"Ride the goat"

Posted on June 29, 2018 by Elements of Racial Education

Emily Jane Bricktop does not stop skillfully questioning her Freemason husband to get him to tell him what exactly he does at the lodge. Tired of war, he sits down at the table and talks to her in particular about an initiation ritual called "riding the goat" ("riding the goat"). In fact, he doesn't teach her anything: after hearing his confession, she reveals to him that she knew everything from the start.

Posted in Free Masonry Exposed(1871), this humorous account was repeated in all American anti-Masonic literature until the end of the 19th century (1), so much so that, at the beginning of the following century, the belief in the participation of a goat at the initiation ceremonies of Freemasonry (2) was firmly established in the United States, so much so that so-called “popular” art took hold of the subject.

The American artist Cassius Coolidge (1844-1934) has been remembered in all American memories for his series of sixteen oil paintings "Dogs Playing Poker", one of which was entitled "Riding the Goat" (3) , which represents a Saint Bernard mounted, blindfolded, on a goat in the middle of an assembly of dogs of various breeds. Charles Francis Bourke published a short story entitled Riding the Goatin The Cavalier on June 15, 1912. One of the chapters in Frank Gee Patchin's boys' novel, Pony Rider Boys in Montana (1910), is called "Chunky Rides the Goat". In the cartoon Bobby Bumps Starts a Lodge (1916), the candidate for initiation, without going up on a goat, wears an apron struck with a goat's head and is initiated by a goat. In 1922, Bud Fisher, creator of the comic strip "Mutt and Jeff", wrote and produced a black and white cartoon also called Riding the Goat . A short film entitled "Riding the Goat" was released on screens in 1928 (4). Black theater lady May Miller Sullivan (1899-1995) wrote Riding the Goat(1929), a one-act play, to persuade her husband to join a lodge (5). In 1927, Hollywood produced an adaptation of Albert Payson Terhune's short story (1872-1942), Once a Mason , which had been published in BlueBook magazine in August 1917 and in which one of the main protagonists is a goat. Terhune was a member of St. Cecile Lodge, New York # 568 (6). Etc.

To the humorous account of "Free Masony Exposed" and to the multiple consequences to which it gave rise in anti-Masonic literature, the Freemasons of the time reacted in two different ways, depending on their place in the hierarchy. At the bottom, we laughed about it - we will see how later - and even helped to spread them (7), while the high dignitaries seem to have preferred not to have addressed the question in public, with one exception: in 1913 , New Age, the official magazine of the Supreme Council of the Southern Jurisdiction of the Scottish Rite, stated: "There is probably no prejudice about Masonic initiation which is as deeply rooted in the mind of the candidate as one which consists in believing that, in at some point in his novitiate, he will ride a big woolly goat (8). "

Two historians Freemasons, Albert G. Mackey and Robert Freeke Gould (1836 -1915), qualifièrent this superstitious belief, while seeking to find an explanation.

In Scaligerana or Bons mots, pleasant encounters and judicious remarks(1666), the scholar Joseph Juste Scaliger (1540-1609), son of Jules Scaliger, (1484-1558), whose works formed the basis of modern chronology, wrote: “Azazel means the boc, & also means also the dessert & the place or the maine. The Devil appears to Sorcerers in Synagogues only as a goat; & in Scripture when it is reproached to the Israelites, that they sacrifice to the Demons, the word carries to the goat. It is a wonderful thing that the Devil appears in this form (9) ”. "As it was once believed that Freemasons invoked the devil, so could it be," Gould wonders in light of a reference by Welsh woman of letters Hesther Lynch Piozzi (1741–1821) to this passage of the Scaligerana, what explains the popular fantasy that every new mason is forced to ride a goat? "(10).

Mackey makes the same sound in his Encyclopedia of Freemasonry and its Kindred Sciences(11): “The vulgar idea that the goat plays a role in part of the initiation ceremonies of a Masonic lodge has its true origin in the superstitions of antiquity. The ancient Greeks and Romans represented their mystical god Pan with horns, hooves and hairy skin and nicknamed him “the one with the feet of a goat”. After the early Christians adopted and modified the demonology of the Greeks and Romans, Pan gave way to Satan, who naturally inherited his attributes, so that the devil was represented by a goat and therefore with attributes including the main ones were the horns, the beard and the cloven hooves. To all this came the medieval stories of witches and the belief that they participated in orgies in which the devil came on the back of a goat.These orgies, where, during terribly blasphemous ceremonies, they practiced satanic initiation rituals, became, for the vulgar and the ignorant, synonyms of Masonic mysteries; for, as Dr [George] Oliver says, “in England many believed that Freemasons used to evoke the devil in their lodges. They were convinced that witches 'ride the goat' and they attributed this practice to Freemasons. The expression is still alive, but the belief it reflects is long dead. Without proof, Mackey goes on to claim that the phrase originated in mid-18th century pamphlets that accused Freemasons of satanic practices. On the other hand, it is quite true that, as he points out,nor the Masonic works dedicated to the exhibition of the rituals of the organization - whetherA Mason's Examination (1723), Masonry Dissected by Samuel Prichard (London, 1730), or, later, Manual of Freemasonry by Richard Carlisle (1825), or even, much later, “The Early French Exposures” (1971) by Harry Carr - nor the fifty or so anti-Masonic works published during the 18th century (12), make no reference to the “goat ride”.

Another explanation for the above belief has recently been proposed by Christopher Hodapp, 32nd degree member of the Scottish Rite Temple and Indianapolis' Knights Templar Raper Commandery No.1 and author of Freemasonry for Dummies(13). According to him, Freemasonry was associated with the goat because of the acronym of the expression used to designate God in some of the early writings of the brotherhood: GOAT ("God of All Things") (accused of blasphemy, the Freemasons would have changed it to GAOTU ("Great Architect of the Universe").

Overall, the current trend among high ranks is still denial, mixed with mockery. For http: //www.phoenixmasonry .org, “[T] he must remember above all is that the idea that it is necessary to" ride the goat "to be admitted to the different grades of Freemasonry is a Joke. It was born in European lodges a few centuries ago and has lasted since. There are even books […] and metal goat-shaped articles dedicated to these idiots. If you take them seriously, you will be laughed at. Haha! "(14). By one of these inconsistencies of which the Masonic discourse offers so many examples, one concedes: “[i] n the crumbling economy of the 1930s, many lodges did not consider [these] articles [the mechanical goats] as a top priority (15). "

Hodapp also assures us that “[t] he Freemasons do not go up on the back of a goat in their lodges. It is a joke, which the Masons themselves used to [to those who the prospect of being initiated made] nervous ”. The current trend is also looking for a scapegoat: “The catalogs of Masonic supplies merchants of the 1880s, he continues, did offer mechanical bucks [, but] to other fraternities [than the freemasonry], whose initiations were more or less fanciful. The golden age of fraternalism saw the emergence of literally hundreds of associations competing with Freemasonry and some of them were more or less serious.These articles only served to perpetuate the myth that one had to ride a goat during initiations by Freemasonry and other fraternities. This has never been the case for Freemasonry. Rest assured: there are no goats in the boxes. Freemasons take their ranks seriously. They don't play games with horses or goats ”. Who are these “other fraternities” which, according to Hodapp, have nothing in common with Freemasonry and that Léo Taxil also called “satanists” (15bis)?Who are these “other fraternities” which, according to Hodapp, have nothing in common with Freemasonry and that Léo Taxil also called “satanists” (15bis)?Who are these “other fraternities” which, according to Hodapp, have nothing in common with Freemasonry and that Léo Taxil also called “satanists” (15bis)?

Here is what de la Rive, contributor to the review Le Sphinx, says about the genesis of the oldest of these “other fraternities”, on the basis of the official documents of the brotherhood: “… founded in London, around 1788 [the Odd Fellows then had] (16) workshops in Liverpool and Manchester. The division quickly arose between these three lodges and the result was that the workshops of Manchester and Liverpool broke away from the Confraternity under the title of Independent Order of Odd Fellows and appointed, in 1809, a Central Committee of which all the members were to remain in Manchester… ”The order soon spread, not only in France (“ in Le Havre, in particular, where they had been imported by a certain schoolmaster, answering the name of Cocu !!! ”), in Italy, Switzerland, Germany, Russia, Austria, Belgium,in Spain and Turkey, but also in the United States, where it “was organized in Baltimore […] on April 26, 1819, by five members of the United Order of Manchester. The primary soul of this movement was Thomas Wildey, who was the Founder and Father of the American Odd Fellows. The other four partners were: John Welch, Richard Rushworth, John Duncan and John Cheatam. Wildey, "the Father of the American Odd Fellowship," corresponded with F \ Washington, "the Father of the Country," which was the name of the first Lodge of the Odd Fellows (Washington Lodge # 1). Atel, 1 were erected everywhere, but differences soon arose between them, because several claimed the title of Grand Lodges, although they had not received patents or regular letters of constitution. Wildey succeeded in having it admitted that all members, in general,would submit to only one grand lodge, namely that of the United States, which took place in 1825. However, the American Odd Fellows could not get in touch with the English Odd Fellows, because no lodge had obtained any Manchester patent. Wildey made a trip to England for this purpose in 1826 at his own expense. He was received everywhere in the most benevolent manner. He was considered to be the true founder of the Order in America, and on the very day of his departure, he was given the letters patent that he had requested and which stated that "the Grand Lodge of the United States was conferred the high jurisdiction over the Odd Fellows of that country, with the right to found Workshops there, without the intervention of a third party. »» (17).However, the American Odd Fellows could not get in touch with the English Odd Fellows, because no lodge had obtained a patent from Manchester. Wildey made a trip to England for this purpose in 1826 at his own expense. He was received everywhere in the most benevolent manner. He was considered to be the true founder of the Order in America, and on the very day of his departure, he was given the letters patent that he had requested and which stated that "the Grand Lodge of the United States was conferred the high jurisdiction over the Odd Fellows of that country, with the right to found Workshops there, without the intervention of a third party. »» (17).However, the American Odd Fellows could not get in touch with the English Odd Fellows, because no lodge had obtained a patent from Manchester. Wildey made a trip to England for this purpose in 1826 at his own expense. He was received everywhere in the most benevolent manner. He was considered to be the true founder of the Order in America, and on the very day of his departure, he was given the letters patent that he had requested and which stated that "the Grand Lodge of the United States was conferred the high jurisdiction over the Odd Fellows of that country, with the right to found Workshops there, without the intervention of a third party. »» (17).and at his own expense, a trip to England. He was received everywhere in the most benevolent manner. He was considered to be the true founder of the Order in America, and on the very day of his departure, he was given the letters patent he had requested, which stated that "the Grand Lodge of the United States was conferred the high jurisdiction over the Odd Fellows of that country, with the right to found Workshops there, without the intervention of a third party. »» (17).and at his own expense, a trip to England. He was received everywhere in the most benevolent manner. He was considered to be the true founder of the Order in America, and on the very day of his departure, he was given the letters patent he had requested, which stated that "the Grand Lodge of the United States was conferred the high jurisdiction over the Odd Fellows of that country, with the right to found Workshops there, without the intervention of a third party. »» (17).with the right to found Workshops there, without the intervention of a third party. »» (17).with the right to found Workshops there, without the intervention of a third party. »» (17).

Made up of just over eighty members when it was founded, a quarter of a century later, in 1845, the Odd Fellowship had a total of 61,853, divided into 686 lodges and, in 1895, at the height of its success, ten- eight in a thousand Americans were Odd Fellows (18) - the total population of the United States was 69 million. In the meantime, several dozen other para-Masonic fraternities had been established (19), the most important of which were The United Order of American Mechanics (1844), The International Organization of Good Templars (1851) The Knights of Pythias, The Modern Woodmen of America (1883), The Benevolent and Protective Order of Elks (1868) (20). For example, the Knights of Pythias, a brotherhood founded in 1864 by a certain Justus Henry Rathbone (1839-1889), a former member of the Sons of Malta,Freemason and member of the Improved Order of Redmen, claimed 52,000 members, 465 subordinate lodges and 16 grand lodges in 1870 and, thirty years later, 500,000 members (21); at their peak, around 1910, they numbered to a million. At the end of the 19th century, there were several hundred "fraternal societies", which together claimed five and a half million members, or more than a quarter of the adult male population of the United States. In 1920, there were ten thousand fraternal societies and one hundred thousand lodges, totaling eighteen million members, or thirty percent of the adult male population of the United States. By way of comparison, barely ten percent of American workers were unionized before 1930 (22). The golden age of fraternalism in the United States lasted from 1860 to the 1930s,from which the number of members of the "fraternal societies" began to decline, before falling from the end of the Second World War, to stand at only nine million today (23). By laying the foundations of the welfare state, the “New Deal” (1933-1938) took away from them, we will see why below, a large part of their raison d'être.

The “fraternal societies” were initially “men's clubs”, more precisely “white men's clubs”. Some admitted women, but only women and widows of members and still not on the same footing as men. For example, of all the aids allocated by the lodges to their members, women could only claim death and burial benefits (24). As a result, women, especially blacks, founded their own "fraternal societies", reserved for women. However, some “fraternal societies” had female branches; the Odd Fellows were the first to create one, called The Daughters of Rebekah (1851) (25). Others had branches made up only of people of color; the Sons of Temperance opened one after the Civil War,who, however, from the beginning of the 1880s, initiated all the candidates, regardless of their skin color (26), most of the other "fraternal societies" followed suit and even seem to have been the precursors of the anti-segregationist movement (27).

Only three categories of people were absolutely excluded from “fraternal societies”: those with chronic illnesses, those unable to earn a living and those who did not have the means to pay contributions (28). The annual membership fee was $ 50 and it cost each member $ 200 in initiation, travel, and banquet fees, per year (29). The average monthly wage for a worker was $ 450 (30). The “fraternal societies” were therefore anything but “the freemasonry of the poor” (31).

Their leaders were generally from the upper middle class (32). The founder of the Odd Fellowship, Thomas Wildley, was a craftsman and so were his four associates (33), while the bulk of its workforce consisted largely of office workers, small entrepreneurs and manual workers, skilled or - in a much smaller proportion - unskilled. The professional composition of the Masonic lodges was more or less the same (34).

As early as the 1830s, it was not uncommon for a Freemason to also be a member of one or more “fraternal societies” (35). The 33rd degree black William H. Perry (1860-?) Was also Grand Champion of the Knights of Pythias. John AC Lattimore (? -?), Also black, held important positions both in this last brotherhood and in Freemasonry (36). The Odd Fellows "[strove] above all to attract to themselves Catholics not affiliated with ordinary Masonry, sometimes Protestants also not Masons ..." (37), in short all those who had moral repugnance, in the name of such or such religious beliefs, to become members of Freemasonry.

From 1826, the Odd Fellowship no longer needed to proselytize. That year, a fatal event suddenly rekindled the mistrust inspired by Freemasonry in the United States: a certain William Morgan was found drowned in the Niagara cataracts and some Masons were immediately accused of having murdered him because he was killed. he threatened to reveal the secrets of the brotherhood. An anti-Masonic party was formed which forced a large number of lodges to suspend their work and led several not very reckless masons to withdraw (38). Many were those who then adhered to this or that fraternal society (39) - they continued to flock there even after, around 1834, the anti-Masonic campaign had ceased to be in full swing - and the fact that, as we will see more low, as soon as they arrive,they set out to reform the Odd Fellowship shows without a doubt that they had to quickly take up leadership positions there.

The ex-masons were able to continue their "work" with complete discretion within the "fraternal societies". This is because they had taken up the model of Freemasonry; lodges, but also large lodges, temples, decorations, symbols, ranks, initiations, passwords, handshakes, pressures, cult of secrecy, "nothing was missing" (40). Not even the costume: their members went so far as to wear, like the Freemasons, an apron and a ruff (41) and, as their teachings were of the same barrel as those of the Masonic doctrine, it is legitimate to consider the Odds Fellows as "a detached branch of Freemasonry" (42) and to apply this qualifier to most other American fraternal societies, except, of course, Christians, such as the Knights of Columbus (1882) (43).

Moral education was the big business in fraternal societies as in Freemasonry. The Bible was the primary source for the edifying stories Odd Fellows offered to their members, Odd Fellows advocated reading the lives of great Bible figures, and the initiation ceremony for their second grade included reading several passages. of the Gospel of Matthew (44). In Freemasonry, it is under the allegory of the Temple of Solomon that the fable of Hiram is established, which is repeated in all grades. The Judeo-Christian Scriptures were less in the spotlight in the other “fraternal societies”, which all nonetheless recommended placing a Bible on the altar of each lodge (45).Even if the teaching of the Knights of Pythias was based on the legend of the Pythagoreans Damon and Pythias, the brotherhood had been "organized around the Christian virtues of love, peace and good will" (46), capped by the equally Christian spirit of universalism, as its historian implicitly admits when justifying the choice of this history by the fact that it "does not belong to any era or to any country, but to humanity, forever" (47). The “Odd-fellow's improved manual” (1871) explains that “the Odd fellowship is a miniature representation among a few chosen ones of this fraternity which God has instituted among men. Even if those who represent it are few, the great principle applies to all. Linked to each other by brotherhood, all nations,all parties and sects can meet and mingle freely in the necessary benevolence and in the mutual practice of good. Fraternity is therefore the cornerstone on which our ancestors founded our order; brotherhood of the human family, which is exemplified by our family, lodge and order. As all men have God for their father, all are brothers ”(48). Similarly, Freemasonry seeks to "restore the true principle of human brotherhood, by disposing [all men] to the worship of the Great Architect of the Universe and by recognizing the parent claims of all the brothers of the human race ”(49). Where Freemasons revere the “Great Architect of the Universe”, members of “fraternal societies” worship a deity called simply “God”.To the deism of the former, the latter prefer "a monotheistic spiritualism that could be called theistic" (50).

For the doctrinaires of the Odd Fellowship as for Aristotle, man is a "social animal", except that, unlike the unstable and centrifugal conglomerate to which the egalitarian conception of the Odd Fellows inevitably leads, the society that considers Aristotle is a social order which translates the hierarchical relations which result from the very nature of the beings which compose it and where, in principle, each occupies the place which, by reason of his nature, must be his; except also that, for the philosopher, man is a social animal insofar as he has no other possibility of subsisting in his very nature than of living in a more or less restricted group ”(51) , knowing that autarky is a state superior to the simple social state, while Odd Fellows, like Freemasonry, see in society the supreme good,an alpha and omega outside of which man is nothing. Just as, according to the Freemason writer Jonathan Ashe (1766-?), “… To ensure our happiness, Providence, as regards the government of this world, has instituted an interconnection between the different parts of its system. general, which cannot exist without interdependence… ”and that“ from the human species down to the lowest parts of creation, a chain unites all nature ”(52), thus, according to the editor of the Odd Fellows' Offering, one of the organs of the Brotherhood, “[man] is an integral part of a Universal Brotherhood, for all men have a common Parent. Man should therefore not turn in on himself and refuse his good offices to his brother; because, without this brother,what would it be? what could he do? No human being can be "independent". "God never created an independent man: that would have been to compromise the harmony of his general plan." Under the global influence of Friendship, Love and Truth, all tribes and families of the earth can meet and focus their energies for the good of the human race. Thanks to it, it is possible to make the principle of brotherhood understood by all nations, all languages ​​and all beliefs ”(53). The Brotherhood began to dream of a "World Sovereign Grand Lodge" which, under the influence of the Daughters of Rebekah - influence compared to the golden chain of Jupiter - would transform "the world into one great brotherhood" (54). The transformation began in the boxes,by the moralization of each member by means of the ritual. The Odd fellowship, “the name hidden in white stone, known better than anyone by the one who holds it”, was “[c] and interior spirit and truly living love and universal brotherhood that permeates all our rituals. and all our ceremonies, recognizes himself in the emblems, colors and outfits, uses all the accessories to strengthen his influence on the soul, speaks to the ear and to the sight in all speeches, in all charges, in all signs and touch in all embraces and pressures and manifests (silently like rain, sun or electricity) in beneficent institutions and organizations ”(55). In "fraternal societies" as in Freemasonry,The reception ceremonies for the first three grades therefore had as their declared objective the edification of the recipients, the avowed aim of inculcating in them the three fundamental virtues from which the universal fraternity which was dear to them was to emerge: chastity, temperance and sobriety (56 ).

From Freemasonry the “fraternal societies” had borrowed the reception rituals from the first three grades, which they had renamed “Friendship”; “Brotherly / Sisterly Love” and “Truth” and to which they had added a large number of “side degrees”, which we will discuss below. We must first come back to the expressions and allusions to the esoteric accents of the preceding quotes and explain them.

In the Orphic fragments, which contain the oldest theology that existed in Greece (57), the primordial principle is called Eros Protgonos ("First-Born Love"); he is the “first principle of love, or creator incorporated into universal matter and thus forming the world… heaven, earth, water and fire are its members, and he is described as the source and the 'origin of all things' (58); it is "the supreme cause of all things, the cause producing the various evolutions by which the system of the universe is supported" (57). He was also called Pan or Priapus, each represented by the erect male sexual organ. If Orphism was not the first religious doctrine to consider love as the principle of all things, it was indeed the first to compare the world, creation of this principle,to a "chain", a "golden chain". "'O Mother Night, implores the Zeus of the Orphics, how am I to establish my proud empire over the immortals? ". Night responds: "Surround all things with the ineffable ether, then in the middle place the sky, and the unlimited earth, and the sea, and all the constellations with which the sky is crowned. But when you hold a strong bond around all things, tying a gold chain to the ether… ”” (60).tying a gold chain to the ether… ”” (60).tying a gold chain to the ether… ”” (60).

The "golden chain" is a metaphorical expression of the pantheistic theory of divine emanations (59), which Stoicism will formulate first. In Stoic philosophy, God and the universe are identified and the world is seen as a necessary emanation of the divinity; the "golden chain" is conceived as the symbol of the links uniting all the elements together (62), according to a relationship which is no longer, as in Aristotle, of subordination, but of coordination: "The elements are as if attached and suspended. to each other (63). »From this same point of view, which upset the traditional Hellenic conception of« kosmos", Cicero and Seneca extended the meaning of the" golden chain ", making it respectively" the symbol of the necessary and fatal succession of actions and events, in short, the infinite chain of causes ... "(64) and the symbol of ties uniting men to the divinity (65).

These interpretations will be adopted by the Hermetists. The “gold chain” is also called “Hermes chain”, “natural intermediary between [the] logos and the human soul” (66). However, the Stoic Cornulus (1st century before our era) derives the name of Hermes from the Greek verb “ eipein ”, which means on the one hand “to sew”, “to embrace” and on the other hand “to speak”, two meanings. which meet, since discourse is a chain of words and speech (" hermenaia») Serves as a link between men; in particular, as Augustine remarks when giving an account of Hermes' quality of god of commerce (67), she is a “mediator” between sellers and buyers. All these terms would have for common root the verb " apein ", which means "to join", "to unite", from which derive among others "eros" ("love") and "seira" ("chain"). The close links between network, commerce, speech and love have never been more visible than today, Society has become a network and, in the eyes of economists, the social network is no different from the commercial network, the network social is above all a commercial network (68), in which “marketing”, provided by fine speakers, is now “relational”, “ soft sell»: Sales techniques are currently working to establish, through image, but also through words, a true loving relationship between the customer and the companies and their products (69).

So to speak by a natural slope, the neoplatonism, pantheist, will come to conceive the "gold chain" "like the chain of spiritual powers which bind the universe of an indissoluble friendship", in a continuity without fault and without end (70). Macrobe writes, in The Commentary on Scipio's Dream: “Since everything is followed by continual successions, and goes degenerating in order of echelon, from the first to the last degree; the judicious and profound observer must find that from the supreme God to the lowest dregs, everything unites and is linked by mutual and ever-indissoluble bonds; this is the admirable golden chain that Homer represents to us suspended by the hand of God from the vault of heaven and descending to the earth ”(71). In Proclus' commentary on the Orphic Hymns (72), it is said of the creative spirit of himself, the Eternal Father, that he "extended the heavy chain of love through all things, so that they can last forever ”. In his commentary on Timaeus, Proclus writes about men: “they became living beings chained in animate bonds,tying a gold chain to the ether… ”; in which it summarizes precisely the thought of Plato, because theTimaeus explains the formation of the world and that of the body and soul of man by a succession of "chains" in all senses of the term (73). Proclus then separates himself from Plato on the question of the nature of the relations between man and the universe, of the microcosm and the macrocosm, which, for the head of the Portico, are relations of analogy: “… the chain of now is this robust link which, much more firmly than analogy and sympathy, links the universe, this link which proceeds, according to the descending hierarchy, from the divinity and from the three orders that Proclos distinguishes: intelligence, soul and nature . In any case, it is given not as the chain of Homer, but as that of the theologian par excellence, Orpheus ”(74).

Given the necessity in which medieval Christian theologians were to maintain the absolute transcendence of God in relation to man and, consequently, to deny the existence of intermediate beings between the divinity and his creature, the employment of the metaphor of the “aurea catena”, transmitted to the “Middle Ages” by the text of Macrobe previously quoted, should have been restricted to works of secular literature; on the contrary, it was found in the Cistercian monk Isaac de l'Étoile (v. 1105 / 1120-1178), where it designates the state of direct submission which was that of man to God before the Fall (75); with the Pythagoro-Platonic monk Bernard Silvestre (11th century), where the various rings which connect God to matter are called “Spirit”, “Soul of the World”, “Nature”, “Destiny” (76); with the Chartres Guillaume de Conches (c.1080- v. 1150) which, like de l'Étoile, associates it with Jacob's scale (77). If the chain to which all these authors refer is that of Homer, in the "Renaissance" it is again that of Orpheus who will be the reference of the philosophers (78), who will use it to illustrate the pantheist theory. of the emanation that the Stoics had clearly released from the Orphic Hymns, which contained itin nuce . The metaphor resurfaced, at the end of the 19th century, in romanticism, in Goethe ( Ballades ), Novalis ( Heinrich von Ofterdingen ), Gautier, Walter Scott ( The Templar and the Jewess ), etc. (79), where, often, it is no longer one: the gold chain designates in them a jewel, worn by the beloved. However, the use made by the Scottish poet James Thomson (1700-1748) in The Seasons (1730) strikes you with its globalist tone: “Work owes you [the sun] its instruments, war its shining weapons; you produce the material for the arts which, during peace, bring happiness to men; and it is through you that commerce unites all the nations of the globe with a golden chain (80). "

The Odd Fellows had many symbols in common with Freemasonry: the all-seeing eye, the beehive, a number of crosses, including that of Saint Andrew, the death's head, a number of crowns, including that of of Atef, the pentagram, the hieroglyph of Osiris, the fleur-de-lis, the lion, the winged sun, the moon and the stars, the globe, the decagon, the swords, the three pillars, the interlaced double triangle and, precisely, the three rings, interlaced horizontally or vertically, forming, in the latter case, three vesicae piscis .

Of all the symbols listed above he is virtually the only one that has not captured the attention of those studying Masonic esotericism. Yet it provides the key to the occult enterprise of destruction of white culture and white peoples pursued by the forces of subversion, of which Freemasonry and "fraternal societies" are only one component, even if it is. most active - at least it was at the end of the 18th century, when the dissolving values ​​that Freemasonry has always promoted received a political translation, at the end of the Second World War, when the peoples of the white race Having fully and definitively integrated them, she was able to "go to sleep".

Penultimate of the list of one hundred and eight symbols of the Odd-Fellowship established by one of its members, that of the three rings is however the first in importance, as evidenced by the fact that the nickname of the brotherhood is "The Three-Link Fraternity". This emblem is not unique to the Odd Fellowship. Present “in almost all Catholic, Orthodox and Anglican churches, not only as a wall decoration, but also as an ornament on the altar cloths and on the priest's liturgical vestments, the three interlocking circles symbolize the eternity of the united Christian Trinity. in one (one God) ”(81). Among the Odd Fellows, they refer to "Friendship, Love and Truth", the "three great principles" of the brotherhood. "The first ring could very well bear the initial of friendship,the second the initial of love and the third the initial of truth. These three rings form a chain that binds the members of our Order in the dearest union. It is a triple cord that is difficult to break. It is a union that makes those who form it strong and powerful. They [the three rings] go through the world to accomplish united what they could not do alone and separately ”(82). The symbol has only three rings, "but they represent the chain [of virtues]" (83). “Friendship is the first person of this glorious trinity - the first link in this iconic chain. This principle is as necessary for the existence of Order as the sun is for the physical world ”(84); “Love is the second person of this glorious trinity and the second link in this iconic chain;it is the main attribute of the divinity: God is love… ”(85); and, a distant echo of the Stoic theory of cosmic sympathies alluded to above, Odd Fellows are all urged to "foster and promote this feeling, [so as to be like] those heavenly beings who live in harmony and in happiness in heaven ”(86); "[T] he truth is the third link in this golden chain" (87). By practicing all these three virtues, men, all men, are chained - the Odd Fellowship would say "united" - (to each other).[so as to resemble] those heavenly beings who live in harmony and happiness in heaven ”(86); "[T] he truth is the third link in this golden chain" (87). By practicing all these three virtues, men, all men, are chained - the Odd Fellowship would say "united" - (to each other).[so as to resemble] those heavenly beings who live in harmony and happiness in heaven ”(86); "[T] he truth is the third link in this golden chain" (87). By practicing all these three virtues, men, all men, are chained - the Odd Fellowship would say "united" - (to each other).

According to the Odd Fellowship, whose full name is now Independent Order of the Odd Fellows (IOOF) "no man can be independent" (88). The evolution of American society, or rather the way in which the federal administration made American society evolve, tended to prove them right. In the wild regions, where, sacrilege in the eyes of philanthropists, "the social man could become an 'individual'" (89), the pioneers, more or less cut off from the world, lived in relative autarky and, when, in 1890, year that some historians take as the starting point of the industrial revolution in the United States, the United States administration officially announced the end of the conquest of the West,there was still a lot of land to be cleared and put into exploitation and those which were already exploited largely provided for the subsistence of their owners. Unable to obtain the labor force they needed locally, the US industrialists put pressure on the federal administration to import it. Millions of immigrants from Europe thus gathered in the cities of the United States, where industries were concentrated. In 1900, about three-quarters of the populations of many large cities, including New York, Chicago, Boston, Cleveland, San Francisco, Buffalo, Milwaukee, and Detroit, were made up of immigrants and their children (90). During the third third of the 19th century,the nebula of isolated small towns that the United States had until then evolved into interconnected urban centers, whose inhabitants were effectively interdependent.

Another esoteric teaching lurks under the veil of the Christian moralism of the Odd Fellows. It is remarkable that love, "the second principle of this glorious Trinity", is conceived as "the great principle of attraction of the moral and spiritual universe" (91). The interest of this qualifier lies in the fact that, according to an Orphic fragment preserved by Proclus, the principle, described, in this theogony, "as a general and penetrating spirit without special forms", "appears to be none other than attraction personified ”, in other words magnetism.

The Odd Fellowship was closely interested in magnetism (92). In its edition of May 16, 1846, The Golden Rule and Odd Fellows' Family Companion(1844-52) (93), one of the organs of the brotherhood, dedicated a long article to the experiences of Baron Karl von Reichenbach (1788-1869). The Austrian chemist claimed to have discovered "a new variety of electric fluid", to which he gave a name which could not but please the brotherhood: "od". The od means for von Reichenbach "the universal force which penetrates and springs rapidly in everything and in all nature with an unceasing force. For some people of a finesse of organs and a very particular sensitivity that we call the sensitives, the od manifests itself in the form of a bluish and subtle vapor which escapes from the surrounding bodies and draws some outline. All men appear to them in the dark as blue or glowing ghosts, with a shining halo above their heads.The hands shed various lights through the tips of the fingers: the right hand a bluish glow, the left a yellow-red glow; it is positive and negative od. Thus od has its two fluids like electricity; it also has its own light, it has its spectrum with the various colors that compose it, it has its physical, chemical and physiological properties; there is the terrestrial od and the human od, as there is terrestrial magnetism and animal magnetism; finally, od is life itself and the essence of things ”(94).it has its physical, chemical, physiological properties; there is the terrestrial od and the human od, as there is terrestrial magnetism and animal magnetism; finally, od is life itself and the essence of things ”(94).it has its physical, chemical, physiological properties; there is the terrestrial od and the human od, as there is terrestrial magnetism and animal magnetism; finally, od is life itself and the essence of things ”(94).

Two passages of the “Ion” highlight the properties of magnetism. In the first, inspiration is compared to the virtue of the magnet, "the first [inspiration] descending from the Muse to the poet, from the latter to his performers and their listeners, as magnetic virtue passes from 'a first ring to another and so on through a long iron chain ”(95). "This gift of speaking well about Homer is with you," said Socrates to the Ion rhapsode, "not an art, as I said earlier, but a divine force. It sets you in motion, as happens with the stone that Euripides called magnetic, and that is commonly called Heraclea. This stone does not only attract the iron rings themselves; it imparts to the rings a force which gives them the same power as the stone, that of attracting other rings,so that we sometimes see a very long chain of iron rings hanging from each other. And for all of them, it is on this stone that their strength depends. In the same way, too, the Muse makes people who are inspired by herself, and by means of these inspired others experience enthusiasm: a chain is formed ”(96). Is it therefore surprising that the philosopher, occultist and official at the Ministry of the Navy Henri Delaage (1825-1882) was able to assert that what “is [named] by hermetic philosophers, raw material; by astrologers, astonished mind; by the Greeks, magnes; by the disciples of Plato, plastic mediator; by the Fathers of the early Church, spirit; by magicians in the middle ages, bylech; by magnetizers, magnetic fluid,invisible link of soul and body "" which shapes human nature and joins the finite to infinity ... "(97) is precisely what the poets have designated under the name of" golden chain "?

The chain naturally tends to lengthen. "It is a psychological law of undisputed truth that the intensity of an emotion grows in direct proportion to the number of people who share it in the same place and at the same time" (98), the sociologist rightly points out. Alfred Espinas (1844-1922), precursor of Le Bon and Tarde. “The pleasure of being in crowds is a mysterious expression of the enjoyment of the multiplication of the number […] drunkenness is a number”, Baudelaire observed before him, without being a pantheist (99). To make their meetings "electrifying", "fraternal societies" relied on numbers. “Small meetings are boring, big ones are lively and interesting. All the lodge meetings and all the social gatherings show this. Gold,this magnetism [of numbers] is what most people want and love, ”writes an Odd Fellows leader, who goes on to describe the dejection of members when their ranks are sparse and, on the contrary, their elation, when they are full (100).

To fully understand these two passages, which were to have a considerable influence on so-called “Western” art from the start of the “Renaissance” (101), we must take the terms “inspiration” and “enthusiasm”. in the religious sense they had at the time of Plato. The “inspiration” is not simply the creative breath that animates the artist, it is an impulse of divine origin; "enthusiasm" is the sacred delirium which seizes the interpreter of the divinity; as for the “Muse”, it is poetry and also music, these two arts being almost inseparable in ancient Greece. It is therefore not forcing the text to see in it the idea that music is propagated by the action of a magnetic phenomenon.

Of all the imitative arts, in Plato's eyes, only music, which is "the science of love" (102), had a moral utility. Before him, Pythagoras, by conceiving the universal chain of emanations “as a geometrical progression, [had envisaged] the beings which compose it under harmonic relations and [had founded] by analogy the laws of the Universe on those of music. He [called] the movement of the celestial spheres harmony and [used] numbers to express the faculties of different beings, their relationships and their influences ”(103). For him, as for Orpheus, whose teachings he seems to have followed (104), music, in addition to being able to be used for moral and religious ends, had a therapeutic virtue.The miracles that Pythagoras would have produced seem to indicate that he knew and knew how to use animal magnetism (105). “Appropriate music was permitted during the initiation ceremonies of the Odd-Fellowship (106) and accompanied the banquets of the Odd Fellows. "Nothing exerts such a powerful influence on the feelings of the human soul as musical sounds", one of the leaders of the Odd Fellows could say (107). Rhythm ("rhuthmos"), in particular, "encloses man" (107bis).Rhythm ("rhuthmos"), in particular, "encloses man" (107bis).Rhythm ("rhuthmos"), in particular, "encloses man" (107bis).

Couldn't the electrification of musical instruments from the end of the 19th century increase the powers of music, this “sound magnetism” (108) and, in particular, its hypnotic effects? The increasingly massive distribution of music produced by electric and, for several decades, electronic instruments, has it not created, or reinforced, a "magnetic field" capable of promoting the various psychological and psychic processes? or even others, which have led to this networking and this virtual mutual linking of beings - human or not - that we now call "globalization", at the end of which they will be reduced, as far as human, to be as much as possible only simple digital "units" all similar to each other "(109) in a sinister uniformity? Since,like the divinity in its pantheistic conception, electricity is everywhere and is what makes it possible to link all beings together virtually, the "golden chain", like the "thinking chain of love" mentioned in one of the hymns of Orpheus, would it not be a metaphor of electricity, that "great unknown" (110) without which "globalization", in the political and economic sense of the term, but also, as seen McLuhan (110bis), in the sense of the formation of a “collective consciousness”, would doubtless not have been possible (111)?Would it not be a metaphor for electricity, this “great unknown” (110) without which “globalization”, in the political and economic sense of the term, but also, as McLuhan (110bis) saw well, in the sense of the formation of a “collective conscience”, would doubtless not have been possible (111)?Would it not be a metaphor for electricity, this “great unknown” (110) without which “globalization”, in the political and economic sense of the term, but also, as McLuhan (110bis) saw, in the sense of the formation of a “collective conscience”, would doubtless not have been possible (111)?

As soon as the appropriate technologies were available, the “fraternal societies” used electrical devices, such as projectors and stereopticons, to create special effects during their initiation ceremonies (112) and there is every indication that they knew exactly what they were doing in this regard.

Several reasons have been put forward to explain the craze of Americans for "fraternal societies" from the end of the Civil War, when, the Southerners having been defeated, republicanism became the undisputed ideology in the States. -United. Brotherhood in its universalist sense was at the basis of the republicanism of the 17th century American revolutionaries (113), to whom “it seemed scientifically evident that the greatest possible happiness for people resulted from the love and friendship that 'they carried to others… ”(114); It was therefore only together that they could achieve happiness, the pursuit of which, according to the Declaration of Independence, was, along with life and liberty, one of the "inalienable rights" that their Creator had granted them. . Gold,the Americans of the time felt the republican values ​​threatened, from the outside and in themselves. The external threat was constituted by the poor, the internal threat, by their own adhesion to the anarchic individualism which the commercial and industrial development favored.

Especially since Lincoln, equality of opportunity and fluidity were among the main features of the idyllic image that was projected of American society. "Many independent men, everywhere in these States, declared one who is falsely presented even today as having grown up in extreme poverty (115)," were, a few years ago, employed as laborers. The prudent man, who entered the world without money, works for wages for a while. He saves his surplus, with which he buys himself tools or land, then he works on his own account for another period, and finally he employs another beginner in his service. Such is the generous, and just, and prosperous system which opens the way for all, which gives hope to all, and consequently spreads energy to all,progress, improving conditions. There is not a living man who is more worthy of confidence than one who, by working, comes out of poverty ”(116). Shortly before the Great Depression, the Canadian historian Norman Ware still assured: “American society prides itself on offering those who have the capacity the opportunity to reach the top and what, in our economic organization, There are no legal or traditional limitations on the ascent of the individual, as there is with the caste system. Insofar as all of this is true, men who have succeeded by their own efforts allow the ruling class of a capitalist society to renew itself ”(117).out of poverty ”(116). Shortly before the Great Depression, the Canadian historian Norman Ware still assured: “American society prides itself on offering those who have the capacity the possibility of reaching the top and what, in our economic organization, There are no legal or traditional limitations on the ascent of the individual, as there is with the caste system. Insofar as all of this is true, men who have succeeded by their own efforts allow the ruling class of a capitalist society to renew itself ”(117).out of poverty ”(116). Shortly before the Great Depression, the Canadian historian Norman Ware still assured: “American society prides itself on offering those who have the capacity the opportunity to reach the top and what, in our economic organization, There are no legal or traditional limitations on the ascent of the individual, as is the case with the caste system. Insofar as all of this is true, men who have succeeded by their own efforts allow the ruling class of a capitalist society to renew itself ”(117).in our economic organization there are no legal or traditional limitations on the ascent of the individual, as there is in the caste system. Insofar as all this is true, men who have succeeded by their own efforts allow the ruling class of a capitalist society to renew itself ”(117).in our economic organization there are no legal or traditional limitations on the ascent of the individual, as there is in the caste system. Insofar as all of this is true, men who have succeeded by their own efforts allow the ruling class of a capitalist society to renew itself ”(117).

In the meantime, industrialization had split the population of the United States into two new social classes: on the one hand, the rich industrialists, the traders, more or less opulent and the professionals, more or less well-off, all apparently concerned with respect. morality, which was first and foremost that of success (“Success ethics”) (118); on the other, a subclass of poor, underqualified workers, for whom civic virtues did not mean much and who, therefore, but also by the simple fact that poverty was associated with all vices (alcoholism, laziness, trickery, etc.), seemed to the first strange and dangerous (119). However, these former frightened themselves: they "celebrated commerce and each competed for first place in the world of business,while fearing that their society, which was becoming more and more fluid, would engender a generation of men who would compromise the moral and social order ”(120).

From fraternal societies, bastion of republicanism, the professionals of the nascent petty bourgeoisie who adhered to them expected that, through their teachings and their ritual practices, they would help them to strengthen their moral conduct and their civic virtues and to become, by the same, living examples. for others, the poor. They also and above all expected direct and indirect services from them. The lodge was for any opportunist the ideal place to forge business relationships, build an address book and weave their own "network", in order to continue their "social advancement", or, more simply, to '' cushion the financial consequences of a possible social decline: “ mobility ” was not a one-way street: “ upward"(Ascending) for a time, it could suddenly become" downward "(descending). Hence the need to secure one's back and the success of “fraternal societies”.

Mutualists, “fraternal societies” offered their members “security and protection through a range of financial products and services, including life insurance and annuities. Fraternal benefits, designed to meet the needs of members at important stages of their lives, include medical insurance, guarantees for critical illness and parental death, as well as charitable scholarships and scholarships ”(121 ). They [subsidized] considerable establishments for the education of orphans of deceased members or for the maintenance of elderly and infirm members "and [distributed] relief to needy or sick members, widows, orphans" (122). The first link in the chain which was to lead to the establishment of the welfare state was the Church, which,as shown by Paul Veyne (123), had substituted charity for evergetism at the end of the Roman Empire; the "fraternal societies" were the last link, or, if you will, the laboratory (124), which was built on the ruins of a family and village solidarity which, following the rural exodus, grew. was disintegrated in large cities. Proof of this is that, as we have already indicated, "fraternal societies" began to decline when, in the 1930s, the welfare state was established (125). In form itself, a fraternal society was even ahead of its time: the Odd Fellows;long before bureaucrats created the human rights terminology of social security, and while other fraternal societies still referred to the material assistance they provided to their members as 'charity' or 'relief', the Odd Fellowship spoke of "service" and "law" (126).

In addition to its "mutualist" practices (127), the colossal success that the "fraternal societies" met in the United States was due to their conviviality in the sense in which Brillat-Savarin would have understood it, if he had been an alcoholic and recreation of some of their rituals. Most significantly, the Shriners prefer the term “loose branch” to the term “playground” of Freemasonry (128).

The "fraternal societies" flattered and encouraged the pronounced taste of their members for joyous meetings and well-watered feasts. In the 1820s, they met in gloomy taverns, to drink beer and hard liquor, sing bawdy songs, and take part in celebrations that sometimes attracted the attention of constables (129). They had a reputation of heavy drinkers (130) and even of debauchery: in 1823, the application for membership of one of their members to Freemasonry was rejected on the grounds that he belonged to "this Bacchanalian club of Odd Fellows "(131). Soon, the number of members increasing rapidly, the fraternities had the means to rent or even buy, or even build, premises,one of whose rooms was converted into a banquet hall and where alcohol flowed freely - which did not prevent the members from continuing to frequent the taverns at the same time. The lodge bar was seen as an important recruiting asset (132). In the 1830s, however, the newcomers - lawyers, doctors, merchants, wealthy farmers, engineers, most of them former Freemasons - set out to respect the fraternities and made temperance their hobbyhorse. It took them two decades to successfully ban alcohol in the lodges. This ban was pronounced around 1860, however, in receiving the first rank of the Odd Fellowship,neophytes were to declare drunkenness "the vilest and most pernicious of all vices" and that the subordinate lodges could pronounce the suspension or even the exclusion of any member who had been repeatedly in a state of intoxication in the enclosure of the lodge (133) - which, tells a repentant, does not prevent a bottle of liquor sometimes coming out of the pocket of an intemperate member and passing from hand to hand in the committee room [... and that] the members [continue] to go to the tavern at the end of the meetings ”(134). The reforms did not go beyond the limits: banquets, parties, balls, picnics, excursions, continued to follow one another at a high rate, in the fraternities as well as in Freemasonry.

The highlight of all the celebrations in which the members of the "fraternal societies" took part were the initiation ceremonies to high ranks, also called " side degrees ", because they are added, in Anglo-Saxon masonry, to the three blue grades (apprentice, journeyman, master).

There were many “ side degrees ”: all initiations being priced, the grand lodges had an interest in increasing them; the member also found his account there: any new initiation ensured him additional services. To the rituals of reception at the first three ranks, the “fraternal societies” gave all the pomp they had in Freemasonry (135). It was not the same for the rituals of "side-degrees ”. There, moral edification gave way to frivolity, the display of pomp to parody. However, from the beginning of the 1890s, the mechanical goat became the obligatory accessory of the ceremonies of initiation to the "side degrees" of "fraternal societies", effectively making them, in the proper sense, the "playground". of freemasonry.

Due to renewed economic prosperity and rising wages for Americans in the post-Civil War era, lodges were able to afford frills that were previously forbidden to them. Manufacturing companies commercialized a wide range of new products, and companies supplying paraphernalia and ritual clothing for lodges (136) were established throughout the country. MC Lilley & Company, of Columbus, Ohio, was the pioneer, but it does not appear that she ever made mechanical goats (137).

The first to have made and marketed them were the van Nest brothers, as early as 1892, in Ohio (138). They quickly put the key under the door, for some unknown reason, even when all the conditions were met for their business to prosper.

In the early 1870s, Ed DeMoulin, born June 11, 1862 in Jamestown, Illinois, was forced to give up taking over the family forge after having his thumb severed by a saw. He then became interested in photography and, once trained in this technique, opened a studio in Greenville, where he quickly gained a reputation as a photographer and artist emeritus. In 1892, he filed his first patent for a camera module to obtain a double transparent image of a subject in a single photo. That same year, DeMoulin joined several of Greenville's fraternal orders, including the Modern Woodmen of America (MWA), founded in 1883 by Joseph Cullen Root to provide insurance benefits to white men in the Midwest. There he met William A. Northcott, federal attorney for Bond County,who had been elected president of the MWA in 1890 and was a Freemason (138bis). Eager to increase MWA membership, Northcott asked DeMoulin for advice. The latter consulted with his brothers and, in the course of 1892, the DeMoulins found themselves at the head of a factory of accessories for the MWA and other lodges (139). The project was initially funded by Northcott (140), joined by local investors (141). A third of the articles in the DeMoulin catalog were intended for initiation ceremonies to high ranks. The flagship article was the goat. There were five different models: the "Bouc Faisant une Ruade", the "Joyeux Bouc Mustang", the "Bouc Ferris", the "Bouc Pratique" (the economical option) and the "Humpy Dump", in the shape of a camel. (142).

They did not appear to be put into service until 1894, two years after the creation of DeMoulin Bros. & Co ,. In that year, the Modern Woodmen of America introduced into their initiation ritual a practice they called the "fraternal degree." It consisted of making the recipient “walk around the room three or four times [on a mechanical goat], taking care not to rush him too much” (143). This immediately resulted in increased interest in the work of MWAs and a dramatic growth in membership (144). MWAs had just launched a fad. In 1902, the Brooklyn Daily Eagle could advertise the second edition of its Eagle Almanac by means of a poster featuring a member of a goatee fraternity; she carried these words: "If you need to exercise,why not go up to the goat? Each lodge has one. There are thousands of lodges in New York City, and their members ride goats every night (145). However, in certain "fraternal societies", the ordeal had taken on the character of a hazing: the goat, once the recipient was in the saddle, was jerked back and forth (146). There were many accidents, more or less serious. Complaints were lodged (147). This obviously did not deter Americans from continuing to join the "fraternal societies" en masse.once the recipient was in the saddle, jerked back and forth (146). There were many accidents, more or less serious. Complaints were lodged (147). This obviously did not deter Americans from continuing to join the "fraternal societies" en masse.once the recipient was in the saddle, jerked back and forth (146). There were many accidents, more or less serious. Complaints were lodged (147). This obviously did not deter Americans from continuing to join the "fraternal societies" en masse.

Due to the considerable success that fraternal societies were having, the demand for lodge accessories kept growing and the DeMoulin brothers soon had numerous competitors, the most direct of which, besides MC Lilley, Henderson-Ames (Michigan). and Ward-Stilsole, Indiana, was the Pettibone Brothers Manufacturing Company (Ohio). Its catalog, titled “Burlesque Paraphernalia” (“burlesque accessories”) included, among other things, mock guillotines, spanking machines and electrified water fountains (delivered with metal cups). He offered five different models of mechanical billy goat, including the “Ferris Wheel Goat” (“The Goat Placed in a Big Wheel”). "Have fun and get fat" was the motto of the society and the advice it gave to lodges (148), which, in turn,made it fat: the price of dressing room accessories and in particular that of the goats was high: the cheapest model cost in the 50s, the most expensive in the 90 dollars (149): the average monthly salary in the United States was 52 dollars (150).

Is it under the influence of the ceremonies of the "fraternal societies" that the Masonic lodges came, contrary to what most of the Freemason authors maintain, to introduce the goat into theirs and to hold it in such high esteem that , even today, South African masons call themselves " bok ryers " ("people who go up to the goat") (151)?

From the end of the 19th century, most lodges ordered postcards bearing the image of the goat. Hundreds of them, along with a multitude of goat jokes, were brought together in an 800-page book called The Lodge Goat.(1902) and intended for the Freemason readership. Some of these jokes and the cartoons which illustrated them were directed against the initiation ceremonies of lodges reserved for blacks, such as that of Prince Hall; not all, far from it. The goat was not, or not only, a subject of mockery for many very white-skinned Freemasons. When Marshall Lodge, No. 845 was incorporated in 1905 in New York City, all attendees of the celebratory banquet received as a keepsake a gold-plated goat-shaped fireplace ornament, which the Masonic Standarddescribed as 'saddled and ready for initiation practices' (152). The Brooklyn Masonic Veterans adorned all of its publications with a goatee motif in the 1890s and 1900s. The invitation cards to the annual banquet for this organization were printed with cartoons by CF Beatty in which the goat was a central motif (153). The goat was omnipresent in the lodges, so much so that, as the authors of Ritual America: Secret Brotherhoods and Their Influence on American Society (154) note , their interest in this animal bordered on obsession.

The omnipresence of the goat in the boxes was not only ornamental, it was also physical. The National Cyclopedia of the Colored Race(155) tells us that "members of the Masonic clubs" in Jacksonville, Florida, used to meet in the lavish basement of the "magnificent building" of the Mystic Shriners and the Sublime Princess of the Royal Arch for "To evoke, by 'teasing' each other, the last time they 'rode the goat'"; the periodical The Motorman and Conductor , which "Brother Crawford must have his buttocks redone in order to be able to wear pants again. the elders did not survive yesterday's meeting where he rode the goat ”(156); The Mystic Star , Masonic monthly published by the Reverend John M. Arnold, in issue 6 of which it is stated that " riding the goat"Is the term by which Masonic initiation is known to the uninitiated, informs us that" the institution requires the candidate to ride the goat astride and backwards "and that this position explains that women cannot not be initiated (157), According to Freemason Adrian Brown (158), "nowadays, this practice has almost disappeared from the Masonic fraternities, while it is still in force in other organizations", this which implies that there was and perhaps still is (159) (159bis).

Gregariousness, taste for meetings and feasts, quest for bourgeois respectability, need for security, material (the possibility of receiving benefits in the event of illness or accident at work) and therefore mental, opportunism (the possibility of forming professional relationships. 'business with other members), all of these factors partly explain the enthusiasm of Americans at the end of the 19th century for “fraternal societies”. The deepest, psychic order, remains to be highlighted, what we will do by focusing on the life, exterior and interior, of the United States of the time and especially that of the class man. medium, since, as we indicated above, it formed the bulk of the membership of the "fraternal societies".

The industrial revolution, which took place in the United States during the nineteenth century, had the same disastrous consequences in this country as in the others, by lowering the man compared to the woman, at home as at work and thus upset the relations between the sexes. At the same time, it radically changed the perception that the man had, not only of himself, but also of the woman.

The passage of the economy from the manual stage to the industrial stage weakens man economically and socially, but also psychologically: “locked up, most often six days a week and from twelve to sixteen hours a day, in an industrial environment which was his foreigner ”and“ prisoners of their role as the main provider in the new labor market, the majority of men were totally dispossessed […]; they lost their economic independence, which now depended on their employer's salary; they lost their spiritual independence because the fear of losing their jobs and starving to death made them subject to their boss; they had to give up forever working at home or self-employment ”(160). They lost their identity

Since the agricultural revolution that had occurred in the Neolithic period, the male identity had remained more or less the same. All societies, whether urban or rural, depended heavily on agriculture. Only a minority of men had to use their gray matter, their abstract intelligence: officials and traders. The others needed physical resources and endurance, either to toil in the fields from morning to night, or to wage war. The peasant occupied a central role in production. The machine made it accessory. If physical strength was always necessary for the performance of certain industrial jobs, women too and even children could operate most machines and thus became de facto equal to men before work.Men had been in competition with women since the opening of the first cotton mills in the early 1815s (161) and this competition was unfair, since, since employers offered women lower wages than men and 'they accepted them willingly, they were much more likely than men to find and keep a job (162). In the working classes, the husband was therefore no longer the sole provider - the prohibition which was imposed on women from the middle of the 19th century on working in the mines and in certain large industries did not change this. Demasculinized, dispossessed of the attributes and prerogatives which until then had constituted masculinity, the worker also had every reason to feel dehumanized. "In industrial work,the worker has nothing to put of himself, and we would even take great care to prevent him if he could have the slightest inclination; but even that is impossible, since all his activity consists only in making a machine move, and that moreover he is rendered perfectly incapable of initiative by the "training" or rather the professional deformation which he has received, which is like the antithesis of the old apprenticeship and which has for goal only to teach him to execute certain movements "mechanically" and always in the same way without having at all to understand the reason or to worry about the result, because it is not he, but the machine, which will actually manufacture the object; servant of the machine, man must become a machine himself, and his work no longer has anything really human,for it no longer implies the use of any of the qualities which properly constitute human nature ”(163). Wasn't the woman also dehumanized by industrial work?

This question calls for another: is it by chance that, from the end of the 19th century, at the time when mechanization became generalized and when, therefore, the populations learned to familiarize themselves with the cogs and the functioning of machines, similarities between woman and machine struck observers and, more generally, the question of the relationship between woman and machine began to arise (164)?

The ties that suffered the most from the industrial revolution were those that existed between fathers and sons, which were brutally cut. Until the middle of the 19th century, eighty percent of Americans worked in agriculture. “Work in the fields or on the ranches offered fathers the opportunity to work closely with their children because they could take them to their place of work. Fathers and sons often worked side by side from dawn to dusk, which allowed them to maintain rich relationships. With the development of factories and factories, men no longer worked in the fields and it was soon realized that the father could no longer take his children with him to work. The fathers came home late, exhausted. They were taking a bath,they dined and went to bed, so they no longer had time to train their sons and daughters. Consequently, the education of children was essentially the mother's responsibility ”(165). A similar phenomenon accompanied the formation of the middle classes.

With the development of the merchant society during the nineteenth century, the family home changed its nature and function, in rural areas as in cities. At first, professional and commercial activity, which in the past was concentrated in the home, moved away from it. In a second step, the distance between the home and the workplace increased. The heads of families were thus suddenly isolated from their sons, physically, but also mentally and emotionally. The gulf was further widened by the fact that, even when a middle-class man was able to stay and work at home, the abstract tasks he performed were much less interesting and understandable to a young boy than the agricultural activities to which this one would have participated with his father,if he had been born two or three generations earlier. Finally, the mother took on an importance she had not previously had in the education of boys. Until the eighteenth century, mothers, deemed too indulgent to form a boy's character once the boy had reached the age of six, were excluded from his education, which was the responsibility of fathers. . As teenagers, a large number of boys were in apprenticeship, worked as servants or studied far away. “All of this took place in a context where fathers were active members of the family, where the community easily penetrated the boundaries of the home, and where the male world was accessible to boys and had life in their eyes. On the contrary, the bourgeois home became a private space in the 19th century. It was no longer a commercial production site, but,more and more, a place of education of children, moral and spiritual education and exchanges between the members of the nuclear family. Women now had the task of nourishing the soul and fostering the moral sense of the new generation of men. Boys were not only subject to a stronger maternal influence, but they were for longer (166) ... "

Until about six years old, the nineteenth-century American child was brooded. He rarely escaped the supervision of an adult, whether his mother or another female member of the family, whom she called upon, when she had to be away from the matrimonial home. Around three years old, he showed, to his mother's despair, the first signs of an insolence and a taste for fighting which would only increase over the years. No matter how much he rebelled, his cries were stifled by the walls of the female cocoon where he was locked. He chomped on his brains in petticoats that weren't just his mother's and sisters' petticoats: in the middle and upper classes, it was not uncommon for a boy to wear clothes and underwear. girl (167). In addition to encouraging him to model himself on his sisters,they prevented him from engaging in the physical activities that had been done by boys of previous generations. Around the age of seven, the dress and moral grip in which he had been caught from birth loosened slightly. "In the cities, pre-adolescent culture flourished in backyards, streets, parks, playgrounds and vacant lots, all of which formed 'city-states where it was possible to play.' . In small towns, the surrounding orchards, fields and forests provided a natural habitat for pre-teens' cultivation. They did not feel at home inside. Whether it was a living room or a dining room, almost any room repelled pre-teens. The boys sometimes had a corner of their own in the house - usually in the attic,where dirt, noise and physical activity created less of a problem than the lower floors, which were clean and peaceful. The house was not the only interior space that was foreign to them ”(168). Pre-teens languished at school (169) and church and never approached the offices where middle-class fathers worked ”(170).

Once outside, the boy could indulge freely in activities that were forbidden to him by his mother or that he simply could not do at home, whether they were sports exercises (swimming, hiking, rowing, horse riding, shooting, hunting) or fun activities (marbles, leapfrog, etc.), It was not uncommon for young boys to outbid the violence that some of them involved. them, by mixing in acts of gratuitous violence. Torturing small animals was an extension of the hunt, and one of the favorite games of young boys was to throw stones at each other. Writers of the time called young boys "savages" and "primitive", found them "full of animal instincts." They compared them to Indians or Africans (171).“This violence concealed a curious disposition to spontaneous malice and convivial sadism. Part of the pre-adolescent culture was the suffering that young people inflicted on each other ”(172). Regarding the game of the settlers and the Indians, which was very popular among the young boys, it is remarkable that most of them preferred to play the part of the Indians because they saw them as more aggressive and barbaric than the settlers. The young boys were also very fond of forming "clubs", for the purpose of plunder (their members raided the gardens and then ate their loot together) or sports (the competitions they organized could end in a small bath of blood). If the cement of these "clubs" was obviously friendship,this was determined less by affinities than by geographical proximity; sudden and passionate friendships were also superficial. Enmities, which arose in an equally brutal manner, could be deep and lasting. Brawls frequently pitted gangs from different neighborhoods, but their hobby was vandalism. They mainly attacked private property. The young boy's relationship with adults had become one of confrontation: direct with men and, in particular, with his father, whom he saw relatively little; turned away, oblique, with his mother, all-powerful at home.which were born in an equally brutal way, could be deep and lasting. Brawls frequently pitted gangs from different neighborhoods, but their hobby was vandalism. They mainly attacked private property. The young boy's relationship with adults had become one of confrontation: direct with men and, in particular, with his father, whom he saw relatively little; turned away, oblique, with his mother, all-powerful at home.which were born in an equally brutal way, could be deep and lasting. Brawls frequently pitted gangs from different neighborhoods, but their hobby was vandalism. They mainly attacked private property. The young boy's relationship with adults had become one of confrontation: direct with men and, in particular, with his father, whom he saw relatively little; turned away, oblique, with his mother, all-powerful at home.direct with men and, in particular, with his father, whom he saw relatively little; turned away, oblique, with his mother, all-powerful at home.direct with men and, in particular, with his father, whom he saw relatively little; turned away, oblique, with his mother, all-powerful at home.

And his father's attitude towards his mother was not made to make him break the umbilical cord. “Americans tended to see women… as 'angels of the home'. By that they meant that they were moral beings, if not by nature, at least culturally. They explained its moral status by the fact that only women could become mothers. It is therefore not surprising that they have associated women with "civilization". As mothers, but also as missionaries and teachers, women were the ones who transmitted high culture. Creators of literary clubs and music societies, they were at the same time the first consumers of culture. But the culture they created and consumed, mostly romantic novels and magazines,was based largely on moralizing speeches and sentimental piety ”(173), which they also distilled to their offspring.

Women themselves perceived themselves as men pictured them, and at least for feminists, the man was not precisely the image of the woman. The man was bad by nature and, therefore, he was inferior to the woman (174). "Many men believed in the moral superiority of women and behaved accordingly" (175). In the novels of the time, the man is almost systematically portrayed as the aggressor and the woman as the helpless victim; male predation is described as the reverse of sadistic self-hatred (176). Under the effect of the puritanical hygienism and misander which underlies this vision of the relations between the sexes, the sexuality of the couple is "spiritualized":“The domestic ideal taught that sex between husband and wife expressed the spiritual communion which united them in marriage. Here their complementary biological nature formed a physical union which consecrated the union of their souls. Erotic relationships became "personal" in this new marital convention; the term "intercourse" ("sexual intercourse"), which was previously used in the field of diplomacy and commerce, became synonymous with coitus in the sense of mutual exchange. At the end of the 19th century, the term “sexuality” was coined to express this social belief that the erotic experience conveyed and embodied the personality. When he got home,the worldly warrior did not renounce the anxious independence implied by capitalist economic competition and political conflicts. On the contrary, he expected his family life to confirm and reward his virility, while healing the wounds he had received while exercising it… ”(177). Especially for men, sexuality took on an importance that it had never before had: it became his only means of expressing his masculinity and, even before expressing it, of feeling like a man, of asserting himself as a man. as a man facing a woman.it became his only means of expressing his masculinity and, even before expressing it, of feeling like a man, of asserting himself as a man in front of a woman.it became his only means of expressing his masculinity and, even before expressing it, of feeling like a man, of asserting himself as a man in front of a woman.

In addition, “[t] he economic pressures reinforced the psychic demands that compelled the worldly warrior to make 'purity' the essential virtue of femininity. The immaculate innocence which made a woman fit for marriage gave a man the assurance that she would not put him on the straw by unwanted pregnancies ”(178). Families were less and less numerous: children, who, before the industrial revolution, were resources for the family, since they were put to work at a young age, became a source of expenditure, especially since they now had to be educated outside the home, in establishments where they were supposed to acquire the skills necessary for a job that would not necessarily be that of their father (179).In the absence of reliable industrial condoms, the only way not to have more than two or three children was to abstain. The industrial revolution therefore led almost immediately to a sudden drop in births and a corresponding increase in sexual frustration. Man found his outlet in masturbation: pornographic literature developed considerably; medical literature too, which sought to make the man feel guilty, by pathologizing the male orgasm and by explaining to him that the capacity to resist carnal pleasures was a proof of virility and that, on the contrary, sexual desire was a sign of effeminacy (180).The industrial revolution therefore led almost immediately to a sudden drop in births and a corresponding increase in sexual frustration. Man found his outlet in masturbation: pornographic literature developed considerably; medical literature too, which sought to make the man feel guilty, by pathologizing the male orgasm and by explaining to him that the capacity to resist carnal pleasures was a proof of virility and that, on the contrary, sexual desire was a sign of effeminacy (180).The industrial revolution therefore led almost immediately to a sudden drop in births and a corresponding increase in sexual frustration. Man found his outlet in masturbation: pornographic literature developed considerably; medical literature too, which sought to make the man feel guilty, by pathologizing the male orgasm and by explaining to him that the capacity to resist carnal pleasures was a proof of virility and that, on the contrary, sexual desire was a sign of effeminacy (180).by pathologizing the male orgasm and by explaining to it that the capacity to resist carnal pleasures was a proof of virility and that, on the contrary, sexual desire was a sign of effeminacy (180).by pathologizing the male orgasm and by explaining to it that the capacity to resist carnal pleasures was a proof of virility and that, on the contrary, sexual desire was a sign of effeminacy (180).

Not only did the young boy live in a world divided into two parts, between which he was tossed; between the feminine sphere of the home, cozy and civilized and its own sphere, where competition and conflict, aggression and rebelliousness reigned, but the adult world was itself sharply divided into a feminine sphere and a sphere male antagonists.

In this divisive world, parents and boys were almost intruders to each other. “These two spaces were not mutually exclusive: women entered the boys' world to scold them and remind them of their homework, while boys sometimes established their distinctive culture on the upper floors of the house. The house and the outside world each had strong symbolic meaning. When boys dirtied floors with mud, they didn't just add to the housework - they brought a piece of their boyish world to a place where it didn't belong. And mothers also viewed their sons' “precious” collections of stones, leaves and dead animals as invasions of their civilized world.Women and boys were constantly arguing about the muddy footprints and other residue from the outside world that entered the house. But mothers weren't just fighting to protect the home from the filth and hedonism of boy culture; they strove to extend their moral domination over the world of boys. Fortunately for them, women had more than one tactical weapon at their disposal in this battle for moral influence. Often, mothers sought to control the behavior of their boys by maintaining close contact with their culture. Women who lived in small towns and even those who lived in cities, except the larger ones, belonged to social networks that quickly sent them information about their sons.Since they tended to shop in the neighborhoods where their boys played, they could even keep a close eye on them on these occasions. Most women could influence the activities of their sons in the boy's world which extended outside the family home ”(181). At home, mothers took advantage of every opportunity to give moral lessons to their sons, to make them hear, through recourse to guilt, "the voice of conscience". "Their moral and spiritual authority" over their sons "seemed immense" (182).Most women could influence the activities of their sons in the boy's world which extended outside the family home ”(181). At home, mothers took advantage of every opportunity to give moral lessons to their sons, to make them hear, through recourse to guilt, "the voice of conscience". "Their moral and spiritual authority" over their sons "seemed immense" (182).Most women could influence the activities of their sons in the boy's world which extended outside the family home ”(181). At home, mothers took advantage of every opportunity to give moral lessons to their sons, to make them hear, through recourse to guilt, "the voice of conscience". "Their moral and spiritual authority" over their sons "seemed immense" (182).

If most of the trends of the young American boy in the nineteenth century can be considered as characteristic of male childhood, to fully understand what separated him from young boys of previous generations, we must first take into account the fact that 'he developed them to a large extent in reaction to the feminine moral precepts his mother sought to teach him and in a spirit of rebellion unknown to those of his age who, a few generations before, had had apprenticeship with their father. to masters; no moral lesson will make a young boy virtuous in the etymological sense; character and moral qualities are formed, forged by concrete experience, by manual activity.Not only was “boy culture” built in opposition to the female world of the home and presented itself as its negative, but it was based exclusively on sport and play. Agricultural work in the company of adults enabled the young American to the pre-industrial era of organically integrating both its physical and its social environment, which, moreover, coincided. On the contrary, the sporting and recreational activities that the young American at the end of the 19th century practiced from dawn to dusk had no socializing function; as for hunting and fishing, he obviously did not devote himself to them for food; they were for him a means of "subordinating nature to [its] instinctive rapacity" (183), which, as an adult, he would put at the service of the emerging commodity society.The values ​​and behaviors he had made his own in the world of "boy culture" seemed to allow him to face it and contribute to it more effectively than those his mother was trying to instill in him, for the spirit competition, gregarious individualism, aggressiveness, ruthlessness seemed to hold a much more important place than the spirit of mutual aid, interdependence, kindness, affection and compassion.interdependence, kindness, affection and compassion.interdependence, kindness, affection and compassion.

In the past, the end of apprenticeship marked the beginning of adulthood. In the 19th century, the age at which adolescence ended varied considerably among individuals. In the middle class, the son was generally considered an adult when he left the parental home or / and obtained his first full-time job, two social warning signs of marriage preceded by the appearance of a psychological symptom: By the mid-teens, boys suddenly took an interest in girls. In their world, they continued to indulge in the activities that made their mothers desperate, but, as soon as they left, they made sure to be presentable; some suddenly took a liking to religious services. To please the one (s) they were courting,there was no other solution than "to put on the clothes of the 'civilized' adult and to erase the marks of 'savage' childhood" (184). Once crossed the threshold of adulthood, they would quickly understand that society was, as had been the world of their childhood, divided in two: the sphere of women would replace the maternal home and the sphere of men. to the "boy culture ”. "[E] raised by a woman to become a man" (185), had he become?

He had certainly become a double man. The constant back and forth that he made in his adolescence between the maternal home and the world of his "boy culture" undoubtedly required great adaptability, which could in their turn provoke neurotic disorders. Out of the bipolar world that had been his and where he had led a double life there emerged a sort of Dr Jekyll and Mr Hyde; this one had to be tough on private life and that one on the job.

In the private sector, the middle-class American resembled Babbitt, the character of an enjoyable and vulgar real estate agent that Lewis Sinclair played in the eponymous short story, from which we will quote this particularly revealing excerpt:

"At seven o'clock and halfway through, they [Babbitt and a few colleagues the day before a state estate agents convention they were to attend] were in their room with Elbert Wing and two other delegates. In shirt sleeves, open waistcoats, red faces, pasty voices, they were finishing a bottle of contraband whiskey which grated their throats and they begged the bellhop:

"Say, my son, can you get us more of this? enchanting liquor? "

They smoked long cigars, the ashes or ends of which they threw on the carpet, and, with loud, loud laughter, told stories: in short, males in a happy state of nature.

Babbitt sighed:

"I don't know what you think, my little rascals, but for my part I like, for a change, a little bit of relaxation like that, an excursion over a mountain or two, or a travel to the North Pole brandishing an aurora borealis. "

The delegate of Sparta, a serious young man, ardent, stammered:

"Look, I think I'm as good a husband as most people, but, God damn it, I was sick of coming home every night and having nothing to go to but the movies. That's why I go to the National Guard exercises. I'm sure I have the cutest little woman in my town, but… Say, do you know what I wanted to do as a kid? Do you know ? A great chemist… that's what I wanted to be. But daddy sent me out on the roads selling cookware, and there you go… I'm in there, I'm here for life… not the slightest chance of getting away from it all! Oh ! who the devil has put on the carpet this topic of funeral conversation? How about having a little more drink? It wouldn't do us any ma… a-al ”(186)

Turbulence, irreverence, frenzy, crudeness, cruelty, taste for noise and heckling, loud festivity, escape from reality, as well as the passion for sport and competition, which previously Scarcely found except in adolescents and which they shed in adulthood, came to be an integral part of what sociologists would later call the "new masculinity" (187). The "new man" had all the features of the backward teenager, mixed with even more problematic tendencies.

The industrial revolution had given birth to a mystique of work of a very special kind. A man was expected to be "calm and sober, because professional life was a serious matter." He [he] had to provide for his family, carve out a reputation, take responsibility. [His] world was based on work, not play, and in order to survive he had to be organized, be patient, not act impulsively. To be successful, a man had to curb his desires and delay their satisfaction. Of course, he also had to be aggressive and competitive, because he had to be able to advance. But he had to channel his impulsive need for assertiveness, adapting it to abstract battles and the complex issues of a middle-class man's work. Finally, he had to,unlike a boy, having a sense of responsibility ”(188). The "real" man, descendant of the greedy and upstart British bourgeois of the 18th century (189), was now the man who had succeeded professionally. Its values ​​were the machine, the competition, economic and sporting, sentimental and sexual, the profit, maximum, infinite and the domination, that of the machine and that of the woman, which were to be translated, the first, by robopathology, the second, by machismo.infinite and domination, that of the machine and that of the woman, which were to be translated, the first, by robopathology, the second, by machismo.infinite and domination, that of the machine and that of the woman, which were to be translated, the first, by robopathology, the second, by machismo.

Robopathology presents eight symptoms: the planning and scheduling of all activities, professional or private, including sex, even spontaneity in social interactions is calculated; behind a declared progressivism, the inability to find and even the lack of will to seek solutions to new problems; conformism and passive and mechanical obedience; the inability to feel that one exists other than through the gaze of others, the projection to others of a consensual image of oneself which hides the absence of personality; insensitivity; Pharisaism; hostility; alienation (190).

While the workers suffered from industrial working conditions in their flesh, victims whether they were work accidents or diseases, occupational or contagious, office workers, stressed by the fear of professional failure but also by the being constantly under the watchful eye of a supervisor, were on the lookout for a new disease, a cocktail of psychological and functional disorders to which the doctors gave the name of "male neurasthenia" (191) (the Americans too were suffering from stress, but the causes were different: fear of pregnancy and motherhood).

The only remedy, believed the neurasthenic, was rest and leisure: rest in the home and leisure in fraternal lodges: a double infantile regression.

"… From the point of view of relations between the sexes, masculine neurasthenia was equivalent to an escape from masculinity" (at least from masculinity as the American represented it). “It meant not only a withdrawal from the typically masculine sphere of work, but also a rejection of fundamentally masculine qualities: the pursuit of success, ambition, domination, independence. A man who turned away from the bourgeois professional world was no longer in his place. Not to mention that the neurasthenic was withdrawing into the world of women. When resting at home, what he was looking for was a feminine interior. He thus found refuge in roles and behaviors marked as “feminine”: vulnerability, dependence, passivity, infirmity ”(192),behaviors that he doubtless unconsciously regretted having energetically rejected around the age of seven and which, for this reason, he adopted all the more readily. The neurasthenic was qualified as "effeminate", "dandy", even, purely and simply, "woman" (193) and it is not impossible that he perceived himself as such. “Even men who didn't suffer from severe forms of neurasthenia did not know exactly what masculinity meant. Most men were deeply influenced by their mothers, sisters, teachers, etc. They carried this feminine culture within them and were not without finding it problematic. In many ways, there was a disconnect between the feminine characteristics they had assimilated in their early childhood and the machismo which, as adults, he displayed ”(194).In other, more essential respects, machismo was the direct and necessary consequence of the effeminacy that his mother had subjected him to as a young child (195).

Belonging to one or more lodges allowed him to exonerate himself from the accusation of effeminacy, at least in his own eyes and those of his “brothers”: were not the “fraternal societies” “men's? clubs ”? Their meetings were covert protests against the male condition at the time. “If it is permissible to regard rituals as a stylized form of conversation between those who perform them, then women were one of the main subjects of conversation in fraternal lodges at the end of the 19th century. The rituals of Masons and other orders completely dominated the lodge meetings, and they centered to a large extent on men's feelings towards women. In particular,the participants implicitly insisted on the embarrassment they felt at having received a female education and expressed the wish to found families of men - a wish that was already granted, since all the members of the lodge and therefore all the participants in the rituals were men… ”(196), men who, through the practice of these rituals, aspired to a return to the mode of behavior which was theirs at the stage of adolescence, where, the maternal grip having loosened, they 'were put to spend their days playing outside. These playful activities, which, as an adult and a father, he had had to give up, the lodge offered him the opportunity to indulge in them again (197), outside office hours. In the meantime, however, they had become "robopaths".

As a child, in the open air, he took a sadistic pleasure in brutalizing his playmates and torturing small animals; as an adult, by making one of his "Brothers" ride the goat in the muffled atmosphere of the lodges, he could experience that unhealthy joy which results from observing the misfortune of others, that Schadenfreude which, characteristic feature of the race of the Levantine soul (198), was transmitted to the race of the soul of the white man.

As a child, he unconsciously humiliated himself by identifying himself with Indians, with "savages"; as an adult, there seemed to be no greater pleasure for him than to consciously humiliate himself, himself riding the goat with infantile masochism. Riding the goat was for him the crowning of the humiliation he inflicted on himself in his family life and in his professional life, by accepting himself as inferior to the wife, by resigning himself to playing the roles of sub-husband, subfather (199) and, in the lower classes, where the machine had rendered the worker helpless, subhuman. It was, a modern mind will object, self-deprecation, and it is healthy to laugh at yourself. Psychoanalysis, whose diagnoses, aberrant when applied to the normal man, complete, internally and externally masculine,valid for the degenerate that is modern man, it is not wrong to recognize in self-mockery, a typically Jewish form of humor, an “exhibitionist masochism” (200).

His protest against the omnipotence of women was futile, illusory and fantasized. On the one hand, the values ​​on which the teachings and fraternal rituals were based were for many of them (morality, love, temperance, sobriety, interdependence) feminine values ​​and, on the other hand , the high ranks reminded them who, even inside the boxes, was the "boss": "We admire, trumpets the journalist and historian, member of the Knights of Pythias and the Odd Fellows and associate member of the Coronati Lodge Quartet n ° 2076, Henry Leonard Stillson (1842-1914) (201), editor-in-chief of History of the Ancient and Honorable Fraternity of Free and Accepted Masons, and Concordant Orders and author ofThe Official History of Odd Fellowship: The Three-link Fraternity , we admire women for their great moral sense and high sense of justice, for their love of what is pure and good, for their aversion to what is vile and rude […] The women showed their fidelity to the Savior of the World, by being "the last at the cross, the first at the sepulcher". The presence of women in the lodges will result in improvements and a rise in moral sense ”(202).

Everyone laughed at those who "rode the goat": them first, yellow; the audience, with a frankly contemptuous laugh; women, under cloak. For centuries they had been accused, among witches among them, of going to the Sabbath and sometimes going there on the back of a goat. It was now the men who rode the goat (203).

BK, 2018.

(1) See <http://freemasonry.bcy.ca/anti-masonry/goat.html> .

(2) See David Naughton-Shires, “Bro. William G. Gruff, an Introduction to our Bearded Brother. The Lodge Goat: Fact & Fiction ”, in Peter J. Millheiser (ed.), Hibiscus Masonic Review, vol. 3, iUnverse, Inc, Bloomington, 2010.

(3) See <http://www.dogsplayingpoker.org/gallery/coolidge/riding_the_goat.html> .

(4) See <https://www.youtube.com/watch?v=zW5n64zFO-Q> .

(5) See Julia Suits, The Extraordinary Catalog of Peculiar Inventions, Perigee Books, 2011.

(6) The New Age Magazine, vol. 46, Supreme Council, 33, ̊ Ancient and Accepted Scottish Rite of Freemasonry of the Southern Jurisdiction, USA, Washington, 1938, p. 759.

(7) See <http://freemasonry.bcy.ca/anti-masonry/goat.html> .

(8) William D. Moore, Riding the Goat. Secrecy, Masculinity, and Fraternal High Jinks in the United States, 1845–1930, Winterthur Portfolio: A Journal of American Material Culture, vol. 41, no 2/3 (summer / fall 2007 [p. 161–88], p. 161.

(9) Cited in Edward. A. Bloom and Lilian D. Bloom (eds.), The Piozzi Letters: 1817- 1821, vol. 6, University of Delaware Press, Newark, 2002, p 257.

(10) Quoted in Keystone, All about the Goat, The Freemason's Chronicle, August 23, 1890, WW Morgan, London, p. 115.

(11) Albert G. Mackey, Encyclopedia of Freemasonry and its Kindred Sciences, Moss and Compagny, 1874, p. 315. In 1922, the American Masonic magazine Tyler-Keystone took up this thesis on its own account: “For the vulgar, the devil was represented by a goat and his most famous attributes were the horn [sic], the beard and the split hooves. Then, in the Middle Ages, came the stories of witches and the belief that witches participated in orgies; At that time, it was said that the devil was shown on a goat. By extension, it was said that the Freemasons rode the goat and the expression has survived to this day ... ”(William D. Moore, op. Cit., P. 163).

(12) Regarding the two most important, Memoirs to serve in the History of Jacobinism (1797) by Augustin Barruel and Proofs of a Conspiracy (1797) by John Robinson, <http://freemasonry.bcy.ca/> anti-masonry / goat.html points out, however, that "the former was a man of the Church and the latter a scholar and [that] it is possible that stories of the use of a goat in Masonic ceremonies have circulated in other social groups, in particular in the countryside ”.

(13) Christopher Hodapp, Freemasonry for Dummies, Wiley Publishing, Inc., NY, 2011, p. 155.

(14) See <http://www.phoenixmasonry.org/masonicmuseum/humorous_goat_riding_post_cards.htm> .

(15) Seehttp://www.phoenixmasonry.org/masonicmuseum/goat\_riding\_tricycle.htm .

(15bis) Léo Taxil The devil in the 19th century, Léo Taxil, Delhomme and Briguet, 1894, p. 389. The Augustinian fathers of the Assumption, in their review La Freemasonry unmasked (1884-1899) (Denys Roman, The books, Traditional studies, 68th year, July-August and September - October 1967, n ° 402- 403, p. 225).

(16) According to the brotherhood ( <http://freemasonry.london.museum/it/wp-content/uploads/2012/04/The-Oddfellows1.pdf> ), it was founded in 1730.

(17) Abel Clarin of the Rive, Woman and child in universal freemasonry: the precursors of the ante-Christ according to the official documents of the sect (1730-1893), Delhomme & Briguet, 1894, p. 238.

(18) Theda Skocpol, Ziad Munson, Andrew Karch and Bayliss Camp, “Patriotic Partnerships: Why Great Wars Nourished American Civic Voluntarism”, in Ira Katznelson and Martin Shefter (eds.), Shaped by War and Trade: International Influences on American Political Development, Princeton University Press, Princeton and Oxford, 2002, p. 148

(19) Theodore A. Ross, Odd fellowship: its history and manual, MW Hazen Company, 1888, p. 72.

(20) Christopher G. Bates (ed.), The Early Republic and Antebellum America, vol 1-4, Routledge, London and New York, 2015, p. 375.

(21) Harriet Wain McBride, Fraternal Regalia in America, 1865 to 1918: Dressing the Lodges; Clothing the Brotherhood, PhD Thesis, Ohio State University, 2000, <https://etd.ohiolink.edu/rws_etd/document/get/osu1224791800/inline>, p. 176 and sqq.

(22) See John M. Herrick and Paul H. Stuart (eds.), Encyclopedia of Social Welfare History in North America, Sage Publications, Thousands Oaks, CA, 2005.

(23) Dave Rosenberg, “The Future of Odd Fellowship To Be or Not to Be ”, 2012. <http://davislodge.org/wp-content/uploads/TheFutureOfOddFellowshipOpt.pdf> ; Statistics of Fraternal Benefit Societies, 117th Edition (2011); American Fraternal Alliance, p. iv.

(24) Beatrix Hoffman, The Wages of Sickness: The Politics of Health Insurance in Progressive America, The University of North Carolina Press, 2001, p. 10.

(25) The Daughters of Rebekah lodges are now open to men as well ( <http://www.iooftx.org/rebekahs.php> ).

(26) See Samuel Fenton Cary, Historical sketch of the Order of the Sons of Temperance. Sons of Temperance, W. Theakston, Halifax, NS, 1884.

(27) Fraternal societies would have served not only as a buffer in an American society where tensions were great between blacks and whites (Fon Gordon, Caste and Class: The Black Experience in Arkansas, 1880-1920, University of Georgia Press, Athens, p. 4, p. 94; William Harris, Deep Souths, Delta, Piedmont, and Sea Islands Society in the Age of Segregation, Johns Hopkins Press, Baltumore, 2001, p. 280), but also social and political demands of rural blacks (Steven Hahn, A Nation Under Our Feet: Black Political Struggles in the Rural South from Slavery to the Great Migration, Harvard University Press, Cambridge, 2003) and, more generally, to egalitarianism: Paul Finkelman (African Americans and the Law, Garland Pub, 1992, p. 527) indicates, without specifying their name,nor when they made this decision, that two states in the United States banned two fraternal societies that allowed their white members and their black members to be called "brothers."

(28) Jonathan Blanchard, Revised Odd-Fellowship Illustrated, 22nd ed., Ezra A. Cook, Chicago, IL, 1893, p. 32; Joseph T. Cooper, Odd-fellowship Examined in the Light of Scripture and Reason, 2nd ed., William S. Young, Philadelphia, 1854, p. 32.

(29) The fact is that the “fraternal societies” were prosperous. Their books of account show that they generally made substantial profits with each financial year (Ezra A. Cook, op. Cit., P. 21; Aaron. B. Grosh, The Odd-fellow's improved manual: containing the history, defense , principles, and government of the Order, T. Bliss & Co, Philadelphia, 1871, p. 49).

(30) Christopher Hodapp, op. cit., p. 49.

(31) Jean-Pierre Bacot, Fraternal societies: an essay on global history, Dervy, 2007, p. 43.

(32) See Virginia Yans-McLaughlin, Immigration Reconsidered: History, Sociology, and Politic ,. Oxford University Press, New York and Oxford, 1990. Given the large number of prominent American politicians of Irish descent, it is interesting to say the least that many of the leaders were second generation Irish Americans. .

(33) James L. Ridgely, History of American Odd fellowship, the first decade, JL Ridgely, Baltimore, MD, 1878, p. 276. John Welch was a house painter (William E van Vugt (ed.), British Immigration to the United States, 1776–1914, vol. 1, Routledge, London and New York, p xx.

(34) See, on the subject of “fraternal societies”, Martin. Daunton, State and Market in Victorian Britain: War, Welfare and Capitalism, The Boydell Press, Woodbridge and Rochester, 2008, p. 294 and, for Freemasonry, Mary Ann Clawson, Constructing Brotherhood: Class, Gender, and Fraternalism, Princeton University Press, Princeton, NJ, p. 97 and sqq.

(35) Harriet Wain McBride, Fraternal Regalia in America, 1865 to 1918: Dressing the Lodges; Clothing the Brotherhood, Doctoral Thesis, Ohio State University, 2000, p. 170 ( <https://etd.ohiolink.edu/rws_etd/document/get/osu1224791800/inline> ).

(36) George C. Wright, Life Behind a Veil: Blacks in Louisville, Kentucky, 1865–1930, Louisiana State University Press, Baton Rouge and London, p. 135.

(37) Abel Clarin de la Rive, op. cit., p. 163 and sqq.

(38) Josepg Gabriel Findel, History of Freemasonry from its origin to the present day, t. 2, translated from German by E. Tandel, Paris, Librairie Internationale, 1866, p. 381.

(39) Craig Heimbichner and Adam Parfrey, Ritual America: Secret Brotherhoods and Their Influence on American Society, Feral House, 2012, p. 32.

(40) Jean-Pierre Bacot, op. cit., p. 254; see also <http://www.stichtingargus.nl/vrijmetselarij/ioof_en.html> .

(41) Philippe Langlet, Reading of images of freemasonry, Dervy, 2013, p. 41, note 72. According to 33 ° S. Brent Morris (The Complete Idiot's Guide to Freemasonry, 2nd ed., Alpha, 2006), the Odd Fellows abandoned the wearing of the apron around 1870, while retaining that of the frill.

(42) Henri Lamirault (ed.), La Grande encyclopédie, inventory raisonné des sciences, des lettres et des arts: par une société de savants et des gens de lettres, vol. 25. Lamirault et cie, 1886, p. 255.

(43) With nearly two million members worldwide the Knights of Columbus is still the premier Catholic fraternal organization in the world (Supreme Knights's Report Highlights Order's Charity, August 2, 2016, [http://kofc.org](http://kofc.org/) /en/news/releases/sk-report-highlight-charity.html

(44) See Thomas G. Beharrell, The Brotherhood: being a presentation of the principles of Odd-fellowship, Applegate & Co., Cincinnati, OH, 1861; John Van Valkenburg, The Knights of Pythias Complete Manual and Text-book, Memento Publishing Co, Canton, OH, 1886; Bayliss Camp and Orit Kent, “Proprietors, Helmates, and Pilgrims in Black and White Fraternal Rituals”, in Theda Skocpol, Ariane Liazos, Marshall Ganz, What a Mighty Power We Can Be, Princeton University Press, Princeton, NJ, 2006, p . 112.

(45) W. Scott Munn, The Only Eaton Rapids on Earth: The Pioneer History of Eaton Rapids and Hamlin Townships with Reminiscences, Edwards Brothers, 1952, p. 316.

(46) John Van Valkenburg, The Knights of Pythias complete manual and text-book, Moss & Company, Philadelphia, 1877, p. 89.

(47) Jos. D. Weeks, History of the Knights of Pythias, Jos. D. Weeks and Company, Pittsburgh, PA, p. 126.

(48) Aaron B. Grosh (rev.), The Odd-fellow's Manual, HC Peck & Theo Bliss, Philadelphia, 1860, p. 103.

(49) George Crook (Brother), Freemasonry, a type of Christianity throughout all ages clearly demonstrated, Bro. T. Farror, Monmouth, 1850, p. 21; let us quote, among other pearls: "We are obviously all brothers - brothers united by bonds stronger than those of blood" (Ami Pflugrad-Jackisch, Brothers of a Vow: Secret Fraternal Orders and the Transformation of White Male Culture in Antebellum Virginia , The University of Georgia Press, Athens and London, 2010, p. 70.

(50) Jean-Pierre Bacot, op. Cit., P. 224.

(51) Dimitri Georges Lavroff, The major stages of political thought, Dalloz, 1993, p. 52.

(52) Jonathan Ashe, The Masonic Manual: Or, Lectures on Freemasonry, new. ed., JNO. W. Leonard & Co, American Masonic Agency, New York, 1855, p. 1.

(53) Pashal Donaldson, The Odd Fellows' textbook and Manual, reviewed and corrected by Samuel F. Gwinner, Moss & Company, Philadelphia, 1878, p. 139.

(54) Independent Order of Odd Fellows, Proceedings of the Grand Encampment, IOOF of Indiana, The Lodge, Indianapolis, 1911, p. 1714.

(55) Ezra A. Cook, Revised Odd-fellowship Illustrated: The Complete Revised Ritual of the Lodge, Encampment, Patriarchs Militant, and the Rebekah Degrees, Chicago, 1893, p. 95, note 52.

(56) Paschal Donaldson, op. cit., p. 140.

(57) "It cannot be denied that there are strong similarities between Orphic cosmogonic principles and Semitic cosmogonies" (Pierre Daniël Chantepie de la Saussaye, Manuel d'histoire des religions, 1904, Aemand Colin, p. 564); see also Yehuda Liebes, Studies in Jewish Myth and Messianism, translated from Hebrew by Batya Stein, State University of New York Press, Albany, NY, 1993, p. 72 and sqq.

(58) Richard Payne Knight, The Cult of Priapus and its relations with the mystical theology of the ancients, translated from English by EW, Eric Losfeld, Paris, 1883, p. 33.

(59) Ibid., P. 25.

(60) Quoted in Michel Lapidus, The rope of the freemasons, Maison de Vie, 2012; Pierre Lévêque, Aurea Catena Homeri. A study on Greek allegory, Annales littéraires de l'Université de Besançon, 27, University of Franche-Comté, Besançon, 1959 [p. 3-90]; see also, for a discussion of the same texts, Luc Brisson and Christoph Jamme, Introduction to the philosophy of the myth, vol. 1., 2nd ed. revised and augmented, J. Vrin, Paris, 2005, p. 163 et seq, who, like Lévêque, traces this expression back to the passage from the Iliad in which Zeus threatens the Immortals with reprisals who might be tempted to help the Trojans and the Daneans: “Here, gods, test, and you will know, all of you (how much I prevail over you). Hang therefore a golden cable in heaven; then hang in there, all of you, gods and goddesses:you will not bring Zeus, the supreme ruler from heaven to earth, no matter how hard you take. But if I wanted to shoot frankly, it's land and sea at the same time that I would shoot with you. After that, I would tie the cable to a peak on Olympus, and the whole thing, for your convenience, would float in the air. So true is it that I prevail over gods as well as over men! ". If the Orphics were inspired by the Homeric expression of “golden cable” to create that of “golden chain”, they gave it a theological and cosmological meaning which does not appear in this extract.would float in the air. So true is it that I prevail over gods as well as over men! ". If the Orphics were inspired by the Homeric expression of “golden cable” to create that of “golden chain”, they gave it a theological and cosmological meaning which does not appear in this extract.would float in the air. So true is it that I prevail over gods as well as over men! ". If the Orphics were inspired by the Homeric expression of “golden cable” to create that of “golden chain”, they gave it a theological and cosmological meaning which does not appear in this extract.

(61) Originally, according to Fabre d'Olivet, from Chaldea, it was formulated for the first time by Pythagoras: “[…] Pythagoras designated God by l, and matter by 2, he expressed the Universe by the number 12, which results from the union of the other two. This number was formed by the multiplication of 3 by 4, that is to say that this philosopher conceived the universal world as composed of three particular worlds, which, being linked to each other by means of four modifications elementary, developed into twelve concentric spheres.

“The ineffable Being who filled these twelve spheres, without being seized by any, was GOD. Pythagoras gave him truth for soul and light for body.

“The Intelligences which populated the three worlds were: first the immortal Gods proper, second the glorified Heroes, third the terrestrial Demons.

“The immortal Gods, direct emanations of the uncreated Being and manifestations of his infinite faculties, were so named because they could never fall into the forgetfulness of their Father, wander in the darkness of ignorance 'and of 'impiety; whereas the souls of men who produced, according to their degree of purity, glorified heroes and earthly demons, could sometimes die to divine life by their voluntary estrangement from God; for the death of the intellectual essence was, according to Pythagoras, imitated in this by Plato, only ignorance and impiety.

“According to the system of emanations, absolute unity in God was conceived as the spiritual soul of the Universe, the principle of existence, the light of lights; it was believed that this creative Unity, inaccessible to the understanding itself, produced by emanation a diffusion of light which, proceeding from the center to the circumference, went insensibly losing its brilliance and its purity as it moved away from its source to the confines of darkness in which it ended up merging; so that its divergent rays became less and less spiritual, and moreover repulsed by darkness, condensed by mingling with them, and, assuming a material form, formed all the species of beings which the world contains. So,one admitted between the Supreme Being and man an incalculable chain of intermediate beings whose perfections diminished in proportion to their distance from the Creative Principle ”(cited in G. Plytoff, La Magie, J.-B. Baillière and son, 1892, p. 18-9).

(62) Pierre Lévêque, op. cit., p. 26.

(63) Emile Bréhier, Chrysippe et l'Ancien Stoïcisme, Gordon & Breach, London, 1951, p. 150, cited in ibid., P. 25.

(64) Pierre Lévêque, op. cit., p. 29.

(65) Ibid., P. 31.

(66) Ibid. p. 38.

(67) Augustine, The City of God, vol. 1, new translation, by L. Moreau, p. 221, Charpentier, Paris, 1843.

(68) Jean Adanguidi, Networks, markets and brokerage: the yam sector in Benin (1990-1997), Lit, Hamburg, 2001, p. 16; Pascal Brassier, “Sales people and social networks: towards new sales management tools”. In Management & Avenir, vol. 2, No. 16, 2008; Willy Bolander, Cinthia B. Satornino, Douglas E. Hughes, & Gerald R. Ferris, Social Networks Within Sales Organizations: Their Development and Importance for Salesperson Performance, available at: <https://www.researchgate.net/> publication / 283006342\_Social\_Networks\_Within\_Sales\_Organizations\_Their\_Development\_and\_Importance\_for\_Salesperson\_Performance, accessed July 3, 2018. The emergence of the Internet has allowed the merger between social network and commercial network; as we know, one of the first functions of “social networks” is to collect the personal data of their users in order to resell them to advertising companies.

(69) See Judith Sherven and Jim Sniechowski, The Heart of Marketing: Love Your Customers and They Will Love You Back, ML, New York, 2009.

(70) Pierre Levêque, p. 46.

(71) Quoted in ibid., P. 46.

(72) Bernard McGinn, The Golden Chain: A Study in the Theological Anthropology of Isaac of Stella, Cistercian Publications, Consortium Press, 1972, p. 69.

(73) “The subordinate gods therefore borrowed from the world pieces of fire, earth, water and air and they formed for each individual a unique body, where they chained the circles of the immortal soul. These cannot first master the body or be mastered by it, it follows that intelligence only appears when the agreement is made, with age. When a good education is joined, a man becomes complete and perfectly healthy. The gods linked the two divine revolutions in a spherical body, the head, to which they gave the whole body as a vehicle ”(Plato, Timée, translation, notices and notes by Émile Chambry, La Bibliothèque électronique du Québec Coll.“ Philosophie ”, vol. 8: version 1.01, p. 16; "[…] they chained the circles of the immortal soul; but, chained in this great flood,the circles could neither overpower him nor be overpowered by him, but sometimes they were forcibly dragged and sometimes dragged him, so that the whole animal moved, but moved forward without order, at random, in a way irrational ”(ibid., pp. 96-7).

(74) Pierre Lévêque, p. 51.

(75) Pierre Yves Badel, Le Roman de la Rose au XIVe, Droz, 1980, p. 6. (77) See Faith Lyons, “Some Notes on the Roman de la Rose - The Golden Chain and Other Topics”, in W. Rothwell, WRJ Barron, David Blamires and Lewis Thorpe (eds.), Studies in Medieval Literature and Languages: In Memory of Frederick Whitehead, Manhester University Press, Manchester, 1973. (78) See, for Sébond, in whom the metaphor is however strongly marked by theism, Alberto Frigo, The lost analogy: Montaigne, Sebond and the crisis of the idea of ​​correspondence, <http://1718.fr/wp-content/uploads/2013/03/Frigo-Sebond.pdf>

(76) Édouard Jeauneau, La Philosophie Medieval, PUF, Paris, 1963, p. 57.

; for G. Bruno, Wilhelm Schmidt-Biggemann, Philosophia perennis: Historical Outlines of Western Spirituality in Ancient, Medieval and Early Modern Thought, Springer, Dordrecht, 2007, p. 269; for Ficino, Emery Edward George, Hölderlin and the golden chain of Homer: including an unknown source, E. Mellen Press, 1992; Jean Bodin, in Colloquium, 32, will also compare the golden chain to Jacob's scale (H. David Brumble, Classical Myths and Legends in the Middle Ages and Renaissance, FD, London and Chicago, 1998), while 'he will give a Neoplatonic interpretation of it in The Theater of Universal Nature (1597), seeing in it “a series of degrees which progressively go from pure spirits to material creatures. These levels communicate with each other, through the dissemination of divine gifts, but also through the activity of the human soul,intermediary between the world of intelligibles and that of bodies ”(see Françoise Joukovsky, Regard interior, Nizet, Paris, 1982).

From Neoplatonism, Bodin retained not only the idea of ​​a hierarchy of intermediaries between the One and matter, but also the notion of absorption, of annihilation of the whole in the One, in relation to which the whole has no real existence: it is not for nothing that Bodin was the first theorist of monarchical centralism. The pantheistic origins of his theory of power have been glimpsed in Ada Neschke-Hentschke, Political Platonism and Theory of Natural Law: Contributions to an Archeology of European Political Culture, vol. 2, Editions of the Higher Institute of Philosophy, 2003: “[…] the neoplatonic one [cannot not absorb] the traditional essence of the city, a multiple being derived from a consensus of the parties on the law which governs everything (this model can be called “ancient and wary constitutionalism”).In good Bodian doctrine, the relationship between the parts is that of the ruler and the ruled, of the master and the subject, a relationship of dependence where the power of the inferior comes from the sole donation by the higher power ”(ibid., p. 270). In a less convoluted and jargon-free style, we will uncover, in a future study, the preponderant influence of pantheism in modern political, social and economic theories.the preponderant influence of pantheism in modern political, social and economic theories.the preponderant influence of pantheism in modern political, social and economic theories.

(79) See René Canat, L'hellénisme des romantiques: Le romantisme des grecs, 1826-1840, M. Didier, 1953; Emery Edward George, Hölderlin and the golden chain of Homer: including an unknown source, E. Mellen Press, 1992; Ludwig Noac, Schelling und die Philosophie der Romantik, vol. 2, ES Mittler und Sohn, Berlin, 1859, p. 563.

(80) James Thomson, The seasons of Thompson: poem, new translation by JPF Deleuze, Paris, 1801, p. 160.

(81) See WM Henry Ford, Symbolism of Odd-Fellowship, with the author, Providence, RI, 1904.

The author is wrong to assert p. 255 that the emblem of the three rings belongs uniquely to the Odd Fellowship: it is often used as a motif in Masonic jewelry.

(82) Thomas G. Beharrel, Odd Fellows Monitor and Guide: Containing History of the Degree of Rebekah, Robert Douglass, Indianapolis, 1877, p. 38.

(83) The Odd Fellow's Companion, vol. 28, February / July 1876, Columbus, OH, MC Lilley & Co., p. 375.

(84) William Peter Strickland (ed.), Odd Fellows' Literary Casket, vol. 1, Cincinnati, Tidball & Turner, 1854, p. 83. It is important to note that in this text the expression "gold chain" itself is used as a synonym for "rope". Men, all men, are chained (to each other) by "the three strands of this cord which connects the moral and spiritual universe to the Throne of the Eternal": "Friendship, Love and Truth ”(Ibid.).

(85) Ibid, p. 84.

(86) Ibid.

(87) Ibid., P. 85.

(88) Paschal Donaldson, op. cit., p. 139.

(89) Stephen Mennell, The American Civilizing Process, Polity Press, Cambridge, 2007, which quotes the American historian of science and technology Lewis Mumford (1895-1990).

(90) See Niles Carpenter. Immigrants and Their Children 1920, Census Monographs VII, Washington: United States Government Printing Office, 1927, p. 65.

(91) Paschal Donaldson, op. cit., p. 84.

(92) Paschal Donaldson, op. cit., p. 272.

(93) The Golden Rule and Odd Fellows' Family Companion, vol. 4, E. Winchester, New York, 1846, p. 316.

(94) Contemporary review, 6th year, t. 32, Paris, 1857, p. 29; in this context, the following advertisement, published in Fifty years of Odd fellowship in California; commemorating the founding of the order by the instituting of California lodge n ° 1, on September ninth, eighteen hundred and forty-nineby Independent Order of Odd Fellows. California (Executive Committee Golden Jubilee Celebration IOOF of California, 1899, p. 98), deserves to be pointed out: “You must be an odd fellow, if you have never heard of the only one. electric laundry in town. Send your address to 837 Folsom Street and have your clothes washed and ironed with electricity. This is something strange! ("Odd") "

Regarding the od, several scientists, including the Polish geophysicist Jacob von Narkiewicz-Jodko, Hyppolite Baraduc, doctor at the Salpêtrière, Louis Darget, a retired soldier fascinated by the occult (Clément Chéroux and Andreas Fischer, Le Third eye: photography and the occult, Gallimard, 2004, p. 116-7) and, later, Jules Bernard Luys, doctor at the Salpêtrière and at Charité and the Polish psychologist Julian Ochorowitz, attempted to photographically reproduce his action. . Baraduc called these photographs psychicones, which he obtained by pressing sensitized plaques on the foreheads of his clients in a completely dark room, after having asked them to think strongly about something (Thomas de Cauzons, Contemporary magic, vol. 4 : magic and witchcraft in France,Champion and Slakine, Paris and Geneva, 1984, p. 21; see also Lucien Roure, The Marvelous Spiritualite, 9th ed. Beauchesne, Paris, 1931, p. 139 et seq.)

(95) M. Hamel, Critical analysis of Plato's Ion, in Mémoires de l'Académie Impériale des sciences, inscriptions et belles-lettres de Toulouse, 7th series, t. 1, Toulouse, Rouget Frères and Delahaut, Successeurs, 1869, p. 159. See also Martin Th. Henri, Observations and theories of the ancients on magnetic attractions and repulsions, Rome, Imprimerie des Sciences Mathematiques et Physique, 1865.

(96) Cited in Laetitia Mouze, Platon, The essential texts, Hachette Supérieur, Coll. “Prismes”, 2001.

(97) Henri Delaage, Physical improvement of the Human Race or Means of acquiring Beauty, Paul Lesigne, Paris, 1850, p. 21-2.

(98) Quoted in Auguste Vigouroux and Paul Juquelier, La contagion Mental, Doin, 1905, p. 100.

(99) The full quote is: “The pleasure of being in crowds is a mysterious expression of the enjoyment of multiplying numbers. Everything is number. The number is in everything. The number is in the individual. Drunkenness is a number ”(Fusées, poème I, in Complete works., Vol. 1, Gallimard, coll.“ La Pléiade ”, 1975, p. 649). The text takes on its full meaning, when, as our invitation to L'Ecole païenne (in op. Cit., Vol. 2, p. 45), the word "Pan" is substituted for that of "everything". . At the antipodes of pantheism, Baudelaire wrote in Les Foules (Le Spleen de Paris, in op. Cit.,. Vol. 1, p. 291): “Who does not know how to populate his solitude, does not know how to be alone in a busy crowd. "

(100) The Odd Fellow's Companion, vol. 18, February / July 1876, MC Lilley & Co, Columbus, OH, p. 180.

(101) See Fabrice Midal, Pourquoi la poésie? The Legacy of Orpheus, Editions Pockett, 2010.

(102) Le Banquet, 187c.

(103) Quoted in G. Plytoff, op. cit., .p. 20.

(104) Petrus van Limburg Brouwer, History of the moral and religious civilization of the Greeks, t. 3, W. van Boekeren, Groningen, 1839, p. 228.

(105) Etienne-Félix Hénin de Cuvillers (baron d '), Animal magnetism found in antiquity: or, Historical Dissertation, 2nd ed. revised, corrected and augmented, Barrois l'Aîné, Treuttel and Vurtz, Belin-Le Prieur and Bataille and Bousquet, Paris, 1821, p. 116-7; see also Jean Rouxel, History and philosophy of magnetism: Among the moderns, Librairie du magnetisme, 1894, p. 82.

(106) The Independent Order of Odd fellows' ritualistic, secret, and floor work, Chas. Simcoe and Company, Cincinnati, OH, 1887, p. 26. EA Cook (op. Cit., P. 89) states: “[…] the trumpet, the bugle or similar instruments. "

(107) PGGB Jocelyn (eds) and JB Anderson (eds.), The Western Odd Fellows' Magazine, vol. 1, Anderson & Warren, New Albany, IN, 1852-53, p. 319. See, on the subject of the specific effects of musical sounds on man, Paul-Louis Ladame, La neurose hypnotique ou le magnetisme unveiled: study of pathological physiology on the nervous system, Sandoz, Paris, 1881.

(107bis) Here is the entire passage: “Know how rhythm encircles man” (quoted in Gilbert Romeyer-Dherbe, The things themselves: the thought of reality at Aristote, L'Âge d'Homme, Lausanne, 1983, p. 202, which takes up Werner Jaeger's analysis [Paideia: The Ideals of Greek Culture, translated from the second German edition by Gilbert Highet, 2nd ed., Vol. 1, Oxford University Press, Oxford and New York, 1945 ] of the word "rhuthmos" in the oldest Greek literature). It is from the Greek elegiac poet Archilochus (8th / 7th century BC). The same idea is expressed in Aeschylus' Prometheus in Chains: "I am attached [caught] here in this rhythm", exclaims the hero, "immobilized in the iron interlacing of his chains, is rhythmic, it is to say added to the rocks ”(Michel Deguy,“ Figure of rhythm, rhythm of figures.In Langue française, n ° 23, Poétique du vers français, 1974 [p. 24-40], p. 25, note 2). Democritus (Werner Jaeger, op. Cit., P. 126). Democritus also speaks of the rhythm of atoms, that is to say not of their movement, but of their structure (ibid.). Originally,rhutmos , which is wrongly derived from rheô (to flow), “it is therefore what hinders movement and slows down the flow of things” (ibid.). Where Jaeger and his commentator go wrong is when they relate "rhuthmos" to the Hellenic mind's preference for the finite as opposed to the Semitic taste for all that is infinite. As shown in particular by its use by Aeschylus, the term, in its original sense, does not designate a limit, but an imposed link.

(108) Louis Adolphe le Doulcet Pontécoulant (count of), The phenomena of music, or, Influence of sound on animated beings, Paris, Librairie Internationale, 1868, p. 21.

The first known electric musical instrument is the “cembalo elettrico” made by the Jesuit mathematician Jean-Baptiste Thillaie de la Borde (1730-1777) around 1759; “The discovery began with a machine that made an electric sound, and whose keys were constructed in the form of levers. The ends of these keys, opposite to those touched by the fingers, ended in an iron rod placed horizontally, isolated, supported by glass tubes, and electrified by means of an electric conductor with which it communicated. The very end which was isolated, and which was electrified by the pressure of the finger, touched another horizontal iron rod placed in a place a little higher than the first, without being however electrified. At this first iron rod isolated and electrified, or lower,ended at an equal distance, vertical archal threads which issued from as many bells, suitable, when struck, to give the different sounds of the scale. These bells were suspended by silk cords on the same line and at the level of each other. There was a third horizontal iron rod, also isolated and electrified, from which descended as many leaves attached to archal threads, each of which would fall between the two neighboring bells. The fingers touching the end of the lever raised this rod corresponding to the iron rod which was not isolated, and whose movement was communicated to the doors which then struck the bells. Father de la Borde switched from this machine to the electric harpsichord. Instead of putting the leaves on the bells of different sizes,which were each armed with an archal's thread going down to the end of the lever, he placed next to each clapper two bells tuned in unison, one of which was armed with an archal's thread. This wire, as soon as it ceased to be electrified, caused the movement of the clapper towards the bell below, and a sudden repercussion towards the other bell, so that it produced rapidly the two sounds in unison. As each key was in proportion to its lever, and each lever to its bell, the same pieces could be performed on this instrument as are performed on the ordinary harpsichord and on the organ. When the electric harpsichord was touched in the dark, the sounds were accompanied by sparks of fire, so that this instrument was at the same time acoustic and ocular ”(Peter Lichtenthal, Dictionary of Music,translated and augmented by Dominique Mondo, t. 1. Paris, Troupenas et Cie, 1839, p. 219-20).

In 1838, two physicists, Joseph Henry and Charles G. Page, each discovered on their own that each time one produces magnetizations or demagnetizations by passing a current in the turns of a helix enveloping a rod of soft iron , this one makes a sound. On this principle, MG Wertheim built a sort of aeolian harp a few years later (Le Correspondant, vol. 107, nouvelle série, t. 71, Paris, 1877, p. 551).

In 1845 Professor Petrina in Prague developed a musical instrument based on galvanic current, and around 1848 Wertheim and de La Rive "proved that electric current can produce sound without the aid of a development of heat ”(Georges Kastner, La harpe d'Éole et la musique cosmique, Paris, 1856, p. 104).

In 1851, a year before patenting a process for electrification of the organ, musician and musicologist Henry John Gauntlett proposed to the organizers of the World's Fair in London to electrically connect all the organs in the building where it was located. was organized (Edward J. Hopkins, The Organ, its history and construction, Robert Cocks & Co, London, 1870, p. 74 et seq.). He met with a scathing refusal. "Never," said one of the members of the organizing committee, "we will never hear a musical note at Crystal Palace." The Exhibition has much more important objectives ”(Flashing Music by Lightning, on ES Dallas, (ed.), Once A Week, new series, No. 61, 1969, p. 142) Thus, the dissemination of music, electric or not, in a public space not intended for this purpose aroused deep resistance.

The electrification of musical instruments will only be undertaken systematically from the time when, around 1880, the relationship between electricity and magnetism was established ( <http://articles.ircam.fr/textes/> Szendy96d ). It is similarly remarkable that, from the beginning of research on electricity, the priority of scientists was to find a way to transmit sound using this energy and that, once domesticated, its use was initially limited. to broadcast sounds, by radio, telephone and recording (see Stanislas Dehaene and Christine Petit, Parole et musique: Aux origines du dialogue humaine, Odile Jacob, Paris, 2009).

(109) René Guénon, The Reign of Quantity and the Signs of the Times, Gallimard, Paris, 1970, p. 142.

(110) “I don't know,” said a British housewife in 1914, “what electricity is! Even the greatest scientists are unable to explain to me “what electricity really is” ”(cited in Graeme Gooday, Domesticating Electricity: Technology, Uncertainty and Gender, 1880-1914, Routledge, London, 2008); not yet very long ago, to a child who asked him what exactly electricity was, an electrician replied: "It is true that I do not know, but I can do that. illumine ”(cited in Biblioteca del Giornale di metafisica, vol. 13, Tilgher, Geneva, 1991, p. 36); more recently still, the preface of volume 1 of On the road to electricity (Multimondes, 2005, <http://www.aryanalibris.com/index.php?post/Langlois-Pierre-Sur-la-route-de>- l-electricity-Tome-1) by Pierre Langlois, wrote: "we do not understand exactly what electricity is".

(110bis) Among other passages from Understanding the media illustrating the idea that electricity is used for the formation of what Durkheim called “collective consciousness” and that it would be better to call “collective subconsciousness”, because psychic processes which relate to it are not grasped by consciousness, we will quote the following (Understanding the Media, 2003, p. 333, cited in German A. Duarte, Fractal Narrative, Trnscritp Verlag, Bielefeld, 2014, p. 235): “Today we live in the information and communication age because the electric media instantly and permanently create a total field of interconnected events in which all people participate. However, the world of public interaction has the same overall capacity for reciprocal integral action as that which, until now,characterized our individual nervous systems. Indeed, electricity is organic in nature and its technological use in telegraph, telephone, radio and other forms strengthens the organic social bond. The simultaneity of electrical communication, also characteristic of our nervous system, makes each of us present and accessible to all other people in the world ”.

(111) To put it very simply, “[…] before the advent of electricity it took a long time to communicate with a few people, whereas now it […] takes very little time to communicate with many people ”(Samuele Furfari, Politics and geopolitics of energy: An analysis of international tensions in the 21st century, Editions TECHNIP, 2012, p. 1042)

(112) EA Cook, Revised Odd-fellowship Illustrated, Independent Order of Odd Fellows. Sovereign Grand Lodge, 1930, p. 206. “[…] red lights” were “recommended”; see also Lawrence J. Hill, “The Changing Light of Dramatic Initiation”, in Kenneth L. Ames (ed.), Theater of the Fraternity: Staging the Ritual Space of the Scottish Rite of Freemasonry, 1896-1929, University Press of Mississippi , 1996, p. 31 and sqq. In an article dedicated to music (The Golden Rule and Odd Fellows' Family Companion, vol. 5, no. 7, p. 103.) “sympathy” is compared to “moral electricity”.

(113) For example, the Reverend Samuel Copper (1725–1783), to whose parish some of the leaders of the American Revolution belonged and who himself participated in the Tea Party, declared in 1753 in Boston: “Benevolence is cement and support - of families - of Churches - of States and Kingdoms - and of the great community of humanity: this is the only principle that constitutes and preserves peace and harmony, the beauty and the benefits of society ”(cited in Gordon S. Wood, Classical Republicanism and the American Revolution. In Chicago-Kent Review, vol. 66, n ° 1, 1990, Symposium on Classical Philosophy and the American Constitutional Order [p. 13-38] , p. 35).

(114) Ibid.

(115) Lloyd Lewis, The Assassination of Lincoln: History and Myth, University of Nebraska Press, Lincoln and London, 1994, p. 390.

(116) Brand Whitlock, Abraham Lincoln, Payot, 1920, p. 137. <https://digitalcommons.iwu.edu/cgi/viewcontent.cgi?article=1000&context=amstudies_honproj> , p. 2. (118) See, regarding the construction of “success ethics”, ibid.

(117) Norrman Ware, Labor in Modern Industrial Society, Russell & Russell, New York, 1968, p. 7. Quoted in Marshall, Steve, “The Success Ethic: A Study of 19th Century American Attitudes in Fiction and Reality” (1974). Honors Projects.Paper 1.

(119) Nicole Hahn Rafter, “Criminal Anthropology. Its reception in the United States and the Nature of its Appeal ”, in Peter Becker, Richard F. Wetzel (eds.), Criminals and Their Scientists: The History of Criminology in International perspective, Cambridge University Press, 2006, p. 160.

(120) Ami Pflugrad-Jackisch, op. cit., p. 74.

(121) Jean-Pierre Bacot, op. cit., p. 122.

(122) A. de la Rive. In Anti-Masonic France: organ of the Anti-Masonic Council of France, Anti-Masonic Council of France, 1912, p. 247.

(123) Paul Veyne, Le pain et le cirque: sociologie historique d'un pluralisme politique, Paris, Le Seuil, 1976.

(124) JC Herbert Emery, The rise and fall of fraternal methods of social insurance: a case study of the Independent Order of Oddfellows of British Columbia sickness insurance, 1874-1951, PhD thesis, University of Brittish Columbia, 1993; Sheldon Richman, Tethered Citizens: Time to Repeal the Welfare State, chap. 3; The Foundations of the Welfare State, Future of Freedom Foundation, 2001; see, on the influence of British fraternal societies on the formation of the welfare state in Great Britain, Lauren Perillo, “The British Friendly Society and the Rise of the Welfare State”, https: //www.hamilton .edu / documents / Perillo% 20Levitt% 20Paper.pdf .

(125) Likewise, the state's launch of social programs resulted in the disaffection of churches in the United States and throughout the so-called "western" world. Raphael Franck and Laurence Iannaccone, Why did religiosity decrease in the Western World during the twentieth century ?, 2018, <https://www.researchgate.net/publication/228359082_Why_did_religiosity_decrease_in_the_Western_World_during_the_twentieth_century> .

(126) David T. Beito, From Mutual Aid to the Welfare State: Fraternal Societies and Social services, 1890-1967, University of North Carolina Press, Chapel Hill, 2000, p. 10.

(127) We put the term in quotation marks, because fraternal societies had carved out a reputation for themselves as crooks. For example, in 1909, McClure's Magazine (vol. 33 ,. McClure, Limited, 1909, p. 120) called the Fraternal Order of Eagles (1898) "a great national organization of sportsmen, bartenders, politicians, thieves. and professional criminals ”. This accusation does not appear to be without merit, judging by the testimony of a former member of the Odd Fellows. According to him, a tiny part of the funds of the “fraternal societies” was used for the purposes for which they were supposed to serve: “[…] first: a large part of all the funds paid to the subordinate lodges is returned to the treasury of the Grand Lodge, who does not use them to help sick brothers,but appropriates them for its own interest: travel expenses, decorations, etc., or gifts to the favorites of the Order […] Second: the Grand Lodge, at its pleasure, can withdraw its charter from one of the lodges subordinate and make it "dead", after which the funds, bonuses, etc., become the property of the Grand Lodge […] Third, the exclusion of a member deprives him of his rights […] In the event of long illness , it may be quite convenient for the lodge to blame him for such and such a fault and to get fat on his back by excluding him ”(E. Willis, Renunciation of Odd Fellowship, and an Exposé of the signs, tokens, WS Damrell , Boston, 1846, p. 6).can withdraw its charter from one of the subordinate lodges and make it “defunct”, after which funds, bonuses, etc., become the property of the Grand Lodge […] Third, the exclusion of a member deprives him of his rights […] In the event of a long illness, it may be quite convenient for the lodge to blame him for such and such a fault and to grow fat on his back by excluding him ”(E. Willis, Renunciation of Odd Fellowship, and an Exposé of the signs, tokens, WS Damrell, Boston, 1846, p. 6).can withdraw its charter from one of the subordinate lodges and make it “defunct”, after which funds, bonuses, etc., become the property of the Grand Lodge […] Third, the exclusion of a member deprives him of his rights […] In the event of a long illness, it may be quite convenient for the lodge to blame him for such and such a fault and to grow fat on his back by excluding him ”(E. Willis, Renunciation of Odd Fellowship, and an Exposé of the signs, tokens, WS Damrell, Boston, 1846, p. 6).Renunciation of Odd Fellowship, and an Exposé of the signs, tokens, WS Damrell, Boston, 1846, p. 6).Renunciation of Odd Fellowship, and an Exposé of the signs, tokens, WS Damrell, Boston, 1846, p. 6).

This former member very aptly quotes this passage from Constantin François Volney (Count of), Les Ruines, ou Méditation sur les revolutions des empires, new ed. corrected, Paris, 1792, p. 294: “In general, any association which has as its basis the mystery or any oath of a secret, is a league of brigands against society, a league divided, within its own bosom, into rascals and dupes, that is, that is to say, in motors and instruments. It is on this principle that we must judge these modern coteries, which, under the name of illuminated, Martinists, caglioterists, even Freemasons and Mesmerists, infect Europe. All you do is ape the follies and tricks of the ancient cabalists, magicians, Orphics, etc. ; which, says Plutarch, threw into serious errors, not only individuals,but still kings and peoples. "

(128) Gary Groth, Catalog No. 439: Burlesque Paraphernalia and Side Degree Specialties and Specialties and Costumes, Fantagraphics, Seattle, 2010, p. 28.

(129) Mark C. Carnes, Secret Ritual and Manhood in Victorian America, Yale University Press, 1989, New Haven and London, p. 26.

(130) James L. Ridgely, History of American Odd fellowship - the first decade, Baltimore, 1878, p. 45.

(131) Quoted in Mark C. Carnes, op. cit., p. 26.

(132) John C. Mero, Under the Influence: A Case Study of the Elks, MADD, and DUI Policy, Universoity Press of America, p. 34.

(133) Quoted in Brian Greenberg, “Worker and Community: Fraternal Orders in Albany, New York, 1845-1885”, in Neil L. Shumsky (ed.), Institutional Life: Family, Schools, Race, and Religion, Routledge, 1995, p. 300.

(134) Jonathan Blanchard, op. cit., p. 30.

(135) One can judge by the description of the protocol of these ceremonies in The Independent order of Odd fellows' ritualistic, secret, and floor work, Cincinnati, Ohio, C. Simcoe and company, 1887 and at http: // [www.stichtingargus.nl/vrijmetselarij/ritualen\_en.html](http://www.stichtingargus.nl/vrijmetselarij/ritualen_en.html) .

(136) It must therefore be deduced that, previously, members of lodges, Masonic or fraternal, attended meetings and participated in rituals in street clothes, even if, in certain cases, it is obviously not excluded that appropriate uniforms have been handcrafted. In addition, the introduction of the uniform in the lodges, Masonic or fraternal, at the end of the Civil War is explained by the fact that most of their new recruits had just been demobilized.

(137) See, regarding MC Lilley & Company, Harriet Wain McBride, op. cit.

(138) Julia Suits; op. cit. Spicy detail, these companies manufactured the same products for radically different customers, content to adapt the ornamentation to the respective nature of these. For example, the same piece of furniture could be adorned with a cross, a compass and a set square, a moose head, or a military emblem, depending on whether it was intended for a church, a Masonic lodge, the Benevolent and Protective Order of Elks or the army (Will MooreCanned Snakes, Mechanical Goats, and Spitting Skeletons: Making Sense of the 1930 DeMoulin Bros. & Co. Catalog, pp. 26-7.

(138bis) John. H. Brownell, The American Tyler-keystone: Devoted to Freemasonry and Its Concerdant Others, vol. 18, JH Brownell, 1903, p. 212.

(139) Erastus DeMoulin, Factory History. The DeMoulin Brothers,http://www.demoulinmuseum.org/factory.html .

(140) Adam Stroud, Supplying Fraternalism: DeMoulin Bros. & Co. and Side Degree Paraphernalia, The Confluence, n ° 18, Spring / Summer 2014, p. 21.

(141) Ibid.

(142) Among the other accessories sold by DeMoulin Bros & Co, the one called “Drinking the Goat's Blood” should be mentioned here. Here is the macabre ambiguous description given of the ceremony in their catalog: "Whether it is the blood of a camel, of a tiger, of a moose, of an eagle, of a mouse, of an owl. or a goat, no ceremony is more appropriate than that of serving the blood of an animal to the candidate, so that he fully permeates the spirit and life of the organization. First, the candidate who is invited to drink it licks his chops and even thinks that it is "craft beer", but, when he takes a look at the contents of the vat, the disgust. grabs it. He sees that the "blood" is full of old shoes, rags, feathers, leaves, sticks, etc.And as the assistant fills the glass intended for him with “blood”, some members spit into the tank and throw chewed tobacco into it, others cigarette butts. Needless to say, the candidate is extremely reluctant to swallow the drink offered to him; it may be necessary for several assistants to serve the refreshments [is this suggesting that force can and even should be used to compel the most reluctant candidates to drink this drink?] ”(Gary Groth, op. cit. ., p. 32). Used three times in this passage, the word "blood" is used twice in quotation marks, once without. The ambiguity is therefore twofold: it is impossible to know whether the drink that the candidate drank was blood or a substitute. Whatever the nature of the liquid he swallowed,there is no doubt that this ceremony had its origin in an English ritual of the “Middle Ages” which consisted in sacrificing a goat while pouring beer in a bucket placed under its neck (Julian Kreem and Gerhard Jaritz (eds.) , The Edges of the Medieval World, Central European University, Department of Medieval Studies, 2009, p. 132).

(143) William D. Moore, op. cit., p. 182.

(144) Ibid.

(145) Ibid., P. 4.

(146) Adam Stroud, op. cit., p. 26.

(147) See Julia Suits, op. cit ..

(148) William D. Moore, op. cit., p. 183. <https://www.flickr.com/photos/biomedical_scraps/8171362026> .

(149) <http://www.phoenixmasonry.org/masonicmuseum/goat_riding_tricycle.htm> .

(150) See Peter Millheiser [ed.], Hibiscus Masonic Review, iUniverse, Inc. Bloomington, 2009-2010

(151) Ibid., Who also kindly points out to us that, in New Zealand, the tool that masons use to move heavy blocks of stone is called the “goat”.

(152) William D. Moore, op. cit., p. 175.

(153) Ibid., P. 176.

(154) Craig Heimbichner and Adam Parfrey, op. cit., p. 50.

(155) Clement Richardson (ed.), The National Cyclopedia of the Colored Race, vol. 1, National publishing Company, Incorporated, 1919, p. 465.

(156) See RL Reeves (ed.), The Motorman and Conductor, vol. 34, The Association, p. 1925-1926.

(157) PC Nash, (rev.), Why Women Can Not Be Masons. In James Billing (ed.), The Mystic Star, vol 8, Ashton & Co, Chicago, Ill., 1868, p. 133. See, for other extracts from articles in American newspapers of the time on this Masonic practice, “Getting Goats, Losing Goats, Stable Goats and Navy Goats - a History and Etymology of 'Get My Goat '”, October 8, 2014, <https://esnpc.blogspot.com/2014/10/getting-goats-losing-goats-stable-goats.html>

(158) William Adrian Brown, Facts, Fables, and Fantasies of Freemasonry, Vantage Press, 1968, p. 112.

(159) “[…] I was going to be initiated,” says Pastor William Schnoebelen in Masonry: Beyond the Light (Chick Publications, Ontario, CA, 1991 Freemasonry: Beyond the light, King of Kings, 2010), I was waiting in an anteroom. The guy who was in charge of keeping an eye on me told me not to be afraid to ride the goatee during initiation - most guys did and didn't fall. "

“Another guy walked up and told me not to believe these goatee riding stories. A third told me, winking at me, that only a handful of the candidates had been victims of a violent death the previous year and that I had nothing to fear ”(ibid., P. . 85). Schnoebelen claims to have belonged to Freemasonry - where he would have been 32nd of the Scottish Rite - as well as to the Church of Satan -, before converting to Christianity, but, as the character has already been caught several times in the blatant faking offense (Massimo Introvigne, When the devil becomes a Mormon. Mormonism as a diabolical plot: The Schnoeleben affair, Politica Hermetica, n ° 6, L'Âge d'Homme, Lausanne, 1992, p. 36-54) , his testimony must be taken cum grano salis (not, moreover,that the attempt at demystification of Schnoebelen undertaken here by the Introvigne interlope be free of shortcuts, approximations and gray areas). Nevertheless, if this story had come straight out of Schnoebelen's imagination, we do not see what would have prevented him from continuing to flatter the taste of the sensational of his readership, by telling him in detail how he had ridden the goat. . On the contrary, he says soberly: “… I did not have to ride the goat…” (William Schnoebelen, op. Cit., P. 86).by telling him through the menu how he had ridden the goat. On the contrary, he says soberly: “… I did not have to ride the goat…” (William Schnoebelen, op. Cit., P. 86).by telling him through the menu how he had ridden the goat. On the contrary, he says soberly: “… I did not have to ride the goat…” (William Schnoebelen, op. Cit., P. 86).

(159bis) In 1910, following an accumulation of complaints against the MWAs for injuries in assembly, "a certain number of dangerous accessories and unworthy of the fraternal degree were eliminated" from their rituals. The Mechanical Goat was not among them (The Brief, Sanctioned Life of the Modern Woodmen's Trick Chair, January 27, 2009, <http://nationalheritagemuseum.typepad.com/library_and_archives/2009/01/the-brief-sanctioned-life-of> -the-modern-woodmens-trick-chair.html ).

In “Bro. William G. Gruff, an Introduction to our Bearded Brother. The Lodge Goat: Facts and Fiction ”(Peter Millheiser [ed.], Op. Cit.), David Naughton-Shires writes:“ At one point all the candidates for Masonic initiation found themselves dressed in a strange way, in a small room adjoining the lodge room and heard mysterious sounds and knocking coming from this room. The candidate's imagination was racing. As far as I am concerned, as I prepared to enter the lodge room, I heard people saying in low voices: "I hope they have fed the goat, otherwise beware of the blows." horn […] ”and“ […] are you ready to ride the goat ”and like many before me I had no idea what I was about to experience. "

At Cliffside Lodge in Poland Spring, Maine, the goat was still riding, in a particularly grotesque way, in 2011 ( <https://www.youtube.com/watch?v=GmwxIULGcc0> ).

In Behind Closed Doors: The Hidden Structure Within the Orange Camp [the Royal Arch Purple Order] Examined from an Evangelical Perspective (Evangelical Truth, 1999), WP Malcomsom, ex-member of the Orange Order, founded in Ulster in 1795 to defend the interests of Irish Protestants, accused the Orangemen of practicing "pagan and satanist rituals", including that of the "goat to ride", during which the candidate, "blindfolded and wrapped in a sheet, is pushed around and beaten kicked by members of the order ”; “This bullying can be accompanied by mocking laughter and goatee bleating” ( <https://www.theguardian.com/uk/1999/oct/24/northernireland.theobserver> , who, strangely, calls the author “David Malcomson” ).

In 2017, an Orangeman told a BBC radio show that it is necessary to 'ride the goat' to become a member of the order, but declined to give details of the ordeal in question, so that it does not "lose its appeal" "for those who have not yet done". He confined himself to saying that when, forty years earlier, he had "rode the goat" he had been "very afraid". ( <https://www.belfasttelegraph.co.uk/news/northern-ireland/orange-order-member-mcnarry-lifts-lid-on-ride-the-goat-ritual-for-new-recruits-35966485.html>). The Orange Order is also a “loose branch” of Freemasonry. Moreover, most of those who were at the origin of its foundation were Freemasons, as were those who issued a patent to its founders (Robert Ernest Augustus Land, Fifty years in the Malta order, The estate of REA Land, 1928, p. 276).

Another testimony about the persistence of the goat worship in modern times in Europe is provided by the Preussische Volkssagen. It dates from the first quarter of the 19th century: “A rite of the goat would still take place here and there, in Prussia, as part of the cult of the ancient deities of the country, although it is kept secret. The peasants of many villages meet and choose among themselves an old man like Waidelott - for so were called the priests of the country - and then they make a big fire in the middle of a barn; the men go to get a goat, and the women some wheat flour, which they have kneaded. The Waidelott sits on an elevated seat, from where he delivers a speech on the early history of the Prussian people and their country, on their heroic deeds and virtues,on the commandments of his divinities and on what they require of him. He then leads the goat into the midst of the crowd, lays his hands on him and invokes all the ancient gods one after another, so that they deign to look down benevolently on the assembly., Then all who are present. kneel before the Waidelott and aloud confess their transgressions, by which they believe they have attracted the wrath of their gods. While singing in chorus a hymn of praise to their deities, they grab the goat and carry it upwards. At the end of the song, They place the animal on the ground and the Waidelott exhorts them to sacrifice the goat with the deepest devotion and to transmit the ceremony to their posterity as they received it from their ancestors. He then kills the goat and collects his blood in a dish,with which he sprinkles all those present and pours a certain quantity into a container for each one, so that he gives it to his cattle, which is thus protected from disease. The goat is then cut into pieces, which are roasted on planks over the fire; and, while cooking, all kneel again in front of the Waidelott, which imposes expiatory penalties on the participants for any sins they have previously confessed, by hitting them, pulling their hair, etc. But the scene soon changes, as the assembly, in turn, attacks the Weidelott, drags it to the ground, and hits it. Then the women make cakes from the meal they brought with them. They are not baked, but are returned to the men, who place them on either side of the fire and leave them there until they are cooked.Then comes the time to eat and drink. We eat and drink all day and all night. What remains of the flour is carefully buried. By such a sacrifice they believe they are making their gods particularly auspicious ”(quoted in William Bell, Shakespeare's Puck and His Folklore, vol. 1, London, 1852, p. 127-8) Anyone who has the slightest knowledge of the liturgy and the sacraments Christians will have recognized them under the "pagan" varnish with which they are colored here.127-8) Anyone who has the slightest knowledge of the Christian liturgy and sacraments will have recognized them under the “pagan” varnish with which they are colored here.127-8) Anyone who has the slightest knowledge of the Christian liturgy and sacraments will have recognized them under the “pagan” varnish with which they are colored here.

Of the same ilk is the "Bocksweihe" ("consecration of the goat") which was held at the same time in a village in Lithuania and which one would be tempted to conclude, as the similarities it presents with the sacrifice of Yom Kipour are still more striking than in the previous case, that he was overwhelmingly Jewish, if one did not know that the cultivation of the soil and the raising of animals are activities that very few Jews in Eastern Europe practiced: “The inhabitants of the village gathered in their largest barn. While the women kneaded the dough, the Weidelott held a black goat by the horns and the men, with their right hands resting on its back, aloud confessed their sins. All present were beaten by the priest in proportion to his sins,or felt punished in some way. The Weidelott then killed the goat, thus burdened with the sins of the congregation, and sprinkled those present with its blood, so that they might be purified, but he took the meat, in order, as he said, to offer it to the gods. Afterwards they drank the intoxicating liquors they had brought with them, while the priest recounted the heroic deeds of their ancestors for as long as he could speak, while the drunken peasant bullies did things that would not render them useless. their next confession. These rites continued to be performed until the middle of the 17th century ”(W. Binder, Dr. Vollmer's Wörterbuch der Mythologie Aller Völker, Stuttgart, 1874, p. 108, cited in ibid., P. 112-3).thus charged with the sins of the congregation and sprinkled those present with his blood, that they might be purified, but he took the meat, to, as he said, offer it to the gods. Afterwards they drank the intoxicating liquors they had brought with them, while the priest recounted the heroic deeds of their ancestors for as long as he could speak, while the drunken peasant bullies did things that would not render them useless. their next confession. These rites continued to be performed until the middle of the 17th century ”(W. Binder, Dr. Vollmer's Wörterbuch der Mythologie Aller Völker, Stuttgart, 1874, p. 108, cited in ibid., P. 112-3).thus charged with the sins of the congregation and sprinkled those present with his blood, that they might be purified, but he took the meat, to, as he said, offer it to the gods. Afterwards they drank the intoxicating liquors they had brought with them, while the priest recounted the heroic deeds of their ancestors for as long as he could speak, while the drunken peasant bullies did things that would not render them useless. their next confession. These rites continued to be performed until the middle of the 17th century ”(W. Binder, Dr. Vollmer's Wörterbuch der Mythologie Aller Völker, Stuttgart, 1874, p. 108, cited in ibid., P. 112-3).Afterwards they drank the intoxicating liquors they had brought with them, while the priest recounted the heroic deeds of their ancestors for as long as he could speak, while the drunken peasant bullies did things that would not render them useless. their next confession. These rites continued to be performed until the middle of the 17th century ”(W. Binder, Dr. Vollmer's Wörterbuch der Mythologie Aller Völker, Stuttgart, 1874, p. 108, cited in ibid., P. 112-3).Afterwards they drank the intoxicating liquors they had brought with them, while the priest recounted the heroic deeds of their ancestors for as long as he could speak, while the drunken peasant bullies did things that would not render them useless. their next confession. These rites continued to be performed until the middle of the 17th century ”(W. Binder, Dr. Vollmer's Wörterbuch der Mythologie Aller Völker, Stuttgart, 1874, p. 108, cited in ibid., P. 112-3).These rites continued to be performed until the middle of the 17th century ”(W. Binder, Dr. Vollmer's Wörterbuch der Mythologie Aller Völker, Stuttgart, 1874, p. 108, cited in ibid., P. 112-3).These rites continued to be performed until the middle of the 17th century ”(W. Binder, Dr. Vollmer's Wörterbuch der Mythologie Aller Völker, Stuttgart, 1874, p. 108, cited in ibid., P. 112-3).

“One thing is curious,” Bell comments, “in all these Teutonic tales: the name of the principal officiant, which is mentioned in each of them. Veltlin Supplit is obviously to be identified, because of his first name, with the first Weidelott, or Priest of the Wends [the term of Wenden, equivalent of the Latin words Sclavi, Slavi or Venedi, is that by which the Germans designated the Slavs]: thus a so-called witch, burnt at Konigsberg on May 5, 1570, was called Stacy die Weidlerin (Tettau and Termors, VolksSagen Ost Preussens, p. 138) and Weidlerei is the term for witchcraft in this region. Thus, in the above story, entitled the “Sacrifice of the Goat”, a Weidelott is elected to serve as a priest for the occasion, to hear the confessions of the accused,to enjoin or inflict on them a penance and give them absolution. But who does not see that all these names and in particular the first refer to Velleda [virgin prophetess, of Bructère origin, of the Germans], of whose actions and power Tacitus (Hist., Lib. Iv. 59-62) is such a perceptive observer and an excellent chronicler ”Now, if, as Bell points out (op. cit., p. 114), the name of“ Velleda ”is derived from that of“ Bël ”, Phoenician god of fertility , of which Yahweh will inherit some of his attributes, are there not good reasons to think that the prophetess of the Germans of the 1st century of our era was, if not a Jewess, at least a being subjected to strong Semitic influences?of the Germans], of the actions and power of which Tacitus (Hist., lib. iv. 59-62) is such a shrewd observer and an excellent chronicler ”Now, yes, as Bell points out (op. cit., p. . 114), the name of "Velleda" is derived from that of "Bël", Phoenician god of fertility, from whom Yahweh will inherit some of his attributes, is there not good reason to believe that the prophetess of the Was Germans of the 1st century AD, if not a Jew, at least a being subject to strong Semitic influences?of the Germans], of the actions and power of which Tacitus (Hist., lib. iv. 59-62) is such a shrewd observer and an excellent chronicler ”Now, yes, as Bell points out (op. cit., p. . 114), the name of "Velleda" is derived from that of "Bël", Phoenician god of fertility, from whom Yahweh will inherit some of his attributes, is there not good reason to believe that the prophetess of the Was Germans of the 1st century AD, if not a Jew, at least a being subject to strong Semitic influences?Are there not good reasons to believe that the 1st century AD prophetess of the Germans was, if not a Jew, at least a being subject to strong Semitic influences?Are there not good reasons to believe that the 1st century AD prophetess of the Germans was, if not a Jew, at least a being subject to strong Semitic influences?

(160) Andrew Kimbrell, The Masculine Mystique: the Politics of Masculinity, Ballantine Books, p. 38-9, 1995.

(161) Barbara M. Wertheimer, We were there: the story of working women in America, Pantheon Books, New York, 1977, p. 57

(162) Melanie Reynolds, Labor and Love: A Herstory of Work and Childcare in the Industrial Revolution, April 8, 2018, <http://www.historyworkshop.org.uk/labour-and-love> .

(163) René Guénon, The Reign of Quantity and the Signs of the Times. Gallimard, Paris, 1945, p. 43.

(164) See, on the subject of the woman machine in the French novel of the late 19th and early 20th centuries, Kai Mikkonen, The Plot Machine: The French Novel and the Bachelor Machines in the Electric (1880- 1914), Rodolpi, Amsterdam and New York, 2001. The affinities between woman and machine have not been noticed only by literary men: “In workshops, machines are given the names of women. We personalize them, we talk to them and we talk about them, in the feminine, like a lover or a harpy, depending on the day. We feel them, we strike them, we pierce them ”(Michelle Perrot,“ Femmes et machines au XIXème siècle ”. In Romantisme, 1983, n ° 41. La machine fin-de-siècle [p. 5-18], p. . 16,who tries very clumsily and not without bad faith to prove that the link between industrialization and the economic emancipation of women is imaginary.

With the establishment of Taylorism, women took on an even greater importance in industry: "[t] he employers distinguished their dexterity and their capacity to resist the monotony of tasks, qualities supposed to be 'inherent' in women, judging by consequently their bodies “naturally” adapted to the movements of machines […] ”(Laura Levine Frader,“ From muscles to nerves: gender, race and the body at work in France, 1919-1939 [1] ”. In Travailler 2006, vol. 2, n ° 16). To suspect, as the author of this article does, by putting these two terms in quotation marks, employers of lending to women (pre) arrangements which they would not have for industrial operations in order to "justify the 'employment of women in certain positions in metallurgical factories',you should never have held between your fingers, at least in the professional context, a pen. Like any employer, these sought to hire the people they felt were the most mechanically competent.

In his report on the visit of the American Industrial Commission to the Forges et Aciéries de la Marine in Saint-Chamond on September 24, 1916, the novelist, essayist and literary critic Gaston Rageot (1871-1942) wrote: “Hammer pilon of sixty tons, Gigantic rolling mills, red or white steel sparkling under the feet and on the head, molten metal castings — all the magnificent horror of industrial warfare turned into a movie theater. In the middle, mingled with the men and the flames, serious young women, dressed in leather, sculptural. The machines they direct work like those of men, but at a more regular rhythm, it seems, more continuous, because of the smoothness of their movements and their vigilance. There is still a housewife in the shell turner and the women do metalwork like knitting.There was one at the top of an iron tower, strong, beautiful, which, bending and straightening up, then leaning aside, was doing its sweet work relentlessly. All the eyes of the Americans were fixed on her, who did not see them. One of the foreign visitors said: “Your sower is beautiful on your stamps and on your coins. But this woman is even more beautiful. She is a statue which embodies the present hour, the woman not only agricultural, - but industrial, the woman nourishing steel those of the front, the woman equal to the man in the virile work, the Frenchwoman of 1916, the France of 1916 ”” (La Française dans la guerre, Gaston Rageot, Attinger Frères [1919?], Paris, p. 4).relentlessly did his sweet work. All the eyes of the Americans were fixed on her, who did not see them. One of the foreign visitors said: “Your sower is beautiful on your stamps and on your coins. But this woman is even more beautiful. She is a statue which embodies the present hour, the woman not only agricultural, - but industrial, the woman nourishing steel those of the front, the woman equal to the man in the virile work, the Frenchwoman of 1916, the France of 1916 ”” (La Française dans la guerre, Gaston Rageot, Attinger Frères [1919?], Paris, p. 4).relentlessly did his sweet work. All the eyes of the Americans were fixed on her, who did not see them. One of the foreign visitors said: “Your sower is beautiful on your stamps and on your coins. But this woman is even more beautiful. She is a statue which embodies the present hour, the woman not only agricultural, - but industrial, the woman nourishing steel those of the front, the woman equal to the man in the virile work, the Frenchwoman of 1916, the France of 1916 ”” (La Française dans la guerre, Gaston Rageot, Attinger Frères [1919?], Paris, p. 4).She is a statue which embodies the present hour, the woman not only agricultural, - but industrial, the woman nourishing steel those of the front, the woman equal to the man in the virile work, the Frenchwoman of 1916, the France of 1916 ”” (La Française dans la guerre, Gaston Rageot, Attinger Frères [1919?], Paris, p. 4).She is a statue which embodies the present hour, the woman not only agricultural, - but industrial, the woman nourishing steel those of the front, the woman equal to the man in the virile work, the Frenchwoman of 1916, the France of 1916 ”” (La Française dans la guerre, Gaston Rageot, Attinger Frères [1919?], Paris, p. 4).

On the frequent association of the woman with the machine from the 1920s onwards in American "pop culture", that is to say cinema and advertising, see Marshall McLuhan, The Mechanical Bride: folklore of the industrial man (Éditions Ère, Paris, 2012), who, however, unlike other works by the same author, is quite far from getting to the bottom of things. The trail opened up by the highly sexualized female robot character that Lang staged in Metropolis (1927) would undoubtedly lead further, if we deepened the link suggested by this character between the destructive power of technology and sexuality. feminine, by transposing on the ontological level the aestheticizing description of Jean Veber's painting entitled Allegory on the machine devouring men by art critic Eduard Fuchs:"The woman is the symbol of that terrifying secret force of the machine which crushes everything that passes under its wheels, breaks everything that is caught in its crankshafts, in its trees and in its belts and destroys those who try to prevent its wheels to turn. And, vice versa, the machine which, coldly, cruelly and mercilessly, slaughters men as if they were nothing, is the symbol of the Minautorian nature of this strangler of men that is the woman ” (Die Frau in der Karikatur, Munich, 1906, p. 262. Quoted in Michael Minden and Holger Bachmann (eds.), Fritz Lang's Metropolis: Cinematic Visions of Technology and Fear, Camden House, Rochester, NY, 2000, p. 212 )in its trees and in its belts and destroy those who try to keep its wheels from turning. And, vice versa, the machine which, coldly, cruelly and mercilessly, slaughters men as if they were nothing, is the symbol of the Minautorian nature of this strangler of men that is the woman ” (Die Frau in der Karikatur, Munich, 1906, p. 262. Quoted in Michael Minden and Holger Bachmann (eds.), Fritz Lang's Metropolis: Cinematic Visions of Technology and Fear, Camden House, Rochester, NY, 2000, p. 212 )in its trees and in its belts and destroy those who try to keep its wheels from turning. And, vice versa, the machine which, coldly, cruelly and mercilessly, slaughters men as if they were nothing, is the symbol of the Minautorian nature of this strangler of men that is the woman ” (Die Frau in der Karikatur, Munich, 1906, p. 262. Quoted in Michael Minden and Holger Bachmann (eds.), Fritz Lang's Metropolis: Cinematic Visions of Technology and Fear, Camden House, Rochester, NY, 2000, p. 212 )is the symbol of the Minautorian nature of that strangler of men that is the woman ”(Die Frau in der Karikatur, Munich, 1906, p. 262. Quoted in Michael Minden and Holger Bachmann (eds.), Fritz Lang's Metropolis: Cinematic Visions of Technology and Fear, Camden House, Rochester, NY, 2000, p. 212)is the symbol of the Minautorian nature of this strangler of men which is the woman ”(Die Frau in der Karikatur, Munich, 1906, p. 262. Quoted in Michael Minden and Holger Bachmann (eds.), Fritz Lang's Metropolis: Cinematic Visions of Technology and Fear, Camden House, Rochester, NY, 2000, p. 212)

At least two verbs have a strong sexual connotation in the passage from Zeros + Ones. Digital Women + The New Technoculture (Fourth Estate Ltd, 1998) by Sandie Plant, one of the first theorists of cyberfeminism and not the last Anglo-Saxon feminist to have become irreparably angry with her native language as much as with men: “[ …] Women played a big role in the emergence of digital machines. When computers were large assemblies of transistors and valves that had to be “coaxed” to function, it was women who turned them on. […] When computers became miniaturized circuits, chips, it was women who put them together. […] When computers became practically real machines,they are women who wrote their software. And when the term computer was applied to flesh and blood workers, the bodies which composed them were female ["And when computer was a term applied to flesh and blood workers, the bodies which composed them were female"] [if this sentence, which unintelligibly describes the fourth generation of computers, has a meaning, it can only mean one thing: that this fourth stage will mark the transformation of the human being into a machine within the framework of the program transhumanist. “Marquera”, we have said, when the author uses the past tense, as if this fourth generation of human computers had already been born […]. Hardware. software wetware - before they even existed - women were the [first] simulators,the [first] assemblers and [first] programmers of digital machines and they will remain so, after they have disappeared ("Hardware, software, wetware - before their beginnings and beyond their ends, women have been the simulators, assemblers, and programmers of the digital machines ". How can one continue to exercise an activity, when the object of this activity has disappeared? To answer this question, one would have to be in the head of this author, who clearly does not have the notion of time] "(p. 37). See, on the key role women played in the development of the Internet, Claire L. Evans, Broad Band: The Untold Story of the Women Who Made the Internet, Penguin, New York, 2018 as well as the video titled “Mother Internet” (after they will have disappeared (“Hardware, software, wetware - before their beginnings and beyond their ends, women have been the simulators, assemblers, and programmers of the digital machines.” How can we continue to exercise an activity, when "object of this activity has disappeared? To answer this question, one would have to be in the head of this author, who clearly does not have the notion of time]" (p. 37). See, regarding the key role that 'played the Women in the Focus of the Internet, Claire L. Evans, Broad Band: The Untold Story of the Women Who Made the Internet, Penguin, New York, 2018 as well as the video titled' Mother Internet '(after they will have disappeared (“Hardware, software, wetware - before their beginnings and beyond their ends, women have been the simulators, assemblers, and programmers of the digital machines.” How can we continue to exercise an activity, when "object of this activity has disappeared? To answer this question, one would have to be in the head of this author, who clearly does not have the notion of time]" (p. 37). See, regarding the key role that 'played Women in the Internet Focus, Claire L. Evans, Broad Band: The Untold Story of the Women Who Made the Internet, Penguin, New York, 2018 as well as the video titled' Mother Internet '(How can one continue to exercise an activity, when the object of this activity has disappeared? To answer this question, you would have to be in the mind of this author, who clearly has no notion of time] ”(p. 37). See, on the key role that women played in the development of the Internet, Claire L. Evans, Broad Band: The Untold Story of the Women Who Made the Internet, Penguin, New York, 2018 as well as the video called "Mother Internet" (How can one continue to exercise an activity, when the object of this activity has disappeared? To answer this question, you would have to be in the mind of this author, who clearly has no notion of time] ”(p. 37). See, on the key role that women played in the development of the Internet, Claire L. Evans, Broad Band: The Untold Story of the Women Who Made the Internet, Penguin, New York, 2018 as well as the video called "Mother Internet" (The Untold Story of the Women Who Made the Internet, Penguin, New York, 2018 as well as the video titled “Mother Internet” (The Untold Story of the Women Who Made the Internet, Penguin, New York, 2018 as well as the video titled “Mother Internet” (<https://www.youtube.com/watch?v=-L7LNtxN_t4> ).

(165) See Frank Mazzapica, Unsupervised Man: Revealing & Escaping the Pain of Your Secret Life, Banner Publishing, 2014.

(166) E Anthony Rotundo, “Boy Culture: Middle-Class Boyhood Nineteenth-Century America”, in Mark C. Carnes and Clyde Griffen (eds.), Meanings for Manhood, The University of Chicago Press, Chicago and London, 1990, p. 33.

(167) See ibid. ; here are three examples of the thing: <https://www.pinterest.fr/pin/166562886193658497> ; <https://i.pinimg.com/originals/f6/0f/81/f60f814ce6f42f7f87d421cc476e505c.jpg> ; <https://en.wikipedia.org/wiki/Pantalettes#/media/File:20849-largeboy_in_dress.jpg> .

(168) E Anthony Rotundo, op. cit., p. 16-7.

(169) Jeffrey J. Hill, “Lives of the Worforce”, in Kevin Hillstrom and Laurie Collier Hillstrom (eds.), The Industrial Revolution in America, Santa Barbara, CA, Denver, CO and Oxford, ABC-CLIO, 2006, p. 98. In the United States, many lower-class children continued to work in the mine, even part-time, even after education became compulsory. In 1852, Massachusetts became the first state in the United States to enact a law on compulsory education, after having been the first, in 1642, to lay the foundations (Eric R. Ebeling, “Massachusetts Education Laws of 1642, 1647 and 1648 ”, in Richard J. Altenbaugh (ed.), Historical Dictionary of American Education, Greenwood Press, Westport, CT :, 1999, p. 225 et seq .; the name of the law,“ Old Deluder Satan Act ” , given its content, is not lacking in ambiguity).The law of 1852 required that every town have a primary school, the construction and maintenance of which was financed by… taxes. Of course… Parents who refused to send their children to school were fined and in some cases deprived of their parental rights (<https://education.findlaw.com/education-options/compulsory-education-laws-background.html>). Shortly after the end of the Civil War, school instruction had become compulsory in twenty-eight states (Marvin J. Fine, The Second Handbook on Parent Education: Contemporary Perspectives, p. 25). In Oregon in the 1920s, two fraternal associations supported the bill to make compulsory school education: Freemasonry and the Klu Klux Klan, on the grounds, for one of the members of the latter, that it was necessary "to Americanize at all costs these hordes of bastards (the immigrants), otherwise deportation would be the only remedy" (ibid.). It is almost needless to say that Freemasonry, in the United States as elsewhere, pulled all the strings at its disposal so that laws of this type were passed in all the states where school education was still optional.As Mackey recalls (Encyclopedia Of Freemasonry And Its Kindred Sciences, Volume 3: MR, Jazzybee Verlag, 2016, p. 338), a Freemason was instrumental in establishing the federal education system: DeWitt Clinton (1769- 1828).

(170) E Anthony Rotundo, op. cit., p. 16-7.

(171) See Replacing Misandry: A Revolutionary History of Men By Paul Nathanson, Katherine K. Young.

(172) E Anthony Rotundo, op. cit., p. 17.

(173) See Paul Nathanson, Katherine K. Young, Misandry: The Teaching of Contempt for Men in Popular Culture, McGill-Queen's University Press, Montreal & Kingston, London and Ithaca, 2001.

(174) See ibid., In particular chap. 7: Demonizing Men: The Devil Is a Man; see also, regarding the outright demonization of man in "popular" culture, that is to say, essentially, cinematographic, American from the beginning of the 20th century, id., Legalizing Misandry : From Public Shame to Systemic Discrimination Against Men, McGill-Queen's University Press, Montreal & Kingston, London and Ithaca, 2006.

(175) They behaved like serving knights. "Without the support of politicians and bureaucrats," notes P. Nathanson and Katherine K. Young in Replacing Misandry: A Revolutionary History of Men, the temperance leagues, whose members were mostly women, would never have succeeded in giving birth to Prohibition ”.

(176) Thomas Walter Herbert, Sexual Violence and American Manhood, Harvard University Press, 2002, p. 93-94.

(177) Ibid., P. 87-88.

(178) Ibid., P. 89.

(179) Steven D. McLaughlin, The Changing Lives of American Women, University of North Carolina Press, Cambridge, MS and London, 1988, p. 17

(180) Thomas Walter Herbert, op. cit., p. 89.

(181) E. Anthony Rotundo, op. cit., p. 28.

(182) Ibid.

(183) E. Anthony Rotundo, American manhood: transformations in masculinity from the Revolution to the modern era, BasicBooks, 1993, p. 23.

(184) Ibid., P. 31.

(185) E. Anthony Rotundo, op. cit., p. 33.

(186) Sinclair Lewis, Babbitt, translated from the American by Maurice Rémon, La Bibliothèque électronique du Québec Collection Classiques du 20e siècle, vol. 181: version 1.0, p. 362-63.

(187) William D. Moore, op. cit. p. 181.

(188) E Anthony Rotundo, Boy Culture: Middle-Class Boyhood Nineteenth-Century America, in Mark C. Carnes and Clyde Griffen (eds.), Op. cit., p. 32.

(189) Christopher P. Mason, Crossing into Manhood: A Men's Studies Curriculum, Cambria Press, Youngstown, New York, 2006, p. 5.

(190) See Lewis Yablonsky, Robopaths, Bobbs-Merrill, Indianapolis, 1972.

(191) Roy Porter and Marijke Gijsijt-Hofstra (eds.), Cultures of Neurasthenia from Beard to the First World War, Rodopi, Amsterdam and New York, 2001, p. 233.

(192) E. Anthony Rotundo, American manhood: transformations in masculinity from the Revolution to the modern era, BasicBooks, 1993, p. 190.

(193) See P. Nathanson and Katherine K. Young, Replacing Misandry.

(194) Ibid.

(195) Besides <https://elementsdeducationraciale.wordpress.com/2017/11/13/anatomie-du-pouvoir-feminin-une-dissection-masculine-du-matriarcat-ii/>, André Béjin, Le Nouveau Tempérament Sexuel, presents a radical critique of prejudices about machismo. André Béjin and Naty García Guadilla, in “Seven erroneous Theses on Latin American machismo, Cahiers Internationaux de Sociologie”, new series, vol. 76, Le Sexuel (January-June 1984) [p. 21-28]), p. 24, show that: “1) The term“ machismo ”is relatively recent; 2) machismo is characterized by a special relationship between parents and children rather than a certain type of male-female relationship; 3) this phenomenon was born from a clash of cultures; it is not based 4) nor on the idea of ​​an absolute superiority of man; 5) nor on a generally disparaging image of women; 6) male chauvinist behavior is favored at least as much by mothers as by fathers and peers;7) machismo bears the traces of traditional values ​​but which are, however, neither despicable nor devoid of a future ”inasmuch as machismo is“ a degraded form ”of the ancient morality of honor (ibid., p. 24).

(196) E. Anthony Rotundo, op. cit., p. 201.

(197) In addition to the goat ride, the Benevolent and Protective Order of Elks' side degree initiation rituals included activities such as "walking on broken glass" (in fact, shells). egg) or have candidates wear lead-soled shoes (see The History of the Benevolent and Protective Order of Elks. The Origins of the BPOE, [https://www.elks.org/SharedElksOrg/lodges/files /2817\_1640\_TheHistoryoftheBPOE.pdf](https://www.elks.org/SharedElksOrg/lodges/files%20/2817_1640_TheHistoryoftheBPOE.pdf) , p. 10)

(198) Julius Evola, Il Mito dela sangue, Hoepli, Milan 1937, p. 94; see also id., “The taste of vulgarity”, In L'arc et la club, Ed. Pardès, Puiseaux, and Guy Trédaniel / Ed. de La Maisnie, Paris, 1983, Paris.

(199) The term can also be understood in the ecclesiastical sense. Indeed, many "disabled" Americans exercised the priesthood and, more generally, professions which, like this one, teaching and artistic activities, were considered feminine. E. Anthony Rotundo, op. cit., p. 191.

(200) See, Joseph Klatzmann, L'humour juif, Presses Universitaires de France, Coll. "What do I know? », Paris, 1998; Jeannine Horowitz and Sophia Menache, Humor in the pulpit: laughter in the medieval Church, Labor and Fides, 1994, p. 79.

(201) Christie Stilson, Stilson / Stillson: a family history, 1646-1993, Paradise Pub, p. 111.

(202) Henry Leonard Stillson (ed.), The Official History and Literature of Odd Fellowship the Three-link Fraternity, The Fraternity Publishing Company, 1897, p. 712.

(203) This fundamental point was not grasped by Moore (op. Cit., P. 165). Of the three objections he raises against Mackey's view that Freemasons ride a goat during their initiation ceremonies derives directly from the "middle-aged" superstition that the devil comes on the Sabbath on a goat. (Mackey is mistaken: the devil does not appear on a goat, he shows himself there in the form of a goat), the first, namely that, in the first case, the horsemen are men and, in the second case, of women, has little weight. Indeed, there is no reason why the people did not see in the Freemasons what they saw in the members of other fraternal societies: effeminate men; men who, because effeminate,were to engage in the same practices that had been attributed to witches at the end of the “Middle Ages” and the beginning of the “Renaissance”. In his eyes, therefore, the beings who rode the goat in the lodges were biologically men, but mentally they were women. Moore's other objection, this one specious, is that the witch seemed to go up to the goat of her own free will, while the candidate for initiation is brought in blindfolded (\*) and, among other things, a rope to the goat. neck, at the door of the room where he is about to be received (\*\*): it is freely, that we know, that the candidate arrives at the lodge and it is only once he is in the “Cabinet of Reflection” that he let himself be blindfolded and put a rope around his neck by the “Brother Expert”. He is so willing that,before being locked in the “Cabinet”, he pays his initiation fee to the Venerable Master (\*\*\*). Finally, the "medieval" pictorial representations of the Sabbath contain explicit references to bestiality, while they are absent from the iconography of the goat-riding, whether Masonic, paramaconic or anti-Masonic - the anti-Masonic satires of the goat. 19th century are limited to taxing Freemasons homosexuals and sodomites (\*\*\*\*). What to answer, except that the painters of the “Middle Ages” were more raw than the modern caricaturists.whether Masonic, paramaconic or anti-Masonic - the anti-Masonic satires of the 19th century are limited to taxing Freemasons as homosexuals and sodomites (\*\*\*\*). What to answer, except that the painters of the “Middle Ages” were more raw than the modern caricaturists.whether Masonic, paramaconic or anti-Masonic - the anti-Masonic satires of the 19th century are limited to taxing Freemasons as homosexuals and sodomites (\*\*\*\*). What to answer, except that the painters of the “Middle Ages” were more raw than the modern caricaturists.

(\*) The official explanation for wearing the headband is that it constitutes "a tradition by appealing to times and countries where Freemasonry was persecuted, or at least aroused the mistrust of the authorities. It was important that the candidate could not know who were the members of the lodge ”( <http://www.laroseduphilosophe.org/index.php/devenir-franc-macon>). From an esoteric-moral point of view, the blindfold symbolizes the darkness of the world in which the candidate for initiation lives, before becoming "a son of light", once initiated. For all practical purposes, we will point out that Priapus was represented looking in the distance with his hand over his eyes, to protect himself from the sun (Jacques Paul Migne, Démonstrations évangéliques, t. 5, in the ed., 1843, p. 183); let us also mention, as a possible origin of the use of blindfolding the candidate for initiation in Freemasonry, the blindfolded female figure of the Synagoga, who adorned many churches at the end of the Middle Ages: she is wanted to be a visible and public testimony and a reminder of the inability of the Jews to recognize their Messiah (Brian P. Levack, New Perspectives on Witchcraft, Magic, and Demonology, vol. 1, Routledge,London and New York, 2001, p. 111)

(\*\*) see Gérard Lopez, 33 secrets sur la Franc-maçonnerie, Armand Colin, 2017.

(\*\*\*) Pierre Langlois, Les mots de la franc-maçonnerie, Editions Delalain, 1983,

(\*\*\*\*) http: //phoenixmasonry.org/Moore\_Riding\_the\_Goat.pdf, p. 165. “In the British colonies of North America, references to sodomy were a form of satire, especially in publications relating to the Masonic community. These were comics or stories published in local newspapers. In this satirical literature, sodomy was presented as something to be laughed at, as if it were both a crime and a laughable subject. In the colonies, sodomy was associated with corruption and foreign influence, and satire posed a direct threat to the Masonic community, as its members were seen as a threat to colonial society. "(Taylor Runquist, Detestable Offenses: An Examination of Sodomy Laws from Colonial America to the Nineteenth Century,http://www.wiu.edu/cas/history/wihr/pdfs/Spring%202019%20Runquist%20final%20draft.pdf; "Although criminal prosecutions for sodomy were relatively rare in 18th century America, the figure of the sodomite existed before the American Revolution and symbolized social and sexual disorder. Often, this figure was endowed with an almost demonic aura that blurred the boundaries between the religious of the layman. In his analysis of the 1751 satirical poem “In Defense of Masonry”, Thomas Foster notes that 'due to the charge of sodomy (against the Freemasons), (those - here) ceased to be perceived as virile men participating in orderly civic rituals. The sodomite continued to be seen as a figure of the inversion of the natural order until the last years of the 18th century ”(Kyle Joseph Campbell, Walking With the Ghost: Sodomy,Sanity and the Secular in Charles Brockden Brown's Edgar Huntly ,. In EJAS, 11-3, 2017: Special Issue: Re-Queering The Nation: America's Queer Crisis, available at the following address:https://doi.org/10.4000/ejas.11750 , accessed April 3, 2020); almost all of the Founding Fathers were the subject of rumors and innuendo of a sexual nature during their lifetime; one of the reasons they were attacked in this way in the press “is that many of them were Freemasons. George Washington and many other Founders have thus been accused of participating in sodomite rituals. According to their accusers, they used for this a wooden pick of the type that was used at the time to fix the boards of the hulls of ships (…) ”( [https://historycollection.co/10- tales-from-the-sensual-lives-of-our-founding-fathers /](https://historycollection.co/10-%20tales-from-the-sensual-lives-of-our-founding-fathers%20/) 8 /); “At the end of the 18th century, newspapers were still publishing articles which suggested a link between Freemasonry and an unnatural sexual position. Critics of the Freemasons denigrated them by accusing them of not being attracted to women and of deviating from heterosociability ”(Thomas A. Foster, Sex and the Founding Fathers: The American Quest for a Relatable Past, Temple University Press, 2016).