I

(1) To be understood in the negative sense of Spengler; 'Zivilisation' as opposed to 'Kultur'. See further the sub-chapter entitled 'Activism and the Humanised World' in Chapter IV.

(2)  Evola will develop and discuss in greater depth all the topics dealt with up to this point, in 'Revolt against the Modern World', which was already written when the German translation of 'Imperialismo pagano' was published. See Part II, Chapters 2 to 5.

II

(1)  This theme is dear to Evola, and he concluded his general analysis with it in 'Revolt against the Modern World', Part II, Chapter 16. See also, more contingently, a long series of articles devoted to 'The Idea of the State' in the monthly 'Lo Stato' published by Carlo Costamagna between 1934 and 1937.

(2) Evola returned to this topic many years later, at the time of the Council of Vatican II, condemning the loss of spirituality and asceticism in an article, which became rather famous, called 'Quo vadis Ecclesia?', in 'L'Italiano', June/July 1963.

(3)  Evola will discuss further the position of the aristocracy and nobility in the new political situation in Italy and Germany, in various articles, of which the most famous is certainly 'Nobilità, svegliati!' in 'La Vita Italiana', July 1942.

III

**(1)**  We say 'neo-Hegelian' because we are primarily referring to certain political deductions of the most recent times, whose appeal to Hegel's actual doctrine is only partially justified. Hegel has written (*Encyclopaedia of Philosophical Sciences*,§ 539, William Wallace trans.): "As a living mind, the state only is as an organized whole, differentiated into particular agencies, which, proceeding from the one notion (though not known as notion) of the reasonable will, continually produce it as their result", and (§ 542): "the perfect form of the state, in which each and every element of the notion has reached free existence, this subjectivity is not a so-called 'moral person', or a decree issuing from a majority (forms in which the unity of the decreeing will has not an actual existence), but an actual individual - the will of a decreeing individual, - monarchy." Since this was Hegel's actual idea, our criticism cannot be directed primarily at him. We are concerned to criticise, rather, some recent Italian interpretations of Hegelian thought, along statolatrous lines, for which the idea of absolute state is associated with tendencies towards depersonalising centralisation, the absolute 'socialisation' of every activity, and intolerance towards all traditional concepts of caste and aristocracy: so much so that, within Fascism itself, some have gone so far as to think it possible to reconcile this conception of the state not only with Marxism, but also with Sovietism. [Obviously, Evola refers to Giovanni Gentile when speaking of the author of the tendency, and to Ugo Spirito when speaking of the response from within Fascism (Note of the Editor)]

(2) This thought was later expressed, in almost the same words, by Mussolini in the Italian Senate following the Concordat - something which aroused great antagonism from the Guelphs.

(3)  This criticism of Mazzini's theories and of a certain view on the Risorgimento will be taken up again in 'Men among the Ruins'.

(4) See the concluding words of 'Revolt against the Modern World'.

(5) This image will be further developed in the article 'Civiltà del tempo e civiltà dello spazio'. This article originally appeared in 'Il Regime Fascista' on April 20 1935, was republished many times, and was included in 'L'arco e la clava' (Scheiwiller, Milan, 1968, and Edizioni Mediterranee, Rome, 2000).

(6)  In the sense given to the word by Carlo Michelstaedter (1887-1910): that is, falsity, things not valued in depth.

(7) Duke Giovanni Colonna di Cesarò, Italian thinker and statesman, 'social democrat' deputy, Secretary of State for Posts and Telegraphs in the first Mussolini Cabinet, from October 31, 1922 to February 5, 1924. Evola contributed to his review, 'Lo Stato sociale', in 1924. The theses of di Cesarò, as he expounded them later, are an adaptation of those of Rudolf Steiner.

(8)  Hermann Minkowski (1864-1909), German mathematician of Lithuanian origin who held the chair of Mathematics at the University of Göttingen. He developed the four-dimensional theory of the space-time continuum, initially within the context of electrodynamics, but having implications for the laws of physics, a theory to which Evola refers.

(9) This is the thesis Evola set out in 'Americanismo e bolscevismo', published in 'Nuova Antologia', May 1929, and then included in the conclusion of 'Revolt against the Modern World' under the title 'The Cycle closes'.

(10) Evola analysed the theses of de Gobineau in depth in 'Il mito del sangue', Hoepli, Milan, 1937.

(11) All these themes - heredity, supra-race, decadence of spirit, etc. - will be developed by Evola in his articles for 'La Difesa della Razza' from 1939 to 1942, and systematised in 'Sintesi di dottrina della razza', Hoepli, Milan, 1941.

(12) Evola refers here to the concept of 'wei-wu-wei', to which he devoted an essay ('E. Coué e l'agire senza agire', in 'Bilychnis', January-February 1925) and concerning which he offered some theoretical pointers in his introduction to 'Il Libro della Via e della Virtù' by Lao-Tzu (Carabba, Lanciano, 1923) ; see also 'Taoism, The Magic, The Mysticism' (Holmes Publishing Group, 1995, 2004).

IV

(1)  Julius Evola will again address all these themes in the aftermath of the second world war, in a situation changed and yet the same: he discusses the need for a "deep spiritual upheaval" in 'Orientamenti' (Imperium, Rome, 1950) and in 'Men among the Ruins'; the fall of 'Western' values and the need for a new beginning, in 'Ride the Tiger'; and the image of a "world of ruins", naturally, in 'Men among the Ruins'.

(2) The themes of involution, and regression of the castes, lie at the heart of

'Revolt against the Modern World' ; see in particular the Introduction and Part

II, Chapters 1, 2 and 14.

(3) 'Gli ossessi' ('The Maniacs') was the title of the Campitelli (Foligno, 1928) edition of the novel better known today as 'The Demons', a title which it acquired with the 1931 Bietti two-volume edition. Evola will again employ this example in the essay 'Americanism and Bolschevism', in 'Nuova Antologia', May 1929, whose thesis will become the conclusion of 'Revolt against the Modern World'.

(4)  Evola develops and deepens this idea in 'Ride the Tiger', a work which was

completed in 1951 and published in 1961 by Scheiwiller.

(5) Evola offered the same analysis of the mentality and motivations of European youth in a series of articles about the 1968 'protest' movement, forty years later. In fact, Evola's critique, from 1928-1933, is equally applicable to the anti-globalist movement at the beginning of the 2000's.

(**6**)We should not be accused of bias or prejudice when we indicate the range of the various dualisms also known by the ancient heathen and Eastern world. These dualisms have another character than the Christian one. Plato too knew of the 'other' - but he though of this 'other' as non-being, as something imperceptible and illusory, not as a reality as such - and the Greek world acquired the idea of 'matter' only with late Stoicism. The Eastern concept of *mâyâ* expresses better than any dualism a sense of the presence of spirit in things; it leads one to regard their sensory aspect as a veil of illusory appearance. Iranian doctrines knew of two opposed cosmic forces, which, by the very fact of their opposition, were on the same plane, whose only 'synthesis' would be the final predominance of one over the other. Complete materiality - lifeless, purely material 'nature', opposed to the 'I' - arises only when spirit is exiled to an absolute 'beyond', which occurs only in the Judaeo-Christian mentality.

(7) This opposition receives a theoretical formulation, on the ontological and

metaphysical plane, in the introduction to 'Revolt against the Modern World'.

(8) See René Guénon, 'The Crisis of the Modern World', Sophia Perennis Press,

2004. Criticismof mindless Western 'activism' is frequent in Evola's writings,

for instance in the anthologies 'Oriente e occidente' (Edizioni Mediterranee,

Rome, 2001) and 'Meditation from the Peaks' (Inner Traditions International,

Ltd., 1998).

(9) See note 12, Chapter III.

V

(1) The "'Sons of Muspell' are entities hostile to the Olympians, who destroyed

the bridge Bifröst uniting earth and sky" ('Revolt against the Modern World').

(2) Evola interviewed Count R.N. Coudenhove-Kalergi on this subject in 'Il Regime Fascista', 14 May 1933.

(3) The first five-year plan was launched in 1929 and its fundamental goal was the creation of 'heavy industry'

(4) See 'Revolt against the Modern World', Chapter 16 and Conclusion.

(5) See René Guénon, 'East and West', Sophia Perennis Press, 2004. Evola discussed this question in his articles in 'East and West', the review of the ISMEO, in the 1950's and 1960's, which have been collected in 'Oriente e Occidente' (Edizioni Mediterranee, Rome, 2001).

(6) This argument was resumed and developed in many writings, of which some were re-published in 'L'arco e la clava', 'Oriente e Occidente', 'Men among the Ruins', and in 'Maschera e volto dello spiritualismo contemporaneo', Laterza, Bari, 1932 ; now Edizioni Mediterranee, Rome, 1971.

(7) Evola frequently discussed the question of 'European unity' in various historico-political contexts: see, for the war years, the articles in 'Lo Stato', and for the post-war years, 'Men among the Ruins', and also 'Europa una: forma e presupposti' (Fondazione J. Evola, Rome, 1996).

(8)  Criticism of this aspect of nationalism is a constant in Evola's writing, from his articles in 'La Vita Italiana', in 1931, and 'Revolt against the Modern World', in 1934, to his controversial writings in 'Il Secolo d'Italia', in 1952-1953, and 'Men among the Ruins', in 1953.

(9) The relationship between Imperium and decentralisation is another constant topic in Evola's writing, from 'Revolt against the Modern World' and 'Men among the Ruins' to his articles in 'Il Secolo d'Italia', always critical of the centralising vision of the state.

(10) 'Le Due Aquile' ('The Two Eagles') was the title of Evola's February 13, 1938 article in the daily 'Berliner Tageblatt', which employed the same reasoning.

(11) The reference is obviously to the German 'conservative Revolution', to whose ideals Evola felt close, and to Arthur Moeller van den Bruck, who had published his 'Third Reich' in 1923. These positions are different from, if not opposed to, those of National-Socialism.

(12) Evola developed this argument after the second world war, in 'Men

among the Ruins', Chapter 9.

(13) Evola systematically laid out his critique of Rosenberg's biologistic racism, in a whole series of articles throughout the 1930's and, after the second world war, in 'Fascismo e Terzo Reich'.

(14) Evola refers here to the thesis set out by Carl Dryssen in a book of this title published in Germany, a thesis which he also criticised fiercely in 'Il nazismo sulla via di Mosca?' ('Lo Stato', March 1935).

(15) Alfred Rosenberg and Carl Dryssen both utilised Luther for anti-Catholic purposes.

(16) Created in 1931, this was composed of National-Socialists and former fighters of the 'Stahlhelm' opposed to the government of the Weimar Republic by the Catholic chancellor, Heinrich Brüning. Hitler had already been appointed chancellor when 'Heidnischer Imperialismus' was published.

(17) This remark by the Jew Benjamin Disraeli (in 'Sybil'), holds particular significance for us in this connection: "Christianity is a sophisticated Judaism, or it is nothing; Christianity is inconceivable without Judaism, as Judaism is incomplete without Christianity".

(18) This 'someone', whom there was no reason to mention explicitly in a book meant for German readers, was Mussolini, at least if we judge by the controversies which appeared around him in the monthly 'Atanor' in 1924. See, for instance, this quotation, even if not 'very recent', taken from a speech delivered at the Parliament in June 1921 : "I affirm here that the Latin and imperial tradition of Rome is represented today by Catholicism (...) ; I affirm that the only universal idea which exists today in Rome is the one which radiates from the Vatican".

(19) Maurras expounded these views in 'Le Chemin de Paradis' (1895). In 1899 Monarchist and anti-Dreyfusard Charles Maurras founded Action Française, which

he made the spearhead of 'integral nationalism' and anti-parliamentary neo-royalism.

(20) This is Dante's view, in 'De Monarchia' ; see 'Il mistero del Graal e la tradizione ghibellina dell'Impero' (Laterza, Bari, 1937, and Edizioni Mediterranee, Rome, 1997).

(21) Evola developed this controversial stand in his spiritual autobiography, 'Il cammino del Cinabro'.

(22) Here Evola can be referring only to his works published in Italy, since

'Revolt against the Modern World' was translated into German only two years

later, in 1935.

(23) In the sense given to the term by Oswald Spengler in his book of this name

(two vols., 1917 and 1922).

The plans for future Europe were ready well in advance. Count Richard Coundehove-Kalergi (1894-1972), who was the first president of the pan-European Union founded in 1923, wrote the following in his book 'Praktischer Idealismus' (1925) : "The future man will be a mongrel. as for Pan Europe, I wish to see there a Eurasian-Negroid mixture with great variation in personality types... The Jews shall take the leading positions, since good providence has given Europe a spiritually superior race of nobility called the Jews." (page 22 and 50)