

Charles, Prince of the New Age

by Kathleen Klenetsky

When President George Bush opens the White House doors to Britain's Prince Charles during the latter's mid-February trip to the United States, he will be welcoming one of the world's most prominent embodiments of the Satanic-Gnostic currents now poisoning Western civilization.

Although the Prince—whose immediate ascension to the throne of England has been taken up as a *cause célèbre* by the Druidic order, among other factions of the occult-ridden British Establishment—has never, to our knowledge, openly professed to being a devotee of Gnosticism or other of the so-called alternative religious traditions, there is nevertheless sufficient evidence to merit dubbing him the Prince of the New Age.

Exposing Charles's pagan proclivities takes on special urgency now, given the renewed campaign by the most corrupt elements of the British Establishment to bring the United States under its thumb, through the guise of strengthening the Anglo-American "special relationship."

The prince and the warlock

It is hardly surprising that the Windsor family, whose history has been marked by extreme forms of occult practices and bizarre beliefs, should have spawned someone like Charles, whose conversations with plants and support of "alternative medicine" have drawn ridicule from some of the British press. But it would be a deadly mistake to dismiss these antics as royal idiosyncrasies. In fact, they are only the most innocuous manifestations of a world-view firmly rooted in the anti-Christian Gnostic heresy.

The most telling clues to Charles's true beliefs can be found in his (and his father, Prince Philip's) association with the British networks linked to the Temple of Understanding-Lucis Trust, and, perhaps more importantly, his frequently professed interest in the work of the infamous Carl Jung, the pro-Nazi Swiss psychoanalyst whose Gnostic beliefs and practices earned him the sobriquet, "The Warlock of Zurich." At various times over the last decade, the prince has praised Jung's work, asserting that it "makes a great deal of sense in many, many areas."

Charles appears to have been led to Jung (whose grandfather headed the Swiss Freemasons) by the South African-born cultist Laurens van der Post, once a political-military aide to Charles's favorite uncle, Lord Mountbatten, a believ-

er in flying saucers.

Van der Post counted Jung among his closest friends, and emerged as one of Jung's most zealous promoters after his death in 1961. Van der Post has not only authored a biography of Jung (*Jung and the Spirit of Our Times*) and made a film version of Jung's life, but has traveled around the globe preaching the virtues of Jung's Gnosticism, in which he sees the guidelines for the New Age to come.

In a revealing lecture he delivered to a meeting of the Jung Institute, held at the Tarrytown Conference Center in March 1982, van der Post insisted that reason—"male rationalism"—is the root of political savagery in modern times: "With the Reformation and the French Revolution, male rationalism is in an upswing and takes over. This is the beginning of the horrible totalitarian upsurge represented by Napoleon. It is the male rationalism of the Enlightenment which led to the French Revolution and to the horrible pillaging of Napoleon, all in the name of 'reason.' "

"Because of the advent of science and technology, there has unfortunately been a great narrowing of man's consciousness," he said. "We must unleash the immense energies of the collective unconscious," as detailed in Jung's system.

The future King of England's closeness to this Gnostic fanatic is underscored by his decision to name him one of his first-born's godfathers.

Jung and the Age of Aquarius

The implications of Prince Charles's fascination with Jung are highly dangerous. Since Christianity's inception, Gnosticism has been considered its principal enemy, and rightly so. The Gnostics believed that the God who created the material world is evil. They practiced abortion, contraception, and infanticide, because they held that procreation was simply the creation of more evil. In their perverted view, the material world must be destroyed, in order to bring about the triumph of the "higher," spiritual God. Rampant destruction, chaos, and death were "good," because they would usher in the New Age. This hatred of God's creation, and deliberate commitment to destroy it, were eloquently depicted by John Milton in *Paradise Lost*, as the crucial point at which Lucifer, the angel of light, was transformed into Satan.

This Satanic belief structure was Jung's ruling passion, and he did his utmost to spread Gnosticism's tenets, particularly through the Eranos conferences, held in Ascona, Switzerland, during the 1930s and 1940s, which were frequented by the architects of the major "New Age" cults which have sprung up in recent years.

According to one leading Gnostic, Prof. James Robinson, translator of the Gnostic tracts known as the Nag Hammadi library, "Jung's importance in the Gnostic revival of the 20th century cannot be exaggerated. He is the man who updated Gnosticism."

What Jung did, Robinson elaborated, was to establish the basis for the "New Age"—whose beginnings are already evident in the dionysian rock-drug counterculture. Jung firm-

ly believed that the Age of Pisces (Christ) would soon be swept away, replaced by the Age of Aquarius, which would require an entirely new religion of its own, based on the ancient Gnostic heresy.

In Jung's view, Christianity had failed to fulfill man's deepest needs; it was too rationalistic, did not take into account the mystical and "dark" side of the human personality. The religion of the New Age, on the other hand, would acknowledge man's evil side. It would be implicitly demonic, basing itself on the primacy of the irrational, "feminine principle" (the Mother Goddess, or Mother Earth in the parlance of the eco-freaks) over "male reason." And it would seek to "complete" the Trinity, through the addition of Satan.

Jung believed that man could never conquer evil, and must acknowledge the darkness within himself in order to be free. Individual man should submit himself to the "collective unconscious"—a concept totally coherent with the "collective soul" preached by both the Nazis (with whom Jung actively collaborated) and the Bolsheviks.

Charles vs. the United States

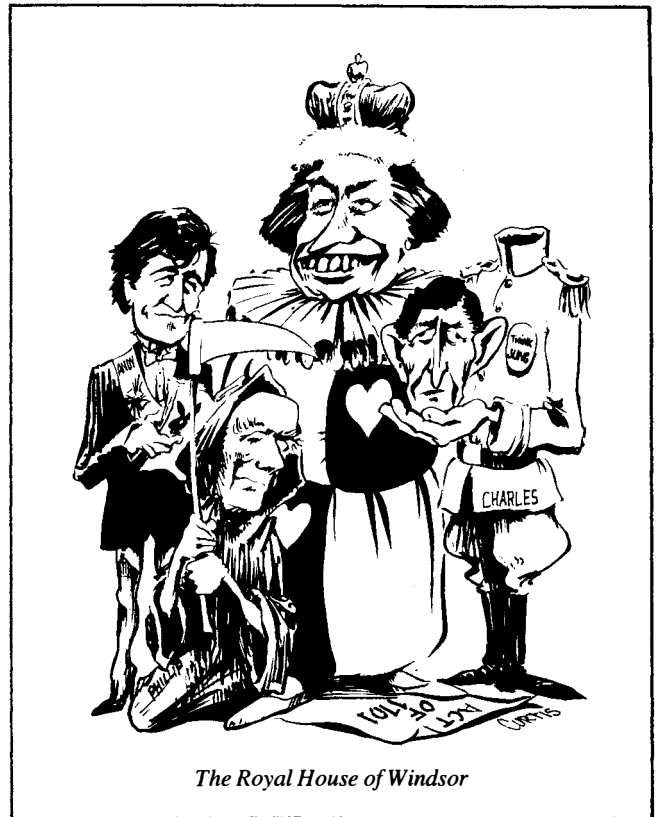
Jung's Gnostic influence is clearly evident in Prince Charles's views, especially in his often-reiterated opposition to science and technology, and support for "green" and neo-malthusian policies. He backs the "small is beautiful" idiocies of the late E.F. Schumacher, recently launched a broadside against "modern intensive farming," and is one of the leading patrons of the "community architecture" movement in Britain, which is based explicitly on the "back to feudalism" outlook of the Satanic John Ruskin.

These weird little theories all have major, practical consequences: the death by starvation and disease of millions of people across the globe. But, in the sick world of the Gnostics and Satanists, mass destruction and death are victories in their war against God and the good.

Several years ago, there was discussion in the upper echelons of the New Age network, on the prospects that a new Hitler, who didn't share the old Hitler's "nationalist" views and fixation on Jews, would emerge and lead the world into the Age of Aquarius. Reportedly, Prince Charles's friend van der Post attended one of key meetings to discuss the new Hitler project.

Does van der Post envision his protégé in this role? We do not know. But, as the future king of one of the world's most powerful oligarchical families, Charles's intimate involvement with Jungianism poses a clear and present danger to the survival of Western civilization—and to the United States, which Charles apparently views as a major target for his pagan views.

Charles used Jungian terminology in a speech he gave at Harvard University's 350th anniversary commencement in September 1986, in which he called on educational institutions to devote more energies to teaching students about the "dark side" of the human personality, and delivered a Luddite indictment of the evils of technology.



The Royal House of Windsor

That was only one of several public interventions which the Prince has recently made against the Judeo-Christian underpinnings of the American system. In 1985, on a visit to Washington, he encouraged efforts by Lloyd Cutler's Committee on the Constitutional System and related groups to overthrow the U.S. Constitution in favor of British parliamentarism. Speaking to a seminar sponsored by the Library of Congress, Charles railed against the separation of powers and other hallmarks of U.S. republican government, and bemoaned the loss of Britain's former colonies.

In March 1988, Charles escalated his war against the American System, at a Pennsylvania conference on the future of the once-thriving industrial city of Pittsburgh, co-sponsored by the American Institute of Architects and the Royal Institute of British Architects. In his keynote, the prince enthusiastically endorsed a conference report which called for "remaking" industrial cities into small feudal entities based on real estate speculation, gentrification, and the service economy. Ron Hackney, a member of the Prince's inner circle and the leader of the "community architecture movement," opened the conference by stating that in Britain, as in the United States, "the reason cities were built"—as industrial hubs—"is now gone."

The British oligarchy may have lost the American Revolution, but Prince Charles and his circles are now waging an even more dangerous battle which, if they win, will result in the loss of America's soul to the Satanic New Age.