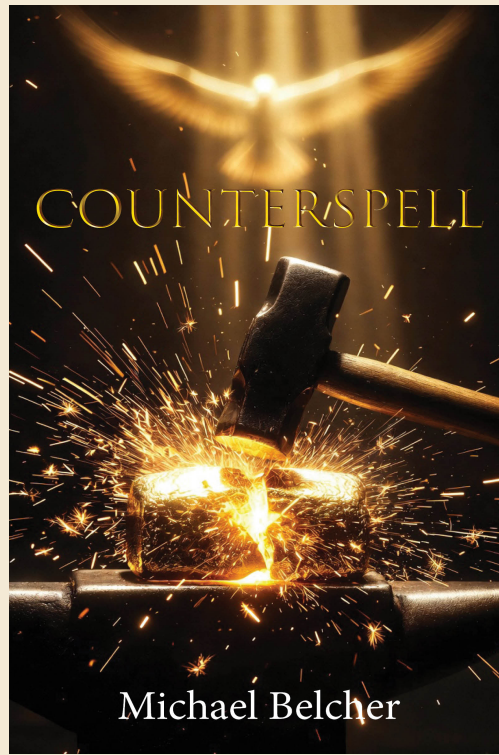


A FREE EXCERPT



Counterspell

*A war manual for people who have
yet to recognize they are at war.*

— ★ ★ ★ —

by Michael Belcher

NEW HAMPSHIRE STATE REPRESENTATIVE

FROM THE BOOK

Introduction

A Note from the Author



T*his book traces a religious system. Not a political movement, not an economic philosophy, not a cultural trend – a religious system, operating through a mechanism as old as civilization itself. That system runs from the mysteries of ancient Egypt through Plato’s Academy, through Hegel and Marx, through the Frankfurt School and the long march through the institutions, and into your child’s classroom and your state legislature. To understand it, you must see it whole. That is what this book attempts to provide, though not in a wholly comprehensive manner, as other authors have tackled some portions in such a manner that the best this author can do is cite those authors while directing the reader to those works where appropriate.*

On intellectual debts.

The esoteric lineage I trace from ancient Kemet through Hegel significantly stands on the work of Stephen Coughlin and Rich Higgins of Unconstrained Analytics. Their *Re-Remembering the Mis-Remembered Left*, particularly Appendix B ("Hermeticism in Hegel"), together with Glenn Magee’s definitive *Hegel and the Hermetic Tradition* – whose evidentiary record I treat at length in Chapter 8 – demonstrated that the modern Left operates not merely under esoteric influence but as an esoteric religious movement in its fundamental architecture. Their contribution to this field cannot be overstated, and I owe them a substantial debt. Many analysis and research works of James Lindsay’s *New Discourses* have also been invaluable.

This book, however, is not a restatement of their work. My contributions are significantly distinct. I strive to present this material in an accessible narrative form for a general audience. I read the primary texts directly and in depth. I apply a traditionally American theological and philosophical lens that others do not employ. I bring the perspective of a

sitting state legislator and practitioner of the arts herein. I provide for the intellectual connective tissue that accounts for the most comprehensive view available on all you see happening around you. I extended the esoteric lineage through Blavatsky, CASEL, and into actual school curricula. And I followed the Greek tradition to its darkest implications – from Plato’s oligarchs through Marcuse to Epstein. I, ultimately, seek to make every piece of it eminently actionable. It is not a mere curiosity.

How to read this book.

I recommend reading it sequentially, at least the first time. The argument is cumulative: each chapter builds on the one before it. Chapter 1 establishes that you have been living inside a constructed false reality. Chapter 2 gives you a tool for breaking out of it. Chapters 3 through 6 trace the system from its ancient origins through Marx. Chapters 7 and 8 show how that system captured your institutions and your schools. Chapter 9 reveals who is actually on which side. Chapter 10 provides the counter-offensive toolkit. Chapter 11 lays out the strategy for winning.

*This is not an academic exercise. This is a war manual for people who have yet to recognize they are at war, as, regardless of their particular interests, this war is interested in them. **You are already in it.***

A note on framing.

This book is written for the widest possible audience. I am a Christian. My faith informs everything I write. The argument I make here does not require you to share my faith. Whether you come to it through faith, through philosophy, through common sense, or any earnest approach, I will provide all you need to follow this argument. Where the analysis touches on theology, as it must when tracing a religious system, I attempt to frame it in terms accessible to any reader. The deeper theological treatment, and fuller positive vision, is reserved for a future volume.

That said, it would be disingenuous to my very premise to attempt to stop my beliefs from shining through. A book that argues you have been living inside a constructed false reality

cannot then construct a false version of its own author. No effort has been taken to deceive or obfuscate who I am or what I believe. There will, certainly, be something in this book that will offend just about every one of every stripe. If you are a progressive, the early chapters will challenge everything you hold dear. If you are a mainstream conservative, the later chapters will challenge your comfortable assumptions about institutions you trust. If you are a libertarian, the theological underpinnings will grate. If you are a Christian, the frank treatment of certain esoteric practices will disturb. I ask only this: persist. You will be rewarded with knowledge if you can endure the occasional discomfort.



Truth knows nothing of discomfort or embarrassment.

The First Three Lessons

From the Afterword



What follows is not a summary. It is the version of this book you can carry in your pocket. Twelve plain lessons – no philosophy, no jargon, no footnotes – addressed to you as a person with a job and a family and only so many hours in the week. If you forget everything else and remember these, the book has done its work.

1.

Call things by their proper name.

The lie that captures you first is the one you repeat uncritically. A man is a man. A woman is a woman. A lie is a lie. When the words are wrong, the thoughts that follow cannot be right. Most people who are losing the argument with the present culture lost it at the level of vocabulary before they ever reached the level of ideas. Fix the vocabulary and the rest becomes salvageable.

2.

Niceness is not a virtue.

Conflict-aversion is not kindness, it is the absence of courage wearing kindness as a costume. Good men rebuke evil. Nice men let it pass and call their cowardice good manners. Do not be a nice man. Be a good one.

3.

Ignorance is not an excuse, and neither is going along.

You are responsible for what you do and for what you fail to do. Abdicating your judgment to an authority – to an expert, to a party, to a pastor, to a commentator – does not transfer the moral weight of the decision. It just hides the weight from you. The weight is still there, still yours, still counted.

Nine more lessons follow in the book.



CONTINUE READING

The argument is cumulative. The stakes are at full weight.

You've read the Introduction.

Twenty-eight chapters, five movements, and twelve plain lessons await.



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