

# ANTI



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# AMERICA

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## HISTORY AND ROLE OF AMERICA

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We think we know America well, this country which now exerts such a great influence throughout the world in all areas of life. A closer study already reveals to us that our first ideas were inaccurate, if not totally false. However, even a serious study of America can never yield more than an imperfect knowledge of this country for the simple reason that the official history of America is truncated, besides being dominated by the myth. Indeed, who understands today that America began to exist as a Judeo-Christian belief long before its "discovery" in 1492? Who assesses the impact of Puritanism on America at its proper scope, and that even from the fanaticism of the "Pilgrim Fathers"? Who suspects that the United States is a creation of Freemasonry, who has held the fate of America in their hands since the first half of the eighteenth century? Who really knows the sectarian explosion that took place in the nineteenth century, as well as the role of sects in the formation of American spirituality and spirit? Finally, who is able to draw, from a traditional point of view, a faithful portrait of American "civilization" if he does not know the true history of America?

With this essay, we want to give a synthetic answer to all these questions. We want to synthesize what America really is, from the fifteenth century European expeditions until today. We are not inventing anything: everything we say is verifiable but will in general be dispersed in the literature. However, there are a few rare books that deal with the question of America in a big way. Among these books, we can cite "Secret History of America" by Lauric Guillaud and the texts of Julius Evola on America. We have used these two works considerably to write this essay and we thank the authors.

We clarify that, in this essay, we use the term "America" interchangeably with that of "United States".

Year 2013

Part one: America as a belief

The search for an earthly paradise and the development of positive sciences as motivations for the great European exploration expeditions

The numerous European expeditions from the fifteenth century to the seventeenth century allow the exploration and mapping of the Earth, as well as the establishment of direct contact with populations outside Europe, thus achieving what has been called the "Age of the discoveries". Two motivations, more or less conscious, are at the base of this vast enterprise. The first motivation is the accumulation of data and rational, scientific knowledge, which we will call "positive" in the nineteenth century. Throughout the "Renaissance", this planetary work will be continued and expressed by several important figures of this time, including

Giordano Bruno who gave the order to "weigh everything, measure everything". The study of the physical world is also a way to get closer to God since, according to the enumeration of the first two chapters of Genesis, the Judeo-Christian God is the creator of the temporal, geographical and climatic elements, as well as of animals and men. The second motivation, which played the greatest role, is the search for the earthly paradise (1). In the fifteenth century, in Christian Europe under the influence of the Protestant Reformation, the belief in a paradise saved from the Flood somewhere on earth was very strong. Paradise, an ancient notion very present during the "Middle Ages", is often symbolically identified with an insular place that one reaches by a trip. In any case, paradise is a place on Earth, which can in principle be accessed, and it is only at the beginning of the modern period that the conception of paradise must be placed as an intellectual and essentially interior idea (2). Certain terrible events such as the Black Death or the Hundred Years War and its procession of evils could help to develop enthusiasm around the search for an earthly paradise. The notion of earthly paradise is also closely linked to eschatology: in fifteenth century Europe, it was believed that the end of the world would soon take place and that the discovery and evangelization of new lands would allow the renewal of the Christian world. by the terrestrial paradise or "at least, the restarting of sacred history, the reiteration of the events of which the Bible spoke" (3). Certain terrible events such as the Black Death or the Hundred Years War and its procession of evils could help to develop enthusiasm around the search for an earthly paradise. The notion of earthly paradise is also closely linked to eschatology: in fifteenth century Europe, it was believed that the end of the world would soon take place and that the discovery and evangelization of new lands would allow the renewal of the Christian world. by the terrestrial paradise or "at least, the restarting of sacred history, the reiteration of the events of which the Bible spoke" (3). Certain terrible events such as the Black Death or the Hundred Years War and its procession of evils could help to develop enthusiasm around the search for an earthly paradise. The notion of earthly paradise is also closely linked to eschatology: in fifteenth century Europe, it was believed that the end of the world would soon take place and that the discovery and evangelization of new lands would allow the renewal of the Christian world. by the terrestrial paradise or "at least, the restarting of sacred history, the reiteration of the events of which the Bible spoke" (3).in fifteenth century Europe, it was believed that the end of the world would soon take place and that the discovery and evangelization of new lands would allow the renewal of the Christian world through the earthly paradise or "at the very least, the beginning of the world. 'Sacred history, the reiteration of the events of which the Bible spoke" (3).in fifteenth century Europe, it was believed that the end of the world would soon take place and that the discovery and evangelization of new lands would allow the renewal of the Christian world through the earthly paradise or "at the very least, the beginning of the world. 'Sacred history, the reiteration of the events of which the Bible spoke" (3).

Thus, in addition to Christopher Columbus who believed he had arrived at the gates of paradise by "discovering" America, several other expeditions aimed to find paradise on earth: the four expeditions leaving from the Canary Islands between 1492 and 1493 sought "Earth". promise "of Saint Brendan, the conquistador Ponce de León is in pursuit of the "fountain of youth" in the West, Vázquez de Coronado wants to find the "golden cities of Cibola", Sebastián Cabot travels the globe to find the extraordinary land of the Book of Kings, adventurers Ambrosius Ehinger, Georg Hohermuth and Gonzalo de Quesada are looking for "Eldorado", etc. Already, financial themes are mixed with religion: in addition to their religious significance, the "cities of gold" and the "El Dorado" are made of gold and the earthly paradise is believed to contain immense material wealth. Generally speaking, even before America is "discovered", the spiritual and the material mingle in the minds of those who want to find paradise on earth.

## Christopher Columbus, Judeo-Christian prophet and evangelizer of the world

Columbus did not "discover" America in 1492. Ample archaeological, linguistic and mythological evidence shows that from Antiquity to the "Middle Ages", individuals and white peoples knew there was a land beyond the Atlantic Ocean (4). Some had even been there. However, as far as Columbus is concerned, this is not what matters the most. His identity doesn't have either, even though there is uncertainty over who he really is. Indeed, more than fourteen countries are fighting over its original cradle and Simon Wiesenthal redoubled his efforts to try to demonstrate that Columbus was a Jew (5). We can say that, in view of his actions and his thinking as we know them, he was Judeo-Christian in spirit. Feeling close to the prophet Isaiah, knowing the cabalistic and Templar teachings (6), Columbus dreams of evangelizing the whole world, which recalls Saint Paul. In his "Book of Prophecies", Columbus affirms that the conquest of the new continent, its evangelization and the destruction of the Antichrist will trigger the end of the world, which will allow the Second Coming of Christ, from a millennial and apocalyptic perspective. Not going so far as to give himself the role of eschatological messiah, he still sees himself as the prophet of the New World and identifies with the pilot of the Argonauts. Addressing Prince John, he said: "God made me a messenger of the new heaven and the new earth, of which he speaks in the Apocalypse of Saint John, and of which he has already spoken through the mouth of Isaiah; and He showed me where to find it." Finally, thinking that the inhabitants of paradise should speak Hebrew and Aramaic and assimilating them to the lost tribes of Israel, he was accompanied by Rodrigo de Jerez, a converted Jew who spoke these languages. These themes, far from being ephemeral, will have a lasting influence throughout America's history, whether on settlers or evangelizers. The first American is already a preacher.

## The influence of utopias

The theme of utopia, which was grafted onto eschatology, will also have a very important influence, so much so that we can say that the colonists had the Bible in their right hand and Thomas More's "Utopia" in their hand. It is during the conquest of the continent that utopia takes on more and more importance, when the colonists realize that this virgin continent can be modeled in order to become an earthly paradise as they conceive it, as they dream it. With colonists often hating Europe deemed corrupt and considered the Antichrist, this earthly paradise is programmed to be its antithesis. Thus, reform, religious tolerance, the principle of reason applied to laws and egalitarianism are advocated. Concretely, religion must be a moral religion which is identified with science (7). Brotherhood, love of order, devotion to the country, equality between men and contempt for luxury are elevated to the rank of dogmas which must be obeyed, utopias having for the most part a clearly authoritarian character. Insolently proud of his country's superiority, the Utopian is disdainful of other countries that are not at his level, prefiguring the chauvinism and interventionist imperialism of the average American of tomorrow. It is the Indians, this "rude race to be civilized", who will bear the brunt of this state of mind. Despite the desire to break with Europe, this theme of utopia is however charged with a considerable Christian influence originating in Europe since there are in the sixteenth century and in the seventeenth century several Christian-social utopias (Tommaso Campanella, Giordano Bruno, Martin Luther, Giordano Savonarole, Johann Andrae, etc.), including that of Rabelais who perfectly describes what

education will be in America. Indeed, the setting of the Rabelaisian utopia is a large rural monastery, a true haven of freedom, open to young boys and girls who harmoniously practice sport and study. Science and religion are thus united. Several of these utopias include cabalistic, hermetic and technological elements that will sometimes be transcribed in the American landscape, in the plan of American cities for example. Finally, it is necessary to mention the influence that Francis Bacon has with his utopia "New Atlantis", which can be summed up by one of his statements: "I am a citizen of the world" (8), thus prefiguring the globalism of the twentieth century. century.including that of Rabelais who perfectly describes what will be education in America. Indeed, the setting of the Rabelaisian utopia is a large rural monastery, a true haven of freedom, open to young boys and girls who harmoniously practice sport and study. Science and religion are thus united. Several of these utopias include cabalistic, hermetic and technological elements that will sometimes be transcribed in the American landscape, in the plan of American cities for example. Finally, it is necessary to mention the influence that Francis Bacon has with his utopia "New Atlantis", which can be summed up by one of his statements: "I am a citizen of the world" (8), thus prefiguring the globalism of the twentieth century. century.including that of Rabelais who perfectly describes what will be education in America. Indeed, the framework of the Rabelaisian utopia is a large rural monastery, a true haven of freedom, open to young boys and girls who harmoniously practice sport and study. Science and religion are thus united. Several of these utopias include cabalistic, hermetic and technological elements that will sometimes be transcribed in the American landscape, in the plan of American cities for example. Finally, it is necessary to mention the influence that Francis Bacon has with his utopia "New Atlantis", which can be summed up by one of his statements: "I am a citizen of the world" (8), thus prefiguring the globalism of the twentieth century. century.the setting of Rabelaisian utopia is a large rural monastery, a true haven of freedom, open to young boys and girls who harmoniously practice sport and study. Science and religion are thus united. Several of these utopias include cabalistic, hermetic and technological elements that will sometimes be transcribed in the American landscape, in the plan of American cities for example. Finally, it is necessary to mention the influence that Francis Bacon has with his utopia "New Atlantis", which can be summed up by one of his statements: "I am a citizen of the world" (8), thus prefiguring the globalism of the twentieth century. century.the setting of Rabelaisian utopia is a large rural monastery, a true haven of freedom, open to young boys and girls who harmoniously practice sport and study. Science and religion are thus united. Several of these utopias include cabalistic, hermetic and technological elements that will sometimes be transcribed in the American landscape, in the plan of American cities for example. Finally, it is necessary to mention the influence that Francis Bacon has with his utopia "New Atlantis", which can be summed up by one of his statements: "I am a citizen of the world" (8), thus prefiguring the globalism of the twentieth century. century.Science and religion are thus united. Several of these utopias include cabalistic, hermetic and technological elements that will sometimes be transcribed in the American landscape, in the plan of American cities for example. Finally, it is necessary to mention the influence that Francis Bacon has with his utopia "New Atlantis", which can be summed up by one of his statements: "I am a citizen of the world" (8), thus prefiguring the globalism of the twentieth century. century.Science and religion are thus united. Several of these utopias include cabalistic, hermetic and technological elements that will sometimes be transcribed in the American landscape, in the plan of American cities for example. Finally, it is necessary to mention the influence that Francis Bacon has with his utopia "New Atlantis", which can be summed up by one of his statements: "I am a citizen of the world" (8), thus prefiguring the globalism of the twentieth century. century.which can be summed up by one of his declarations: "I am a citizen of the world" (8), thus prefiguring the globalism of the twentieth century.which can be summed up by one of his declarations: "I am a citizen of the world" (8), thus prefiguring the globalism of the twentieth century.

## The influence of the Reformation, Calvinism

The "discovery" of America coincides with the Protestant Reformation, which, by accentuating the tendency of Judeo-Christianity to view transcendence from a purely moral and therefore, ultimately, utilitarian point of view, will make this religion pure humanism. Luther foretells the destruction of the old world as imminent and preaches that a "new age" or "millennium" will come. As for Calvin, whose family was called Cohen before changing his name, he advocates the dogmas of predestination and election, which will be at the heart of American Puritanism which we will discuss later. Indeed, the American Puritan will be an enlightened despot, uncompromising because certain of holding the truth, doctrinaire and utopian, with the Manichean vision. Note that these characteristics are still those of the average American today.

We are interested here above all in the English form of Calvinism because it is the English mainly who will colonize the new continent. It is about Presbyterianism preached by John Knox, which will succeed in establishing a theocracy in Scotland. However, the Calvinists are persecuted in England and in Scotland and it is partly what will push them to go to America, to find the paradise announced by Calvin and to found their city of God. This wave of persecutions will also have the important consequence of dispersing the faithful to the four corners of the world, greatly helping the propagation of their faith. For the Calvinists, the break with the Church of Rome means a break with secular time and with the past because the building of their utopia across the Atlantic requires starting from scratch, also in order to suppress the original sin. This tabula rasa is also one of the reasons why several authorities will say that the founders of America were men without a past and without history, which recalls the case of the first Christians, which Celsus described in these terms: "it is a new race of men born yesterday, without fatherland or traditions, leagued against all religious and civil institutions, pursued by justice, universally noted with infamy, but praising themselves in common execration: these are the Christians." (9). "There is a new race of men born yesterday, without country or traditions, leagued against all religious and civil institutions, pursued by justice, universally noted with infamy, but praising themselves in common execration: these are Christians." (9). "There is a new race of men born yesterday, without country or traditions, leagued against all religious and civil institutions, pursued by justice, universally noted with infamy, but praising themselves in common execration: these are Christians." (9).

The Anglicans, who will also colonize America, have the same state of mind as the Protestants because, in the opinion of all, the English are the "chosen people", chosen by God for the sacred mission of colonization of the America. Indeed, Anglican and Calvinist prelates advocate that "England is Israel", that "the God of Israel is the God of England" and that "the Ark of the Covenant has been moved from the land of Abraham to English soil" (10). Likewise, Cotton Mather considers that God chose England for his great purpose. We can therefore say that the English appropriate the old Judaic theme of the chosen people, which will play a no lesser role in explaining English racism during the construction of the British Empire, their racism having above all religious and non-racial foundations. . Finally, if America is not discovered until now, it is because it was hidden by God until the Reformed, the elect of God for whom it is destined, came.

At the dawn of the colonization of America by England at the beginning of the seventeenth century, it was Calvinism that prevailed over Lutheranism in England. It is a struggle between moderate Calvinists and intransigent Calvinists which will therefore be at the center of American ideological struggles. In addition to colonizing America, England wants to establish Protestant Christianity and convert the impious and the Indians,

considered obscurantist. Thus takes shape what will later be called American interference, this Calvinist feeling which wants to mold the world to make it conform to the divine will, which is obviously defined by the Calvinists.

Due to the gradual remoteness of its metropolis, the young colony relied more and more on Calvinist institutions.

Part two: Puritan America

The Puritan extremism of the "Pilgrim Fathers"

Witness of the Calvinist predominance is the importance which will be given later to the "Pilgrim Fathers", whose adventure will be mythologized and placed under the seal of Calvinist providence, even though they are not even the first colonists. Myth and fiction still trump history today.

In England and Scotland, the future "Pilgrim Fathers" preach the reform, attend secret meetings and live on the margins of society, like outcasts. Denounced, chased, many fled to Holland and took the opportunity to make new recruits there. Cornered in their last entrenchments, the future uncertain, they decide to flee to America. The crossing, which had only a slim chance of success, ended up being successful. It is the first miracle in American history, which has a tone of happy ending, specific to the American state of mind. The "Pilgrim Fathers" are Judeo-Christians in spirit: they see themselves as missionaries, "propagators of the Gospel" (11), future saints of the New World and wish to unite with God by contract, like Israel. with Jehovah. They have what the qualities of the future American people will be.

On the whole, the "Pilgrim Fathers" were helped by the Indians, and official history does not sufficiently recognize this help, or else disguises it as a "miracle". The story of Pocahontas, this Indian woman who supplied the colony with wheat, was also mythologized. Much more than anything else, it illustrates the interracial crossbreeding that would become so common in the United States in the second half of the twentieth century.

The "Pilgrim Fathers" have a special devotion to Scripture and Reason, which translates into an obsession with the Bible (both Old and New Testament) and education, which are believed to enable the struggle against Satan and the Decadent Europe. This duality, the "natural" and the "supernatural", will always be present in the American soul, often bordering on schizophrenia. Elementary education of children was a legal obligation from 1642 (12). From that moment, the world famous universities will be built today. Each is funded by a religious denomination or sect. In the nineteenth and twentieth centuries, it will be the great industrialists and magnates who will act in this way (13).

America is heaven on earth as defined by the sacred scriptures

Migration to America continues. John Winthrop, at the head of 400 colonists, landed there in 1629. He imitated the language of Saint Mathieu in order to build the City of God (14). This belief in the possibility of erecting an earthly paradise reflects an optimistic neurosis that resurfaced throughout American history. Believing they are reliving biblical times, the migrants identify with the Hebrews of the Bible crossing the Red Sea, fleeing persecution. They see themselves as the "children of Israel (Chauncy, Champion, Abbot, Hitchcok, etc.). For them, America is a wonderful country, "the garden of the world where milk and honey flow" (Daniel Price), "a land such as God made it" (John Smith), "this promised Canaan, which was discovered by the grace of God to bless the works of a chosen people ", etc. (15).The various obstacles (wild nature, harsh climate, hostile Indians, etc.) encountered are perceived as temporary and, above all, as moral and spiritual trials which must be overcome in order to build the earthly paradise. With this state of mind, work, and particularly clearing, takes on extreme importance: it is the instrument by which one can create the earthly paradise. We see that the notion of progress is already very present in millenarianism, which will partly explain the future reconversion of the Puritans into mercantilism. Against this earthly paradise under construction, stands Europe which is identified as its enemy (16). It is for this reason that the colonists despise culture and intelligence. John Cotton writes that "the more educated and intelligent you are, the more ready you are to work for Satan" (17).A real complex of moral superiority will be born among the colonists, which will last among modern Americans. This will be felt throughout American history, especially in foreign policy and the relentlessness to spread the American way of life on the whole planet (18), especially since, over time, disappointed by the non-realization of the terrestrial paradise, the Americans see the advent and the hegemony of the American nation in the world like a more concrete divine promise.

The American is a being shaped by millennialism

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American man will be deeply shaped by the various millenarian beliefs of the early days of colonization, which will eventually materialize in a nationalist framework, so that it is to this period that the origin of the American mentality must be attributed modern. Indeed, this is what explains why modern Americans are evangelizers, preachers, zealots. According to the millennial beliefs already mentioned, the return of Christ to Earth was only possible when the Gospel had been "spread throughout the world". The American obsession with progress and novelty is the fruit of the Calvinist obsession for the "New World", a place embodying a "rebirth", supposed to bring a new life ardently desired, as attested by the toponymy of many cities and towns. regions (New-York, New England, New Canaan, New Hampshire, Nova Scotiae, etc.). Thus must be explained the keen interest that Americans have in the latest fashions, the latest gadget, the latest anti-wrinkle cosmetic cream to make you appear younger, the latest car model and, above all, technology, so that the 'one could boldly say that the modern world, dominated by technology, is a Calvinist, Biblical, Judaic product, just as "the United States is the son of Calvin" (19).dominated by technology, is a Calvinist, Biblical, Judaic product, just as "the United States is the son of Calvin" (19).dominated by technology, is a Calvinist, Biblical, Judaic product, just as "the United States is the son of Calvin" (19).

Propaganda and advertising are also two American inventions, the first having historically given birth to the second. For example, "South of Virginia, the land of 'Eden' tries to attract aging emigrants anxious to



rejuvenate" (20), the earthly paradise acting as the fountain of youth. Regeneration must also take place at the level of race, through racial and cultural interbreeding. Indeed, the American man is a compound of several races, a mixed race. As Crèvecoeur says: "Here, individuals from all nations merge to form a new race" (21). Regarding the racial interbreeding with black slaves, it was much more important than one suspects. The theme of regeneration is also linked to that of youth, Americans often proclaiming themselves as a "young nation" which must take over from Europe. We will see later that it is better to speak of infantilism.

Millennial beliefs will materialize, with the end of the world not coming. Science, technology, industry and machines become the vehicles through which the regeneration of the world will be carried out, the theme of utopia still being present. To overcome the public's last reluctance, manufacturers are developing philanthropic activities, which have become compulsory today for all large companies.

### The Puritan Theocracy: The Calvinist Social Contract

After committing themselves before God to create a body politic to establish a colony and the glory of God, the "Pilgrim Fathers" established a Puritan theocracy. Tolerance and democracy did not have a good press at this time and the Puritan theocracy reflected this. Although hospitable, the "Pilgrim Fathers" do not want religious freedom and are decidedly authoritarian, even sectarian and fanatic. The ordinance of 1631 says that only members of the Church are citizens. Both Anabaptists and Quakers are persecuted. Religious service was made compulsory in 1651. It was forbidden to work, drink alcohol and travel on Sundays. Penalties are foreseen for women guilty of "sexual offense". The much vaunted Protestant work ethic has very negative origins: the Christian God, through original sin, condemned men to work. Austerity is required in all areas of life: holidays, even religious, are prohibited, and women must wear strict attire. Everything is subject to theology, to the Bible.

The Calvinist social contract is introduced by a sermon by Winthrop ("A model of Christian charity, 1630). Thus, "man is free to go to God under the protection of the authority of divine tutelage" (25). The texts of laws are inspired by the Bible. More generally, the Puritans show themselves to be the "people of the Law" (with a capital letter), whether religious or civil. The long judicial episode against Thomas Morton, which was moreover almost deleted from the Puritan history books, proves it. The latter proposed an alternative way of life, more European in certain points like curiosity and tolerance, and, for that, he was hunted down by the Puritans. It can be argued that the American obsession with legal process is a trait inherited from the Puritans.

Economic life is also subject to theology. Man being in a relationship of inequality with God, this situation must be maintained. The slavery of blacks as well as the grabbing of Indian lands are justified theologically. The communist aspects of economic life, inherited from the Bible, will however weaken and the market economy appears from the seventeenth century. In fact, from the 1660s, the children of the "Pilgrim Fathers" increasingly forgot God and took precedence over material wealth. For Calvinists, God bestows wealth on only a few "elect." Thus, wealth is a sign of election, of holiness. It is even more than that: it is the reward of the Judeo-Christian God to those who serve him ("I will give you the hidden treasures, and the buried riches, so that you may know that I am Yahweh, the God of Israel, who called you by your name. Isaiah, 45: 3; "But you will remember the Lord your God, that it is he who gives you strength to acquire these riches, in order to confirm his covenant,

which he swore to your fathers, as it appears today. . »Deuteronomy 8:18). The “Pilgrim Fathers” will remember this.

The path to mercantilism is then started. The Puritan Utopia will not have lasted long although it will be constantly present in American history, in a diluted form.

### Oppositions to Calvinist Puritanism

Over the years, many conflicts will erupt, Puritanism not satisfying everyone. Deemed too rigid, it cannot integrate the mass of newcomers who, very often, bring with them their own beliefs and theological systems, especially if they come from countries other than England. There are also purely theological conflicts, with people not agreeing on the meaning of the Bible. This is not surprising in itself because there are as many versions of Christianity as there are Christians, the Bible being able to be interpreted in a large number of senses, according to the particular inclinations of each one.

We can already note the important role that women play in American spirituality by citing as dissidents Anne Hutchinson, Mary Fisher, Ann Austin, etc. These schisms, for that is what it is, will have important consequences in the future. However, from a higher point of view, that is to say metaphysically, these different forms of Christianity are equivalent. It is still only a question of devotional religions, oriented downwards and resolutely telluric and chthonic, to use Bachofen's terminology (26).

Opposition to Puritanism will not only be Christian in nature, although Christian ideas will reappear in this opposition, being almost engraved in the heredity of the colonists. A significant portion of the settlers are not affiliated with churches and are ignorant of Christian practices. Witchcraft, astrology (which however goes well with Calvinism because both make man an object that suffers fatality without being able to do anything against it), low-level alchemy, shamanism, invocative magic ancestor of spiritualism, voodoo, demonology, Satanism and occultism of all kinds come together and mix, giving hybrid forms; let us note however that, as indicated by Alfred Rosenberg, a certain form of black magic is present in Christianity, and this since its origins; indeed what are Jesus casting out the demons that enter the pigs, the appeasement of the raging sea on the command of Jesus, the resurrection followed by the ascension to heaven after death on the cross if not black magic? In most cases, Calvinist ideas and dogmas reappear in one way or another, more or less diluted (for example, it happens that Indians are perceived as Satan). Thus, these various practices must to a large extent be regarded as religious practices. Combined with the psychosis created by the Puritan Crusade against Heretics, they will have a particularly negative influence on the American psyche.resurrection followed by ascension to heaven after death on the cross if not black magic? In most cases, Calvinist ideas and dogmas reappear in one way or another, more or less diluted (for example, it happens that Indians are perceived as Satan). Thus, these various practices must to a large extent be regarded as religious practices. Combined with the psychosis created by the Puritan Crusade against Heretics, they will have a particularly negative influence on the American psyche.resurrection followed by ascension to heaven after death on the cross if not black magic? In most cases, Calvinist ideas and dogmas reappear in one way or another, more or less diluted (for example, it happens that Indians are perceived as Satan). Thus, these various practices must to a large extent be regarded as religious practices. Combined with the psychosis created by the Puritan Crusade against Heretics, they will have a particularly negative influence on the American psyche.these various practices must to a large extent be regarded as religious practices. Combined with the psychosis created by the Puritan Crusade against Heretics,

they will have a particularly negative influence on the American psyche. These various practices must to a large extent be regarded as religious practices. Combined with the psychosis created by the Puritan Crusade against Heretics, they will have a particularly negative influence on the American psyche.

The hold of the imagination and the irrational on the mind is very strong, and hallucinations are frequent from the end of the 1690s: "we think we see phantom vessels, the black silhouette of Satan in the forests, sea monsters off the coasts or on the shore" (27). This partly explains the popularity that will have in the twentieth century the flying saucers, the "extraterrestrials" as well as everything related to the "paranormal", considered very exciting. The neurosis is deep: nowadays, millions of Americans claim to have been kidnapped by "extraterrestrials" (28). This penchant for the fantastic, therefore the irrational, is visible in American literature and cinema, with, for example, "fantastic" and "science fiction" products. More generally, the superstition, so great among the average American today, developed to a large extent during this time. The sectarian explosion of the nineteenth century will confirm all of this.

### The racial quality of Americans

Finally, because our essay follows a chronological order and because the settlement of America really begins with the Puritan colonization, it is now that we must deal with the racial quality of Americans. We have to do this because race, whether in body, soul or spirit, is a determining factor in the actions of an individual. Several knowledgeable authors have judged the hereditary quality of the human material which has populated America as bad. In the nineteenth century, Emile Boutmy said that America was more and more "made of the mud of all races", of "the scum rejected by European society" (22). Henry Miller says America has received the most degenerate in Europe (23). The early immigrants were - excluding the slaves and a few Asians - Aryans in body (often more or less Nordic, especially the pioneers) but Judeo-Christians in soul and spirit. Jews immigrated en masse to America towards the end of the nineteenth century (24). Numerous measures having consequences for race have been implemented since the second half of the twentieth century: the abolition of segregation, mass immigration from the Third World, the promotion of interbreeding, the increase of poverty, declining education levels, etc. Numerous measures having consequences for race have been implemented since the second half of the twentieth century: the abolition of segregation, mass immigration from the Third World, the promotion of interbreeding, the increase of poverty, declining education levels, etc. Numerous measures having consequences for race have been implemented since the second half of the twentieth century: the abolition of segregation, mass immigration from the Third World, the promotion of interbreeding, the increase of poverty, declining education levels, etc.

### Part Three: Freemasonry America

#### The invisible action of Freemasonry on the destiny of America

Before starting this part, we would like to point out from the outset that we consider Freemasonry to be one of the main actors in global subversion, as an anti-traditional force, as proven by numerous works dealing with the question ( 29). We will therefore not discuss what Freemasonry is. We will content ourselves only with identifying the actions of American Freemasonry.

Freemasonry, known as "speculative" although in reality very active, has exercised since the beginning of the eighteenth century a considerable influence on the destiny of America, so much so that it can be said that the United States United were created by Freemasonry. In Europe, Freemasonry was vigorously opposed by a large part of civil society from the moment it showed its true face, that is to say from 1789. In America, on the other hand, Freemasonry was well received and prospered easily, although it encountered some resistance at times. It is through the American soul that we must explain the favorable reception that Freemasonry received. Since the latter is predisposed to religiosity and is attached to community and ethical values, she easily identified with the mainstream Protestant in American society (30). Open to all European nationalities, any immigrant could hope to join it. This is how belonging to Freemasonry became a recognized sign of respectability. The attraction of Americans to secret societies of all kinds is confirmed by these figures: at the beginning of the twentieth century, more than five million Americans, out of a population of about eighty million people, belonged to more than 600 secret societies. The attraction of Americans to secret societies of all kinds is confirmed by these figures: at the beginning of the twentieth century, more than five million Americans, out of a population of about eighty million people, belonged to more than 600 secret societies. The attraction of Americans to secret societies of all kinds is confirmed by these figures: at the beginning of the twentieth century, more than five million Americans, out of a population of about eighty million people, belonged to more than 600 secret societies.

Freemasonic activity known in America began in 1730 with the appointment by the Grand Lodge of London of Daniel Coxe to the rank of Provincial Grand Master, then the following year to the rank of Grand Master for North America. Jonathan Belcher, an American Freemason, will be made by the King of England governor of the colonies of Massachusetts and New Hampshire. Thus, from its beginnings, American Freemasonry had influential members in its ranks, which would undoubtedly facilitate its maneuvers. In 1732, the separation with England was fomented and Coxe proposed a project intended to federate the colonies. Officially, Freemasonry is politically neutral. Unofficially, it supports democratic ideals and independence. From its headquarters in Boston and Philadelphia, a name eminently freemasonry moreover, freemasonry has the ambitious project of creating a new society. About fifty years later, the first stage will be reached with the break with England.

### The Progress of American Freemasonry and the Case of Benjamin Franklin, Foreign Emissary of American Freemasonry

The progress of American Freemasonry is inseparable from the life of Benjamin Franklin, around whom a myth was developed, preventing any clear vision. When his father was imprisoned, young Franklin had to direct the first "radical, anticlerical and pornographic newspaper in the New World" (31). In the 1720s, breaking with his Calvinist past, he was attracted successively by deism, materialism and mysticism, an eclecticism which summed up the American soul. He became a Freemason in 1731 and led a brilliant Freemasonry "career" full of zeal until his death. Franklin believes in a divine "providence," which makes it necessary to love and fear and

obey God. It makes us volunteer, that is to say, philanthropists, and useful to others. This social and utilitarian faith will be at the heart of the ideology of American Freemasonry and, therefore, of the United States. This is also where we must look for the basis of humanitarian morality which will experience strong development in the world in the second half of the twentieth century.

From 1730, the Freemasonry lodges quickly spread over American territory, advocating national unity and patriotism. Military lodges are also created. Their influence is immense because at least twelve generals (perhaps up to thirty-three) of the Continental Army are Freemasons (32). In thirty years, Freemasonry has established itself throughout the country. However, his newspapers are moderate in their speech. But, in deeds, the Freemasons will be among the first rebels, thus showing once again the duplicity of Freemasonry. Freemasons will be at the origin of what will be called the American War of Independence.

Before tackling this part, it is necessary to detail the actions of Franklin who will be, from 1750 to 1775, the main emissary of American Freemasonry abroad. Franklin established relationships with influential men and sought support for the American cause. He is close, among others, to Sir Francis Dashwood, the English Chancellor of the Exchequer and political advisor to George III, who is also passionate about the occult and Satanism. Dashwood himself is the founder of the "Hell Fire Club", a secret society whose ceremonies, whether they were all sexual or not, Satanist or not, must be considered, for some, as recreations of the festivals dedicated to the goddesses. mothers in ancient Rome and Greece as part of a "lunar" and "telluric" cult. It is exactly from these kinds of deranged individuals that Franklin gets support, in part through the "Hell Fire Club", of which he is a regular member. Franklin does more than gain support and advocate for the American cause. In 1772, he hijacked secret documents, letters from Massachusetts Governor Thomas Hutchinson, which he obtained through his freemasonic connections or the "Hell Fire Club". In these letters, the governor asks for armed reinforcements to put down the rebellion. Franklin sends them back to his Freemasonic brothers in America who publish them in order to arouse popular vindictiveness. The indignation aroused will allow Freemasonry to go further and consider more daring symbolic acts of rupture with England. More or less unmasked like an infiltrator, Franklin left in 1776 for France, which was already supporting the insurgents in order to fight England. "Thanks to his scientific reputation and his Masonic relations," this new Prometheus who had stolen fire from heaven ", as Kant writes, is linked with all that Paris has of notabilities" (33). There, he managed to convince much of the "enlightened" nobility to support the independence of America.

The first operation "under false flag" in American history is Freemasonic and serves to precipitate the war of independence

Revolutions and large crowd movements are rarely spontaneous. Thus, little known fact, the so-called French revolution of 1789 began with a "popular reaction" carefully mounted by Philippe Egalité by means of a clever stratagem (34). The American Revolution began in the same way. In June 1770, there arose a quarrel between British soldiers and American workers over wages, soldiers being able to have civilian employment outside of their service (35). Attacked by the crowd, the soldiers opened fire and killed five people. This brawl therefore has no connection with colonialism or American national unity. However, Freemasonry and, more particularly, Freemasons Samuel Adams and Paul Revere, are going to pinpoint the incident by means of propaganda techniques and turn it into an assassination (we then speak of the "Boston Massacre") in order, once again, to

incite popular vindictiveness. In their version, the bloodthirsty British soldiers fired on a peaceful and unarmed population. We can already sense the weight that the media and propaganda will have: the American revolution and the history of the United States begin under the sign of deception.

The protest, still orchestrated in the shadows by Freemasonry, continued until in 1773 the famous " Boston tea party " took place. (Boston tea riot). Boston Freemasonry leaders are claiming rights for the colonies and will not allow England to exclude settlers from the tea market. In addition, England has just imposed a tax on imported tea. Three large ships loaded with tea are docked at Boston Harbor, which offers the opportunity for a splash. Dozens of men disguised as Indians come out of the headquarters of Freemasonry in Boston, loot and throw into the water the hundreds of cases of tea constituting the cargo of the ships. The English police will never find the culprits. The Boston Freemasons were heard in the evening chanting "Gather Mohawks!" Unearth your battle axes! And tell King George that we will pay no taxes "(36).The envenomment of relations between the colony and its metropolis will continue and will be maintained until the outbreak of war. Freemasonry committed real attacks against the English: in 1772, Freemasons John Brown and Abraham Whipple attacked a customs office off Rhode Island and set it on fire.

Thus, the many "false flag" operations that the United States will use throughout history to impose their world hegemony will come under the Freemasonry method. Such operations will be used to justify wars in many cases: the scuttling by the United States of the USS Maine in 1898 to justify war with Spain; the scuttling of the Lusitania to justify the entry of the United States into the First World War (the liner was carrying weapons and ammunition, which is the reason why it received a German torpedo, but an unidentified explosion caused its sinking (37 )); the "incidents" in the Gulf of Tonkin in 1964 to justify a war with Vietnam; the destruction of the USS Liberty in 1967 by supposedly Egyptian planes, but in reality Israeli, in order to justify the Six Day War; the "attacks of September 11, 2001" to justify a series of wars in the Near and Middle East, and so on. More broadly, we must consider that manipulation and deception are at the basis of American foreign policy.

#### Freemasonry and the start of the war for independence

It should be noted immediately that the American grand lodges will be the first organizations to emancipate themselves from British tutelage as soon as the declaration of independence is declared, even if unofficially the rupture was consummated for a long time.

The first Continental Congress met in September 1774 with the aim of developing a common defense policy. It is chaired by a Freemason, Peyton Randolph, who is the Provincial Grand Master of Virginia. In 1775, the Massachusetts Provincial Congress announced plans for armed resistance, forcing England to declare the colony in a state of rebellion. Freemasonry does everything to stir up the situation and represents England as a tyrannical power from which we must move away. This is notably the Common Sense pamphlet(1776) of the sympathizer Freemason Thomas Paine who will allow this (38). The fiery speeches of Freemasons will also participate in winning public opinion. For example, the Freemason Patrick Henry will dot his speeches with such exclamations: "Give me freedom or give me death" (39). The third Massachusetts provincial congress, which decreed the mobilization of 30,000 men in April 1775, was still chaired by a Freemason, Joseph Warren, the grand master for North America. In May 1775, the second continental congress met and authorized the raising of an army. It is chaired by two Freemasons: Randolph and John Hancock, of the Saint-André lodge. The command of the army is given to the eminent Freemason George Washington. The other suitors (Generals

Richard Montgomery, David Wooster, Hugh Mercer, Arthur Saint-Clair, Horatio Gates, Israel Putnam and John Stark) were all Freemasons.

Imbued with Freemasonry ideals, Washington has been part of the secret society since he was twenty. A zealous Freemason, he actively participates in the creation of new lodges and knows how to put influential figures on his side. He quickly rose through the hierarchical ranks and became Grand Master of the Virginia Lodge.

The Declaration of Independence and the Constitution of the United States are creations of Freemasonry

In 1776, public opinion, manipulated by skillful propagandists like Philip Freneau and Thomas Paine, ended up shifting from moderation to radicalization. To mark this radicalization, Richard Henry Lee officially proposes that the colonies become "free and independent states" and that a declaration of independence be drawn up. At least three of the five writers (Franklin, Livingston and Sherman) are Freemasons. The declaration is the exposition of the philosophy of natural law, "the thought of Locke offered to the mediation of the greatest number" (40). Equality, inalienable human rights, consent of the governed, the right to resist oppression, the social contract, the search for happiness and various references to natural law are cited. The signing of the declaration is "mythologized" in order to make Americans believe that providence played an important role and that God favored the creation of the Republic. The war continues and the need for a true union, with a constitution, arises. The constitution of the United States will be identical in spirit to the declaration of independence. Thus, these principles which will be the basis of modern democracies are creations of Freemasonry. these principles which will be the basis of modern democracies are creations of Freemasonry. these principles which will be the basis of modern democracies are creations of Freemasonry.

Some mythical elements symbolizing the hold of Freemasonry on America

To conclude this part, we will study some elements of independence which symbolize the hold of Freemasonry on America.

a) George Washington

First of all there is George Washington, that zealous Freemason, who was raised, by republican propaganda of the nineteenth century, to the same rank as the "Pilgrim Fathers" and perhaps even above. It is especially the episode of the so-called "vision of Valley Forge", which we will not describe here. We will just point out what is important. This episode, whether it took place or not, perfectly shows the desire to schematize American history, to make images of Epinal easily understandable by the population. This prophetic vision is intended to strengthen national unity, to place the United States under the auspices of providence, to prepare the population for potential future wars and to promote values such as equality, brotherhood and unity. But above

all, it is a matter of saying that Washington, this "son" of the Republic, is a divine elected official and that, therefore, what he does or represents cannot be bad. In addition to the excessive historical simplification, which will be an American trait, we must note the Christian influence in this vision with the trinity (three trumpets, three perils), the prophetic tone, the idea of miracle and the idea of Revelation. There is, however, a deeper meaning in this prophecy. It is the idea, that after the "old" Europe, it is the turn of the United States to be the axis of the Earth. From the end of the eighteenth century, comparisons of the United States with early ancient Rome are frequent in Freemasonry circles but also in literature and art. More or less Roman symbols such as the plow (this symbol could be linked to a gynocentric and "telluric" civilization, a pre-Roman substrate), which symbolizes the beginning, and the eagle, which symbolizes the empire, are used. There are also comparisons to the Christian missionaries of the days of ancient Rome. Here, of course, is the idea that the United States is the New Jerusalem, at least in a spiritual if not geographic sense.

Witness to the process of mythologizing that took place around the person of Washington is that Americans believe he was the first president when, technically, he was only the eighth. He became president on April 30, 1789 - symbolically, a few weeks before the end of the French monarchy -, by taking an oath on a Bible provided by "Lodge n ° 1" of New York and presented by the Grand Master of the State. from New York. He laid the first stone of the White House on October 13, 1792, in his capacity as a Freemason. He does the same for the first stone of the Capitol, in his capacity, this time, of master of ceremonies of the "Alexandria Lodge". These two facts are not isolated facts. For a long time, the Freemason is considered a founder and, logically, the public authorities will call on personalities of Freemasonry to inaugurate the new buildings. Didn't the Freemasons found the United States? The two vertical lines on the S of the dollar, established in 1792, are said to be the "nasorean" pillars of "Mishpat" and "Tsedeq", known in Freemasonry as "Boaz" and "Jakin", columns of the entrance vault of the Temple of Solomon (41).

Washington was buried masonically on December 18, 1799. The formalities were fulfilled by "Lodge Alexandria n ° 22". The idea of building a memorial was immediately put forward but the credits were lacking. Around 1830, the president of Lodge 22 resubmitted the idea. The memorial is to be built with a monument to the glory of Freemasonry, it will be the "Washington Monument" whose initial plan is by the architect Freemason Robert Mills. Although the monument does not exactly conform to the original plan (the circular building was not built but a circle of flags on their pole replaces it), the fact remains that, from its top of its 169 meters, it is a monument symbolizing the power of Freemasonry. Moreover, this monument represents well the American soul which is attracted by all that quantitative and materially great. The French understood this well when they designed and gave as a present the "Statue of Liberty", a monument also Freemason.

We will not study the Freemasonry symbolism contained in these two monuments and the other symbolic elements that we will discuss. It is important to understand that Freemasonry "symbolism" (it is better to speak of symbolatry) is of little interest as long as they are not stripped of their camouflage created by Freemasonry. Also, a certain proportion of the symbols used are old and often have no connection with Freemasonry. She uses them to give herself the appearance of possessing a higher knowledge, that is to say esoteric (whereas it is only a matter of scholarship at best) and, therefore, to impose it on the "layman". What must be seen is that a large proportion of Freemasonry symbols are of Judaic or Cabalistic origin. Many of the symbols also reflect a lunar and feminine spirituality. Thus, the freemasonic compass and square, freed from the interpretations given by freemasonry, never represent more than the vulva of the woman seen both from behind and from the front, a representation which is far from rare. historically since, as Bachofen noted, symbols of woman, sexuality and generation were common in ancient gynocentric civilizations. One last point: if these symbols are put forward



so much, it is largely out of pure Freemasonry arrogance against the "profane", the "slave". For Freemasonry, it is about expressing this: "I am your master, you see me everywhere but you do not recognize me. " So, the freemasonic signatures are very present and very visible in the field of architecture: the geometry of American streets, the base of the city of Washington which describes the freemasonic apron, the Capitol rebuilt in 1812, the city of Sandusky in Ohio which reproduces the compass and the square, the 33 highways which came out of Washington of the nineteenth century, etc.

#### b) The first American flag

We know how important the American flag is to the average American who is very "patriotic", not to say chauvinistic. The legend surrounding the story of the first American flag trumps reality. Set in 1776, it features a mysterious old scholar, democrat and astrologer, anonymous in legend, who foretold Franklin and Washington the independence and hegemony of America. He makes proposals for reasons which will be quickly accepted. Freemasonry must be seen in the scholar because Franklin's hand lights up when he squeezes it. The stars represent a "new constellation" and they also appear on the American seal.

#### c) The American seal

In 1776, Franklin, Adams and Jefferson were commissioned by Congress to "design a seal that could reflect the aspirations of the Revolution and the destiny of the American people" (42). So we know what to expect. It is to William Barton and Charles Thomson, a Freemason, that we owe the final version of the emblem. We will only mention a few particularly interesting points. The eagle should be interpreted as the eagle of ancient Rome, the one that the legions wore in the conquered countries, thus reflecting, however, by misappropriation of meaning, the American imperialist will. Some say that the laurel that the eagle looks at should be seen as a symbol of peace. This is a possible interpretation, but the laurel was also worn by victorious warlords. The pentagram-shaped stars above the eagle itself form a Star of David, i.e. the Seal of Solomon, which denotes the Judeo-Christian spirit of the founders of the United States. On the reverse, several symbols recall the divine role that America must play, guided by providence: the motto "annuit coeptis" ("he favored our enterprise") signifying that the revolution was willed by God, the eye of providence enthroned above the Freemasonry pyramid (which must be regarded as representing America) and, at the base, we could say the will of a "new order of times" ("novus ordo seclorum"). Thus, according to the reverse of the seal, America, truly born in 1776, is the only nation elected by God and guided by him because she alone is above the others: it is a pyramid that overlooks other countries. It must imprint a new order on the rest of the world it dominates: on the other hand, the will for a "new order of the times" spreading everywhere. This new order is that of modern democracy. Those who believe in the twenty-first century what is being said about the "new world order" are victims of mystifications: the new world order has existed for two or three centuries in the West (in reality, the new world order began with the destruction of the ancient world by, in part, the first Christians and the progressive Christianization of the European peoples; this annihilation of the ancient world is the first break from which the whole of the modern world arises). Now it can only be a new, even more destructive step. It must imprint a new order on the rest of the world it dominates: on the other hand, the will for a "new order of

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## Freemasonry and post-war America

Under the impetus of Freemasonry, the millennial themes that we have mentioned, especially the idea of providence, will materialize. Henceforth, providence, together with God, corresponds to the newly won

freedom. A new golden age, that is, a new beginning, like that described in the Bible, can take place now that all obstacles have been removed. The pastoral care of the Promised Land is thus reactivated. American figures (for example, James Dana and William Gordon) always compare America to Israel, the chosen nation. American immigration is compared to the immigration of the ancient Israelites. However, the theme of the election is now part of a nationalist framework.

Finally, there appears a desire to extend these “divine blessings” to the whole world, as expressed by the reverse of the American seal. America's grandiose destiny escapes Puritan predestination to enter into a humanist and progressive framework (science), of universalist meaning, that is to say Freemasonic (43), but also Judeo-Christian since the Judeo-Christianity wants to be universal. It is within this framework that we must interpret a good number of contemporary ideas such as, for example, Darwin's evolutionism which preaches a constant progression of man and which applies to all races. Under the influence of humanism, evolutionism considers man only as a biological and material entity. The reality is quite different: it is better to speak of involution (44).

#### Part Four: Sectarian America

##### America attracts the world's poor and unbalanced

It was not until the nineteenth century that mass migration to America took place and that many sects were formed, although immigrants had already created a few sects before this period. Millions of Europeans, as well as Asians, land there. Many are destitute or persecuted who see America as a land of hope where their material ambitions can easily be realized, which explains the thirst for money of Americans before and now, as well as their materialism. This human matter will also constitute a rich pool of "faithful" for the many sects and Churches which will proliferate. Indeed, America is also perceived by all the creators of new societies and religions as a virgin land than Europe, as a place where they can launch their new societies and beliefs without any real repression from the state. Isn't the United States itself founded on an act of dissent? The number of sects preaching inferior and foolish beliefs (but all more or less linked to Calvinist and Puritan ideas and dogmas), as well as the enthusiasm they will meet, accuse the interior, spiritual health of a large part of the Americans of the nineteenth century and after. So, if these “inventors” of new religions and societies were rejected in Europe, there was a reason. We will now review the main American sects, dwelling, once again, only on the most interesting and lesser known points. It is important to understand that current American spirituality is largely shaped by the ideas and beliefs we are about to describe.

##### a) Utopian sects

We have already mentioned the utopian ideology of Puritanism. Utopian sects arose in the seventeenth century with the socializing reductions of the Jesuits in Paraguay, who were veritable socialist Christian theocracies. There are utopian sects from the same period in North America: the Mennonites, the Labadists or even "Woman in the Wilderness" by Kelpius. Later, there are the dunkers of Beissel, which also creates the "Church of the seventh day". The sect "Snow Hill" will result from it. It is these sects that will implement several practices that will mark America: personal preparation for the Last Judgment, communal organization tending to promiscuity, separation of the two sexes, celibacy and personal rituals based on faith intended for linking man to a personal God, etc. Flourishing, utopian communities will number up to 300 until the First World War. It is important to recognize that sects will develop less in the South since, according to utopian ideology, progress follows a Western course. So, as we will come back to when we talk about the Civil War, the South must, historically, be seen as more sane.

Founded by a woman, the shaker movement can be considered a perfect example of lower and "lunar" spirituality, reminiscent of some of its practices, such as its ecstatic rituals which include tremors, the cults of "primitive" peoples, although we should rather say crepuscular, since the "primitive" people are only the debris of degenerated races and not of the more "young" humans destined to "evolve". The cult's founding prophetess, Ann Lee, forbids the carnal act, saying that it was the cause of original sin. A female embodiment of the spirit of Christ, she calls herself "Mother Ann". The convulsive dance is preached to communicate with the divine, celibacy, non-violence, the end of individual property and the segregation of the sexes. The shaker villages have an authoritarian government but with a clear orientation towards socialism. During the first half of the nineteenth century, the movement indulges in spiritualism, which is, however, essentially millennial, since the movement predicts the end of the world. It will have around 17,000 members spread across 24 communities. Under the name of "Universal Public Friend", another woman, Jermina Wilkinson, will imitate Ann Lee and create her own sect, which will experience less success: it will die out in 1819 due to the rebellion of its members against the character. divine of Wilkinson. It will have around 17,000 members spread across 24 communities. Under the name of "Universal Public Friend", another woman, Jermina Wilkinson, will imitate Ann Lee and create her own sect, which will experience less success: it will die out in 1819 due to the rebellion of its members against the character. divine of Wilkinson. It will have around 17,000 members spread across 24 communities. Under the name of "Universal Public Friend", another woman, Jermina Wilkinson, will imitate Ann Lee and create her own sect, which will experience less success: it will die out in 1819 due to the rebellion of its members against the character. divine of Wilkinson.

Another utopian and millenarian community is that of the rappites. Created by the German George Rapp, imprisoned in Europe for heresy on several occasions, it will have up to 1,200 members in 1847, the date of Rapp's death. Believing that the "androgyny of the origins" can be recovered, sexual relations are prohibited. Industry and agriculture play an important role. The City of God, the future place where the chosen ones destined to survive the apocalypse will gather, is founded in Pennsylvania. It is called "Economy", which is further proof of the connection between religion and material success for an American.

Of German origin, the separatists and inspirationists led by Joseph Bäumeler created several utopian communities in the nineteenth century. Some will prosper while others will quickly collapse. Communist in orientation, the communities nevertheless attach a certain importance to the arts. Some communities become rich and adopt a wage system.

b) Utopian and socialist sects

Due to the large population movements in the nineteenth century, Protestant sects must choose between two tendencies: the Christian God of love and tolerance (the New Testament) or the return to the tyrannical and uncompromising Jewish God, Jehovah (the Old Testament). It will mainly be the latter choice that will be favored. It is a choice that expresses a nostalgia for the old order, as was that of the Puritans. This means the persistence of utopia, which will mix with egalitarian ideas from Europe in the grip of revolutions. In any case, the increase in population means reign, combined with a materialist ideology, of the multitude, democracy and mass religion. In politics, bipartisanship between republicans and democrats is the translation of the religious Manichaeism of the American soul. It is in this framework that the utopian and socialist sects will be born, which will not be without similarities with the Bolshevik communism of the twentieth century. As we will see, if the utopian and socialist sects have failed, it is above all because of their atheism. They could have become predominant in America if they had retained at least a religious veneer. They could have become predominant in America if they had retained at least a religious veneer. They could have become predominant in America if they had retained at least a religious veneer.

The British Robert Owen creates a social system in which machinery and science can meet the needs of the world. He transformed his factory in New Lanark into a community association based on cooperative socialism. Industry and agriculture play an important role, unlike religion, private property, family and marriage, which are abolished. Although comprising several hundred members, Owen's communities will not live long due to the hostility their atheism generates among Americans.

The ideas of the Frenchman Charles Fourier, from which Fourierism will be created, will be very popular in North America as early as 1837. Fourier offers a complete explanation of the world, which turns out to be very far-fetched and which includes a low level occultism. However, his ideas on sexuality and his critique of capitalism anticipate those of Freud and Marx. Several communities, phalansteries, these egalitarian ideals advocated by Fourier, emerge in North America.

French socialists arrived in Texas in 1848. They are disciples of Etienne Cabet, a communist ideologue whose formative influences are Rousseau, Robespierre and Babeuf. For Cabet, as for many utopian socialists, Jesus Christ is associated with socialism and the communists of today are the continuators of Christ. Despite setbacks, Cabet eventually succeeded in founding his utopia in Illinois. There reign absolute equality, the pooling of goods and their distribution, the state control of the economy, moral order, censorship, technocracy and general uniformity. This is, unfortunately, a description that could relate to current society. As he ages, Cabet becomes despotic and is driven out of his utopia. He died a few months later.

### c) The new messiahs

We can classify John Thomas and Thomas Lake Harris as new messiahs but also as "dissidents" since, unlike most creators of sects, they believe that the millennial doctrine will be realized by means of a second gospel, a second good news. With several thousand members, Thomas preaches that Christ must return to Palestine in order to convert the Jews, which will trigger Christ's new 1,000-year reign. Harris, on the other hand, follows a

non-Judaic path. He organized his movement around Swedenborg's theses and gave importance to the gospel and to love. It creates a confused sexual mysticism tinged with Orientalism. Like the majority of American cultists, Harris declared himself immortal. Shortly after his death, the community he founded dissolved.

Oneida's Utopia, created by John Humphrey Noyes, also places extravagant emphasis on sexuality. Using a facet of the doctrine of androgyny, Noyes preaches that free love, that is, libertinism, is the law of humanity and a way to come closer to divinity. Noyes has a socialist view of the economy and government and he rejects the traditional institutions of the family and marriage. Accused of rape, Noyes fled to Canada and his utopia died soon after.

Mormonism will be one of the most successful American sects in the long run. Today, more than five million people around the world (half of whom are Americans) are Mormons, and the Republican candidate for President of the United States, Mitt Romney, is Mormon. The founder of this sect is Joseph Smith Jr., a mentally unbalanced person calling himself a prophet and interested in the occult. In the book he says he found, Smith traces the story of a persecuted, 2,500-year-old Israelite tribe that allegedly reached America. Mormon is the last survivor of this race of martyrs. Thus, Salt Lake City will be the New Jerusalem of the Mormons. Syncretic, Mormonism is a real melting pot that involves belief in Jesus Christ, the rejection of original sin, the mixture of the Bible with other "sacred" texts, an apparent polytheism, polygamy, the presence of occultist doctrines and elements of Freemasonry, the belief in the sanctity of the constitution of the United States, the 'borrowing from Indian ideas, etc. Witness to the pathology of the Mormon mentality is the frenzy of genealogical research on the part of the Mormon Church which led it to dig vast underground tunnels to store computer memory banks on more than 80 million deceased people. . The goal is to know the names of these people to baptize them in order to save them when the apocalypse comes, assimilated there was a time to the year 2000. the presence of occultist doctrines and elements of Freemasonry, the belief in the sacredness of the constitution of the United States, the borrowing of Indian ideas, etc. Witness to the pathology of the Mormon mentality is the frenzy of genealogical research on the part of the Mormon Church which led it to dig vast underground tunnels to store computer memory banks on more than 80 million deceased people. . The goal is to know the names of these people to baptize them in order to save them when the apocalypse comes, assimilated there was a time to the year 2000. the presence of occultist doctrines and elements of Freemasonry, the belief in the sacredness of the constitution of the United States, the borrowing of Indian ideas, etc. Witness to the pathology of the Mormon mentality is the frenzy of genealogical research on the part of the Mormon Church which led it to dig vast underground tunnels to store computer memory banks on more than 80 million deceased people. . The goal is to know the names of these people to baptize them in order to save them when the apocalypse comes, assimilated there was a time to the year 2000. Witness to the pathology of the Mormon mentality is the frenzy of genealogical research on the part of the Mormon Church which led it to dig vast underground tunnels to store computer memory banks on more than 80 million deceased people. . The goal is to know the names of these people to baptize them in order to save them when the apocalypse comes, assimilated there was a time to the year 2000. Witness to the pathology of the Mormon mentality is the frenzy of genealogical research on the part of the Mormon Church which led it to dig vast underground tunnels to store computer memory banks on more than 80 million deceased people. . The goal is to know the names of these people to baptize them in order to save them when the apocalypse comes, assimilated there was a time to the year 2000.

Another prophet is William Miller, the creator of the Adventist sect, which has around four million members today. Voltairian, Deist and Freemason, he made a passage in the Baptist Church before conceiving, from numbers found in the Bible, his millenarian prophecy according to which Christ would return in 1843. The Earth

would then be set ablaze by a flood of fire, a new world would come and the righteous would rise again. Miller finds many supporters in various churches, which allows him to organize hundreds of conferences in which he arouses anguish and fear in the audience. Manifestations of collective release (hallucinations, etc.) take place, as well as suicides and murders. Since nothing happened in 1843, Miller fixed another date: 1844. Nothing happens and the movement is discredited. Miller died a few years later but his movement survived him. Metamorphoses and schisms take place but there are few differences in the doctrine. It should be noted that there is a strong affiliation between Adventism and Jehovah's Witnesses.

#### d) The metaphysical-intellectual sects

Like the other sects in this section, qualified as "metaphysical-intellectual", the transcendentalists put Calvinism aside, advocate individual and intellectual freedom for everyone, which amounts to defending an even more extensive humanism, and mix science and religion, most often in a pragmatic and optimistic vision, while adorning themselves with oriental ideas. Born in the 1830s, transcendentalism is opposed to the conformism of society and religion. Strongly humanist, transcendentalism practices charity, says that every man is good and places instinct above all. The Bible is mixed up with beliefs from India. On the ground, in the three utopian communities founded, transcendentalism promotes freedom, growth, justice and love. The community of Brook Farm emphasizes intellectual and physical pleasure in a socialist and utopian setting. It should be noted that this is the first time in American history that classical music has become an integral part of life. However, the community will hardly last, as will the other two. Fundamentally humanist, not to say animalist, that of Fruitlands prohibits beasts of burden and only tolerates ambitious vegetables, that is to say those that grow skyward. Despite these failures, transcendent intellectuals like Emerson, Thoreau, Parker, Brownson, Alcott, and Fuller will become social reformers and pave the way for individualism, feminism, sexual liberation, and Orientalism. The movement will leave its mark on the "New Age" and on all communities of the twentieth century.

It is time to address the issue of Spiritualism and Theosophism, two intrinsically linked movements. As far as spiritualism is concerned, we have already mentioned the similarities it has with the shaker movement. Taking into account the real harmfulness of spiritualism on the psyche (45), to indicate the extent of the spread of spiritualism in America in the 1850s, it will suffice to indicate that there were more than two million people participating in spiritualist "sessions", which is proof of the American soul's strong interest in low-level "occultism". Theosophism was born in these lowlands, thanks to the meeting of the American Freemason Henry Olcott with the Russian spiritualist Helena Blavatsky. Both are passionate about "occultism" and Blavatsky has an aptitude for mediumship and clairvoyance. The "Theosophical Society" was created in 1875 and set itself ambitious goals: to be the nucleus of a universal brotherhood, to study ancient and modern religions and to do research on the psychic powers of man as well as on natural laws. In reality, theosophy will always be a mixture of spiritualism, Freemasonry and foreign traditions coming mainly from ancient India, most often misunderstood and distorted. In addition to the negative psychic effects of spiritualism, it is this last point which is particularly dangerous; it seems that the Indians were also victims of this deformation. Although international, Theosophism was strongly linked to the United States from its inception because the government of Freemasonry America saw theosophism as an instrument that could serve to "open up new perspectives to humanity." Thus, theosophism is supported by the American President Freemason Rutherford Hayes. After Blavatsky's death in 1891, the sect split into several groups and several people would appear in the limelight to

lead most of these groups: Charles Leadbeater, Annie Besant and Alice Bailey. Katherine Tingley, a senior theosophist, will establish the Point Loma Center in California, always more to the West in order to be in agreement with the Calvinist ideas of the search for paradise (it is moreover for this reason that California will become in the twentieth century in America the rallying point of sects of all kinds) . We thus see the strong presence of women in spiritualism and theosophism.

There will also be a strong female presence (Omiki San, Mary Anne Girling, Mary Baker Eddy, etc.) in the movement which will be called "New Thought", which will develop especially from the 1860s. This sect proclaims that the spirit, that is to say faith according to her, is stronger than materialistic science, particularly in the field of health, thus emphasizing once again the pragmatic aspect of American beliefs. Foreshadowing certain sectarian currents of the twentieth century, members of the "New Thought" assert that illnesses result from mental imbalance. Once this imbalance is eliminated thanks to a work of reflection, the patient would regain health. The sect also claims that suffering and death are the effects of negative, materialistic thinking. From the theological point of view, the sect proposes a liberal Protestantism and a clean interpretation of the character of Jesus, seen as a healer by the spirit. With more than two million followers today, this sect, which is now called "Christian Science", was able to win the sympathy of more regular churches while attracting a cultivated elite, in particular thanks to its scientific veneer.

The thought of the Hollow Earth adepts, a theme that will be very visible in fantasy literature, will highlight the American obsession with mixing the concrete and the fantastic. Streamlined at the start of the nineteenth century by John Cleves Symmes and his son, the Hollow Earth theory was taken seriously by the US government, which awarded John hundreds of thousands of dollars. N. Reynolds in 1836 to explore Antarctica to find the hole to enter the interior of the Earth. From this theory that he will modify and to which he will add several Judaic elements, Cyrus Reed Teed, whose father is a healer, founded a sectarian current which will be very successful, Koreshanism.

#### f) The evolution of Freemasonry

We have already largely shown in this study that the links between beliefs and political power are very strong, going so far as to subjugate American history to Puritan and Calvinist theology. We will quickly deal with American Freemasonry from the nineteenth century to the present day.

American Freemasonry continued to strengthen, claiming 550,000 members in the 1870s, although it faced a few crises, such as that sparked by William Morgan. In this regard, it is important to stress that the fight against American Freemasonry during the first half of the nineteenth century is of a different nature from that waged in Europe. It is above all for theological reasons, and with theological arguments, that American Freemasonry is fought, the most violent opposition coming from Christian circles, which considers it an emissary of the devil whose rituals are blasphemous ( 46). The underlying reason for this opposition is the fear of conspiracy, a recurring idea, not to mention paranoia, in American history. Thus, for these Christian circles, if the Puritans' prophecy for America seems to be struggling to come true, it is because of an entity plotting to destroy



America. Opposition to Freemasonry lost much in intensity in the 1830s with the large defeat of William Wirt, the candidate of the Anti-Masonic Party, against Freemason Andrew Jackson. The expansion of Freemasonry is dazzling from the 1850s, the number of Freemasons more than quintuple in 30 years. Belonging to Freemasonry becomes a sign of respectability, that is to say of social success, and we do not hesitate to publicly proclaim ourselves a Freemason. For the Opposition to Freemasonry lost much in intensity in the 1830s with the large defeat of William Wirt, the candidate of the Anti-Masonic Party, against Freemason Andrew Jackson. The expansion of Freemasonry is dazzling from the 1850s, the number of Freemasons more than quintuple in 30 years. Belonging to Freemasonry becomes a sign of respectability, that is to say of social success, and we do not hesitate to publicly proclaim ourselves a Freemason. For the Belonging to Freemasonry becomes a sign of respectability, that is to say of social success, and we do not hesitate to publicly proclaim ourselves a Freemason. For the Belonging to Freemasonry becomes a sign of respectability, that is to say of social success, and we do not hesitate to publicly proclaim ourselves a Freemason. For the White Anglo-Saxon Protestant, which is the typical profile of the American Freemason, Freemasonry becomes a real religion. The most compelling evidence of this transformation is the joining of Freemasonry in the 1890s of a large number of Baptist, Methodist and Episcopal pastors. In the 1920s, when Europe was rejecting Freemasonry ideas through fascism and National Socialism, American Freemasonry, largely open to the middle class, enjoyed an unprecedented popularity and effectively rule the United States. President Harding is a high-ranking Freemason, like many American presidents; the organization has more than two and a half million members and undertakes ambitious construction projects. Franklin Delano Roosevelt's "New Deal" policy, a high-ranking Freemason of whom we will speak again, is part of the desire to get closer to earthly paradise by organizing a return to earth in a socializing framework. Today, American Freemasonry has more than four million members in more than 16,000 lodges. She has a strong influence on the destinies of America and the world, although she is no longer alone because of the globalist process by which other equally powerful actors have been created. although she is no longer alone because of the globalist process by which other equally powerful actors have been created. although she is no longer alone because of the globalist process by which other equally powerful actors have been created.

#### Part Five: Face of Contemporary America

#### Nineteenth-Century America Seen by a Shrewd Observer, Tocqueville

Before starting this part which will deal with America from the Civil War to the present day, we want to cite some key observations made by Tocqueville in his classic work on America. In doing this we want to illustrate some of the typical characteristics of America as it was during the first half of the nineteenth century, that is, an entity informed by all of the elements described up to 'here. Thus, we will see that the America of 200 years ago was largely similar to that of today, as demonstrated, more broadly, "Democracy in America", whose author, although critical of America, however, seems to have been fascinated by it.

-The influence of religion: "It is religion that gave birth to Anglo-American societies: it should never be forgotten; in the United States, therefore, religion merges with all the national customs and all the feelings which the country gives rise to; this gives it special strength. To this powerful reason add this other, which is no less so: in America, religion has, so to speak, set its own limits; the religious order there remained entirely distinct from the political order, so that the old laws could easily be changed without undermining the old beliefs. Christianity has therefore retained a great empire over the minds of the Americans, and, what I especially want to point out, it does not reign only as a philosophy which one adopts after examination, but as a religion, that we believe without discussing it. In the United States, Christian sects vary ad infinitum and are constantly changing, but Christianity itself is an established and irresistible fact that no attempt is made to attack or defend. The Americans, having admitted without examination the principal dogmas of the Christian religion, are obliged to receive in the same way a great number of moral truths which follow from them and which are held there. This constricts the action of individual analysis within narrow limits, and deprives it of many of the most important human opinions. "having admitted without examination the principal dogmas of the Christian religion, are obliged to receive in the same way a great number of moral truths which follow from them and which are held there. This constricts the action of individual analysis within narrow limits, and deprives it of many of the most important human opinions. "having admitted without examination the principal dogmas of the Christian religion, are obliged to receive in the same way a great number of moral truths which flow from them and which are held there. This constricts the action of individual analysis within narrow limits, and deprives it of many of the most important human opinions. "

-Non-thought as a system: "In the United States, the majority is responsible for providing individuals with a host of ready-made opinions, and thus relieves them of the obligation to form their own. There are a great number of theories in the matter of philosophy, morals, or politics, which each thus adopts without examination on the faith of the public; and, if we look very closely, we will see that religion itself reigns much less as a revealed doctrine than as a common opinion. I know that among Americans the political laws are such that the majority sovereignly governs society; which greatly increases the empire which it naturally exercises over the intelligence. For there is nothing more familiar to man than to recognize a superior wisdom in him who oppresses him. This political omnipotence of the majority in the United States increases, in fact, the influence that the opinions of the public would obtain there without it on the minds of every citizen; but it does not found it. It is in equality itself that we must seek the sources of this influence, and not in the more or less popular institutions that equal men can give themselves. It is to be believed that the intellectual empire of the greatest number would be less absolute among a democratic people subject to a king, than within a pure democracy; but it will always be very absolute, and, whatever the political laws which govern men in centuries of equality, one can foresee that faith in the common opinion will become there a kind of religion of which the majority will be the Prophet. "the influence which the opinions of the public would obtain there without it on the mind of every citizen; but it does not found it. It is in equality itself that we must seek the sources of this influence, and not in the more or less popular institutions that equal men can give themselves. It is to be believed that the intellectual empire of the greatest number would be less absolute among a democratic people subject to a king, than within a pure democracy; but it will always be very absolute, and, whatever the political laws which govern men in centuries of equality, one can foresee that faith in the common opinion will become there a kind of religion of which the majority will be the Prophet. "the influence which the opinions of the public would obtain there without it on the mind of every citizen; but it does not found it. It is in equality itself that we must seek the sources of this influence, and not in the more or less popular institutions that equal men can give themselves. It is to be believed that the intellectual empire of the greatest number would be less

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-The Promethean spirit of the American: "As the castes disappear, as classes come closer, as men, tumultuously mingling, uses, customs, laws vary, as new facts arise, as new truths are brought to light, as old opinions disappear and others take their place, the image of ideal and ever-fleeting perfection presents itself to the human mind. Continuous changes then take place every moment before the eyes of every man. Some worsen his position, and he understands only too well that a people, or that an individual, however enlightened he may be, is not infallible. The others improve his lot, and he concludes that man, in general, is endowed with the indefinite faculty of perfecting. Its setbacks show him that no one can flatter himself with having discovered absolute good; his success ignites him to pursue it relentlessly. Thus, always seeking, falling, straightening up, often disappointed, never discouraged, he tends incessantly towards that immense grandeur which he sees confusedly at the end of the long career that humanity still has to cover".

-The extreme individualism of the American makes him a being without a past: "As conditions become equal, there are a greater number of individuals who, no longer being rich enough nor powerful enough to exercise an influence on the fate of their fellows, have however acquired or have retained enough knowledge and goods to be able to be sufficient for themselves. They owe nothing to anyone, they expect nothing from anyone, so to speak; they get used to always considering themselves in isolation, and they readily imagine that their entire destiny is in their hands. Thus, not only does democracy make each man forget his ancestors, but it hides his descendants from him and separates him from his contemporaries; she constantly brings him back to himself alone and threatens to finally shut him up entirely in the solitude of his own heart".

-The promiscuity of American society: "The political associations that exist in the United States are only a detail in the middle of the immense picture that all the associations present there. Americans of all ages, of all walks of life, of all minds, unite endlessly".

American Civil War

We must give more importance to the Civil War because it is the victory of the North that confirmed the democratic orientation of the country. Indeed, a victory of the South would probably have made it possible, to a certain extent, to call into question the path on which democratic, Puritan and Freemason America was heading. So these are the reasons why we begin this section on contemporary America by dealing with the Civil War.

We will say at the outset that the Civil War was not started to abolish slavery (46a), as it is usually said. Rather, this conflict should be seen as a struggle between two conceptions of the world, only to a certain extent, however. The North, fundamentally Puritan, Protestant and capitalist, wanted to destroy the South, which itself had a more European conception of the world, based on the rooting of man on the land he cultivates. We must, however, mention that the "aristocratic" character conferred on the Old South has no historical reality (47): the one who was called "aristocrat" was only the peasant who succeeded better than his neighbors, s 'being gentrified. In addition, there was a significant number of Jews among Southerners and Confederates (48).

According to Calvinist and Puritan "sacred geography", the South is not on the axis of paradise and can therefore only be the devil. In addition to that, there was the question of customs barriers: "When we are told at school that slavery was the cause and the stake of the Civil War, we are shamelessly laughed at. The Civil War was a war of tariffs. Nothing else. The North was protectionist, the South free trade. The North had rapidly industrialized; it needed strong protection for its manufactured products. The South, on the contrary, lived on its cotton exports; it found it more advantageous to buy its machines and its fabrics in the countries of Europe where it sold its crops. When called upon to submit to the law of numbers, the South repeatedly threatened to withdraw from the Union. It would have been a catastrophe for the Yankee businessmen: they would have lost both immense commercial outlets and access to the sea by the Mississippi - the old man river - whose control is essential to the prosperity of the Midwest. Each time a more or less satisfactory compromise allowed the conflict to be temporarily postponed. From year to year, however, the quarrel grew more acute, the secession more threatening. However, it was obvious that the Northerners would never agree to a divorce, that they would go as far as war, if necessary, to maintain the Union and retain their clients. Only, a war for customs tariffs, that is not very admirable. It is much brighter to proclaim that we are fighting for human fraternity, law, justice, freedom, democracy and the liberation of slaves. The liberation of slaves was the alibi of the Yankees "(49). It must be understood that the black slaves, in the South, were not badly treated (apartheid will not exist until after the Northern victory, just like the laws of segregation), unlike the proletariat, partly imported from Europe by recruiting sergeants lying about the working conditions that awaited the recruited masses, factories in the North, who barely earned enough not to starve: "The Southerners treated their slaves obviously not as their equals - they were too rightly aware of their superiority - but with a familiar condescension the sympathy of which was not excluded. For the most part, moreover, they had been raised by one of those ebony grannies, busty and tyrannical, who took in every home the importance of nurses from the old Spanish repertoire. They knew black people, they knew how to speak to them, to inspire them with confidence. Very few were those who abused their power. Hatred of races, in any case, was a totally unknown sentiment. This hatred did not arise until later, after emancipation, after the "idealists" of Washington had unleashed civil war. And then slavery gradually subsided. No one obviously imagined making the freedmen the political equals of white men, but profound reforms were in the making which tended to improve the lot of blacks without compromising social equilibrium "(50). As we will see during World War II, it was quantity that triumphed over quality: the Southerners were fighting an enemy four times the number.

## The Ku Klux Klan

We do not know the early origins of the Ku Klux Klan but it seems that some accepted ideas must be rejected. For example, it seems that many Jews were members, such as Simon Baruch, the father of Bernard Baruch. This therefore leaves doubts as to the anti-Semitic nature of the movement. Anyway, the Ku Klux Klan is a reaction of the Southerners dispossessed by the Northerners and physically attacked by the ex-slaves, among whom the Northerners had aroused resentment and to whom they had given all the rights. A kind of "positive discrimination" had been set up for the benefit of the ex-slaves who were given important positions in the "reconstruction". Playing on superstition, members of the Ku Klux Klan terrified them with disguises and other ploys, which limited the use of strong methods. The Ku Klux Klan quickly achieves its objectives and loses its importance. It was reborn from 1915 and, this time, tackled problems of a completely different magnitude. The Ku Klux Klan denounces capitalism and Marxism. He advocates honor, family, a taste for family, austerity and patriotism. A nationalist movement, it attacks the foreign influences that govern America and is now more or less anti-Semitic. Despite strong support among the population, the Ku Klux Klan is no match for the fight. He lacks major personalities for the task he has given himself and commits some imprudence. He is also discredited by the newspapers which show off a series of more or less invented scandals, that will forever tarnish the Ku Klux Klan in the minds of most of the American people. Described as the first fascist movement in history (51), the Ku Klux Klan did not leave a lasting imprint on the United States.

## The First World War, the Interwar Years and the Second World War

The First World War was an opportunity for the United States to increase its financial and political power. Having suffered little from the war, the United States emerged as a great international power. Several large firms make enormous profits by distributing arms and ammunition to allies and, also, by selling them to enemies (52). Thus, Bernard Baruch, member of the B'nai B'rith, the one who under the presidency of Franklin Delano Roosevelt would be called the "unofficial president" of the United States (53), accumulated profits thanks to the war: "Before 1914, he had already accumulated a colossal fortune speculating on Wall Street in tobacco, copper, rubber. As soon as war broke out, he joined the "War Industries Committee"; he becomes a sort of dictator to the economy. No gun merchant can obtain credits without his consent. It is also he who decides how much material the allies will receive and how the distribution will be made. The benefits he achieves in this way, with the blood of others, are beyond imagination. He also recognized him before a parliamentary commission of inquiry which questioned him - very timidly, moreover, as always - about his actions:

"I probably had more power than any other man in the last war," he said.

When the peace conference opens, Bernard Baruch appears in Paris in Wilson's wake. He brought with him 117 collaborators, all of them Jews, who helped him consolidate, in the corridors of the conference, his prodigious benefits" (54). The very rapid recognition of the Soviets by the American government will be the personal work

of Baruch (55). Buried in the depths of American consciences shaped by Calvinism, the "crusade" led by President Wilson is also a means of achieving the divine mission, the evangelizing destiny of America: "civilizing" the world, conforming it to its image in order may "American peace" become reality. From the late nineteenth century until the mid-twentieth century, occult forces acted a great deal through the Rockefeller family.

The interwar period was first marked by sympathy for the Weimar Republic, despised by conservative Germans because they were subject to the interests of Freemasonry and weak internationally. Will come after a propaganda campaign pushing for war against National Socialist Germany. In addition to this increase in power that could provide an intervention in a new war, like what was done during the First World War, the United States will go to war against National Socialism for two reasons:

-Resolving the crisis internal by an external war: from the end of the 1920s, the United States went through a very serious economic crisis, which would be called the Great Depression. We will not dwell on what caused this crisis but we can say that it must be seen, in addition to the causes traditionally advanced, a sneaky action of high finance, already very powerful at the time. There were up to more than 15 million unemployed (56). But it should also be noted that there were already many unemployed, more than eight million in 1928 (57) in the boom years of the American economy (58). Roosevelt's "New Deal", associated with billions of dollars, fails to lower the number of unemployed below ten million. The consequences for man were appalling. This is proven by the fact that Roosevelt declared that one in two Americans was unfit for military service for physical or mental insufficiency (59). Two-thirds of American children have experienced miserable living conditions since birth (60). So the only solution of the silver men who ran the United States, if they did not want to face a domestic revolution that could destroy them, was war. National Socialist Germany became a scapegoat for explaining the domestic difficulties of the United States. A war against fascist Europe and more particularly against National Socialist Germany made it possible not only to divert even more attention towards the outside and to explain the internal difficulties by the external war but also to multiply the industrial needs and necessary to restore the economy and provide work for at least half of the unemployed. Going against his promises, Roosevelt publicly declared as early as 1937 that war was "necessary" (61). It was relayed by most of the American press.

- Defeat National Socialist Germany and Fascist Italy, enemies for metahistorical and metaphysical reasons: the true leaders of the United States felt very early on that the worldview of fascism and National Socialism constituted the strictest opposed to theirs, almost metaphysically. Their vision of the world, based on quantity, resolutely democratic and capitalist, resulting from Protestantism and the spirit of Freemasonry, was to destroy fascism and National Socialism which, for their part, favored quality, honor, human dignity and gave him meaning in life, other than to raise dollars and enjoy perpetually. If this vision of the world took hold in Europe for a long time, it would mean the more or less rapid end of its opposite. As symbolized by the black National Socialist swastika leaning to the left and the famous initiatory expression "Germany, wake up", this signified the beginning of a new age, or rather the return to an age which has now passed. , by the creation of a restored, superior man, and the end of a largely Judeo-Christian and Freemasonic worldview. This ultimately meant a return to the ancient Roman spirit. Roosevelt and the real leaders of the United States therefore had to destroy this worldview by any means available, or they would end up being swept away by it. Thus, as the Daily Express newspaper of March 24, 1933 indicates, with a "Judea Declares War On Germany - Jew Of All The World Unite In Action", nonmilitary war against National Socialist Germany was declared very early. The individuals constituting Roosevelt's immediate entourage (Bernard Baruch, Henry Morgenthau Jr., La Guardia, HS

Cummings, JH Jones, HH Sevier, J. Schenk, Felix Frankfurter, etc.) ensured that America resolutely participated in this war, then military war by first providing abundant supplies and food to the Soviet forces which enabled the Soviets to push back the German army, then by invading and occupying Europe. then to military warfare by first providing abundant supplies and food to the Soviet forces which enabled the Soviets to push back the German army, then by invading and occupying Europe. then to military warfare by first providing abundant supplies and food to the Soviet forces which enabled the Soviets to push back the German army, then by invading and occupying Europe.

1945 gave the United States a world preponderance. The United States and Soviet Russia effectively controlled Europe. We can even say that post-1945 Europe was first and foremost shaped by the United States and Soviet Russia. It is with this knowledge that most of the processes that today affect Europe in one way or another must be interpreted.

#### Final analysis of modern America

This final analysis should be read in perspective of all that has been said above. The portrait of America that we are going to draw, which is strongly inspired by the texts of J. Evola, is the result of all the processes that we have described. In accordance with our diachronic plan, as we are now dealing with the twentieth century, as many times as possible we will establish the similarities between Americanism and Communism, as it was established in Russia from 1917, in order to demonstrate that America and Communism are far from being opposites and that they are only two sides of the same coin.

Extreme mechanization, collectivism-promiscuity, the religion of utilitarianism, output, production and technology, the all-powerful reign of money and materialism and, as we have already pointed out, the primacy of quantity over quality, are all characteristics that the United States and Communist ideology have in common. This is how Soviet intellectuals praised the United States from the 1920s (62). Stalin himself praises Americanism (63). He states that the union of the revolutionary spirit and Americanism defines the "style of Leninism ... in the work of the party and the state" as well as "the complete type of the Leninist militant". Indeed, unlike the forces of subversion which continue to maintain the fictitious opposition between capitalism and communism, we must be aware that the United States and communism share many points of convergence. It is worth remembering that the advent of the "man-mass" in America happened in an almost spontaneous way when it took a bloody revolution and numerous murders in Russia.

The American having chosen the submission to production and seeing only one goal in life, "to make money" (the expression in English is "to make money"), he ceases to belong to himself and irreparably separates from the spiritual. Having become an instrument of production devoting all his physical and mental efforts to the search for material greatness, a cog in the immense collectivist machine, the American can no longer know freedom. The wealth accumulated by the American does not even serve as an instrument for his free pleasure. Money is no longer a means of acquiring some extra-economic greatness but an end in itself. This unquenchable thirst for money condemns the American to chain demonic processes that admit of no truce. This conception of life is diametrically opposed to the old European tradition. Chateaubriand will say, in his *Memoirs from beyond the grave*, that "one should not seek in the United States what distinguishes man from other creatures of creation" and that "the American has replaced intellectual operations by operations of applied science".

All areas of life are affected. Art and the spirituality that is the source of all true art is discredited, a characteristic shared by all peoples in which the feminine spirit reigns, according to Bachofen. The average American feels for the figure of the intellectual an instinctive indifference or mistrust, even hostility, because the intellectual does not produce anything utilitarian (Chateaubriand notes that "poetry and imagination, share 'a very small number of idlers are regarded in the United States as puerilities of the first and last years of life "and that the only literature found in America is" applied literature, serving the various uses of society: it is the literature of workers, traders, sailors, ploughmen ").The intellectual is of no use to the man-mass because he does not even provide any entertainment whatsoever. Even when the Lords of the Third State attract to America, with their dollars, representatives or works of ancient European culture, they are only subjects of relaxation and amusement. The figure of the inventor will always be better considered than the intellectual because, he creates something tangible, whether it is a device allowing to increase the output or a new entertainment intended for the man-mass. Thus, the useful is the criterion of truth and the value of everything must be judged according to its economic and social efficiency. We can say that the American man is pragmatic. In the scientific field, the American Dewey and the Soviet Pavlov come together by implying, one with behaviorism, the other with his theories on conditioning, that man does not have an I and consciousness as a substantial principle. This completely "democratic" theory therefore proclaims that anyone can become anything within the technological means at his disposal. Man, reduced to a shapeless and malleable substance, to an interior inconsistency, can therefore be manipulated by his environment by means of stimulation. This explains, in passing, the importance in America of advertising, of an interior inconsistency, can therefore be manipulated by its environment by means of stimulation. This explains, in passing, the importance in America of advertising, of an interior inconsistency, can therefore be manipulated by its environment by means of stimulation. This explains, in passing, the importance in America of advertising, of advertising, as well as propaganda.

Despite his inner inconsistency, the American is convinced that he is always right. He believes it is his moral duty to bring the world to its level (a level it sometimes doesn't even have), with conformism and standardization being at the heart of the American mentality. It is the equivalent of state thought, as it existed not long ago in Soviet Russia. Thus, the American, the politician of international stature as the average individual, is above all a preacher (the figure of the preacher is very common in American literature). The result is the intrusion of the collective and the social into the individual sphere. Far from being "open-minded" as he claims, the American is a being filled with taboos and prejudices of which he is not even aware.

In the economic field, this desire to standardize everything had reduced millions of men to being simple machines, through Taylorism and Fordism. Ford and Stalin were here to join hands here. Uniformity and reduction to a few types is a common feature of Americanism and Communism, although today the diversity of types in industry is greater. Handicrafts and the qualitative dimension of work have been eliminated. The work no longer exists; the "product" replaces it.

This desire to "standardize" the world is often accompanied by an almost animal brutality. For example, during Roosevelt's crusade in Europe, American primitivism was expressed with violence. Anglo-American planes killed some 70,000 French civilians in air raids (64). The war crimes committed by American soldiers, both white and black, against the French, Italian and German civilians are numerous and often sadistic. Without going into detail, after sowing chaos in England where they were judged as very sexually oriented by the British, American soldiers committed at least 3,500 murders and rapes (that is to say, counting only the abuses that gave rise to prosecutions) in France from June 1944 to June 1945 and 84% of those condemned to death for these abuses in



France were black soldiers (blacks in the US military made up only 10% of the total strength). In Germany, at least 11,500 murders and rapes were committed by Americans. Eisenhower greatly eases sanctions for abuses against German women. Rape was practically tolerated: it was considered a simple offense qualified as "illicit sexual intercourse with an unmarried woman" or "unlawful pursuit of desires". Eisenhower did not believe that the rape of a German woman deserved too heavy a sanction (64). American brutality was expressed in another, far more serious way: hundreds of thousands of German soldiers, up to 800,000, died in Eisenhower's "prison camps" in 1945 (65). This sinister individual, along with Henry Morgenthau and high-ranking Frenchmen, implemented a "punitive" policy, that is to say of extermination, against German civilians which left millions of deaths (66). In America, we must not forget that it was the Anglo-Saxons who coldly annihilated tens of thousands of Indians. In America, we must not forget that it was the Anglo-Saxons who coldly annihilated tens of thousands of Indians. In America, we must not forget that it was the Anglo-Saxons who coldly annihilated tens of thousands of Indians.

As far as "culture" is concerned, jazz perfectly represents the American soul in the musical field. "In the big halls of American cities where hundreds of couples shake each other up like epileptic and automatic puppets to the syncopated rhythms of black music, it is really a "crowd state", the life of a collective being, mechanized, which wakes up. There are few phenomena that express, like this one, the general structure of the modern world in its last phase: this structure is characterized, in fact, by the coexistence of a mechanical element, without soul, essentially made of movement, and of a primitivist and sub-personal element which carries the man, in a climate of disturbed sensations ("a petrified forest in which chaos stirs" H. Miller). "(67)

The importance of sport, and especially team sport, in American life is another consequence of everything we have described so far. It is above all narcissism and the cult of physical appearance and youthfulness, both very powerful, that push Americans to do so much sport. In a society which has eliminated all spirituality and which is purely materialistic, is it not normal that all attention is given to the body? There is also the collective dimension of the American soul which is expressed in the practice of sport and gigantic sports meetings. Thus, sport is not used to go beyond the body but to give it even more importance. The importance given to the "record" is another uniquely American trait. One author has said that modern sport is the religion of the worker (68). It would be better to say that it is the religion of the plebeian separated from all spiritual influence.

We have analyzed the chaotic origins of religion in America. We must now speak only of religiosity, Protestantism having rejected the few superior and truly traditional elements that Christianity had retained. American religiosity is no more than a simple moralism in the service of a conformist community. And even morality is disappearing for good in America. However, most seventeenth-century and eighteenth-century cult themes continue to recur in one way or another in the great diversity of American churches.

This generalized drop in level obviously affects relations between men and women. It was in America that the emancipation of women and feminism took shape. This was only possible because man had only a purely material and utilitarian role, that of the "bread winner". The only right of the American man is to earn money for his children and his consumerist and superficial wife. The family is broken up because of the many divorces and legislation in this area which favors women too much. The latter believes to rise by assuming a male activity. In reality, she has renounced her nature and finds compensation in drugs, the narcissistic cult of her body through sports, consumerism, etc. Besides the destruction of the family, promiscuity between the sexes, the fact that young men and women see each other primarily as friends also has an American origin. The

predominance of the gynecocratic factor in America has the result that every woman is considered to be endowed with moral superiority and innate innocence, which a man does not. He is considered to be rather endowed with general inferiority and negative feelings, especially if he is White. Even the so-called "reactionary" American circles are affected by this sentimentalism of a gynecocratic nature. All of this found its equivalent in Soviet Russia. The predominance of the gynecocratic factor in America has the result that every woman is considered to be endowed with moral superiority and innate innocence, which a man does not. He is considered to be rather endowed with general inferiority and negative feelings, especially if he is White. Even the so-called "reactionary" American circles are affected by this sentimentalism of a gynecocratic nature. All of this found its equivalent in Soviet Russia. The predominance of the gynecocratic factor in America has the result that every woman is considered to be endowed with moral superiority and innate innocence, which a man does not. He is considered to be rather endowed with general inferiority and negative feelings, especially if he is White. Even the so-called "reactionary" American circles are affected by this sentimentalism of a gynecocratic nature. All of this found its equivalent in Soviet Russia.

J. Evola says that "America is not only 'negrified' on the racial and demographic level" but that it is "also and especially on the level of culture, behavior, tastes, even when we are not in the presence of miscegenation proper. (69) After noting that "American folklore" is largely composed of elements coming from blacks, and joined by Carl Jung, he gives black culture as origin to several characteristics characteristic of the American. Among these, there are: the exuberant manners of the American (the loud laughter, the relaxed gait, the quantity of the movements, etc.), the omnipresent chatter, the quite external and unbridled manifestation of religious sentiment, the temperament extremely lively (visible in baseball), collective life and little privacy, the taste for brutality in all its forms (visible in American films, fanaticism for boxing, wrestling, etc.), a banal pathos in romantic relationships but an omnipresent eroticism, the taste for all that is big and materially great (Sombart says of Americans: "they mistake bigness for greatness"), etc. Evola continues her criticism in another chapter (70) and says that the taste for vulgarity, whether verbal, sartorial and more generally behavioral, is an American characteristic. It is necessary here to underline the perversion and autosadism present in many products of American origin, which put forward a fallen humanity which the public must laugh at, degrading itself by doing so. We can of course cite as examples the "reality TV" programs but also most of the "comedies", the aim of which is to diffuse the stupefying standards of the globalist ideology. This trend is very widespread today. It can be likened to true Satanism, just like pornography which is almost entirely in the hands of non-whites. You should know that it is a powerful agent of feminization and physiological and psychic corruption. You should know that it is a powerful agent of feminization and physiological and psychic corruption. You should know that it is a powerful agent of feminization and physiological and psychic corruption.

## Conclusion

Throughout this study, we have proven that America is the antithesis of the old European spirit and that it is at the forefront of the global conspiracy against white peoples. Nation of outcasts (in the ancient sense, that is to say that without race, homeland and traditions), America fought against all that remained superior in the world, making that, from a metaphysical point of view, she can be seen as an evil entity. Americanism is a subhuman way of life which is becoming the norm all over the world and, more particularly, in Western Europe, under

American domination since 1945. Its corrosive action can be compared to that of Christianity, when he imposed himself by cunning and the sword. Far from being negligible, the consequences of Americanism are clearly visible, if only in everyday life, although the process is still in its early stages, if nothing is done to stop it. The most visible consequence of Americanism is multiculturalism and multiracialism, which have been imposed on Europe, as has been hammered out, to take just one example, the Jew Wesley Clark, in his capacity as leader of the globalist organization NATO: "In the modern Europe there is no room for homogeneous national states. It was an idea from the 1800s, and we are going to carry it (multi-culturalism) through... and we are going to create multi-ethnic states"(71). Although the effects of these two phenomena are already immense in 2013, what will happen in just 50 years, when traces of racial mixing will be seen in most inhabitants of the European continent, who will have more European than the name?

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