throughout the eastern Mediterranean, from Asia Minor to the edges of Arabia: however great the differences may be between individual Semitic peoples. Without a comprehensive examination of the Semitic spirit, several key aspects of the Jewish spirit and its action in more recent times are bound to escape us.

Some authors, who have transcended a purely biological racism and have begun to consider race also with regard to types of civilization — e. g. Günther in his most recent publications and Clauss, have come more or less to this conclusion, speaking, in general, of what they called “the culture of the Levantine soul” (*der vorderasiatischen Seele*). The peoples with that soul are, more or less, the Semitic peoples.

What basis do we have for considering the spirituality and religious forms of the Semites to be inferior? Here, anti-Semites are far from clear and concordant in their statements. The fact is that in order to be able to say in what respects the Semitic spirit is negative, one would have to start by defining what one views as positive in the domain of spirit. Anti-Semites, however, are a good deal more concerned with polemical attacks than with positive assertions, and the positive term in the name of which they negate and condemn very often remains contradictory and uncertain. Thus, some refer to Catholicism (e. g. Moller van den Bruck), others to Nordic Protestantism (Chamberlain, Wolf) and yet others to a dubious paganism (Rosenberg, Reventlow) or to secular national ideals (Ludendorff).

The weakness of such positions is shown by the fact that all of these reference points consist in historical ideas that, chronologically, are later than the earliest Semitic civilizations, and are partly influenced by elements derived from the latter, instead of leading us back to a spiritual pole that is primordial and in a truly pure state. The opposition between the Semitic spirit and the Aryan spirit is, of course, the basis of any anti-Semitism.

But to provide a more serious basis for anti-Semitism, it is not enough to give the term “Aryan” a vague racist basis or a merely negative and polemical meaning, a meaning that would simply encompass everything that, in general, is not “Jewish.” One must instead be able to define “Aryanness” in positive terms, as a universal idea, one that with regard to the type of divinity worshiped and the forms of worship, with regard to religious feeling and world-view, is opposed to everything that pertains to Semitic civilizations and in particular, to the Jews.

Therefore, we must return, but transcending the purely naturalistic plane, to the ideas of nineteenth century philologists and historians — especially of the school of Max Müller — concerning the fundamental unity of the civilizations, religions, symbols, and myths with Indo-European roots. We must connect these ideas with the theory that Wirth has recently — although often with severe confusions — tried to formulate with respect to a unitary, primordial, pre-Nordic civilization (we would say: Hyperborean) as the original root of the various more recent Indo-European civilizations. Finally, we must not neglect Bachofen’s brilliant intuitions regarding the antagonism between “solar” (Uranian) and “lunar” (or telluric) civilizations, between societies ruled by the virile principle and societies ruled by the female-maternal principle (*gynocratic societies*).

For obvious reasons, we cannot further elaborate on these matters here, but we have already undertaken a project of this kind in one of our works (*Revolt Against the Modern World*, Milan, 1935). We will only repeat our conclusions regarding the type of

spirituality that we can call “Aryan,” “solar,” or “virile,” and which, by way of contrast, should also make it clear what really characterizes the Semitic spirit.

The *ārya* (a Sanskrit word that means the “noble,” in the sense of a race not only of the blood, but also, and essentially, of the spirit) were characterized by an affirmative attitude in the face of the divine. Their mythological symbols, drawn from the shining sky, expressed a sense of the “bodiless virility of light” and of “solar glory,” that is, of victorious, spiritual virility: so that those races not only believed in the real existence of a super-humanity, of a race of immortal men and divine heroes, but often attributed to this race a superiority and irresistible power over the supernatural forces themselves. Correspondingly, the ideal that characterized the *ārya* was more regal than priestly, more the warrior ideal of transfiguring affirmation than the religious ideal of devoted abandonment, more an ideal of ethos than of pathos.

Originally, the kings of the *ārya* were also their priests, in the sense that the possession of that mystical force that is tied not only the “fortune” of the race, but also to the efficacy of its rites, conceived as operations acting upon real and objective supernatural forces, was preeminently attributed to the kings and to no-one else. On this basis, the idea of regnum had a sacred, and hence, potentially, a universal character. From the enigmatic Indo-Aryan conception of the Cakravarti or “universal sovereign,” via the idea of the Aryan-Iranian universal kingdom of the “faithful” and of the “God of light,” to the “solar” presuppositions of the *romana aeternitas imperi*, to the medieval Ghibelline idea of the Sacrum Imperium — in Aryan civilizations, or civilizations of the Aryan type, one finds the impulse to form a universal embodiment of the power from above, the power of which the *ārya* felt they were the pre-eminent bearers.

Secondly, in the same way that instead of the pious servility of prayer, there was ritual — again, conceived as a dry operation that subdued the divine — so also, among the *ārya*, the highest and most privileged places of immortality were open not to Saints, but to Heroes: the Nordic Walhalla, the Doric-Achaean Isle of the Blessed, the heaven of Indra among Indo-Aryans. The conquest of immortality or knowledge retained virile traits; while Adam, in the Semitic myth, is cursed for having tried to steal from the tree of god, in Aryan myth similar adventures are given a victorious and immortalizing outcome in the figures of heroes, such as Hercules, Jason, Mithras, Siegfried. If, higher still than the “heroic” world, the supreme Aryan ideal is the “Olympic” realm of immutable, complete essences, detached from the lower world of becoming, in themselves luminous like the sun and sidereal natures — the Semitic gods are essentially gods that change, that are born, that live and suffer; they are the “year-gods” which, like vegetation, are subject to the law of death and rebirth. The Aryan symbol is solar, in the sense of a purity that is power and a power that is purity, of a radiant nature that — again — is luminous in itself, in opposition to the lunar (feminine) symbol, that of a nature that only gives off light insofar as it reflects and absorbs light emanating from a center outside of it. Finally, with regard to the corresponding ethical principles, characteristically Aryan are the principles of freedom and personality on the one hand, and loyalty and honor the other.

The Aryan enjoys independence and difference, and is repelled by every kind of mixing.

But that does not stop him from obeying manfully, from recognizing a leader, taking pride in serving him according to a freely established bond: a disinterested bond between warriors, on that that is irreducible to anything that can be bought and sold or turned to profit. Bhakti — is what the Aryans of India called it; Fides — is what the Romans called it; fides — is what they continued to call it in the Middle Ages; Trust, Treue — were the watchwords of the feudal regime. In Mithraic religious communities the principle of brotherhood was above all the virile community of soldiers engaged in a common undertaking (miles was the name of a degree of Mithraic initiation), and the Aryans of ancient Persia until the time of Alexander were able to consecrate not only their persons and their actions, but also their very thoughts to their leaders, who were conceived as transcendent beings. Among the Aryans in India, the hierarchy of the caste system was founded not on violence, but on spiritual loyalty — dharma and bhakti. The serious and austere demeanor, devoid of mysticism, suspicious of every abandon of the soul, that characterized the relationship between the Roman civis, the Roman pater and his divinities, has the same traits as the ancient Doric-Achaean ritual and the “regal” and dominating attitude of the Brahmin or the “solar caste” of the first Vedic period or of the Mazdean Atharvan. Overall, what characterizes the Aryan spirit is a classicism of domination and action, a love of clarity, difference and personality, an “Olympic” ideal of divinity and heroic superhumanity, and an ethos of loyalty and honor.

With that, albeit summarily, the fundamental point of reference is given. What we must bear in mind are the basic features of an ideal antithesis, which will allow us to orient ourselves in everything that historical reality and the overall form of civilizations often manifests itself in a mixed state: because it would be absurd, in times that are not absolutely primordial, to expect to find the Aryan and Semitic elements in their pure state.

What characterizes the spirituality of Semitic civilizations in general? The destruction of the Aryan synthesis of virility and spirituality. Among the Semites we have on one hand, a crudely material and sensualistic, or coarsely and ferociously warlike (Assyria) expression of the virile principle; on the other, a de-virilised spirituality, a “lunar” and predominantly priestly relationship to the divine, the pathos of guilt and atonement, an impure and disordered romanticism, and, beside it, almost as an escape, a naturalistic and mathematically based contemplativism.

Let us examine a few points in more detail. While the Aryans (like the Egyptians, whose earliest civilization must be considered as being of “Western” origin) viewed their king as an “equal among the Gods,” even in the earliest times, the king of the Chaldeans was only considered a proxy of the gods, conceived as entities distinct from him (Maspero). There is a phenomenon even more characteristic of this Semitic deviation from the level of virile spirituality: the annual humiliation of the king of Babylon. The king, dressed as a slave or prisoner, confessed his sins, and only when, having been beaten by a priest who represented the god, tears started to well up in his eyes, was he confirmed in his office and allowed to put on his regalia.

In fact, just as the feeling of “guilt” and “sin” (almost unknown among the Aryans) is

innate in Semites and is reflected in a characteristic way in the Old Testament, the paths of the “confession of sins” and of redemption from them is characteristic of Semitic peoples in general, closely linked to the matriarchal type of civilization (Pettazzoni) and alien to Aryan societies governed by the paternal principle. We are already dealing with the “guilt complex” (in the psychoanalytic sense), which has usurped a “religious” value and distorts the calm purity and “Olympian” superiority of the Aryan aristocratic ideal. Semitico-Syrian and Assyrian civilizations are characterized by the predominance of female deities, of lunar or telluric goddesses of Life, often with the impure traits of prostitutes.

The gods, however, who accompany them as lovers, have none of the supernatural traits of the great Aryan Divinities of light and day. Usually they are subordinate beings with respect to the image of Woman or the Divine Mother. They are either “dying gods” who suffer, perish and rise again, or ferocious deities of war, hypostases of savage muscular strength or phallic virility.

In ancient Chaldea, the priestly sciences, especially astronomy, are precisely the expressions of a lunar-mathematical spirit, an abstract and fundamentally fatalistic contemplativism, divorced from any interest in the heroic and supernatural affirmation of personality. A remnant of this component of the Semitic spirit, secular and intellectualized, is active in Jews of recent times: from Maimonides and Spinoza to modern Jewish mathematicians (e.g., Einstein, or in Italy, Levi-Civita and Enriques), we find a characteristic “passion” for abstract thought and for natural law expressed in lifeless numbers.

This, in the end, can be considered the best part of the ancient Semitic legacy. Here, of course, in order not to seem one-sided, we would have to undertake considerations of a much broader scope than this space would allow. We will only mention that the negative elements just mentioned can be found not just among the Semites, but also in other great civilizations, civilizations that were originally Indo-European. Except that in the latter, up to a certain period, these elements were secondary and subordinate to a completely different predominant type of spirituality, and almost always the result of decadence and the influence of a substrate of subjugated or infiltrating inferior races.

Between the eighth and sixth century B.C., a kind of crisis or decline occurred almost simultaneously in all of the greatest ancient civilizations, along with an insurrection of those inferior racial elements. One could say that in the East — from China to India and Iran — this crisis was overcome by a series of reactions or adequate reforms (Lao Tzu, Confucius, Buddha, Zoroaster). In the West, the dam appears to have broken and the insurrection seems to have encountered no major obstacle. In Egypt, it took the form of an outbreak of the popular worship of Isis and similar divinities, with its chaotic plebeian mysticism, in opposition to the ancient virile and solar royal cult of the first dynasties. In Greece, it was the decline of Doric-Achaean civilization with its heroic and Olympian ideals, the advent of secular, anti-traditional and naturalistic thinking on the one hand, and Orphic and Orphic-Pythagorean mysticism on the other.

But the center from which the ferment of decay mainly spread seems to have been precisely the group of Semitic-Eastern Mediterranean peoples and, ultimately, the Jewish people. Concerning the civilization of the Jews, to be objective, we should distinguish between two periods, which are definitively differentiated at that historical moment of crisis to which we have referred. If there is an accusation to be made positively towards the Jews, it is that they had no real tradition of their own, and owed to other peoples, Semites or non-Semites, both the positive elements, and the other, negative elements that they were subsequently able to more particularly develop.

Thus, if we consider the oldest Jewish religion, the ancient Philistine cult of Jehova (the Philistines, however, appear to have been a non-Jewish group of conquerors) and the line of priest-kings that Solomon and David belonged to, we not infrequently find forms that possess both purity and greatness. The alleged “formalism” of the rites of that religion most likely had the same anti-sentimental, active, dominating spirit that we have indicated as a feature of primordial Aryan and Roman virile rituals. The idea itself of a “chosen people,” called to rule the world by divine mandate — apart from its naive exaggerations and the dubious right of the Jews to claim such a vocation for their own race — is, as we indicated, an idea that is found in Aryan traditions, especially among the Iranians: just as among Iranians one also finds, although with virile and not passively messianic traits, the figure of the future “universal lord” and King of kings. It was a moment of crisis, connected to the political collapse of the Jewish people, that overturned these elements of positive spirituality, which most probably derive less from the Jewish people itself than from the Amorites, a people some claim had Nordic, and not Semitic, origins.

Prophecy already represents the decay of the ancient Jewish civilization and the way to all subsequent decadence. The type of the “seer” — *rôch* — was replaced by the “prophet” — *Nabi* — a man inspired or possessed by god, a type of man who previously had been viewed almost as sick. The spiritual center shifts to him and his apocalyptic revelations — and away from the high priest or the priest-king who ruled in the name of the “god of Hosts,” Jehova sebaoth. Here the revolt against the ancient sacred ritualism in the name of a formless, romantic and unmastered “inner” spirituality is associated with a growing servility of man with respect to god, with an ever greater pleasure taken in self-humiliation and an increasing impairment of the heroic principle, culminating in the degradation of the figure of the Messiah to that of a “redeemer,” of a predestined “victim,” against the terrorizing backdrop of the apocalypse — and, on another plane, also culminating in that style of deception, servile hypocrisy, and tenacious, devious, disintegrating infiltration, that since then has been characteristic of the Jewish instinct in general.

Rising to power through the earliest, pre-Catholic forms of Christianity, in the Roman Empire, which at the time was already animated by all sorts of spurious Asian-Semitic cults, the Jewish spirit in effect led a vast insurrection of the East against the West, of the *guarà* against *àrya*, of the impure spirituality of the Pelasgian and pre-Hellenic South against the Uranian and Olympian spirituality of conquering, superior races: a clash of

forces that repeated one that had already occurred in an earlier period, during the first colonization of the Mediterranean.

Now we have reached a point from which we can discern what, from this point of view, the arguments of anti-Semites boil down to. Let us say right away that there is hardly anyone who has shown themselves capable of viewing the question from this higher perspective. The only exception is, perhaps, Alfred Rosenberg who, however, in his most recent statements, has almost irreparably undermined his position with all sorts of confusions and especially with blatantly Enlightenment and racist-nationalist ideological admixtures. In the religious sphere, it is very naive to think that the aversion to the Jewish religion can be justified with a selection of biblical passages, which supposedly show that the Jewish god is a “false god,” a “humanized,” “fallible,” “capricious,” “cruel,” “unjust,” “dishonest” god, and so on (Fritsch has mainly been the one to specialize in such accusations) and in stigmatizing such and such a dubious example of “Old Testament” morality (Rosenberg even calls the Bible “a collection of tales for horse traders and pimps”). Certainly, in the case of one Jew — Spinoza — we can recognize a prevailing tendency towards physicality and materiality in the Jewish mythological imagination.

However, that aside, if religions were to be judged by such contingent elements, it is questionable whether the mythologies of pure Nordic-Aryan stock would themselves be exempt from the very same accusations. Since the accusers in this case happen to be German, we could examine their own mythology. What should we then make of Odin/Wotan’s dishonesty in his pact with the “giants” who rebuild Asgard — and of the “morality” of king Günther who famously uses Siegfried so as to be able to rape Brünnhilde, for example? One cannot stoop to this low level of polemical tricks. And all the negative aspects of Jewish religiosity that we must recognize on the basis of what has already been stated should not lead us to ignore the fact that the Old Testament does contain elements and symbols of metaphysical, and hence universal value, even if they were borrowed from other sources.

When Günther, Oldenberg, and Claus say that the Semitic-oriental spirit is characterized by “the oscillation between sensuality and spirituality, the mixing of the sacred and the brothel,” the enjoyment of carnality and at the same time, the enjoyment of the mortification of carnality, the opposition between spirit and body (which is arbitrarily claimed to have been unknown among the Aryans), the pleasure of exercising power over servile communities, its creeping way of insinuating itself into the emotions of others; when Wolf says that all the diseases we now suffer from have their origins in the Semitic East, that from “the marshy terrain of Eastern ethnic chaos were born imperialism and mammonism, the urbanization of peoples with the consequent destruction of marriage and family life, the rationalization and mechanization of religion, mummified priestly civilization, the absurd ideal of a divine State that would encompass the whole of humanity” — when anti-Semites say these things, we are served up a mixture of truths with some rather strange confusions. In order to see just how confused things sometimes get, we could take as an example the fact that for Wolf, Greeks and Romans supposedly have no other merit than to have developed “a thriving secular national civilization”: that

shows how little he takes ancient Aryan spirituality as a reference point.

Wolf ends up putting Protestantism in the place of primordial Aryan spirituality, and as a result everything is inverted: he sees the triumph of the prophecy over ancient Jewish ritual spirituality as a progress rather than a degeneration, precisely because of its analogy with the Lutheran revolt against the ritualism and authority principle of the Catholic church. As for the accusations — typical of almost all anti-Semites and racists — leveled against the ideal of a universal sacred state, which they regard as Jewish and pernicious, it should be noted that although Semitic civilization sometimes espoused that ideal, it is not, however, originally Semitic, for it is found in the ascending cycle of any great traditional civilization; it is in itself so far from being Jewish, that it was the very soul of the Catholic-Germanic Middle Ages and the dreams of Frederick II and Dante.

Strange to say, according to this anti-Semitic ideology, Rome ends up becoming a synonym of Jerusalem. Rome is not viewed so much as Christianity, but instead as Judaism, and at the same time as the legacy of the pagan empire, which, however, in its universalism, was supposedly already Jewish, or nearly so (the expression “Semitic Rome,” referring to imperial Rome, dates back to de Gobineau). What, then, is supposed to be anti-Jewish? For Wolf, evidently following Chamberlain, it is evangelical, i.e., pre-Catholic Christianity, in its individualistic, formlessly fideistic and anti-dogmatic aspect, that goes right back to the impure ferment of Jewish prophecy, i.e., not only to Judaism, but to the decadent phase of Judaism; and then Luther, who in opposition to the “Romanism” of Rome — which he regarded as satanic — essentially brought back the Old Testament, so that there is no more philo-Semitic anti-Semite than he.

It is true that others, e.g. Rosenberg, for precisely this reason, reject Protestantism as well, but only to fall from the frying pan into the fire: they serve up a purely secular anti-Catholicism, a full repudiation of everything in Catholicism that is supernaturalism and ritual; basically, a rationalism — and racists regard rationalism as a Jewish creature!

Miller also denies the justification of considering Protestantism as a type of religion purified from the Semitic element, and if he directs accusations towards the Church of Rome, it is because of Jewish residues that it retains (e.g. the recognition that Israel was the chosen people, chosen for the revelation), and because of the fact that the Church has abandoned its earlier anti-Jewish rigor, and today has gradually moved towards a policy of tolerance towards Jews.

These are themes that are very widespread today in Germany. But equally widespread is the idea that Rome is the heir of a priestly Pharisaism that, like the Jewish one, aspires to world domination by every means. Even in the famous book *The Protocols of the Elders of Zion*, to which we will have to return, the ideal of a universal realm ruled by a sacred authority is presented as Jewish.

Here, once again, things are associated and mingled that, on the basis of the principles already indicated, should instead be quite distinct. While the ancient Roman universal imperial idea was unquestionably Asianized, undergoing, as a consequence, a process of

decadence, this cannot be considered a valid argument against the idea in itself: nor is it a valid argument that Judaism, to some extent, has appropriated similar ideals. From an “Aryan” point of view, the value of the Catholic Church consists in the fact that it was able to “Romanize” Christianity, reviving hierarchical ideas, traditions, symbols, and institutions that derive from a broader heritage and rectifying the deleterious element constituted by the revolution of early Christianity, which was closely connected with Jewish messianism and anti-virile Syrian mysticism. Of course, those who consider Catholicism more deeply will find many non-Aryan residues. Nevertheless, in recent times, Rome has remained the only relatively positive point of reference for tendencies to universality.

In relation to this, two points are to be fixed. As we shall see more clearly in the following chapters, there is in fact, today, a universal Jewish idea that is fighting against the remnants of the ancient European traditions, but this idea should be called international rather than universal, and represents the materialistic and plutocratic inversion of the ancient sacred idea of a universal regnum. Second, the hidden source of Nordic anti-Semitism betrays itself in its anti-universalist and anti-Roman polemics, through its confusion of universalism as a supranational idea with a universalism that only signifies the “active ferment of cosmopolitanism and of national decomposition” that, according to Mommsen, even in the ancient world was mainly caused by Judaism. In other words, that what anti-Semitism reveals in this respect, is a mere particularism.

Now, there is a very curious contradiction in those who on the one hand accuse the Jews of having a national god just for them, a morality and a feeling of solidarity that only applies to their own race, a principle of non-solidarity with the remainder of the human race, and so on — but then just follow the same Jewish “style” when they attack the other (alleged) aspect of the Semitic peril, which supposedly is universalism. Those who proclaim the well-known formula “gegen Rom und gegen Judentum” almost always do so in the name of the most narrow-minded, particularistic form of nationalism, conditioned by race in the purely naturalistic sense, to the point of manifesting, in their attempt to create an exclusively German national church — *deutsche Volkskirche* — the same spirit of schism as Gallicanism, Anglicanism, and similar heresies, which reflect, *mutatis mutandis*, the spirit of exclusiveness and monopoly of the divine for the benefit of a single race, that was characteristic of Israel. Thus, they naturally end up with an explicitly anti-Roman attitude, which, however, is equivalent to anti-Aryanism, mixed-up notions, devoid of strength and clarity, and cut off from freer, broader horizons. And it is noteworthy that in some cases, this anti-Roman attitude is not limited to the Catholic Church, but goes so far as to reject even the greatest Ghibelline emperors of German origin, precisely for their universalism!

These considerations, however, already bring us to another, ethical and political aspect of anti-Semitism, which will be the subject of subsequent writings. Now it is time to conclude this brief examination of the reasons for anti-Semitism on the religious and spiritual plane. Dühring once wrote that “the Jewish question would still exist even if all the Jews abandoned their religion and joined our dominant churches.” We must extend

this idea and say that, in this regard, one can even set aside the reference to race in the narrow sense, and talk about Semitism as a universal, as a typical attitude with regard to the spiritual world. This attitude can be defined in the abstract and can be detected even where a civilization lacks a clear and direct ethnic connection with the Semitic races and with the Jews. Everywhere where a heroic, triumphal, virile ascendance to divine dignity is lacking, and the pathos of a servile, de-personalizing, ambiguously mystical and messianic attitude with regard to the spiritual realm — there the primordial force of Semitism, of anti-Aryanism, resurfaces.

Semitic is the feeling of “guilt” and also the themes of “atonement” and self-humiliation. Semitic is the resentment of the “slaves of god” who cannot tolerate anyone above them and who strive to form an all-powerful collective (Nietzsche) — with all the consequences following from this anti-hierarchical idea, right down to its modern materialization in the form of Marxism and communism. Finally, Semitic is that underground spirit of dark and incessant unrest, of inner contamination and sudden revolt, so that according to the ancients, the Typhoon Set — the mythical serpent who is the enemy of the Egyptian Sun God — is the father of the Jews, and the Gnostics viewed the Jewish god as a “typhonic” creature.

Thus, today, in the spiritual realm, the Semitic ferment of decay can be discerned at the heart of the ideologies that culminate in the mysticism of a servile humanity collectivized under the sign of either the “white” or “red” internationals, or in the “romanticism” of the modern soul — the reemergence of the messianic “mood” — in its spiritually destructive, frenetic activity, its formless *élan vital*, in its neurotic restlessness, traversed by the impurest and most sensualistic forms of the “religion of life” or pseudo-spiritualist escapism.

In order to be rigorously anti-Semitic, we must have no recourse to half-measures, to ideas that are themselves contaminated by the evil we wish to combat. We have to be radical. We must invoke values that could really be called “Aryan,” that are not based on vague and partial concepts suffused with a kind of biological materialism: values of solar and Olympian spirituality, of a classicism of clarity and mastered strength, of a new love for difference and free personality, and, at the same time, for hierarchy and for the universality that a race capable of rising again manfully from just “living” to a “more than life” could create in opposition to a mutilated world, a world without true principles and without peace.

Thus, we find a real reference-point only in an ideal antithesis, free from ethnic prejudice. Semitism, in this way, ends up becoming synonymous with that “subterranean” element that every great civilization — even the Jewish one, in its most ancient, royal phase — subdued in the act of realizing itself as a cosmos against chaos. Even without discussing the problem of the true unitary and prehistoric origin of the “solar” spirituality that formed and animated the Indo-European civilizations — limiting ourselves only to the West, in what we have already stated about the spirit of the civilization of the eastern Mediterranean, about the crisis undergone by the people of Israel, about the connection between the active forces in this crisis with those that disfigured both Egyptian and Doric

civilization, and, finally, Roman civilization — in all this we provided sufficient evidence to justify the possibility of an “anti-Semitism” free from bias and partisanship, as part of the battles that must now be fought in the name of the most luminous traditions of our past and, at the same time, for a better spiritual future.

The Relationship between Judaism and Freemasonry

The problem of the relationship between Judaism and Freemasonry is certainly of the greatest importance to all those who have mustered on the battlefield against what has been called accurately enough the 'dictatorship of hidden powers' in our times. This problem, we may add, is not new : in Germany especially, it has often aroused the interest of militant anti-Semitism. However, as is generally the case with the latter, hasty conclusions were always reached, which were certainly able to build a 'myth' (whose efficiency and practical justification there is no cause for questioning here), but not to lead to objective views on these matters.

For that matter, besides, it must be acknowledged that research of this kind is not easy, not only because they concern organisations more or less surrounded with secrecy and mystery, but also, and especially, because in this respect, what comes into play is not so much these organisations in themselves, as political semi-secret societies, as the even more subterranean influences upon which they directly or indirectly depend, whether they know it or not. This is why we are not to be blamed, in developing a few brief considerations on this subject, for sticking to an inductive plane and seeking to reach something positive in the order of ideas rather than in that of the actual facts.

The problem of the relations between Masonry and Judaism shows three main aspects : the first, doctrinal; the second, ethical; and the third, political.

To start with the first, it is widely believed that a Jewish influence was at work in Masonry, right from its origins, since a great part of Masonic ritual and symbolism contains elements coming from Jewish tradition, whether biblical or kabbalistic. The symbolism of the Temple of Solomon is central in Masonry, so much so that, in some Nordic lodges, the Great Master bears the title of Vicarius Salomonis. The six-pointed star, also called 'Seal of Solomon', is found among the main Masonic emblems. The legend of Hiram, to which we shall return, is of Jewish origin, just as, undeniably, are many of the 'pass-words' of the various Masonic degrees, such as, for example, Tubalcain, Shabboleth, Giblim, Jachin, and Boaz.

As for the character to whom a decisive role is attributed in the organisation of the inner aspect of Anglo-Saxon Masonry – namely Elias Ashmole – he was a Jew.

If all this is undeniable, and if many other elements of the same kind can be added, what follows is also to be noted. First, besides these elements, there are many others present in Masonic symbolism which refer to non-Jewish traditions – Pythagorean, Hermetic, and Rosicrucian – as well as secret elements of medieval guilds, especially that of the 'builders'. In the second place, Jewish elements themselves refer to the plane of a sort of esotericism, which, as kabbalah, was always regarded with suspicion by Talmudic orthodoxy, which lies at the centre of actual Judaism.

Finally, it must be pointed out that, if the fact of having borrowed elements from the Jewish tradition was enough for an accusation, then the accusation against Masonry could

easily be extended to Christianity itself; and such is in fact the path followed, quite consistently, by radical racist anti-Semitism, in connection with which it was rightly said that anti-Semitism follows the trajectory of a boomerang: levelled originally against Jews by the Church, anti-Semitism threatens to turn against the latter because of what Semitic elements it retains. But the most decisive argument in this connection is that, whenever we talk about genuine esotericism and symbolism, we are on a virtually metaphysical plane, on which, in their fundamental principles, all traditions converge and the contingent and human aspect of each of them is not very important. The Judaism which is rightly fought by national revolutions has nothing to do with this plane : its 'occult' aspect is of a very different nature. It is true that we can legitimately wonder why Masonry has favoured specifically Jewish symbols, and, then, it can also be wondered whether the use, even unconscious and purely formal, of certain rituals and certain formulae linked to a given tradition, does not amount to establishing, invisibly, relations with determinate 'influences' inseparable from the people to whom this tradition is particular. If this latter problem is more important than many people assume, it is nevertheless clear that its study would involve considerations of a 'technical' character which cannot find room here and would require notions which are certainly foreign to the majority of our audience. Besides, any possible conclusions in this connection would have to find, as proofs, their counterpart in the order of facts : something which comes down, basically, to defining directly the relations between Judaism and Masonry on other more conditioned and more exterior planes.

Thus, as far as the first point is concerned, Freemasonry is hardly incriminated simply because it has a Jewish component. Besides, we have shown in our previous article that all which is 'esotericism' in Masonry, when it is not reduced to a dead 'ceremonial' superstructure, has undergone an inversion which has completely destroyed or perverted its original spirit. In modern Masonry, what matters is, above all, its politico-social ideology and the pathos related to it. Thus, we come to the second aspect of the problem, which is to see what there may be in common, in this respect, between Masonry and Judaism.

We have already mentioned the legend of Hiram. Hiram is a character who appears in the Bible (as Adoniram), but features more prominently in the Talmud. In Masonry, he is conceived of as the builder of the Temple of Solomon, treacherously assassinated by his three companions, who wanted to drag the secret of the art of the builders out of him and hide away his corpse. Any Mason admitted at the ceremony of the third grade is seen as Hiram found again, which is to say reborn, who through this rebirth, rises to the dignity of Master of the sect. According to some (Ragon, Reghini), there is here a correspondence with the symbolism of classical, Eleusian, Dionysian, initiations.

This is a tendentious comparison, which, in any case, can be valid only to the extent that those ancient initiations were subject to Asian, Jewish or Levantine influence. The pathos of the predestined victim and of the wait for his rightful rebirth are specifically Semitic elements : they have pervaded the 'chosen people' pandemically from its fall on. This figure of Hiram, central in Masonry, cannot but make us think of the mysterious character

who, in the so-called Kahal, and in a certain Zionist international Judaism, is called 'the Prince of Slavery', and conceived of as the supreme Master in the period which still separates Israel from its new 'kingdom'. But, even more generally, it can be recognised that legends like that of Hiram offer great scope for the development of humanitarian and at the same time rebellious views ; and, in this domain, the meeting between Judaism and Masonry is undeniable and almost becomes identical. This is the basis according to which Masonry has often appeared to Jews as a complement of the Jewish Law, if not, in fact as the active instrument of their messianic hope – naturally, duly secularised, democratised and materialised.

The Mason Otto Hieber wrote verbatim in his 'Leitfaden durch die Ordenslehre der grossen Landloge von Deutschland' : "The Master taught us to love each man as a brother, and the Jew is, as we are, a son of God. The more our credo of the assertion of human rights advances, the more the Jewish problem will be ameliorated, whereas, with the oppression of the Jew, our higher principle will be infringed." The exact counterpart is found in Jewish statements, as, for instance, this one : "Israel only wants social justice. The court, the army, the hereditary aristocracy are unbearable to it. The idea of fatherland is for it the idea of justice, and the idea of justice is social equality." Israel tirelessly carries out "its historical mission of redeemer of the freedom of peoples, of collective Messiah of human rights" in favour of the "egalitarian and levelling (sic) regime of the republics – obviously of true republics, not of bourgeois republics." (Eliás Eberlin, 'Les Juifs d'aujourd'hui', p. 136, p. 143, p. 153) And if we know that all this applies most exactly to Masonic ideology and action, words like these should not come as a surprise : "The spirit of Masonry is the spirit of Israel in its most fundamental conceptions : it is its very ideas, its very language and practically its organisation ('Vérité Israélite', cf. de Poncins, p. 243).

Readers of the previous article in this series have already gotten to know documents which prove irrefutably the convergence between the League of Nations idea and Masonic action. Among the numerous related Jewish testimonies, here is one of the most significant : "The League of Nations is not so much a creature of Wilson as it is a great work of Judaism, of which we can be proud. The League of Nations idea is related to that of the great prophets of Israel. Isaiah once said that swords will have to give way to ploughshares and that never again will one people have to fight another. It is to this ancient order of Jewish ideas that the League of Nations brings us back. Its origin lies in the world-outlook of the prophets, pervading the whole world with love. Thus, the idea of the League of Nations, the fraternity of peoples, is of pure Jewish heritage." (cf. Fritsch, p. 202) If the Masonic International Congress of Paris in 1907, with which the aforementioned article dealt, listed among the real objectives of world war, besides the constitution of the League of Nations, the necessary destruction of those imperial and monarchic forms still existing in Central Europe, the Jews saw in the collapse of those "unbearable" forms (as the Jew Ludwig called them) an obstacle-clearing essential to the fulfilment of their policy (cf., for instance, the paper *Der Jude*, the January 1919 issue).

It is thus hardly surprising that Jewish elements have flowed to the ranks of Masonry and

have done everything they could to turn it into one of their most powerful instruments of work. The extremist hypothesis, according to which Jews created Masonry in all its parts with the occult domination of the world in mind, cannot, in our opinion, be taken seriously. However, it must be conceded that, in the Jewish international on one hand, and in the modern political form of Masonry on the other hand, extremely closely related influences manifest themselves and, on this basis, as Masonry became more and more directly aligned to subversive and anti-hierarchical humanitarianism, Judaism was to enjoy in the sect a part which was perhaps more important than profane or even high-ranking Masons could suspect. Already in 1848, Baron von Knigge, member of a German Masonic lodge which, until relatively recent times, like some English lodges, had a conservative character, decided to denounce the danger of Jewish infiltration into Masonry, warning that "the Jews saw in Masonry a means to strengthen their movement towards a secret kingdom." In 1928, in an enthusiastic speech on Masonry, rabbi M.J. Merrit said : "No place can be more fit for the Masonic cult than this one: since Masonry is inseparable from the history of the people to which this temple (a Jewish temple) belongs: Masonry is born, really, of Israel." This statement from another Jewish source, quoted by Vulliaud, is just as significant : "The hope which supports and strengthens Masonry is that which enlightens and confirms Israel on its painful way, by showing the inevitability of its future triumph. What is the advent of messianic times if not the solemn notice and the definitive declaration of the eternal principles of fraternity and love, the association of all hearts and all efforts, the crowning of this wonderful house of prayer of all peoples whose centre and triumphant symbol Israel will be?" As always, this Jewish declaration of love is quickly echoed by Masons. Apparently on the basis that the Jewish church does not have dogmas, but symbols, just as does Masonry, the Masonic newspaper 'Acacia' once stated, for instance : "This is why the Israelite church is our natural ally, this is why it supports us, this is why a great many Jews are active in our ranks."

Here we reach the more decisive point for our problem, the interpretation of which will nevertheless vary according to one's ideas regarding the real influence of Judaism and its goals, if indeed one can speak at all of goals in the sense of a unitary international plan. To establish statistically what percentage of Jews there are in the ranks of Masonry, in this respect, is not important, because it is well-known that Jewish tactics, like those of any concealed power, are not to assert their presence by force of numbers, but rather through an opportunistic infiltration which allows them to gain control imperceptibly, from above and from behind the scenes, of all the vital organs of a given organisation: and a study along these lines, by the nature of things, is doomed to get bogged down in the imponderable. The convergence of Masonry and Judaism exhausts itself more or less on the plane of 'elective affinities', since the Jew spontaneously supports any liberal, democratic and internationalist idea, simply because owing to its condition no people has more to gain than his from the triumph of ideologies of that kind, and from the elimination of any hierarchical, authoritarian, national and traditional order. Besides, the age-old resentment of the Jew against Catholicism goes perfectly with the Masonic hatred against Rome and with the symbol of a temple which bears a Jewish name which, in the final analysis, has the signification of a rallying point for the forces of an international front hostile to supranational Catholic authority.

However, things appear differently if one considers that the destructive influence exercised, either calculatedly or instinctively, in so many domains by many Jewish elements does not exhaust the true and secret goals, but, precisely according to the myth of the famous 'Protocols', is only preliminary to further enterprises perfectly known by the leaders of international Jewry – if those leaders exist – that is, immanent, so to speak, in the 'spirit' of Israel. In fact, it is unnecessary to refer to the most controversial 'Protocols': many positive declarations can arouse similar suspicions, and, for example, it may be enough to recall the words which Baruch Levi wrote to Karl Marx, which are not well-known and are worth quoting: "The Jewish people, as a whole, will be its own Messiah. Its domination on the world will be achieved by the union of the other human races, through the elimination of frontiers and of monarchies, which are the ramparts of particularism, and through the formation of a worldwide republic, in which the Jews will enjoy their rights everywhere. In this new organisation of humanity, the sons of Israel, who are now scattered throughout the world, will be able, without obstacles, to become everywhere the leading element, especially if they manage to place the working masses under the control of certain of their own number. The governments of the peoples constituting the worldwide republic, with the help of the proletariat, without this requiring any effort, will all fall into the hands of the Jews. Private property can then be subject to rulers of Jewish origin, who will control the state goods everywhere. Thus, the promise of the Talmud will be fulfilled, according to which Jews, when the time comes, will possess the keys of the wealth of all the peoples of the world." (cf. *Revue de Paris*, 35, 11, p. 574)

That the true Jew is as anti-traditional, with respect to the other peoples of the milieu in which he is, as he is tenaciously attached to what is peculiar to his people and to his tradition, is as singular a paradox as it is instructive. The question therefore is whether the humanitarian and democratic sermons of Judaism are only forms of well-thought-out hypocrisy, in the sense that the freedom dreamt of by the Jew within the levelled and fraternalistic world of the Masonic-liberal ideals, and such milieux, would not correspond to the intention of the Jews to melt and vanish into this sub-national pulp, but that this freedom would be instead the necessary condition for an unchecked action, aiming at the affirmation of Israel and at the reversal, in favour of this people, of the relations of subordination which it detested so much in the anti-liberal, traditional world. The fact is that everywhere the Jews were given a free hand, they managed to rapidly attain important positions of command in public life while never ceasing to keep in touch with each other with the tenacious, mutualistic solidarity of a sect. Is it possible – as a mathematician would put it – to "extrapolate" the significance of that fact, and to interpret on this basis the general action of liberal-democratic Judaism? It is certainly a serious question. It amounts to asking whether, behind Judaism as an anti-tradition, more or less linked to any given subversive movement of our epoch, there is a Judaism as tradition, the two being in the same relation with each other as an army is to its clear-minded headquarters. If it was so, we could share the conviction expressed by an expert on Freemasonry, Schwartz-Bostunitch, in saying: "The secret of Masonry is the Jew." Here, once again, we do not want to fall into mythology, but only to refer to possible invisible connections which, in the dynamism of the deepest forces of history, may be

decisive to the ultimate signification of determinate collective currents, especially when these are not devoid of ritual evocations and reproduce a facsimile of hierarchy, without the energies organised this way having a solid point of reference in visible leaders.

From the practical point of view, it is obvious, whatever the case may be, that one hypothesis leads to the same consequences as the other. Politically and socially, Masonry and Judaism combine into one and the same campaign, against which it is good to fight, whether by doing so one fights simply a humanitarian, levelling utopianism, having its principle and its end in itself, or whether, on the other hand, one may by doing so paralyse one of the main instruments in the service of the occult will-to-power of a race which is not ours, and whose triumph, visible or invisible, could only mean the decline of the highest heritage of the best Indo-European civilisation.

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