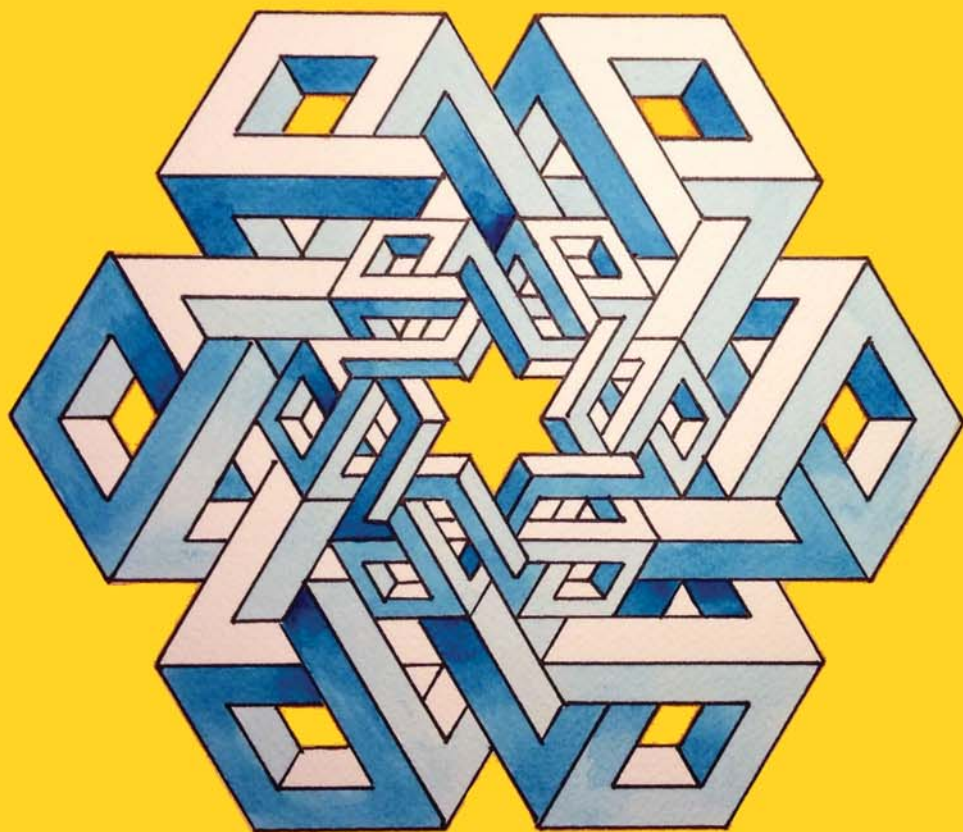


JULIUS EVOLA ON THE JEWS



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BOOKS



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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.

The Relationship between Judaism and Freemasonry

A series of random bombings bathed Italy in blood between 1969 and 1981. The terrorist 'manpower' for this, mostly recruited from Italian neo-fascist organisations, was manipulated by the P2 Lodge. Julius Evola thus had time to see some of the individuals whom he had encouraged "to raise (themselves), to rise again inwardly, to give to (themselves) a form, to create in (themselves) an order and an uprightness", rather than merely "going against the demagogy and the materialism of the masses," stoop so low as to have recourse to a form of violence which was once openly advocated by Robespierre, as a means of encouraging revolutionary virtue ('terrorisme', during the 'Terreur', became synonymous with 'républicain'), after which these tactics of the French revolutionaries were copied by the Cheka secret police founded by Lenin in 1918 to secure the Bolshevik grip on power (cf. 'Communism and Terrorism' by Trotsky); and which the notorious Zealots, the Jewish resistance fighters of the war of 66-73, were most likely the first to use in history: precisely, 'terrorism.'

While the National Socialist leadership had led an uncompromising all-out fight against Masonry, the Judeo-Masonic presence was pervasive within Fascism : Grandi, Balbo, Bottai, Acerbo, Farinacci, Finzi, many of the figureheads of Fascism, were Masons; there were some Jewish ministers and ambassadors, etc. ; in the great Council which declared the fall of Fascism, there were fourteen Masons out of nineteen members, and some argue that it was Mussolini's decision to introduce racial laws in 1938 which sealed his fate.

The relationship between Judaism and Freemasonry is one of the aspects of the Masonic question which Julius Evola investigated in a series of articles published in La Vita Italiana from 1937 to 1942. 'Sui Rapporti fra ebraismo e massoneria' was signed 'Gherardo Maffei'.

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." (Elias 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 (1), 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." (2) 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' (3) 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-Bostunitsch, 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.

A Victim of Israel

From Bismarck and Metternich to Mussolini, Hitler, and Codreanu, we know that Julius Evola interested himself in the thought and work of the great politicians of modern history, and sought, without subservience, to evaluate them by the standards of the founding and formative principles of Indo-European civilisation, in the perspective of the restoration of the traditional order in Europe; it was therefore essentially from a spiritual point of view that he examined their thought and behaviour. Each one of them attempted to fight and to render ineffective the two principal subversive instruments of Judaism in the modern world: speculative capitalism and socialism-communism, which are but the two faces of the same coin, since both are founded upon an exclusively economical vision of human life, which is accompanied by a will to destroy politics as such as well as the State. Now that the State is no more, in reality, than a mafia-like private enterprise managed in a mediocre manner by men of straw, and politics has been replaced by economics – thus, the State is no more than a mere simulacrum – it is appropriate to turn with Julius Evola to a little-known Russian politician, forgotten by history, whose political programme could have averted the Bolshevik Revolution and the subsequent coming to power of Communism in Russia and elsewhere: Stolypin, prime minister of Nicolas II from 1906 to 1911: ‘a victim of Israel’. (This article appeared, signed ‘Julius Evola’, in *La Vita Italiana* in January 1939).

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. (2)

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 proletarian, 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 energumens.

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 out-perform 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'; (3), 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 (4).

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.

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 worshiping 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.

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 Claus, 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 àrya (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 àrya 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 àrya were also their priests, in the sense that the possession of that mystical force that is tied not only to 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 àrya 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 Arya, 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 pathos 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. Semitic-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" — *røeh* — 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 Clauss 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.

Races of the Soul & Spirit in Judaism

The Race of the Soul in Judaism

The qualities of character reflect a determined style, which differs according to the races of the soul; furthermore, research in this direction can easily reach the more general concept that one cannot be a scholar, warrior, ascetic, merchant, or artist abstractly and in general, but there are distinct manners, conditioned by the internal race, of being a warrior, ascetic, artist, etc. One thus comes to the problem of singling out the various "laws of style," that is, the forms which are truly suited to the expression of a given significance, or of a given activity or aptitude fundamental to the essence of a given race of the soul.

For example, the Jewish question, as it was considered in [Fascist] Italy, was justly and notably inspired by considerations pertaining more to the second degree of race than the first. The Jew in Italy had been banned not so much on the basis of biological considerations, but instead on the basis of his deeds; not so much because he always shows physical characteristics which are absolutely opposed to those of the Mediterranean races, but especially because of his "style," his behavior, because of the corrosive and disintegrating action in the social and cultural fields exercised by the Jewish race, often without even knowing it, just as burning is peculiar to fire and poisoning is to the viper.

This style, this Judaism as race of the soul, is recognized by anyone of a different race, by anyone who has not been completely degraded by the "values" of modern, neutral and internationalist civilization.

Quite relevant here is the concept of "honorary Jews." With that, one hints at those persons who demonstrate a Jewish mentality and racial soul, even when their physical race is apparently in order.

We read in the Talmud about somebody who, while visiting a rabbi, says: "Come, let us unite, let us all become one people," to which the rabbi answers: "Fine, but we Jews are circumcised, so there is only one way to achieve that – you must also be circumcised." De Vries de Heekelingen, by reminding us of this anecdote, pointed out quite rightly that in the modern world the exact opposite assimilation has taken place: it is obviously not a matter of physical circumcision, but of a spiritual one. The Jew has been able to progress within the non-Jewish civilization because the non-Jew has often made his own the way of being originally peculiar to the Jew.

Things being so, one can see the utility of racialism of the second degree. It allows anti-Judaism to be coherent, complete, and impartial, giving it the means of singling out and fighting the Jewish mentality, even when it manifests itself without a direct relation to Jewish descent, in individuals who are Judaized in their soul and way of being, while belonging physically to a race derived from Aryan stock.

The Race of the Spirit in Judaism

One can count among the Aryan civilizations ancient Greece, Rome, India, Iran, the Nordic-Thracian, and Danubian groups. In these awoke, for a certain time, the solar race in a heroic appearance, achieved a partial return toward the original purity. It can be said that the Semitic element, and particularly the Jewish element, represented the most precise antithesis of these civilizations. This is because the Jewish element is a sort of condensing agent of the racial and spiritual detritus of the various forces which clashed in the ancient Mediterranean world.

From the point of view of the race of the spirit, while the Jew's need of "redemption" from the flesh, as well as his mystical-prophetic aspects, seems to make him belong to the Dionysian race, the gross materialism of other aspects of such a people, and the emphasis given to a purely collectivist tie, seem to make the Jew belong to the telluric race; his sensuality, to the Aphroditian race; and finally the rigidly dualistic character of his religiosity is not without relation to the lunar race.

From a spiritual point of view, one should conceive Israel as an essential composite reality. Their "law," almost in the form of violence, has tried to keep elements which are quite heterogeneous united, and to give them a certain form. This seems to have had a certain success while Israel maintained itself as a sacerdotal type of civilization, but when Judaism started becoming materialized, when the Jew left his own tradition and became modernized, the ferment of decomposition and of chaos, once contained, then exploded and acted by contagion in a disintegrative sense in the world, until it became one of the most precious and valid instruments for the secret front of world subversion.

Detached from his law, which substituted for him the concepts of fatherland and race, the Jew represents the "anti-race" par excellence; he is a dangerous ethnic pariah, whose internationalism is a simple reflection of the shapeless, disintegrated nature of the raw material from which his people was originally formed.

These views make it easy to understand the average type of Jew, who while on the one hand observes for himself and his kind a residual traditionalism and a practical racialism which often becomes almost intransigency, on the other hand lets his other tendencies work regarding non-Jews, and exercises that destructive activity which, as we know, is prescribed by the same Jewish law whenever a Jew has to deal with a non-Jew, a "goy."

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 (XIIV) ; 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 (2), 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 demo-masonic 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 (3).

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 have 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. (4).

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 Heekelingen : '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.

Julius EVOLA

(1) Comte Alexandre du Chayla was a French aristocrat who converted to orthodoxy and subsequently fought in the White army against the Bolsheviks. In 1909 he met Nilus, who showed him the 'original' of the document and later said that the question of its authenticity did not matter much to him: "Let's admit," he told du Chayla, "that the 'Protocols' are false. However, can't God use them to unveil the iniquity of what is brewing? Can't God, because of our good faith, turn dog's bones into miraculous relics? He can thus put into a lying mouth the heralding of truth!"

(2) The title of this newspaper is actually New York World.

(3) "... The extent to which the whole existence of this people is based on a continuous lie is shown incomparably by the Protocols of the Elders of Zion, so infinitely hated by the Jews. They are based on a

forgery, the Frankfurter Zeitung moans and screams once every week : this is the best proof that they are authentic. [...] The important thing is that, with positively terrifying certainty, they reveal the nature and activity of the Jewish people, and expose their inner contexts, as well as their ultimate final aims.” (A. Hitler, ‘Mein Kampf’). Alfred Rosenberg, in his ‘The Protocols of the Elders of Zion and Jewish World Politics’, published in Munich in 1923, concludes that “Today’s politics is true in every detail to the quotations and to the plan exposed in the ‘Protocols’.”

(4) Yet, in ‘La scienza ebraica, la teoria della relatività e la “catarsi demoniaca”’ (Vita Italiana, May 1940), Evola, under the pen-name ‘Arthos’, brought to light “the relations which have existed since the most ancient times between Judaism and the inclination to an abstract and lifeless mathematical speculation”, and noted that “that relation, in its turn, brings us back to an opposition between general world-outlooks, and originates in that denial of the world as cosmos, as organic and living unity, which characterised the Semite as opposed to the Aryan”. More concretely, he added that “it can be noted that algebra and arithmetics were brought to the West by the Semites and the Arabs ; the numbers which allow algebraic operations are precisely those called ‘Arabic’, and unknown, for instance, to the Romans, who had their own methods of calculation – since, obviously, with Roman numbers it is impossible to perform the most basic arithmetical operations known to everyone today”. Ourselves, we don’t find these considerations, which can be developed to enable us to conclude that modern so-called ‘Western science’ would not have been possible without a Semitic contribution, particularly ludicrous.

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