

# Aquarian author admits 'New Age' movement is Nazi

by Mark Burdman

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### **Aleister Crowley, the Nature of The Beast: The Life and Ideas of the 'Wickedest Man in the World'**

by Colin Wilson

The Aquarian Press, Wellingborough, Northamptonshire, 1987.

174 pages, paperbound, £5.99.

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On page 157 of his biography of "New Age" hero Aleister Crowley, author Colin Wilson writes, in a parenthetical note: "One of his female admirers, Martha Kuntzel, was quite right to see a close resemblance between Crowley and Hitler."

Eleven pages later, in his concluding comments about Crowley, Wilson writes that he was "a failure as a human being, as he himself was inclined to acknowledge in moments of honesty. But he thought that unimportant compared to the religion of thelema, the philosophy of human free will that would enable man to evolve to a higher stage. If we ignore Crowley and concentrate on his philosophy, it seems highly probable that he was right."

What is useful about Wilson's book, if the reader ignores the meanderings on psychology, magic, and the occult and the often pretentious, gossipy style, is that it establishes the fact that the "New Age" Aquarian project is itself Nazi, or, better yet, the force *behind* the eruption of Nazism. This may not be the overt *intent* of the book, but given the pedigree of author and publisher, it is impossible to hide the sympathies for fascist ideology. Just as Wilson can't hide the fact that Crowley was a disgusting degenerate, a murderer, a sodomist, etc., just so he can't resist the necessity of praising and

justifying Crowley's "romantic quest," poetic capabilities, "elements of greatness," and the like. The book is, then, court-admissible evidence for the criminality of the "New Age" Aquarian project as a whole.

Colin Wilson is a popular chronicler and supporter of the "New Age" movement, having previously written biographies, with titles like *Carl Gustav Jung: Lord of the Underworld*, *Rudolf Steiner: The Man and His Vision/An Introduction to the Life and Ideas of the Founder of Anthroposophy*; and *George Ivanovitch Gurdjieff: The War Against Sleep*. For Wilson and the "New Age" crowd, Crowley is one of the pantheon of heroes: during his life (1875-1947), he was, at one point or another, a chief figure in and/or inspirer of, such groups as the Ordo Templi Orientis/OTO (for whom he wrote a "Gnostic Mass" in 1913), the Theosophists, the Order of the Golden Dawn, one or another faction of the Freemasons, and others. At the same time, his combination of cabalistic mysticism, drugs, and promiscuous perverse sex, brought together into a system called "sex-magic," has had much attraction for the "Aquarians."

As Wilson emphasizes, recent years have seen a "Crowley revival." Explaining this "revival" is the *raison d'être* of the book.

### **'The messiah of a New Age'**

For a popular audience, however, Wilson cannot simply admit that "New Age" Aquarianism is identical to what certain observers have identified as the "New Hitler Project." So, the book zig-zags between three approaches. First, it presumes to damn and scorn particular traits and perversities of Crowley, most often attacking these as a petty, compulsive

infant's hatred for norms of morality. Second, and linked to this, it tries to explain Aleister Crowley as a product of Freudian rebellion against ultra-repressive parents who belonged to the strict Plymouth Brethren sect. These two approaches are both forms of "damage-control." Third, it praises what might be called "Crowleyanism without Crowley," and lavishes credit on Crowley for contributions to witchcraft, magic, the occult, etc.

Take for example Wilson's explanation of this "Crowley revival." Wilson comments that Crowley's "Do what thou wilt" injunction "appeals to the feelings that produced the pot-smoking, flower-power rebellion of the 1960s, as well as to the hatred of authority that led Hell's Angels to smear themselves in excrement. If Crowley had been alive in the era of Charles Manson and later of the Sex Pistols, he would have found a host of enthusiastic followers." Indeed.

"But," Wilson goes on, "there is also a more *discriminating response* to Crowley's message. After the Second World War, there was a strong revival of interest in 'occultism.'" He then notes that a "witch" in the U.K., Gerald Gardner, had, by the early 1950s, identified "dozens of covens—groups of witches—practicing all over England. He explained that they were followers of a nature-religion called wicca. Gardner was a friend of Crowley's, and an intimate of the OTO, and Crowley authorised him to set up his own magical group. Gardner liked being flagellated, and his version of wicca laid heavy emphasis on sex rites in which everyone was nude. Understandably [sic], it quickly gained hordes of disciples. Crowley's version of 'magick' was, naturally, much in evidence in these covens. Many members of such groups lost interest in magic, and studied seriously the Enochian system of John Dee, the magic of the Golden Dawn, and Crowley's own sex-orientated system."

"Discriminating response"?!

Elsewhere, we read: "Whatever Crowley's faults as a human being, he was undoubtedly totally serious about magic and mysticism. And that moreover, from his own point of view, there was a great deal of justification for some of his more 'disgraceful' actions." Wilson quotes one such "justification," taken from a passage in a Crowley book, in which Crowley talks of "that transcending of the laws of intellect which is madness in the ordinary man, genius in the Overman, who had arrived to strike off more fetters from our understanding." Wilson then writes: "And quite suddenly, in a flash, it becomes possible to grasp Crowley's own vision of the world, and to see what he was aiming at. He felt that he had seen, and directly experienced, a Dionysian vision of 'beyond good and evil.' Nietzsche had seen the same vision, and horrified his contemporaries by denouncing Christianity and writing in praise of war. . . . Crowley saw himself as Nietzsche's true heir—after all, Nietzsche had only died in 1900. . . . Crowley was quite determined to live out his life according to his Nietzschean vision."

At yet another point, Wilson is commenting about Crow-

ley, with references to various of his female and male partners and friends: "It is too easy to see Crowley as an overgrown juvenile delinquent with a passion for self-advertisement. But there was another Crowley, the Crowley recognized and admired by Frank Bennett. Unless we understand this, we totally fail to grasp the extraordinary influence that Crowley could exert on women like Rose and Leah, and on men like Neuburg, Sullivan, and Bennett. They came to believe that Crowley was exactly what he claimed to be: a great teacher, the messiah of a new age. . . . [Crowley] became a curious combination of greatness and smallness. A summary of his life, and his extraordinary goings-on, makes us aware of the smallness, but it would be sheer short-sightedness to overlook the element of greatness that so impressed Bennett."

### The beast kills Christ

Such sanctimoniousness could be the subject of a good spoof or parody, were it not for the extreme damage of Crowley's activities and legacy.

How can comments like this be reconciled with the story of a man (or, more usefully, an "Anti-Man"), whose idea of a "correct magical ceremony" was to "catch a frog, baptise it as Jesus of Nazareth, then crucify and stab it with a dagger?" And then, after having done so (in 1916, near Bristol, New Hampshire), and thereby "having symbolically set himself up in the place of Christ," to give himself a "new magical name, Master Therion, or The Beast?"

Or, reconciled with a creature who would write, in earnest, "With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross. . . . Let Mary inviolate be torn upon wheels; for her sake let all chaste women be despised among you!"

Or, a creature who used heroin, cocaine, opium, and other drugs, who believed that women were "moral inferiors," who once forced one of his wives to copulate with a billy goat, who ate excrement during a magic ritual, *ad nauseum*?

One strange way Wilson has of "explaining" Crowley is to depict him as in constant rebellion against his ultra-strict religious parents. What the author ultimately ends up with is a dime-store brand of Freudian "rebellion against authority." How else to understand a sentence like, "It is interesting to note Crowley's habit of relieving his bowels on people's carpets," as well as Wilson's ensuing explanation of this "habit" from the standpoint of modern "criminological" theories?

On the other hand, he is not wrong on a more interesting level, in his comparisons of Crowleyanism and Freudianism, in seeing Crowley's "sex-magic" occultism and perversity as one form of application of Freud's critiques on the "repressive" quality of modern society. Freud is thereby correctly placed in the context of the "New Age" belief-structure. Here, as elsewhere, the book is useful as a road-map through the "New Age." Wilson's own justifications for evil ade-

quately reflect on the book's subject.

However, Wilson's book, is *not* the kind of book needed about Crowley, at least from the standpoint of intelligence, counterintelligence, and the real history of the past 100 years' "New Age" movement. As *EIR* contributing editor Lyndon LaRouche has pointed out, on numerous occasions, "New Age" Aquarianism and, specifically, Crowleyanism, are keys to understanding "The Trust," the East-West oligarchical combination that is the factor behind the eruption of Nazism, Bolshevism, and the more recent rock-sex-drug counterculture. Wilson *does* locate Crowley in the context of the late 19th-century revival of occultism and mysticism, but in a superficial way more aimed at propitiating an audience of hairy Aquarians.

Take, for example, the matter of *satanism*, which Wilson consistently underplays, or treats with a curious nonchalance and flippancy, and so covers up for Crowley. In one incredible passage, he reports on a passage from Crowley's "major work," a book called, *Magick in Theory and Practice*, which "no English publisher would touch, . . . perhaps because Crowley recommended sacrificing a male child to achieve the best magical results, and added a footnote to the effect that he himself had done so about a hundred and fifty times a year between 1912 and 1928." No further explanation is then given.

In another section, he says, with a neutral tone: "Early in 1930, Crowley was asked to lecture at the Poetry Society at Oxford, and proposed to talk about Gilles de Rais, the fifteenth-century child murderer, whom Crowley rightly described as a practitioner of black magic." Again, no further explanation.

Or, talking of Crowley's autobiography, Wilson writes: "Crowley informs us that his mother believed he was the Beast—number 666—in Apocalypse; this sounds like one of his spontaneous inventions." Other evidence from the book, however, indicates that Crowley was dead serious about "666 and The Beast," thinking of himself as a counter-messiah, transcending and replacing Christ.

Shouldn't we see in such passages, the conceptual author of today's rash of child kidnappings, ritual murders of children (Atlanta, Georgia, and other cases), child pornography, and sexual abuse rings? (Wilson also fails to report that the "Church of Satan" in the United States has adopted Crowley's "Do what thou wilt" as its motto.)

### **Did Crowley get his job through the New York Times?**

Also, Wilson reports, with no comment, that one of Crowley's partners, in performing "an act of sodomy in front of his friends," was Walter Duranty, foreign correspondent of the *New York Times*! No further lead or explanation is drawn from this. When this charming event was taking place, in 1913, the U.S. Eastern Liberal Establishment/Scottish Rite Freemasonic elites linked to the *Times* editorial board,

were more and more overtly embracing the "New Age" movement. That was the name of Teddy Roosevelt's "political reform" movement, and is the name of the Scottish Rite Freemasons' magazine in the United States. (As for Walter Duranty, during the 1930s, he served as the *New York Times* correspondent in Moscow, and was notorious at the time for dispatching articles with a pro-Kremlin bias, which concealed the truth about the great famines, liquidations, and purges of that period.)

A related line of investigation, would be the matter of Crowley's attending Cambridge University, circa 1895, at a time when the homosexual cultism of the Cambridge Apostles secret society was really beginning to take hold. Wilson says little about this, but suddenly reports, without transition or explanation, that, in 1897, Crowley entered the diplomatic service, and that "the court that appealed to him most was that of Imperial Russia." In between these two moments, on Dec. 31, 1896, Crowley had an experience that he describes in his own writing as "the key to the purest and holiest spiritual ecstasy that exists." Wilson reports this experience to have been Crowley's first practice of homosexuality. Yet, between all this, there is no connection or explanation offered, except a *Schwärmerei* of suggestions and leads.

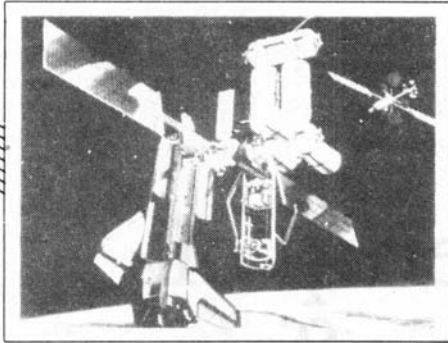
Take the Russian question as such. In an amorphous way, Wilson links Crowleyanism to the Theosophy of Russia's Madame Blavatsky, and draws parallels between Crowley and Moscow-Tiflis mystic Gurdjieff. At other times, *en passant*, he reports a Crowley visit to Moscow. At one point, he notes that Crowley, around the turn of the century, adopted a Russian name, Count Vladimir Svareff, "no doubt speaking with an appropriate Russian accent. . . . It was a psychological experiment, to see how people would treat a Russian nobleman." Then, in yet another of the non sequiturs, he reports that Crowley, in 1923, wrote a letter to Leon Trotsky, "asking to be put in charge of the extirpation of Christianity on earth, but had no reply." He wrote this because he believed he had been "chosen by the gods to inaugurate the new post-Christian era on earth."

There are a plethora of other, undeveloped leads: Crowley and Spanish Carlism, Crowley and Celtic rites, Crowley and Freemasonry, etc., all of which are signs pointing to the controlling elements behind the "New Age" movement. The truth is, Crowley was one of the most obnoxious products, and leaders, of an *integrated movement*, which has taken different demonic shapes and faces and expressed itself through diverse entities and individuals, but which is ultimately responsible for the greatest crimes of this century, and for some of the greatest crimes ever known to mankind.

Put another way, the "New Age" Aquarian movement is Russian-steered Satanism, helped by collaborators among the degenerate elites of the West's Liberal Establishment. For those who want to understand Crowleyanism to the purpose of extirpating it and destroying it, that is the investigative path that must be taken.

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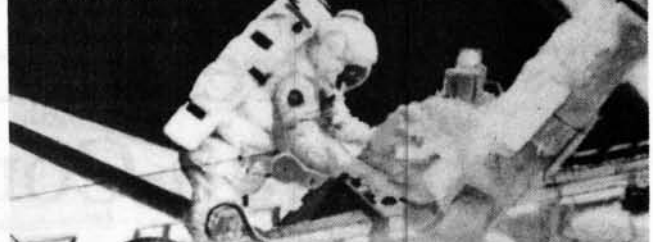
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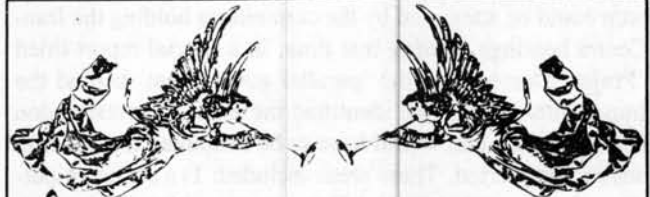


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