

## **Julius Evola 1938 introduction to the antisemitic conspiracy theory 'The Occult War: The Judeo-Masonic Plan to Conquer the World'**

The fight which has broken out in various parts of the West against the dark forces of contemporary subversion, against Communism, collectivism, Jewry, and Freemasonry, cannot be waged to the full until we learn to view history from a very different angle – recent history, as well as the most remote, which actually contains the causes of the former.

For each movement of renewal, the domain of culture constitutes the last bastion of resistance on the part of that which must be overcome. In this domain, mental suggestions and deformations are given free rein in a way, since they are presented under the hypocritical and deceitful guise of 'technicalities'. The reactionary forces which, due to a combination of circumstances, tend to focus their fight on the political and material sectors, believe the cultural domain is essentially harmless and hence to be tolerated, when it actually contains the primary causes of that disorder and subversion which they are simply fighting in its most tangible outer manifestations.

A way of 'doing' history exists and persists, therefore, which is less the product of a mental limitation than of a carefully spread suggestion, whose influence its very victims are the first to ignore. This verdict may be applied to the positivist prejudice, the method which is adopted by so-called 'serious' people and authorised scholars who are 'no visionaries': it follows one rule, which is that of making people believe that there is no such thing as a third dimension of history; that historical events are self-evident, which is to say that they may be explained on the basis of purely social, cultural and political factors; and that there is no 'intention' behind them, no general plan preordained by forces operating behind the scenes. The aim of this 'objective' method is evident: it seeks to prevent people's gaze from falling where it ought to, so that the real forces which make history may continue their underground work without raising any suspicions or being disturbed.

Yet in writing history in modern times, it is difficult for the alleged objectivity of the positivist method not to go hand in hand with another prejudice, namely that of the evolutionist. This consists exclusively in presenting the accelerating race towards the abyss as an enthusiastic and free race towards 'progress' and a sequence of increasingly grand and glorious achievements on the part of mankind. We had to find ourselves almost on the brink of the abyss in order to wake up from this hypnosis, which had been created in the workshops of humanism and encyclopaedism. But make no mistakes: while the social and cultural forms of this myth, which are almost invariably connected to the Masonic, rationalist, scientific, and democratic ideology, may now have lost some points in the stock exchange of contemporary values, they endure in more subtle forms, again under the protection of 'technicality'. And once we leave aside the most recent history – where the very force of events, as we have mentioned, has led to an awakening, so that any insistence on the enemy's part would be unwise – and turn to consider more ancient history, what we find is more or less the status quo ante: this history is still presented in the light of 'modern' thought, i.e. the 'aware', 'critical', and 'scientific' thought which, as is well known, claims to have the last word on human civilisation and still has its followers.

This is why most people are unaware of the history that has unfolded behind visible history; and this is also why the secret history of world subversion still waits to be written, no matter how dismaying or even dreadful the impression it will make upon unprepared spirits.

A group of writers across various countries has today set this as its task. We believe it is crucial for the new Fascist Italy to take due account of the contributions that have already been made to an action the importance of which can hardly be over-emphasised.

In this respect, we ourselves have done and continue to do what we can. René Guénon's masterpiece *The Crisis of the Modern World*, which we have recently translated (Hoepli, Milan 1937), already contains the fundamental points of reference for a historical and cultural revision of this sort and broadly indicates the chief remote causes of contemporary corruption. Another book, which carries our name and yet is not so much a personal work as a timely collection of traditional data, is *Revolt against the Modern World* (Hoepli, Milan, 1935). This book systematically sheds light on the civilisation which modern subversion has overrun, while at the same time indicating the nature, rhythm, and phases of those processes which have led from the world of our origins and the luminous cycle of the great Aryan and Hyperborean civilisations to the modern world of anti-Tradition and the demon of collectivism. Now, after collaborating with Giovanni Preziosi and Roberto Farinacci in their fight against the most modern forms of subversion, which are closely linked to Jewry, we wish to introduce the Italian public to a third work: the present *The Occult War*, a work jointly written by Count Emmanuel Malinsky and Viscount Léon de Poncins, which readers may want to examine in close connection with the two aforementioned books.

Few Italians nowadays have not heard of the famous *Protocols of the Elders of Zion*, the latest edition of which (Baldini e Castoldi, Milan 1938) includes an introduction we ourselves have written in an attempt to clarify the meaning and significance of this important document. The book we are now presenting may be seen as providing irrefutable historical evidence for the truthfulness of the *Protocols*. We have preferred it to many other, similar works because of its radical character, accuracy, broad perspective, and capacity to really investigate the secret history of the world revolution without stopping at its latest effects, but rather going back to those which in the most recent period – the critical phase proper – have served as their antecedents and prerequisites. It is not a matter of isolated attacks or sweeping accusations: it is the central trunk of Western history itself, as it has been unfolding ever since the Holy Alliance, which is here made the object of merciless scrutiny.

There is also one other reason why we have chosen this book: its aristocratic and Catholic radicalism. The anti-Jewish and counter-revolutionary approach does not find justification here merely in contingent reasons, such as particular national interests, which are principles betraying the same illness that is allegedly being fought, or compromises due to notorious 'circumstances beyond one's control'; rather, it is rooted in a genuinely traditional view of the world and the state. One of the great merits of this work is that it emphasises the metaphysical essence of the revolutionary movement, by showing how that which is being fought nowadays is not so much a political and social war as a religious one – a battle between two supra-national fronts more than one for the interests of individual nations, races, or parties; that what we are witnessing today, then, is a possibly decisive phase in the clash between two antagonistic worldviews, with more than simply human forces at work on both sides.

Hence, this is not merely a book of rebuke and anti-Semitic or anti-Masonic polemic: rather it directly or indirectly offers the reader many cues to develop a positive, constructive, or re-constructive orientation focused on the essential rather than the accessory, and devoid of any attenuation. Everything the authors say regarding what ought to have been done to curb the initial progression of world subversion, and was not, applies not only to the past but the future as well. The great European and traditional ideal of a bloc of hierarchically arranged nations closing ranks, with lances pointed against the 'infidel', who is one and the same, whatever forms he may take to conceal himself – this return to the great spirit of the Crusades and the need to oppose the single world front of subversion by means of an equally vast front which is as spiritual and imperial as the former is materialistic, international, and anti-national. All this represents a value not only for the past, but for the future as well, and – we have no hesitations in saying so – is the precondition for any genuine victory and reconstruction.

Positive ideas, as a counterpart to the investigation of destructive and subversive processes, are also to be found in the details of this book. If the authors linger, for instance, on the work of Stolypin – an almost forgotten figure who may have saved Russia from the Bolshevik infection – this is because they take the

opportunity to shed light on the essence of a normal and healthy economy, as opposed to the profoundly Judaised economy of modern capitalism, while revealing the causal as well as tactical connections between the latter and Marxism and Bolshevism. The final section of the book not only contains a gripping eyewitness account of the Russian events and what lay behind them, but also provides a paradigm for the slippery slope which 'moderate' liberal, democratic, and socialistic regimes are bound to take sooner or later, thereby unmasking the forces these regimes serve, as they pave the way for the final collapse. In other words, the authors remind us of a historical lesson which, regrettably, many compromising European regimes continue to ignore. The fundamental or indeed – to use a mathematical expression – 'vectorial' unity of the revolutionary phenomenon in all of its forms represents the central thesis of the book. This thesis goes hand in hand with the idea that the phenomenon in question is not spontaneous but induced, not casual but directed by obscure, if nonetheless specific, forces. A 'demonic' tradition of subversion for subversion's sake – Guénon would speak of 'counter-initiation' – runs throughout history, in parallel and eternal opposition to that of genuine spirituality; in it lie the deepest roots of the revolutionary phenomenon.

We have advised the reader to combine his reading of *The Occult War* with that of the two other books we have mentioned: should he also choose to leaf through the aforementioned introduction to the Protocols, he would effortlessly gain an overall view that would allow him to naturally and easily rectify the occasional one-sidedness of the two authors of the present volume. For instance, the reader will soon recognise what can truly and legitimately be ascribed to Jewry alone – a major force of world subversion whose most recent forms, however, have only been made possible by previous involutions of our own civilisation. Secondly, while the reader will grow aware of the possibility of resting the anti-Jewish and anti-Masonic campaign on a Christian and Catholic basis, he will not rule out the idea that, in relation to other civilisations, and possibly certain sections of our own as well, a different formulation of the traditional spirit – itself transcending all particular historical manifestations – may serve as an equally valid basis. The notion of divine right, for instance, which is correctly stressed by the authors, may be found in no less rigorous a form in non-Christian (e.g., Japan) or non-Catholic civilisations (e.g., ancient Russia). The reader will thus have the chance to broaden his horizons: on the one hand, he will be able to identify all the forces operating on the front of world subversion, and not simply some of them, however important or striking they may be; and on the other, he will be able to grasp the prerequisites to establish a common counter-revolutionary front – one traditional rather than confessional – fully opposed to the former. In addition, what the author will learn from this book regarding the strategy by which certain forces in the past, blinded by their own particular interests and lack of sensitivity towards a superior idea, have been led to play their enemy's game, may possibly help prevent this same game being played in the future, and cause the bloc of European defence and offence to become truly inaccessible.

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We would like to add a few words about the lives of the two authors of *The Occult War*, a work sprung from de Poncins' elaboration of a vast corpus of material gathered by Malinsky.

Count Emmanuel Malinsky, who passed away in May 1938 in Lausanne, was born in Russian Poland. A sportsman and fencer, he had also been one of the first pilots. He had perfect spoken and written command of many languages, and possessed an uncommon and universal sense of culture. There was no corner of the world he had not visited and studied: from India and Japan to America and the various ghettos of Eastern Europe. For thirty years, he examined the essence of the revolutionary phenomenon throughout the world and of the processes concomitant to it, with so sharp an intelligence as to appear almost visionary.

Already many years ago, Malinsky had foreseen and heralded what is now occurring. Indeed, he was so ahead of contemporary thought that he remained unacknowledged in his own day. Even before Max

Weber and Werner Sombart, he denounced the secret forces at work behind international capitalism, as well as the latter's essential relation to Judaism and its tactical connections to the proletarian international. His observations regarding the true face of America remain of striking relevance to this day.

In the last years of his life, when he had grown weak due to a serious operation, Count Malinsky entrusted the French viscount Léon de Poncins with continuing the work he had left off by collecting the material he had gathered through his many travels and studies.

De Poncins has been fighting in the struggle against the secret forces of the revolution, and especially Freemasonry and Jewry, for years. He is the author of several works on the matter, which may be regarded as documentary evidence for what is illustrated in the present book in the form of a historical overview. To mention but a few titles: *The Occult Forces of the Revolution* (translated into six languages), *Freemasonry According to Its Own Secret Documents*, *The League of Nations: The Masonic Superstate*, *The Mysterious Jewish International*, *The Secret History of the Spanish Revolution*, and *Storms over the World*. What's more, de Poncins has also founded and is the editor of an interesting international magazine called *Contre-Revolution*. In France he is fighting a strenuous battle against the forces which are controlling his country and are destined to drag it down into the abyss, unless an adequate reaction takes place in short order. A staunch traditionalist and Catholic, de Poncins nicely combines a lack of compromise with great understanding: he is one of the precious few men who may be relied upon in the eventuality of establishing a sort of new Order to unite the elite forces of different countries in spirit against the common enemy.

Italy, which is now fully awakening to the Judeo-Communist peril, will certainly appreciate the contribution which this representative of those uncorrupted forces which remain in France is offering to our common action with the present work, together with his late Polish comrade. For our part, we sincerely wish for his difficult struggle to gain ground and find increasingly worthy allies in his home country.

*Quod bonum, felix, faustumque sit.*

Rome, 23 November 1938-XVI

**Julius Evola**