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## Book Review

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# New book points to gnostic satanism of Britain's Prince Charles

by Mark Burdman

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### **The Prince and the Paranormal/The Psychic Bloodline of the Royal Family**

by John Dale

W. H. Allen, 1986, 247 pages

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It is no secret that a substantial part of the British Establishment cringes at the thought that Prince Charles will some day be the Sovereign of Great Britain and head of the Church of England. Charles's left-radical sympathies, his "green" environmentalist views, and his proclivities for talking to plants and engaging in other kooky activities, have all been condemned in one form or another. This has been particularly the case, in the national mood in Britain defined by the July-August 1986 "Palacegate" controversy between the House of Windsor and Mrs. Thatcher, and, more recently, by the reports that the Prince of Wales's private valet, Stephen Barry, died of AIDS, and that the Palace is rampant with homosexual perversity.

On Nov. 2 of this year, the West German daily *Bild am Sonntag* even suggested that Charles renounce his claim to the throne, because of his weird practices and beliefs.

What occurs to the outsider looking at the United Kingdom, is the question: Why have things reached the point that a gnostic kook such as Prince Charles could become Sovereign? One suspects, first, that the actual moral criminality of the views of Charles and his favorite gurus, has never been presented in a form that would outrage moral and patriotic layers in Britain to a sufficient degree. Specifically, the fact that Charles, by his endorsement of the ideas of the late C. G. Jung in particular, has endorsed the same brand of mystical gnosticism which characterized the Nazi regime and the inner core of the Bolsheviks, has never, to our knowledge, been clearly stated or proved.

One suspects, second, that after decades of gnostic kook-

ery being openly espoused by influentials such as former Royal Institute of International Affairs director Arnold Toynbee, an advocate of the cults of Mithra and Isis, and of others in the ambience of the House of Windsor, too many people have been inured to, or tolerant of, figures in the British Establishment espousing the same views as those against which the British population was mobilized to fight a world war in the 1939-45 period.

Although limited in its historical and epistemological depth, *The Prince and the Paranormal: The Psychic Bloodline of the Royal Family*, by British writer John Dale, begins to point in the right direction; if the political, cultural, and constitutional crisis erupting around the House of Windsor, is ever to be efficiently resolved.

Dale not only identifies the main kernel of gnosticism (although he shies away from using the term) in the Prince of Wales's adopted world view, but also tries to locate this, in a historical strain of kookery that has been practiced by the House of Windsor, since at least the time of Queen Victoria in the 19th century. The expression "psychic bloodline" may itself have some regrettable connotations, but the correct challenge is posed by the author. As Dale puts it, "Royal patronage has helped turn Britain into the occult capital of the Western world. Paranormal practices which are illegal in other countries can be promoted without hindrance."

In his own way of arguing the matter, Dale poses the fundamental dilemma facing Britain. If Prince Charles's views, and/or those of his ideological mentors, continue to be tolerated, then the cultural matrix of Great Britain would no longer be that of Western, Judeo-Christian civilization. As a hostile reviewer of Dale's book, the *Daily Telegraph's* Christopher Booker, pointed out recently, there is no point in criticizing Charles in the way Dale does, since most Britons, in one form or another, do just what Charles does!

Conversely, were there to be a strong reaffirmation of the values of Judeo-Christian civilization in Britain, this would necessitate a constitutional crisis challenging the House of

Windsor, if not under the current reign of Queen Elizabeth, then certainly under that of her successor.

Dale has two main lines of argument:

- First, the Prince of Wales himself has, from all available evidence, been recruited into belief in, and support for, Jungian psychology. This has been done largely through the mediation of Sir Laurens van der Post, the closest friend of the late C. G. Jung in the latter's last 12 years of life. At the same time, Charles has become a sponsor of "alternative medicine," and, perhaps, of a wide range of other "occult and paranormal" activities. As a result, says Dale, he has developed a "super-ecumenicist" world view, that would be in contradiction with his future role as head of the Church of England.

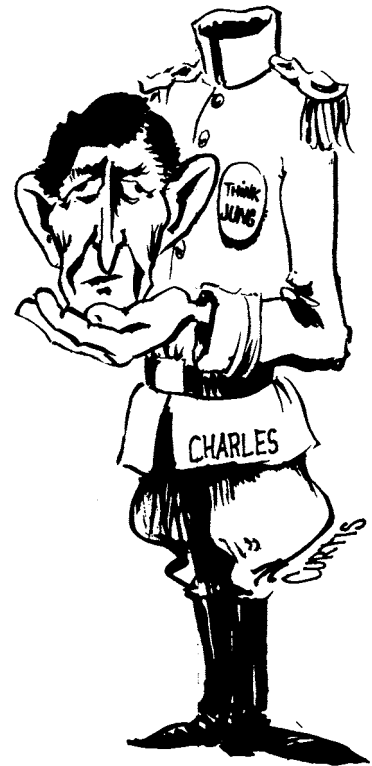
- Second, the House of Windsor itself, at least since the time of Queen Victoria, has been a hotbed of "psychic" activities. This primarily involves the practice, in and around Buckingham Palace and Windsor Castle, of "spiritualism," including séances, discussions with ghosts, and the like. It has also involved overt backing, including by Queen Elizabeth II, for all sorts of "alternative medicines," including a particularly mystical branch of homeopathy that Dale traces to the activities of the Hermetic Order of the Golden Dawn in the late 19th century. The case of the late Lord Mountbatten, Charles's "favorite uncle," is most notorious. Mountbatten, as Dale reports, came firmly to believe in flying saucers during the 1950s, while he was becoming an important member of the British defense Establishment.

For many readers, Dale's accounts would make it problematic to differentiate between the Royal Family's households and the neighborhood lunatic asylum. But the way such practices propel Britain toward a constitutional crisis, is much more interesting.

With a measure of diplomatic tact, Dale argues:

On the positive side, these ideas are moulding a future monarch who will offer sincere, compassionate and idealistic leadership . . . although in a manner many will find puzzling. On the negative side, they threaten Britain with the biggest constitutional crisis since the Abdication [of King Edward VIII], especially in his role as Protestant King, head of the Church of England and Defender of the Faith. For, there is evidence that deep inside himself, the Prince has become a super-ecumenicist—somebody who believes that each of the world's religions—including Christianity—contains a relative truth, rather than an absolute one. . . .

The truth is that the Prince has come to hold beliefs that many of his future subjects will find strange and questionable. They allow him to put aside rationalism, for instance, and to surrender to psychic influences. In a word, he has become absorbed in the *paranormal*—that is, phenomena which cannot be explained by modern science. . . .



Beginning in 1977, he began to climb off the fence and to line up with the mixed bag of visionaries, intellectuals, cranks and lunatics who say there are other planes of existence tangled inside and around the one we inhabit.

Later, after quoting a mid-1985 statement by the Prince of Wales stating that Jung "makes a great deal of sense in many, many areas," and stressing Charles's close relations to van der Post, Dale writes: "These were dangerous words from a future head of the Church of England. The Prince was taking the Jungian view that all religions are of equal value. . . . It is surely a proper question to be asked, whether Prince Charles fully agrees with van der Post. If so, then Charles, the future head of the Church of England, may be a super-ecumenicist. It would cause tremendous trouble in almost every country in the world."

### Jung, the gnostic

What Dale omits to say, but implies, is that Charles's flirtation with the occult and paranormal is in violation of the 1701 Act of Settlement, by which the House of Windsor became constitutionally obliged to uphold the values of traditional Protestant Christianity. While many traditionalists in the Church of England today point to the Act of Settlement, in the narrower sense that it forbids the Sovereign from reaching an ecumenical deal with the Church in Rome, the much more important issue is that the Sovereign of the nation, as legal Sovereign of the Church of England as well, is obligated

to uphold fundamental tenets of Christian doctrine and of Judeo-Christian, Western civilization, more broadly.

Again to put the case more strongly than does Dale, Charles's flirtation with Jung, is an endorsement of the ideas of a man whose career was devoted to the *destruction* of Christianity, and to the creation of a new world order based on *gnosticism*.

The evidence for Charles's commitment to Jungian ideas is strong. Dale himself claims that Charles, in 1977, had, in effect, an initiation into the Jungian network, through a secretive trip to Kenya, sponsored by Laurens van der Post.

Additionally, outside of Dale's book, there is some startling evidence from the Prince's speech at the Harvard University 350th anniversary in September, when he counterposed the "dark side of the psyche" to the "mad rush" to scientific and technological progress, and called for the creation of a curriculum of "natural psychology" to replace "religion" as a course of study.

We now consider the beliefs and evil influence of Jung himself. Jungians are not only anti-Christian, they are also satanic. Dale hints that this is what he is ultimately getting at, with passing references to the old British "Hellfire Club," where jaded noblemen practiced devilish rites; to the Hermetic Order of the Golden Dawn, the organization that spawned the leading satanist of this century, Aleister Crowley; and to the strange decision by the British Parliament in 1951, to legalize witchcraft. Dale also reports that, in previous decades, the Church of England was wont to denounce the practice of "spiritualism" as devilish.

The simplest proof of the satanism of the Jungian world view might, indeed, be the statement made by the head of the so-called Church of Satan, Anton LaVey, as quoted in a *Washington Post* feature in the summer of 1985, that he was trying to bring into being in the United States a form of "Jungian neo-romanticism."

In a 1985 interview, a leading American self-professed gnostic, James Robinson, who directs the translation of the *Nag Hammadi* manuscripts that Jung had been largely responsible for popularizing before his death, responded to a question on Jung's importance for gnosticism today, "Jung's importance cannot be exaggerated. He is the man who updated gnosticism." Robinson, correctly, equated this "updated gnosticism," with the eruption of "Age of Aquarius" cults that have appeared on the American scene in the past two decades.

Robinson claimed that this gnostic tradition might be characterized as "post-nihilistic," and founded on a belief that "the God who made the world is evil." Compare this, to the prospective future head of the Church of England's comments on the "dark side" of the human psyche.

One of Robinson's closest collaborators, gnostic Church Bishop Stephan Hoeller of California, published a book in 1982, entitled, *Jung the Gnostic*. The book, in part, bases itself on a fact of Jung's life that had not been well known until recent years, but of which Jung himself was not secre-

tive: His first book, written anonymously about 1916, was called, *Seven Sermons to the Dead*, based on explicit gnostic doctrine, and for which Jung used the pen name "Basilides," after one of the Alexandria-based gnostic writers of the second century A. D.

Similarly, the Bollingen group, set up in significant part by Paul and Mary Mellon of the Mellon banking family in the 1940s and 1950s to popularize the writings of Jung and associated thinkers, utilized, on Mary Mellon's decision, the colophon as its symbol. The reason? Because in the Bollingen community, the colophon has always been called the "Gnostic Wheel," based on the contention in the *Book of Signs*, by one Rudolf Koch, that "this talisman has its origin in the Gnostic conception of the world."

### Satan's 'New Age' project

There's more to the story than that, and it gets worse, the deeper you look.

Jung, by the 1930s, became the central figure in a yearly conference series in Ascona, Switzerland, called the "Eranos" conferences, at which themes like the "Great Mother," "Gnosticism," and "Manicheism" were discussed. Ascona, in fact, is one of *the* central points of creation of cults, East and West, over the past 100 years, and one of the true-blue capitals of the past 100 years' "New Age"/"Age of Aquarius" movement. The story of Ascona, Switzerland, like the story of the Island of Capri, unravels most of the dark secrets of the past century. It was frequented by Russian Bolshevik leaders Lenin and Trotsky; by Anthroposoph founder Rudolf Steiner; by founders of the Theosophists, and so on.

Ascona was one of the chief centers for creating the "New Age" movement, and for the activities of the occult apparatus of the Trust, the East-West joint-stock agency behind the Bolshevik and Nazi movements. In the same sense that the circles of the Trust conspired to put the Bolsheviks into power, it is no accident that one finds in the corpus of Jungian and Steinerian/Anthroposophic literature, books which contend that Russia will be the ruling world power of the "Age of Aquarius," because of some mystical link to the soil and to nature found in "Mother Russia."

So odd were the goings-on at Ascona, one historian of the Jungian Bollingen Foundation has written, that Alice A. Bailey, a Theosophist and cultist of some repute in her own right, believed that Ascona "had been the center of a cult of the Black Mass." The same historian reports an anecdote, about comments made by Jung during a walk in the hills between Ascona and Locarno, Switzerland, where there were simple religious shrines everywhere, reflecting upon which, Jung said: "They are in the same places where the forefathers of these people worshipped their nature gods, and often at places of potential danger, to ward off evil. We who are so civilized and unsuperstitious would do better perhaps to have a little more superstition and to be closer to nature—to take the Devil into account." The historian, himself favorable to

Jung-Bollingen-Ascona, adds his own comment: "One remembers Alice Bailey's apprehension that traces of the Black Mass were still in the Ticinese air."

## Jung and the Nazis

While most "revisionist" historians, including the one cited here, portray Jung as "anti-Nazi," and as contemptuous of the Hitler clique, this characterization is a self-serving lie on the part of the authors.

Jung himself was appointed, with the intercession by the Nazis in 1933, the same year as Hitler took power, the president of the International Medical Society for Psychotherapy, the organization through which psychiatric activity was supervised in Germany under the Nazi regime. As editor of the *Zentralblatt für Psychotherapie*, Jung wrote, in 1933, "The differences that actually exist between Germanic and Jewish psychology, and which have long been known to every intelligent person, are no longer to be glossed over, and this can only be beneficial to science."

Three years later, in an article entitled, "Wotan," based on the name of the old Teutonic god, Jung wrote that what is "moving in the collective unconscious of the Germans" is the "archetype of Wotan, the ancient Germanic god, worker of magic. . . . The God of the Germans is Wotan, and not the Christian God."

Some "anti-Nazi"! Even if one were to accept some of the tales about how open Nazis were purged from Jung's inner circle of intimates, and about Jung's supposed personal antipathy to Nazism, a fundamental resonance between Jungian psychology and Nazism and other branches of fascism, would have to be stressed.

The inner-core Nazis were all raving gnostics. Where the fundamental line of difference lies, is that the fascism of Jung, and his various epigones and co-thinkers, is *universal*. They objected to the particular linkage of the universality of irrationalist, fascist belief, to the cruder racial myths of the Nazis, and perhaps, also, to the cruder brutality of the Nazis. Yet, self-evidently, Jung's famous notion of the "collective unconscious" is a notion completely alien to the Trinitarian conceptions of the Western Judeo-Christian tradition, in which the sanctity of the notion that man is made in the image of God, and can participate in God's Creation through progressive transformations of nature, is primary. The "collective unconscious," even if sugar-coated with innocuous-sounding terms about searching for "inner meaning" and the like, is a *wildly totalitarian notion*, robbing the individual of his precious individuality-in-the-divinity, and denying the notion of individual creative acts. By the worst, most tyrannical sorts of reductionism, the mind is reduced to patterns of arcane symbols, "archetypes," and mythical constructs. Indeed, *collective*—and of the same nature as the "collective soul" concept that underlies both Nazi Germany and Bolshevik Russia.

The revisionism in respect to Jung is integral to everything that has been wrong with the Anglo-American intelli-

gence community in the past five decades. Take the case of the Dutch patroness of mysticism and insider in the Ascona-Bollingen circuit, Frau Olga Froebe-Kapteyn, ironical especially in light of the Prince Charles-Jung connection. According to the aforementioned Bollingen historian, the U.S. Federal Bureau of Investigation, "*acting on an advisory from British intelligence*," had been investigating Froebe-Kapteyn in the early 1940s, as someone whose activities were regarded "as typical of the cover-ups used by the Germans and the Japanese in espionage work." Further, in Switzerland, Frau Froebe-Kapteyn was denounced as pro-Nazi, by Baron Eduard von der Heydt. Writes the Bollingen historian, of developments in 1943: "At the American Legation in Bern, upon Jung's suggestion, she appealed to Allen Dulles (who, unknown to her, was actually chief of the OSS mission). After inquiring into her case, Dulles reported there was no basis for such an accusation, and that cleared Olga for good."

Indeed, the "pollution" factor in the past five decades of Anglo-American intelligence could almost be reduced to the cluster, Jung-Dulles-Mellon. Jung emerged as a key mentor of both Dulles and the Mellon clan, both banker Paul, and his wife, Mary, pumping into such circuits his beliefs in gnosticism, cabalism, alchemy, and the "collective unconscious." Dulles and Mellon are two of the clans most central to the past years' evolution of what can be called in the United States the "bankers' CIA," the powerful clique of treasonous U.S. families engaged in deals with the Soviet Union, as a virtual "private government." While this group has sponsored various "New Age"/"Age of Aquarius" cults in the United States as a means of demoralizing the population, and weakening adherence to republican political principles, their relationship to Jung shows that they, themselves, are true-blue irrational cultists. It was one scion of the Mellon clan, Billy Mellon Hitchcock, who bankrolled many of the LSD and other hallucinogenic experiments that were the substance of the "MK-Ultra" drug experimentation program in the 1960s.

For all the revisionism about Jung's "anti-Nazism," it is useful to review the titles of the various Eranos conferences of the early 1940s, as the world was entering the worst phases of the war against Hitler's aggression.

The 1940 conference was on the theme, the origins of Christianity and Gnosis. In early August 1941, two of the three Eranos Conference speakers, Max Pulver and Karl Kerényi, spoke on the subject of "Gnosticism." The 1942 conference had the title, "The Hermetic Principle in Mythology, Gnosis, and Alchemy," with Jung and Kerényi being two of the five speakers. On the eve of the war, in 1938, the subject was, "The Great Mother," focusing on "Magna Mater" cults. Throughout these years, typical themes would be "Manicheanism," "pagan gods," and various other cultisms—cultisms specifically against which, the Christianity of the Apostolic Fathers and St. Augustine had been created.

Imagine this cluster of ideas bouncing around in the head of the man who is, some day, to be Sovereign of the United Kingdom, and head of the Church of England!