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THE HISTORY OF A
DANGEROUS IDEA

by DAVID LIVINGSTONE

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S A B I L I L L A H P U B L I C A T I O N S

TRANSHUMANISM

The History of a Dangerous Idea

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“And (God said): O Adam! Dwell you and your wife in the garden; so eat from where you desire, but do not go near this tree, for then you will be of the unjust. Then Satan whispered to them that he might manifest unto them that which was hidden from them of their shame, and he said: Your Lord forbade you from this tree only lest ye should become angels or become of the immortals.”

– *The Quran*, “The Heights” 7: 19-20

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Introduction

Paranoia

The greatest success of so-called democratic societies in the developed world, in escaping the dissent and criticism that destroyed failed experiments like the Soviet Union, has been their ability to disguise their systems of political control as independent from the state. The problem is their people's almost sole reliance on these conventional sources of information, such as the education system and the "free press," which, unbeknownst to them, operate from an unrecognized central locus of control. The truth, though, is far stranger than the fiction the masses have been fed. So strange in fact, that it's possible to easily denounce all those who say otherwise by labeling them as "conspiracy theorists," comparing them to schizophrenics suffering from paranoid delusions.

Derived from the Greek words *schizo* and *phren*, to mean "split mind," and often confused with "multiple personality disorder," schizophrenia is a mental disorder whose common symptoms include false beliefs, confused thinking, auditory hallucinations, reduced social engagement and emotional expression, and inactivity. In other words, schizophrenia can be considered to characterize "abnormal" social behavior and failure to distinguish "reality." While some forms of suspicion are certainly pathological, there is a danger when those in power are in a position to decide what is "real" when it comes to political truths, as it may be used as a pretext to suppress critical thinking.

For example, the World Health Organization's 10th revision of the International Statistical Classification of Diseases and Related Health Problems (ICD-10) lists the characteristics of "paranoid personality disorder" (PPD), as including: "preoccupation with unsubstantiated 'conspiratorial' explanations of events both immediate to the patient and in the world at large."¹ The label confirms the concerns identified by the British Medical Association, that psychiatry possesses a built-in capacity for abuse that is greater than in other areas of medicine: "The diagnosis of mental illness permits the state to detain an individual against their will and then insist on treatment in his or her own interest and in the wider interests of society."²

Such abuse was discovered in 1969 when the Soviets were found to be using anti-psychotic drugs to punish and torture dissident. However, as indicated by Robert Whitaker, in *Mad in America: Bad Science, Bad Medicine and the Enduring Mistreatment of the Mentally Ill*, the United States shouldn't have been so quick to throw stones. At the time, the United States shared with the Soviets the rank of

most patients diagnosed with schizophrenia of all the developed world, where the labeling also had its political uses. Many of those diagnoses could have been biased. In 1958, the first African-American to apply for admission to the University of Mississippi was committed to a state mental hospital. Additionally, in the early 1970s, American institutions were routinely using neuroleptics to quiet the mentally retarded, the elderly, and juvenile delinquents. Various cases emerged in Massachusetts, California, New Jersey, Ohio and others, that were filed by patients who fought to denounce forced neuroleptic treatments as a violation of their constitutional rights.³

In the 1970s, Martha Beall Mitchell, wife of U.S. Attorney General John Mitchell, was diagnosed with a paranoid mental disorder for claiming that the administration of President Richard M. Nixon was engaged in illegal activities. Many of her claims were later proved correct, and as a consequence the term “Martha Mitchell effect” was coined to describe mental health misdiagnoses when accurate claims are dismissed as delusional.

Madness

In “Paranoia and Conspiracy Theories” Dr. Allan Schwartz, on *MentalHealth.net*, asks an unintentionally rhetorical question: “What are the reasons for these beliefs in plots and why do they all involve government cover-ups?” This is followed by the required disclaimer, “First, it’s important to say that conspiracies do happen.” The unanswered question is when is the study of conspiracy legitimate enquiry and when is it paranoia? While conspiracies are by their nature secret, and often intricate and complex, or even bizarre, they may be difficult but not necessarily impossible to prove. Rather, the suggestion that the consideration of the possibility of a conspiracy is “paranoia” is a cowardly ad hominem fallacy employed by the media to stigmatize such debate. In *Manufacturing Consent* Noam Chomsky remarked that, “The phrase ‘conspiracy theory’ is one of those that’s constantly brought up, and I think it’s effect simply is to discourage institutional analysis.”²⁴

On the contrary, constant suspicion of the activities of those in power is the only true expression of mental health. Any populace is only as good as the people who rule them. All worldly power is fallible, and must be kept in check by a vigilant citizenry. It is forgetting our individual responsibilities for social and political activism that is our collective ruin. However, because the media and academia completely ignore cases derided as “conspiracy theory,” those who suspect a hidden agenda are left to fend for themselves, and their amateurish research skills often lead them into absurd fantasies, giving conspiracy research a bad name. Nevertheless, while not as far-fetched as many of their claims will propose, even the most superficial investigation begins to reveal mountains of evidence in support of much nefarious activity infecting current systems of power, and the degree to which popular culture is a sugar-coated Disney fantasy.

The truth is a bizarre history that involves the influence of secret societies, who follow a coterie of strange superstitions and who are guided by a grand ambition of achieving global power through surreptitious means. Paradoxically, while serving as the same label used to dismiss criticism of the pernicious influence these secret societies, the development of the use of the term schizophrenia derives from a tradition in psychiatry which is at the root of

their occult ideology, currently making itself known as “transhumanism.” Schizophrenia is for them taken to embody the state of consciousness attained by the mystics of old, like the shamans of Central Asia or the participants of the Ancient Mysteries.

Taking Friedrich Nietzsche as their model, madness is perceived as an emblem of the philosopher who, in the face of the apparent meaninglessness of existence, dared to confront the bewildering confusion of thoughts and possibilities that ensued, and was therefore blessed with a temporary glimpse at the higher insights, before he finally cracked. The experience is aptly portrayed in *The Scream*, painted by Edvard Munch in 1893, which according to Munch's biographer, Sue Prideaux, *The Scream* is “a visualization of Nietzsche's cry, ‘God is dead, and we have nothing to replace him.’”⁵

Nietzsche exemplified, for the generations of his followers, a belief in the mystical powers of madness. It was his own “Parable of the Madman” that he put forth his famous declaration that “God is dead,” suggesting that those who dared to apprehend the truth were perceived as mad, when it was the rest of society who were truly insane. As Nietzsche wrote, “all superior men who were irresistibly drawn to throw off the yoke of any kind of morality and to frame new laws had, if they were not actually mad, no alternative but to make themselves or pretend to be mad.”⁶

1. Magic & Mysticism

All-Seeing Eye

It is therefore no accident that Nietzsche's ideal of the "Superman," who affronts the bleak truth of nihilism, and transcends the values of human society, becoming a god who makes himself into his own image, represents the grand ideal of the transhumanists. Transhumanism is a recent pseudo-scientific movement currently gaining wide popularity, which purportedly aims at perfecting the physical and psychological nature of the human being, with an eventual aim of achieving immortality by merging man and machine. Simply put, transhumanism is the quest to use all the advances of modern science to augment human potential, and ultimately, to achieve immortality.

These ideas had already been glamorized in Hollywood over the past few decades, such as Stanley Kubrick's version of *2001: A Space Odyssey* by Arthur C. Clarke. Other movies following the transhumanist trends have been *Blade Runner*, following Philip K. Dick's *Do Androids Dream of Electric Sheep*, *The Matrix*, the remake of *Robocop*, and *Avatar* and *Prometheus*. In *Limitless*, Bradley Cooper plays a struggling author who achieves fame and success through the use of nootropic drugs, also known as "smart drugs." And more recently, *Her* features Joaquin Phoenix's character falling in love with an AI computer, and in *Transcendence* Johnny Depp is "mind-uploaded" to a computer. Transhumanist themes have also surfaced in other media, such as the television series *Ancients of Stargate SG-1*, manga and the anime classics *Akira* and *Ghost in the Shell*, role-playing games like *Rifts* and video games like *Halo*, *Deus Ex* and the *BioShock* series, where humans develop a technology which grants them seemingly magical powers, including telekinesis and superhuman strength.

It is *Lucy*, with femme du jour Scarlett Johansson, that is most closely aligned with the premise of MK-Ultra, that the use of "mind-expanding" drugs can help us expand our consciousness, to assist us in the end-goal of transhumanism. The source of the movie's title is explained as referring to Lucy, the name given to the fossil of the earliest human (*Australopithecus*) who lived an estimated 3.2 million years ago. The insinuation is that Lucy will be like a new Eve, becoming the first "transhuman." And there is one more clue associated with the choice of the movie's title: the name of "Lucy" was selected for the fossil inspired by the Beatles' song, "Lucy in the Sky with Diamonds," from their 1967 *Sgt. Pepper's* album. Although John Lennon at first denied it, in an interview with *Uncut* magazine, Paul McCartney finally admitted that that the song was really about LSD.¹

Transhumanism is an extension of the dangerous belief in human perfectibility derived Social Darwinism and eugenics, which flourished in the early twentieth century under the sponsorship of the Rockefeller Foundation, before achieving notoriety through the horrors of the Nazi regime. After World War II, when these practices were imported into the United States, the study of what is known as cybernetics, which sought advanced methods of population control, evolved in two directions: the development of the personal computer and a covert CIA “mind-control” project known as MK-Ultra, which fostered the proliferation of psychedelic drugs, in an effort to transform society following the blueprint of Aldous Huxley’s *Brave New World*.

The very strange truth is that both these trajectories represented a combined mission inspired by the age-old belief in magic and mysticism, referred to as the occult, adapted from Freemasonry and its popular manifestation, the New Age movement. Despite the veneer of scientific rationalism that transhumanism attempts to portray, it is an occult philosophy based on an interpretation of the story of the *Book of Genesis*, where the devil promised that if Adam and Eve partook of the fruit of the “Tree of Knowledge” they would “become as gods.” Their model is the ancient shaman of Central Asia, who partook of the forbidden fruit that could “make one wise,” or psychoactive substances, which are now being termed “entheogens,” that allowed them to communicate with the spirit world or “gods.” The combined significance is that computers are seen as the equal of the “apple” of the Tree of Knowledge, contributing to the creation of a collective consciousness, by way of a global network of personal computers, or the Internet, by which humanity becomes God, or the Masonic “all-seeing eye” of the reserve side of the American dollar bill.

The transhumanists view the attainment of such supreme artificial intelligence as heralding the advent of what they call the “singularity.” An important exponent of the idea is Ray Kurzweil, head of engineering at Google, under whose stewardship the company, which normally subscribes to the dictum of “don’t do evil,” has recently broadened the scope of its business to cover the gamut of transhumanist interests, including artificial intelligence (AI) and even longevity. The so-called singularity, according to transhumanists, will mark the moment when man will have evolved into a post-human existence through “mind uploading,” having achieved immortality by being merged with the Internet, being likened to the New Age concept of a “collective consciousness,” or “global brain.”

Religious Experience

The schizophrenic’s detachment from reality, and particularly symptoms such as auditory hallucinations, are understood by the modern psychiatric establishment as corresponding to the trance states attributed to the ancient mystics, and their supposed communion with the “divine.” Ruaridh Owen explained in “Schizophrenia – From Devilry to Disease,” for *Res Medica the Journal of the Royal Medical Society*, that while such cases were once persecuted as forms of demonic possession, they are viewed today as a treatable mental condition.² The symptoms ascribed to schizophrenia have been noted for thousands of years, including in

Ancient Egypt, Hindu culture, Ancient Greece and China, Islamic civilization and even the witches of Europe.

Ultimately, transhumanism, like all modern occultism, is founded on an attempt to resurrect these traditions. As absurd as such an assertion might seem, that is precisely what the proponents of transhumanism hint at in their own publications, although they are far too circumspect to admit so openly, recognizing they will lose all credibility if they should. For example, Nick Bostrom, an Oxford professor, one of the leading exponents of transhumanism today and founder of Humanity+ (formerly the World Transhumanist Association), admits that the organization “was founded to develop a more mature and academically respectable form of transhumanism, freed from the ‘cultishness’ which, at least in the eyes of some critics, had afflicted some of its earlier convocations.”³

Nevertheless, in *A History of Transhumanist Thought*, Bostrom discusses the history of transhumanism by aligning it clearly with the great personalities and trends of occult history, without exposing their connection to that tradition. Bostrom openly admits that transhumanism was founded in alchemy and mysticism. The general consensus among scholars is to qualify “mysticism” as the pursuit of “union” with “God.” Historically, however, mysticism has been practiced outside of orthodox religious tradition, typically among heretical orders, where their practices and understanding of the nature of God approximate those found in paganism. In contrast to orthodox rational religious experience, mysticism attempts to commune with “spirits,” or what are interpreted to be “gods,” and towards the performance of “miracles,” or magic.

As explained in the *Encyclopedia Britannica*’s article on the topic, it has been recognized that there are two distinct types of religious experience. The first, normally associated with orthodox religious traditions, derives from an apprehension of the sublimity of God and his attributes:

...specific experience such as wonder at the infinity of the cosmos, the sense of awe and mystery in the presence of the sacred or holy, feeling of dependence on a divine power or an unseen order, the sense of guilt and anxiety accompanying belief in a divine judgment, or the feeling of peace that follows faith in divine forgiveness. Some thinkers also point to a religious aspect to the purpose of life and the destiny of the individual.

This type of experience contrasts with mysticism, normally associated with heterodox approaches to religion or the occult, which according to the *Encyclopedia Britannica*, is “the explicitly mystical sort of experience in which the aim is to pass beyond every form of articulation and to attain unity with the divine.” So while the first is purely rational, mysticism involves some type of sensory experience. As such, mystical experiences derive from a mischaracterization of what constitutes the “divine.” Because God is a conscious non-material entity, He is mistakenly assumed to be composed of “spirit.” In this way, any experience with inexplicable phenomena, despite the fact that they might have some scientific basis yet to be discovered, is mistakenly interpreted as partaking of the “supernatural.” Likewise, any conscious non-material entities, such as spirits or demons are likewise assumed to be “divine.”

Studies in neuroscience now confirm the physiological basis of this dichotomy. For example, Andrew Newberg, Director of the Center for Spirituality and the Mind at the University of Pennsylvania, discovered decreased brain activity during “religious” meditation among Buddhist monks and Catholic nuns. Both groups showed increased activation of both frontal lobes and decreased activity of the right parietal lobe at the point where the meditators reported reaching a state of total absorption and “oneness.” However, during other modes of religious experience, such as prayer or the reading of scripture, the results were the opposite. Neurologist Michael Spezio’s and Nina Azari’s research concluded an increase in right parietal lobe activity, as well as frontal lobe activity.⁴

Likewise, the use of psychedelic drugs can induce powerful psychological experiences that can be confused as partaking of the “divine.” Many who have experimented with psychedelics report having had profound and transformative experiences that have changed their lives for the better. It is very possible that there are a number of positive benefits that can be associated with their use. There are numerous substances in nature which are either curative or poisons, and sometimes both, depending on the dosage. Drugs, however, are poisons that affect the mind. The enthusiasm with which they have been adopted by some as “medicine” is irresponsible. Rather, they may be characterized as in *The Quran 2:2129*, which says intoxicants can be both good and bad, but that the bad outweighs the good.

Kabbalah

While the transhumanists’ simultaneous interest in science and superstition may seem contradictory, magic has always attempted to don the mantle of “science,” in other words, pseudo-science. Since the Enlightenment of the eighteenth century, and its attack on religion which it repudiated as “superstition,” Western society has entered a period of marked skepticism. It has followed an empiricism whereby anything that cannot be demonstrated physically through science is denounced as “myth.” However, while the possibilities of magic have been denied in recent times, it has been practiced for centuries, and merely partakes of physical laws that have yet to be acknowledged by modern science. Nevertheless, as it was most often used for maleficent purposes and typically involved gruesome concoctions and practices, magic has been castigated throughout the centuries. Because it tended to be seen as the preserve of cranks and villainous scoundrels, it has tended to employ the pretense of “spirituality” and of being sought for the benefit of mankind. For that reason, most commonly, magic has been associated with science and particularly medicine, where throughout the ages sorcerers were regarded as “medicine men.”

Magic purports to be based on harnessing the hidden forces of nature, sometimes real and sometimes imagined. Therefore, throughout the centuries, many of history’s most celebrated scientists have also been sorcerers, who have sought to expand their knowledge and use of those forces. Marcel Mauss has noted:

Magic is linked to science in the same way as it is linked to technology. It is not only a practical art, it is also a storehouse of ideas. It attaches great

importance to knowledge, one of its mainsprings. In fact as far as magic is concerned, knowledge is power... It quickly set us a kind of index of plants, metals, phenomena, beings and life in general, and became an early store of information for the astronomical, physical and natural sciences. It is a fact that certain branches of magic, such as astrology and alchemy, were called applied physics in Greece. That is why magicians received the name of *physikoi* and that the word *physikos* was a synonym for magic.⁵

Some of the earliest examples of magic were the rites dedicated to the ancient dying-god. The first to recognize the recurring archetype of the dying and rising gods was James Frazer in *The Golden Bough*, which has had a substantial influence on European literature and thought.⁶ Although modern pagans would deny it, claiming the worship their “horned-god” was ignorantly disparaged by the bigotry of the Church, the dying-god was universally viewed as a god of evil.⁷ Worshipped throughout the ancient Middle East, but under different names depending on the locale, the dying-god was identified with the Sun, who dies at the Winter Solstice and resurrects at the Spring Equinox, or Easter. His goddess-spouse was Venus, the “morning star,” though the two could be confused as dual aspects of the same god. The Latin name for Venus was Lucifer.

The dying-god was universally regarded as the god of the underworld, where he ruled over the “spirits of the dead,” as discarnate entities were interpreted to be by many early cultures. While the possibility of the existence of disembodied entities is ridiculed in Western academia and considered contrary to science and empiricism, belief in such entities throughout human history has been nearly universal. They have gone under many names and interpretations throughout the centuries, including ghosts, goblins, demons, leprechauns, elves, fairies, and in Islam they are known as “Jinn,” popularized in the English language as “genies.” Most recently, they have also been referred to as extra-terrestrials.

The worship of the dying-god normally involved some kind of intoxicant, producing a state in which the “god” was able to possess the worshipper. Rites usually involved imitating the myths of the god’s death and resurrection by performing human sacrifice, usually that of a child, and were most often followed by sexual orgies. Ritual copulation between a priest and priestess, personifying the god and goddess, was known as the *Hieros Gamos*, or “sacred marriage.” Thus, as explained by James Frazer, was produced the “sacred king,” who was not just a temporal ruler, but the actual earthly embodiment of the god.

An early example of the dying-god cult was when in Egypt the Israelites learned of the worship of the Egyptian dying-god named Osiris, who was the origin of the incident of the Golden Calf, and which so angered Moses that he broke the tablets of the Ten Commandments. After they entered Palestine, the Jews continued to worship the dying-god in the form of Baal, as he was known to the Canaanites. According to *Deuteronomy* 18:9-10:

When you have come into the Land which the Lord, your God, is giving you, you shall not learn to imitate the abominations of the people there. Let there not be found among you anyone who immolates his own son or daughter in the fire, nor a fortune-teller, soothsayer, charmer, diviner or

caster of spells, nor anyone who consults ghosts and spirits or seeks oracles from the dead. Anyone who does such things is an abomination to the Lord.

According to the Bible, God punished the Jews for these offences and sent against them first the Assyrians, and then the Babylonians, who took them into captivity during the first half of the sixth century BC. However, instead of reforming their ways, mystically-inclined Jews reformulated the teachings of Judaism by creating what is known as the Kabbalah, which represents the cooptation of the dying-god cult, along with elements of Babylonian magic, astrology and numerology. According to the Quran, a group of apostate Jews in Babylon sold their souls to learn magic from the “devils,” which they falsely attributed to Solomon. Islam views Solomon as one of the elect of God, who was endowed with many God-given gifts, including the ability to speak to animals and control the wind. He was given the power to command the “Jinn” to build his magnificent temple, known as the Temple of Jerusalem, which was destroyed by the Babylonians.

According to Islamic tradition, the Jinn in Solomon’s employ wrote their knowledge in a book which they buried beneath Solomon’s throne. Then the book was found, the knowledge it contained, which was magic, was falsely attributed to Solomon. The legend of Solomon’s magical knowledge persisted through the centuries, such as the example of the seventeenth-century grimoire, *The Lesser Key of Solomon. Ars Goetia* is the title of the first section of *The Lesser Key of Solomon*, containing descriptions of the seventy-two demons that King Solomon is said to have evoked and confined in a bronze vessel sealed by magic symbols, and that he obliged to work for him. In demonology, a seal, also known as a sigil, is the signature of a devil, demon or similar spirit, usually in order to sign a soul away.

In 538 BC, Babylon was conquered by the Persians, led by Cyrus the Great. The Persians followed the religion of Zoroastrianism, which was also infected by the Kabbalistic cult of the dying-god, where it produced the cult of the Magi, from whom we derive our word for “magic.” However, as demonstrated by scholar R. C. Zaehner, the rites attributed to the Magi did not belong to orthodox Zoroastrianism, although they were attributed to its founder, Zoroaster. Essentially, the Magi practiced mystery rites dedicated to the Persian version of the dying-god, known as Mithras. A papyrus glossary called Mithras “the Persian Prometheus.”⁸ Throughout the centuries, Prometheus has been associated with the infernal dying-god of the mysteries, and therefore with Lucifer. Like Satan, who led man to the Tree of Knowledge, Prometheus stole fire from the gods to liberate humanity.

The secret rites of the heretical Magi were nocturnal and orgiastic, and combined with the *Haoma*, an intoxicating drink prepared from the sacred plant of Zoroastrianism.⁹ *Haoma* had its equivalent in *Soma*, a Vedic ritual drink of importance among the early Indo-Iranians, and the subsequent Vedic and greater Persian cultures. It is frequently mentioned in the *Rigveda* and the *Avesta*, the primary collection of sacred texts of Zoroastrianism. The *Haoma* has long been associated with the Tree of Knowledge.¹⁰ The Persians would say, “*Haoma* was the first of the trees, planted by Ahura Mazda in the fountain of life. He who drinks of its juice never dies!”¹¹

Although there has been much speculation concerning what is most likely to have been the identity of the original plant, there is no solid consensus on the question. It is described as being prepared by extracting juice from the stalks of a certain plant. Plutarch described a sacrifice offered by the Magi of a wolf made to the spirit of evil. “In a mortar,” he says, “they pound a certain herb called Haoma at the same time invoking Hades [Ahriman: the Zoroastrian devil], and the powers of darkness, then stirring this herb in the blood of a slaughtered wolf, they take it away and drop it on a spot never reached by the rays of the Sun.”¹²

Cyrus released the Jews from captivity, after which many returned to Palestine, though others found their way to various other parts of the world, especially Egypt and Asia Minor. There, the Kabbalists were confused for Babylonian Magi, and exercised a profound influence, particularly on the Greek philosophy. As recounted by Pliny the Elder in the first century AD:

In the East, doubtless, [magic] was invented, in Persia and by Zoroaster. All the authorities agree in this... I have noticed that in ancient times, and indeed almost always, one finds men seeking in this science the climax of literary glory, at least Pythagoras, Empedocles, Democritus, and Plato crossed the seas, exiles, in truth, rather than travelers, to instruct themselves in this. Returning to their native land, they vaunted the claims of magic and maintained its secret doctrine.¹³

The first influence of Mithraism in Greece was in the form of the religion of Orphism, which in turn influenced the Mysteries of Dionysus or Bacchus, who was equated with Hades, the Greek god of the underworld. Heraclitus, a Greek philosopher of the sixth century BC, equated the rites of the Bacchantes with those of the Magi, and commented: “if it were for Dionysus that they hold processions and sing hymns to the shameful parts [phalli], it would be a most shameless act; but Hades and Dionysus are the same, in whose honor they go mad and celebrate the Bacchic rites,”¹⁴ and of the “Nightwalkers, Magi, Bacchoi, Lenai, and the initiated,” all these people he threatens with what happens after death: “for the secret rites practiced among humans are celebrated in an unholy manner.”¹⁵

Much like the Haoma of the Magi, it is widely believed that *kykeon* that was used in the Eleusinian Mysteries, most famous of the secret religious rites of ancient Greece, usually refers to a psychoactive compounded brew. The Eleusinian Mysteries were initiation ceremonies held every year for the cult of Demeter and Persephone based at Eleusis in ancient Greece. The mysteries represented the myth of the abduction of Persephone from her mother Demeter by Hades, the king of the underworld. The purpose of these rites, through the use of rhythms and intoxicants, was to achieve possession by the “god.” The state was known to the Greeks as “*enthusiasmos*,” from *entheos*, which translates as “full of the god, inspired, possessed,” and is the origin of the English word “enthusiasm.”

The ancient Greek philosopher Pythagoras was influenced by Orphism, who in turn influenced Plato. And, from Plato was derived the tradition of Neoplatonism, which was one of several important mystical traditions which shaped the culture of Roman times. At the city of Alexandria in Egypt, the influence of the Magi, Jewish magic and Greek philosophy cross-fertilized each other, producing

Hermeticism, Gnosticism and the various Ancient Mysteries. Gnosticism was a heresy of Christianity which derived from what Gershom Scholem called “Jewish Gnosticism,” an early form of Jewish mysticism that led to the development of the Kabbalah. Although the cosmologies of the various Gnostics sects differed, their central doctrine was based on a reversed interpretation of the Bible, where God was evil, and the devil, who led man to the Tree of Knowledge, was good.

Hermeticism is a religious and philosophical tradition based primarily on pseudographic writings attributed to a supposed ancient Egyptian sage named Hermes Trismegistus (“Thrice Great”). Some texts were gathered together at an unknown date in what is called the *Corpus Hermeticum*, which still exists. Another longer text, the extremely influential *Asclepius*, preserved in a Latin translation, possibly of the third century AD, stands alone. “Our ancestors,” declares the *Asclepius*, “discovered the art of creating gods.” They made statues, “and because they could not create souls, they conjured the souls of demons or messengers and introduced them by holy and godly mysteries into the images of the gods, so that they received the power to cause good and evil.”¹⁶

Templars

These early mystical traditions were perpetuated in later centuries through the influence of an occult community known as the Sabians of Harran, in south-eastern Turkey. The Sabians, who served translators of works of classical philosophy, exercised a corruptive influence in the Islamic world, resulting in the emergence of occult-oriented expressions such as Sufism, and most importantly, the tenth-century Brethren of Sincerity, who were highly regarded by generations of later Kabbalists.¹⁷ The founders of the Brethren of Sincerity belonged to the heretical Muslim tradition of the Ismailis, a Shia sect of Islam.

The most famous Ismaili leader was Hasan ibn Sabbah, known as the “Old Man of the Mountain,” who founded the terrorist order known as the Assassins. Their Arabic name was “Hashishim,” or “eaters of hashish.” As described by Marco Polo, Sabbah would provide hashish to his recruits to delude them into following his Gnostic ideology and for carrying out acts of terrorism on his behalf. Assassin survivors, known as Nizari Ismailis, flourish to this day under the spiritual leadership of the Aga Khan.

According to Rosicrucian legend, an order of crusading knights known as the Templars, or the Order of Solomon’s Temple, made contact with the Assassins, or with the Sabians, and “rescued” a number of these “Eastern mystics” and brought them to Scotland, where they founded the traditions of Scottish Rite Freemasonry. However, through they grew to be an important military and political power in the subsequent century, the Templars were arrested in 1307 by order of the King of France. Among the accusations against them were those of practicing witchcraft, denying the tenets of the Christian faith, spitting or urinating on the cross during secret rites of initiation, worshipping the devil in the shape of a black cat, and committing acts of sodomy and bestiality. The Templars were also charged with worshipping a skull or head called *Baphomet* and anointing it with blood or the fat

of unbaptized babies. Many Templars were executed or imprisoned and in 1314 the order's last Grand Master, Jacques de Molay, was burned at the stake.

The Templars had been sponsored by the nobility of southern France, particularly of Anjou and Aquitaine, who later intermarried with British aristocracy to produce the Plantagenets. These various families were connected to the Grail legends, which resulted from the spread of Kabbalistic teachings that followed Hugues de Payens' trip to Europe in 1128.

It has long remained legend that the Templars discovered some important "treasure" during their time in the Holy Land. It has been verified that the Templars in fact conducted excavations beneath the old Jerusalem Temple.¹⁸ There they may have discovered the ancient text known as the *Sefer ha-Bahir*, or the "Book of Brightness," as the circumstances of the book's appearance, a fragmentary and badly assembled text, are a mystery to scholars. Scholars of the Kabbalah surmise that the Gnostic ideas it expressed represented a lost tradition that may have survived among the Sabians and Mandaeans. As indicated by Scholem, although derived from earlier traditions, the emergence of the Kabbalah in Southern France, represented a synthesis of the lost Gnostic tradition belonging to the first centuries AD, that had been long forgotten in Judaism, and which was rediscovered through the *Bahir*.

The royal families of Europe also adopted for themselves heraldic symbols that were emblems of Jewish heritage. The kings of England adopted the Lion of Judah, the Kings of France the lily and the Plantagenets the red rose. The second chapter of the *Song of Solomon*, the book of the Bible most revered by occultists and Kabbalists for its secret allegory of "love," begins with, "I am the rose of Sharon, and the lily of the valleys." The *Zohar*, the most important medieval Kabbalistic text, begins with an exposition of this passage, equating the rose with the "Jewish congregation." Often called the "Mystical Rose of Heaven," the rose represents the Virgin Mary, who esoterically is understood to symbolize the goddess or Venus, in other words, the Shekhinah, the female principle of the Kabbalah. The rose was composed of five petals, recalling the five-pointed star or pentagram of Lucifer, the original Latin name for Venus.

Most occult histories focus on the history of the Templar, both because it marks the birth of the occult tradition in the west, and because they are perceived as martyrs in the battle of "liberty" against religion. In actual fact, the Templar holdings were handed over to their rivals, the Knights Hospitallers, also known as the Knights of St John, and founded around 1023. After the conquest of Jerusalem in 1099 during the First Crusade, the organization became a religious and military order under its own Papal charter, and it was charged with the care and defense of the Holy Land. Following the reconquest of the Holy Land by the Muslims, the Hospitallers operated from Rhodes, over which it was sovereign, and later from Malta, after which they were renamed as the Knights of Malta.

2. Alchemy

Useful Arts

Tellingly, in the *History of Transhumanism*, Nick Bostrom regards transhumanism as being rooted in the tradition of the “golem” of Kabbalistic lore, a supposed animated being crafted from inanimate material through magical means. The popularity of the golem theme was symptomatic of the rise in interest in an aspect of Kabbalah known as practical Kabbalah, which included magic, astrology and alchemy. The widespread popularity of these ideas, which begins with the Templars, largely shaped the Italian Renaissance and also resulted in the tragedy of the European witch trails. Paradoxically, it was just such an interest in these pseudo-sciences that gave birth to the European scientific tradition.

As noted by David F. Noble in *The Religion of Technology*, contrary to assumptions that science and religion are incompatible, science today has achieved almost cultlike status, largely through its unacknowledged heritage in religious thinking. As explained by Noble:

What we experience today is neither new nor odd but, rather, a continuation of a thousand-year-old Western tradition in which the advance of the useful arts was inspired by and grounded upon religious expectation. Only during the last century and a half or so has this tradition been temporarily interrupted—or, rather, obscured—by secularist polemic and ideology, which greatly exaggerated the allegedly fundamental conflict between science and religion.¹

However, while Noble is correct to interpret the cult of science as founded in religion, he failed to qualify that the ideas behind the trend he identified were rooted not in orthodox religious tradition, but in mysticism and the occult. Religion and science are not incompatible. There are contradictions that have been revealed in the Bible account due to recent discoveries, but these conflicts don't deny the existence of a divine creator, they just question the validity of the claim that the Bible is his word. Rather, science has long been compatible with the belief in the existence of God, and in fact flourished alongside religion, as in the example of Islamic civilization, which is the true source of the Western scientific tradition. However, much of the tradition of science in Western culture has been pseudo-science, not because of its association with religion, but rather because of its sources in mysticism and the occult.

Although occult philosophies like Neoplatonism and Hermeticism, and their related studies of astrology and alchemy, could often disguise themselves as scientific

pursuits, they were nevertheless traditions that were historically associated with the worship of the powers of darkness. Like the Gnosticism from which they derive, this cult that spread with the growing influence of the Kabbalah typically venerated Lucifer or some equivalent as the true god, and the basis of these theologies ultimately involved the practice of black magic.

These traditions were often given a Christian veneer by mystics attempting to work within the Church but who were often castigated as heretics. For example, according to Noble, the veneration of science begins with John Scotus Erigena (c. 815 – c. 877). Through his influence, what came to be known as the “useful arts” were perceived as elevating man to the status of a god. Erigena, an Irish theologian, is considered the greatest Christian philosopher of the Dark Ages. However, in his principal work, *On the Division of Nature*, John Scotus attempted to reconcile the Neoplatonist doctrine of emanation with the Christian interpretation of creation, and though highly influential upon his successors, notably the Western mystics and the thirteenth century Scholastics, it eventually suffered condemnation by the Church because of its pantheistic implications. Striking similarities have also been recognized between his speculations and those of Kabbalistic writings, such as the *Sepher ha-’iyun*, or “Book of Speculation.”²

But it was in the twelfth century that the newly exalted view of the useful arts truly took hold, especially among the Benedictines and Cistercians. According to Noble, the founding prophet of this renewed expectation was Joachim of Fiore (c. 1135 – 1202), a Cistercian abbot from Calabria, and a disciple of Bernard of Clairvaux, the spiritual mentor of the Templars. Although Thomas Aquinas refuted his theories in his *Summa Theologica*, in *The Divine Comedy*, the occult-inclined Dante placed him in paradise.

The mystical basis of Joachim’s teaching was his millenarian doctrine of the “Eternal Gospel,” founded on an interpretation of the *Revelation* 14: 6. He believed that history, by analogy with the Trinity, was divided into three fundamental epochs. First was the Age of the Father, corresponding to the Old Testament, characterized by obedience of mankind to the Rules of God. Second was the Age of the Son, between the advent of Christ and 1260, represented by the New Testament, when Man became the son of God. And finally, the Age of the Holy Spirit when mankind was to come in direct contact with God, reaching the total freedom preached by the Christian message. In this new Age the ecclesiastical organization would be replaced and the Church would be ruled by the Order of the Just, later identified with the Franciscan order.

An important member of the Franciscans was English philosopher Roger Bacon (1214 – 1294), who was imprisoned or placed under house arrest for his excessive interest in astrology and alchemy. In the thirteenth and fourteenth centuries, other Franciscan advocates of the arts followed Bacon’s lead, among them the famed alchemist Raymond Lully. Lully was a practicing physician as well as an astrologer, and a large body of work on esoteric subjects was falsely attributed to him during the Middle Ages and Renaissance.

Alchemy, which is derived from Hermeticism, was transmitted to Europe via the heretical Muslims. In the Islamic world, the influence of the Hermetic teachings

of the Sabians helped to shape the pursuit of chemistry among the Muslim scientists, which was studied mostly in connection with alchemy. Even the name alchemy affirms the Arabic origin of chemistry, being derived from the Arabic term *al-kimiya*. The greatest Arabic alchemist was ar-Razi, a Persian physician who lived in Baghdad in the late ninth and early tenth century, who drew his central concepts from the Sabians.

The study of alchemy reached its peak at the end of the sixteenth century and beginning of the seventeenth. Allusions to alchemy were found already in the Zohar and it was certainly an important component of the Kabbalah of medieval times. Astrology and alchemy were two aspects of what is known as practical Kabbalah.³ As a result, as David Stevenson describes:

...alchemy has been described as the greatest passion of the age in Central Europe. The search for the philosopher's stone was not, in the hands of the true alchemist, merely a materialistic search for ways of turning base metals into gold, but an attempt to achieve 'the moral and spiritual rebirth of mankind.'⁴

Two other important figures in the history of alchemy were Henry Cornelius Agrippa and Paracelsus. According to Agrippa, a German occultist and magician: "It was precisely this power over nature which Adam had lost by original sin, but which the purified soul, the magus, now could regain."⁵ In his book *De Occulta Philosophia* written in 1530, Agrippa mentioned the Templars in connection with the Gnostics and the worship of the pagan fertility god Priapus, the ugly son of Dionysus and Aphrodite, whose symbol was a huge erect phallus, and the Greek, half man half goat god, Pan.⁶

Paracelsus was born in 1493, given the name of Philippus Aureolus Theophrastus Bombast von Hohenheim. Through his development and use of chemically prepared medicines, Paracelsus established the basis for the study of pharmacy. The foundation of his medical teachings were derived from the magic of the Kabbalah, the belief that each human being, representing the Microcosm, was ultimately linked to the cosmos, or Macrocosm, and that whatever had an effect upon the one would have a similar effect upon the other. Prefiguring the ideas of the transhumanists, Paracelsus wrote, "Human nature is different from all other animal nature. It is endowed with divine wisdom, endowed with divine arts. Therefore we are justly called gods and the children of the Supreme Being. For the light of nature is in us, and this light is God."⁷

Renaissance

Many Hermetic texts were lost to Western culture during the Middle Ages but rediscovered in Byzantine copies and then popularized in Italy during the Renaissance. In the mid-1400s the *Hermetica* manuscript and the 14 books called *Corpus Hermeticum* were brought in 1460 to the court of Cosimo de Medici, ruler of Florence. Cosimo later requested the Latin translation by Marsilio Ficino, a member of the de Medici's court. The Hermetic texts were initially believed to have

been genuine ancient Egyptian texts. However the classical scholar Isaac Casaubon (1559–1614) successfully argued that some, mainly those dealing with philosophy, betrayed too recent a vocabulary.

The *Hermetica* provided a seminal impetus in the development of Renaissance thought and culture, having a profound impact on alchemy and modern magic as well as influencing philosophers such as Giordano Bruno and Ficino's student Pico della Mirandola. The tradition claims descent from a *prisca theologia*, a doctrine which affirms that a single, true theology exists which is present in all religions and was given by God to man in antiquity.

However, as historian Jean Seznec has shown, in *Survival of the Pagan Gods: the Mythological Tradition and Its Place in Renaissance Humanism and Art*, the foundational text of the Renaissance period was the *Picatrix*, a Hermetic work attributed to the Sabians. Influenced by the *Picatrix*, Ficino wrote extensively about the techniques through the use of amulets, talismans, unguents and elixirs, whereby planetary powers might be invoked by the principles of Hermetic analogy. Botticelli's three works, being some of the most recognized Renaissance paintings, the *Minerva and the Centaur*, *The Birth of Venus*, and the *Primavera*, commissioned for Lorenzo de Medici, all dealt with occult themes and represent the magical practice of drawing down planetary influences into images.

Cosimo's grandson, Lorenzo de Medici, also known as "Lorenzo the Magnificent," was responsible for an enormous amount of arts patronage, encouraging the commission of works from Florence's leading artists. Including Leonardo da Vinci, Botticelli, and Michelangelo, their works often featured pagan themes that challenged the tolerance of the Church. Likewise, Michelangelo too was influenced by the anthropomorphism of the Kabbalah, painting "God" creating Adam in the Sistine Chapel, which is actually a depiction of the "Ancient of Days."

While the Medici struggled for decades against the growing opposition to their paganizing program, they finally exacted their revenge by installing one of their own in the Vatican, the son of Lorenzo de Medici, who became Pope Leo X in 1513 AD. But Leo X, who had been educated by Ficino and Pico della Mirandola, exhibited a profligacy that was characteristically un-Christian. Leo X's propensity for extravagant expenditure finally depleted the Vatican's finances and he turned to selling indulgences to raise funds. It was mainly due to these excesses that Martin Luther was inspired to post his Ninety-Nine Theses in 1517, which set off the Protestant Reformation.

Luther's Catholic enemies accused him of being a crypto-Jew trying to destroy the papacy.⁸ At first, Luther's challenge to Roman Catholicism was welcomed by Jews who had been victimized by the Inquisition, and who hoped that breaking the power of the Church would lead to greater tolerance of other forms of worship. There were even some, like Abraham Farissol, who regarded Luther as a crypto-Jew, a reformer bent on upholding religious truth and justice, and whose iconoclastic reforms were directed toward a return to Judaism.⁹ Some scholars, particularly of the Sephardi diaspora, such as Joseph ha-Kohen (1496 – c. 1575), were strongly pro-Reformation.¹⁰ About 1524, Jews coming from Europe described with joy to the Kabbalist Abraham ben Eliezer ha-Levi in Jerusalem the anti-clerical tendencies

of the Protestant reformers. On the basis of this report, the Kabbalists regarded Luther as a kind of crypto-Jew who would educate Christians away from the bad elements of their faith.¹¹

Abraham ben Eliezer related that a great astrologer in Spain, named R. Joseph, wrote in a forecast on the significance of the sun's eclipse in the year 1478, as prophesying a man who would reform religion and rebuild Jerusalem. Abraham b. Eliezer adds, "at first glance we believed that the man foreshadowed by the stars was Messiah b. Joseph [Messiah]. But now it is evident that he is none other than the man mentioned [by all; i.e., Luther], who is exceedingly noble in all his undertakings and all these forecasts are realized in his person."¹²

Marranos, secret Jews who converted to Christianity under pressure from the Spanish Inquisition, were also involved in the creation of the order of the Jesuits. It was supposedly in response to the growing influence of Protestantism that Ignatius of Loyola founded the Jesuits in 1534 who spearheaded the Counter-Reformation. Loyola had been a member of a heretical sect known as the Alumbrados, meaning "Illuminated," who are thought to be a precursor to the Bavarian Illuminati of the eighteenth century. As Ezer Kahanoff notes in "On Marranos and Sabbateans," speaking of groups like the Alumbrados:

More significant for inquisitors, perhaps, was the fact that nearly every person implicated in those groups was a Converso: the beata Isabel de la Cruz, Pedro Ruiz de Alcaraz, Maria de Cazalla and her Franciscan brother Juan, and auxiliary Bishop of Avila, Bernardino Tovar, the beata Francisca Hernandez, the Franciscan preacher Francisco Ortiz, and many others.¹³

Although there is no direct evidence that Loyola himself was a Marrano, according to "*Lo Judeo Conversos en Espna Y America*" (*Jewish Conversos in Spain and America*), *Loyola is a typical Converso name*.¹⁴ As revealed by Robert Maryk, in *The Jesuit Order as a Synagogue of Jews*, Loyola's successor Diego Laynez was a Marrano, as were many Jesuit leaders who came after him.¹⁵ In fact, Marranos increased in numbers within Christian orders to the point where the papacy imposed "purity of blood" laws, placing restrictions on the entrance of New Christians to institutions like the Jesuits.

Marranos also joined the Carmelites, Dominicans and Franciscans, where their prophetic eschatology was often branded as heresy.¹⁶ The most famous example was Girolamo Savonarola, a Dominican monk who became known in Italy for his sermons about the End of Days. But when he presented himself as a prophet and preached reform of the "debased" church, he was executed as a heretic in 1498. Savonarola was preceded in the Dominican order by Meister Eckhart, one of the most influential thirteenth century Christian Neoplatonists, but who was burned at the stake. Eckhart is believed to have been the author of the anonymous treatise, *Theologia Germanica*, which was a favorite of Martin Luther, and which was viewed by some historians of the early twentieth century as pivotal in provoking Luther's actions and the resulting Protestant Reformation.

Witchcraft

The popularity of alchemy was associated with the proliferation of witchcraft in general. And with the Protestant Reformation, Catholic authorities became much more ready to suspect heresy in any new ideas, including those of Renaissance humanism. Among the Catholics, Protestants, and secular leadership of the European Late Medieval to Early Modern period, fears about witchcraft rose to fever pitch, and sometimes led to large-scale witch-hunts, instigated through the publication in 1484 of the *Malleus Maleficarum*, or “Hammer of the Witches,” written by two Dominican monks who were members of the Inquisition. Until then, the medieval Church had dismissed the witches as ignorant peasants suffering from delusions and worshipping pagan gods, but this document significantly altered that perception. According to it, witchcraft was a diabolical heresy which conspired to overthrow the Church and establish the kingdom of Satan on Earth. Pope Innocent VIII agreed with the appraisal and in 1486 issued a papal bull condemning witchcraft.

According to their confessions, witches flew by night to meet on “Sabbaths” riding on demonic horses, or on broom-sticks smeared with ointment made from the bodies of babies. There, they worshipped Satan, who appeared as a black cat or a man with shining eyes, wearing a crown and black clothes. They feasted, danced and copulated with each other, with their familiar spirits and sometimes with the devil himself. The witches made a formal pact with the devil, paid him homage, gave him the obscene kiss, a kiss on his rectum, and sacrificed children and black cats to him. The devil taught them the work of black magic and they reported on the harm they had done since previous meetings. In some cases he made a mark on their bodies as a sign of their allegiance to him.

3. The Rosicrucians

Order of the Dragon

Ultimately, transhumanism is the latest expression of an age-old occult idea: evolution. Although it has been widely accepted as based on sound science, Darwinism is still a theory. It is a conjecture, and a conviction supported merely by faith. Darwinism is incapable of accounting for the extraordinary complexity and intricacy of natural phenomena, which betrays the intent of a designer. However, a hardened prejudice dominates academia, where a new secular ideology has mimicked the dogmatism that it was intended to undo in Christianity. The reason being, that Darwinism is a religious idea, and has been foisted on the rest of the world through the formative influence of secret societies.

The source of the belief in evolution is the Kabbalah, but more specifically, the particular interpretations of Isaac Luria (1534-1572), communicated by way of the Order of the Rosy Cross, also known as the Rosicrucians. The Rosicrucians derived their name from the red cross of the Templars. Though the Templars were officially disbanded in 1314, their traditions took on a new guise under the Order of the Garter, inspired by King Arthur and the Round Table. The “red cross” of the Templars is also a “rose cross.” The rose is also the “Rose of Sharon,” from the Song of Solomon, being a Kabbalistic symbol, referred to in the *Zohar* as symbolizing the “Jewish congregation.” The alternate symbol is the lily, which came to represent the royal house of France, while rose became the heraldic symbol of the two competing houses involved in the War of the Roses.¹

Another important source of these tendencies was sorcerer John Dee (1527 – 1608 or 1609), who was royal astrologer to Queen Elizabeth I. In addition to serving as the model for Prospero, the sorcerer of Shakespeare’s *The Tempest*, *Dee was also the inspiration for Ian Fleming’s James Bond character. John Dee would sign his letters to Elizabeth I with 00 and an elongated 7, to signify they were for her eyes only.* As Elizabeth did not marry, she had no direct heir, and was therefore succeeded by King James IV of Scotland, who became King James I of England, the first Stuart monarch to preside over England. James did not share Elizabeth’s sympathies for Dee, and when he appealed to the king for help in clearing his reputation from charges of conjuring devils, the King ignored him. Dee finally died disgraced and in abject poverty in 1608.

However, prior to his death, Dee had found his way to Prague, where he seems to have been the leader of not only an alchemical movement, but one for religious reform. The objective of Dee’s mission was referred to by a contemporary observer:

A learned and renowned Englishman whose name was Doctor Dee came to Prague to see the Emperor Rudolf II and was at first well received by him; he predicted that a miraculous reformation would presently come about in the Christian world and would prove the ruin not only of the city of Constantinople but of Rome also. These predictions he did not cease to spread among the populace.²

Rudolph II, the Hapsburg ruler of the Holy Roman Empire, and a member of the Order of the Garter, had moved the capital from Vienna to Prague in Bohemia, which became an occult oriented court, the center of alchemical, astrological, and magical studies of all kind. Prague became a haven for those interested in seeking to study esoteric sciences, coming from all over Europe. There arrived John Dee and his associate Edward Kelly, as well as Johannes Kepler, and Giordano Bruno, the famous Renaissance heretic and occultist. Rudolph devoted vast sums of money to the building of his library, which comprised of the standard corpus of Hermetic works as well as the notorious *Picatrix*.

Rudolf II and the Kings of Bohemia were descended from Barbara of Cilli (1392-1451), from whom they inherited a unique genetic marker, Haplogroup T, which suggests likely secret Jewish ancestry. Barbara of Cilli belonged specifically to subclade T2, whose distribution varies greatly with the ratio of subhaplogroup T2e to T2b, from a low in Britain and Ireland, to a high in Saudi Arabia.³ Within subhaplogroup T2e, a very rare motif is identified among Sephardic Jews of Turkey and Bulgaria and suspected Conversos from the New World.⁴

Barbara of Cilli was instrumental in creating the Order of the Dragon, founded in 1408 by her husband Sigismund, King of Hungary and later Holy Roman Emperor. The Order of the Dragon was founded to protect the royal family of the Holy Roman Empire and to fight the Ottoman Turks. The Order adopted the red cross and the Gnostic symbol of the Ourobouros, or serpent—in this case a dragon—biting its own tail. Sigismund was also inducted into the Order of the Garter in 1416.

Barbara became popularly known as “The German Messalina,” because she was accused of adultery and intrigue.⁵ Aeneas Silvio Piccolomini, later to be elected Pope Pius II, chronicled Barbara in his *Historia Bohemica written in 1458*, and accused her of associating with “heretics.” He claimed that Barbara and her daughter Elizabeth used to profane the Holy Communion by drinking real human blood during the liturgy. Barbara was also accused of maintaining a female harem and staging huge sexual orgies with young girls.⁶

Sigismund bestowed upon Vlad II, prince of Wallachia, official membership in the prestigious Inner Court of the Dragon Order. Vlad II was the father of Vlad III (1431 – 1476/77), who inspired the name of the vampire “Count Dracula” in Bram Stoker’s 1897 novel *Dracula*. The name Dracula means “Son of Dracul,” and was a reference to being invested with the Order of the Dragon. In the Romanian language, the word dracul can mean either “the dragon” or, especially in the present day, “the devil.” Vlad acquired the name “The Impaler” for his preferred method of torture and execution of his enemies by impalement.

The emblem of the Order of the Dragon was retained on the coat of arms of several Hungarian noble families, such as Bathory. Their most infamous member

was Countess Elizabeth Bathory (1560-1614), who is regarded as the worst female serial killer in history, and who was said to bathe in the blood of virgins to retain her youth. She is therefore remembered as the “Blood Countess,” and compared with Vlad III the Impaler. After her husband’s death, she and four collaborators were accused of torturing and killing hundreds of girls, with one witness attributing to them over 650 victims, though they were convicted for only 80. Elizabeth herself was neither tried nor convicted, but in 1610, she was imprisoned in Slovakia, where she remained until her death four years later.

Rudolph II’s reign was a golden age of Jewry in Prague. His fascination with Hermeticism was matched by his interest in the Jewish Kabbalah. One of the most famous Jewish scholars of the time was Rabbi Judah Loew ben Bezalel (c. 1520 – 1609), also known as Maharal, who had positive relations with Rudolf II. Rabbi Loew published more than fifty religious and philosophical books and became the focus of legends, as the mystical miracle worker who created the Golem. This was an artificial man made of clay brought to life through magical combination of the sacred letters of the Hebrew alphabet, which acted as a guardian over the Jews. However, the general view of historians is that the story of the Golem of Prague was a German literary invention of the early nineteenth century.⁷

Isaac Luria

The Rosicrucians announced themselves to the world with the publication of the notorious Rosicrucian *Manifestos*. The first of these, purportedly written by Johann Valentin Andreae (1586 – 1654), was the *Fama Frateritatis*, an allegorical history of the Rosicrucians, which appeared in 1614, and followed by a second tract a year later. The Fama was part of a larger Protestant treatise titled, *The Universal and General Reformation of the Whole Wide World*; together with the *Fama Fraternalis of the Laudable Fraternity of the Rosy Cross, Written to All the Learned and the Rulers of Europe*.

The primary conduit for the thought of Isaac Luria to Rosicrucianism was Jacob Boehme (1575 – 1624), a German Christian mystic and theologian, whose writings caused a great scandal. The man responsible for communicating Lurianic influence to Boehme was his mentor Balthasar Walther. In 1598-1599, Walther had undertaken a pilgrimage to the Holy Land in order to learn about the intricacies of the Kabbalah from groups in Safed and elsewhere, including amongst the followers of Isaac Luria.⁸

Considered the foremost rabbi and Jewish mystic in the community of Safed in Ottoman Palestine, Luria is regarded as the father of Lurianic Kabbalah, also referred to as the New Kabbalah. Ultimately, Luria developed a notion of historical progress which became the basis of Western conceptions of history when it was inherited by the philosophers of the Enlightenment. Luria’s theory of evolution was based on viewing God as having initially been an unknown treasure and, wanting to be known, He created man as an “other” of Himself. At the outset, this “other,” or man, was unaware that he was God. Therefore, history is the progress of God, or man, coming to know himself. As he progressed intellectually, man

would abandon various false beliefs in God as something outside of himself, until he would arrive at the discovery that he himself is God.

Walther was active as an alchemist and member of a large network of occult-influenced practitioners throughout Europe. Walther composed a Latin language biography of Prince Michael “the Brave” of Walachia (1558–1601), who was of the Draculesti branch of the House of Basarab, which began with Vlad II Dracul. In 1621, Walther served as personal physician to Prince August of Anhalt-Plötzkau, whose court was a center for occult, alchemical and Rosicrucian thought during the opening decades of the seventeenth century. There, in 1612 or 1613, more than a year before its first printing, Walther’s collaborator Paul Nagel transcribed a copy of the Rosicrucian *Fama Fraternitatis*. *Nagel’s correspondence also reveals the significant role he played in the circle surrounding Jakob Böhme. Indeed, Nagel was actually the first person to set any part of Böhme’s work in print.*⁹

Alchemical Wedding

The Manifestos claimed to represent a combination of “*Magia, Cabala, and Alchymia*,” and purported to issue from a secret, “invisible” fraternity of “initiates” in Germany and France. The movement’s primary objective was the destruction of the Church of Rome and its Hapsburg supporters. Following the *Fama Fraternitatis*, several lodges of the Order were founded whose members claimed that the Rosicrucians had been active in the events that surrounded the Reformation, and the rise of the Lutheran movement in Germany and Switzerland. It has been noted that Luther used as his personal seal the symbol of a rose and a cross. In 1521, Luther was accused of heresy, but to his advantage, many German princes were sympathetic to his cause, and during his lifetime the movement spread through about half of Germany, and also spawned numerous sects, the most prominent of which was led by Calvin.

The Manifestos appeared around the same time that the German prince Frederick V, Elector of the Palatinate of the Rhine, began to be seen as the ideal incumbent to take the place of leader of the Protestant resistance against the Catholic Hapsburgs. While Frederick had powerful connections with French Protestants, most importantly, in 1613, he had married Elizabeth Stuart, daughter of King James of England. The foundational myth of modern occultism is derived from Rosicrucianism, where Hermeticism is believed to have been an ancient “Egyptian” tradition, preserved by the Ismailis, before it was adopted by the Templars. The Templar heritage of Scotland was supposedly inherited by the Sinclairs, who were hereditary grandmasters of Scottish Freemasonry, and by the Stuart dynasty, that ruled Scotland and England, beginning with the reign of King James.

The marriage of Frederick and Elizabeth represented an important dynastic alliance, in order to bolster the Protestant movement. Elizabeth Stuart, like her brother, later King Charles I of England, belonged to the genetic haplogroup T, through their mother Anna of Denmark, making Elizabeth Stuart a distant relative of Rudolph II. The perceived importance of their marriage was enshrined in occult and alchemical symbolism in a Rosicrucian tract called *The Chymical Wedding of Christian Rosenkreutz*. Frederick was personally invested with the Order of the Garter

at Windsor by his future father-in-law King James, a week before the wedding. The king presented him with a jewel-studded pendant of St. George and the Dragon.¹⁰

In arranging the marriage of Frederick to Elizabeth Stuart it was hoped that her father, King James of England, who appeared to support the Protestant cause, would come to the assistance of his son-in-law in the case of an uprising against the Catholic Church and its Hapsburg supporters. In 1618 the largely Protestant estates of Bohemia rebelled against their Catholic King Ferdinand, triggering the outbreak of the Thirty Years' War. Expecting that King James would come to their aid, in 1619 the Rosicrucians granted the throne of Bohemia to Frederick in direct opposition to the Catholic Habsburg rulers. Frederick accepted the offer and was crowned on 4 November of that year.

However, James opposed the takeover of Bohemia from the Habsburgs, and Frederick's allies in the Protestant Union failed to support him militarily by signing the Treaty of Ulm in 1620. Frederick's brief reign as King of Bohemia ended with his defeat at the Battle of White Mountain in the same year. Imperial forces invaded the Palatinate and Frederick had to flee to Holland in 1622, where he lived the rest of his life in exile with Elizabeth and their children, mostly at The Hague, and died in Mainz in 1632. For his short reign of a single winter, Frederick is often nicknamed the "Winter King."

The last to be heard of the Rosicrucian brotherhood was a brief scare in France. One morning in August 1623, the people of Paris were informed that a certain mysterious brotherhood had taken up residence in their midst. One version of the notices declared, "We, deputies of the principal College of the Brethren of the Rosy Cross, are staying visibly and invisibly in this town by the Grace of the Most High, to whom the heart of the Just turns. We show and teach without books or masques how to speak the language of every country where we wish to be, to bring our fellow men out of the error of death." Another placard offered membership "to all those who wish to enter our Society and Congregation."¹¹ The posters though gave no further instruction as to how or where would-be members might apply to the brotherhood, but they suggested indirectly that those worthy would be recognized and contacted in due course.

Rosicrucian Scare

In his *Instruction to France about the truth of the Rose Cross Brothers*, published in 1623, Francois Naudé exposed the "Pretended Invisible Ones" and their "Horrible Pacts" with Satan. Naudé (1600 –1653) was a French librarian and scholar, and a prolific writer who produced works on many subjects including politics, religion, history and the supernatural. Naudé was given the opportunity to build and maintain the library of Cardinal Jules Mazarin, who served as the chief minister of France from 1642 until his death. Mazarin succeeded his mentor, Cardinal Richelieu.

Naudé claims that thirty-six "deputies" of the Rosy Cross had convened in the provincial city of Lyons on the very day the posters appeared in Paris, at which time the participants celebrated a grand Sabbath on the eve of St. John's Day [summer Solstice]. The members at this point prostrated themselves before an emissary of

the devil, named Astarte. To the demon they swore they would renounce all the rites and sacraments of the Christian Church. In return, they were bestowed with marvelous powers, including the ability to transport themselves magically wherever they pleased, to speak with such eloquence and apparent wisdom, to disguise themselves so that they would always appear to be natives of whatever place they found themselves, and to be forever supplied with gold.

Naudé also connects the Rosicrucians to Thomas Moore, the author of *Utopia*, and to Francois Rabelais (c. 1483 – 1553), who is considered by Western literary critics as one of the great writers of world literature and among the creators of modern European writing. Rabelais was first a novice of the Franciscan order and then entered the Benedictine order. His most famous work was *The Life of Gargantua and of Pantagruel*, which tells of the adventures of two giants, Gargantua and his son Pantagruel. The text is written in an off-color satirical vein, and features much crude and obscene humor and violence. It is in the first book that Rabelais writes of the Abbey of Thélème, built by the giant Gargantua, where the only rule is “*foy ce que voudras*” (“*Fais ce que tu veux*,” or “Do what thou wilt”).

The word “thelema” is rare in classical Greek, where it “signifies the appetitive will: desire, sometimes even sexual,”¹² but it is frequent in the original Greek translations of the Bible. Early Christian writings occasionally use the word to refer to the human will, and though it usually refers to the will of God, it could also refer to the will of God’s opponent, the Devil. The basis of Rabelais nihilistic outlook was that, “it is agreeable with the nature of man to long after things forbidden and to desire what is denied us.” Early editors of Shakespeare also saw echoes of Rabelais in *As You Like It*.¹³ Despite the popularity of his book, it was condemned by the academics at the Sorbonne for its obscenity and unorthodox ideas and by the Roman Catholic Church for its derision of certain religious practices. While Rabelais received the approval from King François I to continue to publish his collection, after the king’s death, he was frowned upon by the academic elite, and the French Parliament suspended the sale of his fourth book.

Additionally, Masonic writers believe that Dante Alighieri, who was educated among the Franciscans, was an early Rosicrucian, his *Infero* being modeled on the *Roman de la Rose*. Likewise, Rene Descartes’ biographer Adrien Baillet, writing in the seventeenth century, related that Descartes heard of the Rosicrucians in Germany during the winter of 1619-20. The news reached him “at a time when he was in the greatest perplexity concerning the way that he should follow in the investigation of the truth,” and he immediately attempted to contact members of the fraternity.¹⁴ Descartes apparently failed to meet any of the purported Rosicrucians but he was nevertheless rumored to have become one of their members when he returned to Paris in 1623, the year of the Rosicrucian craze.

Invisible College

Nick Bostrom also claims the basis of transhumanism as having been founded during the Age of Enlightenment, which he regards as having been initiated by Francis Bacon, the godfather of Rosicrucianism. In the *Rosicrucian Enlightenment*, Frances Yates

argues that, in addition to the influence of John Dee, Bacon's movement for the advancement of learning was also closely connected with the German Rosicrucian movement. Bacon wrote a utopian romance *New Atlantis*, which portrays a land ruled by Rosicrucians, and significantly resembles Johann Valentin Andreae's *Description of the Republic of Christianopolis*. In *New Atlantis*, published in 1627, after the foundation of the English colonies in the Americas, Bacon suggests that the continent of America was the former Atlantis where there existed an advanced race during the Golden Age of civilization. Bacon tells the story of a country ruled by philosopher-scientists in their great college called Solomon's House. They possess a superior knowledge which was imparted to them by heavenly beings, and they have flying machines and ships with which they travel under the sea.

In a speech to Parliament, Bacon alluded to the establishment of Solomon's House in the American colonies as the blueprint for the country, which has been acknowledged as such by Freemasons, who regard America as imparted with an important destiny in fulfilling Plato's vision for a universal state. Bacon played a leading role in creating the British colonies, especially in Virginia, the Carolinas, and Newfoundland in northeastern Canada. Bacon expressed his views on this subject several times, claiming that the New Kingdom on Earth which was Virginia exemplified the Kingdom of Heaven.

Solomon's House was modeled on the lines of the "Invisible College," as advocated in Rosicrucian writings. The Invisible College originated when, during the Thirty Years War, Andrea had created a network of secret societies known as the Christian Unions. Their original purpose was to preserve what was deemed threatened knowledge, especially the recent scientific advances, many of which the Church deemed heretical. They also functioned as a refuge for persons formerly associated with the defeated Rosicrucians in Germany. Once in England, these men, both English and European, formed the Invisible College.

The Invisible College later became the Royal Society, a learned society founded in 1660, and influenced by the scientific method of the "new science," as promoted by Bacon. Virtually all the founding members of the Royal Society were Freemasons. It is believed that Freemasonry derived from "operative" masonry, or craft guilds of masons, and then evolved into "speculative" masonry or a secret society based on the mystical interpretation of rebuilding the Temple of Solomon. Thus the "Craft" refers cryptically to Solomon's ability to command spirits, which is the magic used in the Freemason's plan of symbolically rebuilding the Temple of Jerusalem, referred to as the "Great Work."

Millenarianism

Members of the Invisible College were responsible for fanning millenarian ideas among the English Puritans, about the approach of the Messianic time that became popular in the seventeenth century. Consensus agreed that 1260 years should be added to the date the Antichrist, which Protestants took to be the Pope, established his power. Various calculations therefore settled on the years 1650-1656 for his destruction, the gathering of the Gentiles, the conversion of the Jews and their

return to Palestine. They also referred to the year 1666 and its relationship to the number 666, “Number of the Beast” in the *Book of Revelation*, identified with the ultimate human despot to rule the world, indicating the end of earthly rule by carnal human beings, but who would be replaced by the second coming of the Messiah.¹⁵

A desire to better comprehend prophecies of the end times resulted in widespread interest in Jewish ideas on the subject. Most sought after was the knowledge of Menasseh Ben Israel, a Kabbalist rabbi living in Amsterdam, who was devoted to the messianism of Isaac Luria.¹⁶ Amsterdam became one of the greatest Jewish centers in the world in the seventeenth century, becoming known as “the Dutch Jerusalem.” Marranos or Conversos began fleeing the Inquisition in Portugal and Spain, and settled in Antwerp, Hamburg, and Amsterdam, some remaining nominally Christian and some openly returning to Judaism. Unlike the persecution they suffered elsewhere, Jews were allowed to keep their Jewish identity openly in Amsterdam, where they achieved important commercial status.

The role of the Jewish merchants in the economic life of Amsterdam remained modest until the end of the war against Spain in 1648, after the Thirty Years’ War led to an independent Dutch state. To the Dutch, the end of the Thirty Years War actually marked the end of the Eighty Years, which began with the Dutch Revolt (c. 1566 – 1648) against Spanish rule, led by William I of Orange (also known as “William the Silent” and “Father of the Fatherland”). William the Silent’s wife was Louise de Coligny, who during her life remained an advocate for Protestantism. She corresponded with many important figures of that time, like Elizabeth I of England, Henry IV of France, Marie de Medici and Philippe de Mornay, as well as with her many stepchildren. She died at Fontainebleau.

William the Silent was encouraged to revolt against Spain, a major adversary of the Ottoman Empire, by Joseph Nasi. Nasi was a Portuguese Marrano who escaped to Antwerp and France, before finally leaving for the Ottoman realm in 1554, where he became an influential figure in the Ottoman Empire during the rules of both Sultan Suleiman I and his son Selim II. Nasi’s aunt was Gracia Mendes Nasi, also known by her Christianized name Beatriz de Luna Miquez, who was one of the wealthiest Jewish women of Renaissance Europe. She married into the eminent international banking and finance company known as the House of Mendes, an old, noble, rich, and scholarly Jewish family of Narbonne, France and northern Spain from the eleventh century. They held the title of “Nasi” (prince in Hebrew), a name given to members of the House of David, from whom the messiah was believed to descend. In the Jewish communities, mainly Barcelona, they were prominent religious and secular leaders in the eleventh to the fourteenth centuries.

Jewish merchants in Amsterdam were one of the first groups to engage in recognizably modern capitalist-type activities. Their foreign interests included trade with the Iberian peninsula, England, Italy, Africa, India, and the East and West Indies. Jews in Amsterdam also engaged in industry, especially in the tobacco, printing, and diamond industries; the last eventually passed almost entirely into Jewish hands. Several Sephardic Jews stood out during that time, including Menasseh Ben Israel, who corresponded widely with Christian leaders and helped promote Jewish resettlement in England.

Menasseh believed that the Messianic age needed as its precondition the settlement of Jews in all parts of the known world. Fired by this idea, he turned his attention to England where the Jews had been expelled since 1290. Lord Alfred Douglas, who edited *Plain English*, in an article of September 3, 1921, explained how records of the Synagogue of Muljeim revealed a plot between Menasseh and Oliver Cromwell which culminated in the execution of King Charles in 1649.¹⁷ Parliament established an interim period of Commonwealth. In 1653, Cromwell terminated both his Parliament and the Commonwealth and, appointed himself Lord Protector, whose rule was commonly regarded as a Rosicrucian circle.¹⁸

Manasseh entered into correspondence with several of the more mystically-minded of the Puritans in England who had become interested in the question of Jewish immigration. Together with John Dury, Comenius and Samuel Hartlib, they formed the nucleus of a network called the Hartlib Circle. Like the Invisible College, the Hartlib Circle was modeled as a research institute described by Sir Francis Bacon as “Salomon’s House” in his *New Atlantis*. Not known in his own day for his published writings, Hartlib was virtually forgotten by historians, until the rediscovery of an archive of his personal papers. The plan for Andreae’s *Societas Christiana* was already set forth in two works that were believed to have been lost until they were discovered recently among the Hartlib papers.

Hartlib had come to England in 1628, after the Catholic conquest of Elbing in Polish Prussia, as part of the disruptions of the Thirty Years War. When he arrived in England, he collected around him refugees from Poland, Bohemia and the Palatinate. Elizabeth Stuart was the chief patron of Hartlib, Dury and Comenius. Comenius was Bishop of the Moravian Brethren, the oldest Pre-Reformation Protestant denomination, who had joined other Protestants in backing Frederick V of the Palatinate. Considered the father of modern education, Comenius was one of the earliest champions of universal education, a concept eventually set forth in his book *Didactica Magna*.¹⁹ The Comenius Medal, a UNESCO award, honors outstanding achievements in the fields of education research and innovation.

The Hartlib papers revealed his personal correspondence to have been extensive. It ranged from Eastern and Central as well as Western Europe, Great Britain and Ireland and New England. Among the extensive network were John Milton, author of *Paradise Lost*, and John Winthrop, one of the leading figures in the founding of the Massachusetts Bay Colony, the first major settlement in New England after Plymouth Colony. Winthrop was also an alchemist and follower of John Dee.²⁰ Comenius would later turn down an invitation from Winthrop to become president of Harvard University, which had been founded in 1636.

In 1654, Menasseh Ben Israel met in Belgium with millenarian Isaac La Peyrère and Queen Christina of Sweden, an avid student of the occult.²¹ La Peyrère (1596–1676) was a Kabbalistic messianist born into a Huguenot family in Bordeaux, and possibly of Marrano Jewish descent. La Peyrère, who is sometimes regarded as the father of Zionism, argued that the Jews are about to be recalled, that the Messiah is coming for them, that they should join the Christians, and with the king of France rebuild Zion.²² La Peyrère also served as secretary to the Prince of Condé. It has since emerged that, in fact: “Condé, Cromwell and Christina were negotiating to

create a theological-political world state, involving overthrowing the Catholic king of France, among other things.”²³

After reading La Peyrère’s *Du Rappel des Juifs* (“The Return of the Jews”), Menasseh rushed back to Amsterdam where he excitedly told a gathering of millenarians at the home of John Dury’s schoolmate and friend, Peter Serrarius, that the coming of the Jewish Messiah was imminent. Menasseh had departed for England to present a petition to Cromwell. Cromwell summoned the most notable statesmen, lawyers, and theologians of the day to the Whitehall Conference in December of 1655. The chief result was the declaration that “there was no law which forbade the Jews’ return to England.” Though nothing was done to regularize the position of the Jews, the door was opened to their gradual return.

When Cromwell died in 1658, his despotic legacy fell to his son Richard who did not possess his father’s ruthlessness, with the result that it was not long before Charles II the late king’s son was invited back to rule as King of England in 1660. In that same year, the Royal Society was established and Charles II became its patron. Its foundation was the contacts and correspondents of the Hartlib Circle. Theodore Haak, who was Comenius’ agent in England and also a refugee of the Palatinate,²⁴ is credited with having started the meetings which led to its foundation. Another founding member was John Dury’s son-in-law Henry Oldenburg, who met with Menasseh on his visit to London.

False Messiah

The activities of Menasseh ben Israel and the Rosicrucians of the Hartlib Circle culminate in the announcement Sabbatei Zevi as the declared messiah, an event that swept the Jewish population of the word in 1666. After his proclamation, accounts of Zevi’s activities were exaggerated and spread among Jews in Europe, Asia, and Africa. His popularity grew as people of other religions repeated his story as well. The Messianic movement spread to Italy, Germany, and the Netherlands and the Jews of Hamburg and Amsterdam heard about the events in Smyrna from Christians. Menasseh’s co-conspirator, Queen Christina, became so fascinated with the claims of Sabbatai Zevi that she nearly became a disciple. She danced in the streets of Hamburg with Jewish friends in anticipation of the apocalyptic event.²⁵

The Jewish community of Amsterdam, where almost the entire Jewish community had become followers of Sabbatai Zevi, had been kept informed of the progress of Sabbatai’s mission through Peter Serrarius, at whose home Menasseh ben Israel first shared his conviction in the imminent advent of the messiah. As soon as news reached Amsterdam about Sabbatai Zevi, Serrarius was publishing pamphlets in English and Dutch telling everyone about the signs of the messianic era and that the King of the Jews had arrived.²⁶

Among Serrarius’ intimate friends were John Dury and Comenius, both of whom he was able to convince about the messiahship of Sabbatai Zevi.²⁷ Serrarius was also in contact with the alchemist Franciscus Mercurius van Helmont and the Christian Kabbalist Christian Knorr von Rosenroth, famous for his *Kabbala Denudata*. Van Helmont had served on a diplomatic mission on behalf of Elisabeth

of Bohemia, the daughter of Elizabeth Stuart and Frederick V of the Palatinate, who was living in Herford, Germany, when he met with Henry More and Robert Boyle. Serrarius was also in contact with another acquaintance of Menasseh, Henry Jessey, a founding member of the Puritan religious sect, who worked behind the scenes of the Whitehall Conference. Serrarius sent regular reports to England, where the known millenarians, like Henry Oldenburg, associated with Menasseh.²⁸

Serrarius had also been informing Jean de Labadie (1610 – 1674) on the progress of Sabbatai's mission. Originally a Jesuit priest, de Labadie became a member of the Reformed Church in 1650, before founding the community which became known as the Labadists in 1669. In 1672, de Labadie and his followers sought refuge with Elisabeth of Bohemia. In 1676, Elisabeth also first met the son of Sir William Penn, William Penn, the founder of Pennsylvania and also a friend of John Dury. Penn became close friends with Elisabeth Stuart, celebrating her in the second edition of his book *No Cross, No Crown*. Penn was a member of the Lantern, a circle around Rotterdam merchant Benjamin Furly, which included alchemists van Helmont, Lady Conway, Henry More and John Locke. Furly and van Helmont were also connected with a group of students of Jacob Boehme which included Serrarius and who also knew and associated with Baruch Spinoza. Furly, like Penn, was a Quaker and a close supporter of George Fox, the founder of the movement, which provided the guiding principles of the new state of Pennsylvania.

According to American Rosicrucian legend, the order was brought to America in 1694 under the leadership of Grand Master Johannes Kelpius. Born in Transylvania, Kelpius was a follower of Johann Jacob Zimmerman, an avid disciple of Jacob Böhme, who was also “intimately acquainted” with Benjamin Furly.²⁹ Zimmerman was referred to by German authorities as “most learned astrologer, magician and cabbalist.”³⁰ Answering Penn's call to establish a godly country in his newly acquired American lands, Kelpius and his followers established a colony in the valley of Wissahickon Creek in Philadelphia.

After announcing himself messiah, it was believed the Sabbatai Zevi would march on Constantinople and take away the rule of the Ottoman Sultan and establish his own kingdom. Zevi spread this announcement widely, together with many additional details to the effect that the world would be conquered by him without bloodshed; and that the Messiah would then lead back the Ten Lost Tribes to the Holy Land. However, Zevi was arrested, and though legend has it that Zevi was “forced” to convert to Islam, it was instead the sultan's physician, a former Jew, who advised him to do so.

Viewing Zevi's apostasy as a sacred mystery, some of Zevi's followers in Ottoman Turkey imitated his conversion to Islam, and came to be known as Dönme, from a Turkish word meaning “convert.” They practiced Islam outwardly though secretly keeping to their Kabbalistic beliefs. The Dönme community was localized in Salonika, in Ottoman Greece, which by the time of Zevi's mission was renowned as a haven for Conversos and as a center of Kabbalah and rabbinic scholarship. It was described by one writer as “the only Jewish city in Europe (aside from Warsaw).”³¹

The Dönme maintained associations with a number of Sufi orders. This is largely based on the contention that Zevi's exile into the Balkans brought him

into close contact with several forms of heterodox Sufism in the region. Salonika was also known for its Sufis, like the followers of the path of Mevlana, Jalal ad-Din Rumi, known as the Mevlevi, made famous for their Whirling Dervishes. The Dönmech became actively involved with the Mevlevi.

Shabbatai Zevi incorporated both Jewish tradition and Sufism into his theosophy and, in particular, was to have been initiated into the Bektashi Sufi order, which long had associations with the Dönmech.³² The Order was founded in the thirteenth century by the Persian saint, Haji Bektash Veli. The Bektashis incorporated Kabbalistic doctrines in their beliefs, which also comprise a syncretism of shamanism, Buddhism, Manichaeism, Christianity, and Neoplatonism. They maintain a secret doctrine revealed only to initiates that involves contempt for Muhammed, the founder of Islam.³³ They tend to ignore most conventional Islamic rules, such as abstention from alcohol and pork, the veiling of women and the requirement to face Mecca when praying.³⁴

4. The Age of Unreason

Scottish Rite Freemasonry

The basis of the modern Western belief system is secularism, which is rooted in the eighteenth century. Known as the Age of Enlightenment, or the Age of Reason, it derives its name from the notorious Illuminati, a secret society to which belonged the leading philosophers of the period. Their premise was that man should rely on his “reason” alone, and not God and scripture, which they denounced as “superstition.” In this way, the era incepted a strict empiricism that governs intellectual thought to this day, and upholds the primacy of science in determining all truth. More correctly, however, the Illuminati’s insistence on science was not founded in a secular idea, but in the Rosicrucian tradition of magic and alchemy, which for them represented an occult agenda for the overthrow of Christianity, Judaism and Islam.

The Rosicrucian legend of a legacy of Hermeticism inherited from “Eastern Mystics” who found their way to Scotland formed the basis of Scottish Rite Freemasonry. English Freemasonry had spread to France in the 1720s, first as lodges of expatriates and exiled Jacobites, a political movement in Britain dedicated to the restoration of the Stuarts, after they were deposed by William III, Prince of Orange, the great grandson of William the Silent. William III married his first cousin, the niece of Charles II, Mary II of England, who was the eldest daughter of the future James II of England. In what became known as the “Glorious Revolution,” on November 5, 1688, William III invaded England in an action that ultimately deposed James II and won him the crowns of England, Scotland and Ireland. In the British Isles, William ruled jointly with his wife, Mary II, until her death on December 28, 1694. The period of their joint reign is often referred to as “William and Mary.”

In March 1702, William died and the throne passed to Mary’s sister who became Queen Anne. The failure of either Anne or her sister to produce an heir precipitated a succession crisis. The Parliament of England then passed the Act of Settlement in 1701, whereupon the Electress Sophia of Hanover, the sister of Elisabeth of Bohemia, and both daughters of Frederick of the Palatinate and Elizabeth Stuart of the Rosicrucian *Chymical Wedding*, was designated heir to the British throne. When Sophia died a few weeks before Anne, Sophia’s son became King George I in 1714.

Among the Jacobite exiles living in France was Charles Radclyffe who in 1725 is said to have founded a lodge in Paris, the first Masonic lodge outside of England, and was eventually acknowledged grand master of all French lodges. Radclyffe kept

a relatively low profile and seems to have worked through such men as the Chevalier Andrew Ramsay, another supporter of the Jacobite cause as well as a member of the Royal Society. While English Freemasonry offered three degrees of initiation that became universal throughout the order about 1730, Radclyffe appears to have been responsible for promulgating, if not in fact devising, Scottish Rite Freemasonry, which introduced higher degrees and promised initiation into greater and more profound mysteries, supposedly preserved and handed down in Scotland. The Jacobite cause alleged that a Masonic lodge had been founded in Scotland during the early eighteenth century, which drew its charter from a surviving Templar chapter in Bristol that had already been in operation for several hundred years.

Gottlieb von Hund created a new Scottish Rite in Germany, which he renamed “Rectified Masonry,” and after 1764 the “Strict Observance.” Hund’s Strict Observance was a development of the Golden and Rosy Cross (*Gold- und Rosenkreuz*). The order was a revival of the seventeenth-century Rosicrucians organized in 1710 by a Saxon priest, Samuel Richter, known as Sincerus Renatus, who had studied the alchemist Paracelsus and Jacob Boehme. Its members claimed that the leaders of the Rosicrucian Order had invented Freemasonry and only they knew the secret meaning of Masonic symbols. The Rosicrucian Order, they also claimed, had been founded by an Egyptian “Ormusse” or “Licht-Weise” who had emigrated to Scotland with the name “Builders from the East.” Then the original Order disappeared and was supposed to have been resurrected by Oliver Cromwell as “Freemasonry.”¹

Hund claimed to have been initiated in 1741 into the Order of the Temple by his “Unknown Superiors,” whose identities he was not to reveal. Von Hund also claimed to have been introduced to the Young Pretender Charles Edward Stuart, himself one of the chiefs of the Order. Von Hund said later that he assumed the Pretender to have been Grand Master. The history of Hund’s Order of the Temple is supposedly revealed in a text known as the *Larmenius Charter*, a manuscript purportedly created by Johannes Marcus Larmenius, meaning “the Armenian,” in February 1324. Not surprisingly, however, most researchers have concluded that it is a forgery, based on analysis of the deciphered code, as well as on the circumstances of the supposed discovery of the charter.²

In the document, Larmenius claims that the Grand Mastership of the Templars was transmitted to him by the imprisoned Jacques de Molay, the last Grand Master. Thus he secured a line of succession through to its semi-private unveiling at the Convent General of the Order at Versailles in 1705 by Philippe, Duke of Orleans, elected Grand Master of the Templar Order, and later also Regent of France. Philippe, Duke of Orleans, was the son of King Louis XIII of France and Anna of Austria, a descendent of Barbara of Cilli. Though a notorious homosexual, Philippe married Elizabeth Charlotte, Princess Palatine, the grand-daughter of Frederick V of the Palatinate and Elizabeth Stuart, thus founding the House of Orleans, a cadet branch of the ruling House of Bourbon. As Joscelyn Godwin explained in *The Theosophical Enlightenment*, “The whole Orleans family, ever since Philippe’s great-grandfather the Regent, was notoriously involved in the black arts.”³

Moravian Brethren

One of Hund's "Unknown Superiors" would have been Dr. Samuel Jacob Falk, a leading crypto-Sabbatean, who collaborated with a Sabbatean network in England, Holland, Poland, and Germany, and who would exercise an important influence in Masonic and occult circles during the eighteenth century. According to Nesta Webster, in *Secret Societies and Subversive Movements*, "Falk indeed was far more than a Mason, he was a high initiate—the supreme oracle to which the secret societies applied for guidance."⁴

Known as the "Baal Shem" of London, Falk had been denounced by Rabbi Jacob Emden as a Sabbatean, and in Westphalia at one time Falk was sentenced to be burned as a sorcerer, but escaped to England. Frank was unwelcomed among the Jewish community of London, until he received the patronage of Aaron Goldsmid, founder of the wealthy family of financiers. Falk rapidly gained fame as a Kabbalist and worker of miracles, and many stories of his miraculous powers were current, which he was reputed to exercise through his supposed mastery of the magical names of God.

Falk was a neighbor to and had a great influence over Swedish mystic Emanuel Swedenborg (1688 – 1772), who had a prolific career as an inventor and scientist before turning to more occult matters.⁵ In *Emanuel Swedenborg, Secret Agent on Earth and in Heaven*, Marsha Keith Schuchard proposes that Swedenborg was a Jacobite spy on behalf of the Swedish government and used secret Masonic networks to pass intelligence back to Sweden or to carry out secret missions.

Swedenborg had already become immersed in Sabbatean influences which had made an important penetration in Sweden. At the University of Uppsala, Hebraists and Orientalists were familiar with Sabbatai Zevi's mission through Abraham Texeira, Queen Christina's confidant and Resident in Hamburg. Texeira kept the Christian Hebraist Esdras Edzard who had been a believer in Sabbatai Zevi informed, before exploiting the disillusionment with the mission of Zevi's apostasy towards converting hundreds of Jews to Christianity. Swedenborg's father, Bishop Jesper Swedberg, spent ten weeks in the home of Edzard. Swedenborg was also exposed to Sabbateanism through the influence of his father-in-law, the Swedish Scholar Eric Benzelius, who was his chief mentor for forty years. Benzelius had visited Edzard and studied Kabbalah with Leibniz and Van Helmont, and worked closely with Rabbi Johann Kemper, formerly Moses ben Aaron of Cracow, who had been a follower of the Sabbatean prophet Zadoq before converting to Christianity.⁶

Swedenborg visited Falk in London where he was at the center of an occult community comprising Freemasons, Kabbalists, Rosicrucians, alchemists and the Moravian Brethren, a crypto-Sabbatean cult. The Moravian Brethren were descendants of the Bohemian Brethren, led by Rosicrucian Jan Comenius, who had supported the Rosicrucian cause of Frederick V of the Palatinate of the Rhine. After 1620, and the Protestant defeat at the Battle of the White Mountain, descendants of members of the Bohemian Brethren, who stayed in Bohemia and Moravia, practicing their faith in secret, made up the core of a regrouping a century later under the influence of Count Nicolaus Ludwig Zinzendorf (1700 – 1760).

Zinzendorf was the pupil and godson of the direct originator of Pietism, Philipp Jakob Spener (1635 — 1705). Pietism was a movement within Lutheranism that began in the late seventeenth century, whose forerunners were Jakob Boehme and Johann Valentin Andrea, the author of the Rosicrucian manifestos.⁷ Spener was powerfully influenced by the preaching of the converted Jesuit preacher Jean de Labadie (1610 – 1674), who was among those who had been kept informed on the progress of Sabbatai Zevi’s mission by Peter Serrarius. Originally a Jesuit priest, Labadie became a member of the Reformed Church in 1650, before founding the community which became known as the Labadists in 1669. In 1672, de Labadie and his followers sought refuge with Elisabeth of Bohemia.

Zinzendorf created a secret society called the Order of the Grain of Mustard Seed, connected to Freemasonry and Rosicrucianism. First founded in 1722, it was revived in 1739, when Zinzendorf managed to recruit to it the archbishops of Canterbury and Paris, as well as Christian VI, King of Denmark. It was also one of the first innovatory orders introduced into early German Freemasonry, meaning orders which added new material, often Christian or Templar, to the traditional three-degree system.⁸

Like Zinzendorf, Swedenborg considered the Sabbatean version of Kabbalah could end the ancient divisions between Judaism and Christianity. Though Swedenborg broke with the Moravians, he continued to infuse Kabbalistic concepts into his Christian theosophy, such as Zinzendorf’s bizarre Kabbalistic sex rites.⁹ According to Zinzendorf, meditation on Christ’s sexual organs as well as his wounds would lead to a mystical experience. As he explained, “all the senses must be mobilized, the whole body must participate.”¹⁰ In a sensational exposé that received wide public attention in London, Henry Rimius, a Prussian who visited the Moravians in London, described them as a subversive secret society, whose leaders “are gradually sapping the foundation of civil government in any country they settle in, and establishing an empire within an empire.”¹¹

A variety of important writers, artists and philosophers, were influenced by Swedenborg, including Immanuel Kant, William Blake, Arthur Conan Doyle, Ralph Waldo Emerson, Carl Jung, Honoré de Balzac, Helen Keller and W.v.c.B. Yeats. The famous German philosopher Immanuel Kant (1724 – 1804) wrote positively of Swedenborg. In one of his letters to his friend Moses Mendelssohn, he referred to his “miraculous” gift and characterized him as “reasonable, agreeable, remarkable and sincere” and “a scholar,” and expressed regret at having never met him. As reported by Jewish historian Jacob Katz in *Out of the Ghetto*, a certificate held in the Schiff Collection at the New York Public Library, published by the notorious Illuminati publisher Nicholai, ranks Mendelssohn in a list of ordination as belonging to a direct line of succession from Sabbatai Zevi.¹²

Also showing an interest in Swedenborg was Martinez Pasquales, who founded the tradition of Martinism. According to Jean-Pierre Bayard, the Ancient and Accepted Scottish Rite, first practiced in France, in which the eighteenth degree is called Knight of the Rose Croix, was one of two Rosicrucian-inspired Masonic rites that emerged towards the end of eighteenth century. The other was the Rectified Scottish Rite that issued from the influence of Martinism.¹³ Martinism started with

French mystic Martinez Pasquales who founded the *Ordre des Chevalier Maçons Elus-Coën de L'Univers* (Order of the Knight Masons, Elected Priests of the Universe) in 1754. Gershom Scholem has called attention to the contacts between the *Ordre de Elus-Coën* and the Frankists.¹⁴ Pasquales had frequently been described as a Jew. A Martinist named Baron de Gleichen wrote that, "Pasqualis was originally Spanish, perhaps of the Jewish race, since his disciples inherited from him a large number of Jewish manuscripts."¹⁵

Through the influence of Jacob Boehme, Martinism became a form of mystical Christianity. It involved theurgical procedure, referring to the practice of rituals sometimes seen as magical in nature, performed with the purpose of invoking the action or evoking the presence of one or more "gods." According to J. M. Roberts, the Elus-Coën philosophy "was expressed in a series of rituals whose purpose was to make it possible for spiritual beings to take physical shape and convey messages from the other world."¹⁶ Under the influence of the various sects of "*Illuminés*," occultism proliferated in French Freemasonry, and lodges everywhere became immersed in Kabbalah, magic, divination, alchemy and spiritism. Martinism was later propagated in different forms by Pasquales' two students, Louis Claude de Saint-Martin and Jean-Baptiste Willermoz. Willermoz was the formulator of the Rectified Scottish Rite, or *Chevaliers Bienfaisants de la Cité-Sainte* (CBCS), as a variant of the Rite of Strict Observance, including some items coming from the Elect Cohen Order of his teacher Pasquales.¹⁷

The most notorious figure of the era was the enigmatic Comte de St. Germain. He was the supposed Grand Master of Freemasonry and had become an acquaintance of Louis XV King of France and his mistress Madame de Pompadour. His true identity has never been established, but speculations at the time tended to agree that he was of Jewish ancestry. He was reputedly the son of Francis II Rakoczi, the Prince of Transylvania, who was the grandson of George II Rakoczi and Sophia Bathory, two families who employed the emblem of the Order of the Dragon.¹⁸ He was believed to have alchemical powers that allowed him to transmute lead into gold, as well as many other magical powers such as the ability to teleport, levitate, walk through walls, influence people telepathically, and even to have been immortal.

St. Germain's famous pupil was another notorious charlatan, the Count Cagliostro. Cagliostro was another student of Rabbi Falk, with whom he developed Egyptian Rite Freemasonry. Born in 1743, he was often reputed to be the son of Pietro Balsamo, a Jewish trader from Sicily. However, Cagliostro himself stated during a trial that he had travelled as a child to Medina, Mecca, and Cairo. Upon return to Malta, he claims to have been admitted to the Sovereign Military Order of Malta, or Knights of Malta, among whom he studied alchemy, Kabbalah and magic. As to his mysterious origins, or that of his wealth, in his own words Cagliostro explained, "I have always taken pleasure in refusing to gratify the public curiosity on this score. Nevertheless, I will condescend to tell you that which I have never revealed to anyone before. The principle resource I have to boast is that as soon as I set foot in any country I find there a banker who supplies me with everything I want."¹⁹

Illuminati

In Paris, in 1758, Jacobites participated in a Grand Council of Emperors of the East and West which organized a Rite of Perfection, the precursor to the Scottish Rite. In 1761, Frederick the Great, King in Prussia, was acknowledged as the head of Scottish Rite Freemasonry. Frederick, who had been principally responsible for Prussia's rise to power, was the grandson of King George I of England, and therefore great-grandson of Frederick V, Elector of the Palatinate of the Rhine, and Elizabeth Stuart of the Rosicrucian alchemical wedding. Frederick was succeeded to the throne of Prussia by his nephew King Frederick William II, who was a member of the Golden and Rosy Cross.

In 1771, an amalgamation of all the Masonic groups was effected at the new lodge of the *Amis Réunis*.²⁰ A further development of the *Amis Réunis* was the Rite of the Philalethes, formed by Savalette de Langes in 1773, out of Swedenborgian, Martinist, and Rosicrucian mysteries, into which the higher initiates of the *Amis Réunis*, like Willermoz and others were initiated. Savalette de Langes, State Treasurer of France under Louis XVI, was Grand Officer of the Grand Orient, the chief body of Freemasonry in France, instituted by French Masons in 1772. Its Grand Master was the Duke of Orleans, later "Philippe Egalité," the great-grandson of Philippe, Duke of Orleans. Like Savalette, many members of the *Amis Réunis* came from France's financial establishment, as well as high-ranking officials who had direct access to the king and his ministers, in addition to bankers, businessmen, and landowners at the highest level of finance officials from the military.

The Philalethes also included Marquis de Condorcet, who would play a leading role in the coming Revolution of 1789. The Philalethes accumulated a vast library and archive serving to synthesize the "Masonic science" and provided the *Amis Réunis* with an alchemical lab. They were dedicated to uncovering the "rapport of masonry with Theosophy, Alchemy, the Cabala, Divine Magic, Emblems, Hieroglyphs, the Religious Ceremonies and Rites of different Institutions, or Associations, masonic or otherwise."²¹ They were particularly interested in the Bohemian Brethren of Comenius which evolved into the Moravian Church of Zinzendorf.²² Their ultimate aim was a "total synthesis of all learning," towards the creation of a "world religion that all the devout of whatever persuasion can embrace."²³ A modified form of this rite was instituted at Narbonne in 1780 under the name of Free and Accepted Masons du Rit Primitif, founded by the Marquis de Chefdebien d'Armisson, a member of the Grand Orient and of the *Amis Réunis*.

All these orders came under the authority of a single mother lodge, Willermoz's *Chevaliers Bienfaisants de la Cité-Sainte in Lyons*. The Chevalier Bienfaisant oversaw numerous lodges, including a Strict Observance and the Lodge Theodore of Good Counsel in Munich. In 1777, it was into this lodge that was initiated Adam Weishaupt, and which united itself with his own lodge, the Illuminati, which he established the year before. According to Rabbi Antelman in *To Eliminate the Opiate*, the true founders of the Bavarian Illuminati were the Rothschilds, who became the preeminent banking family of the modern age, who created a banking empire that established branches all over Europe.

The dynasty was founded by Amschel Mayer Bauer (1744-1812), who took on the name Rothschild, for “red shield” in German. Rothschild’s wealth was largely achieved through his association with the family of Hesse-Kassel. Frederick II of Hesse-Kassel, who was the wealthiest man in Europe, was the great-grandson of Elizabeth Charlotte, the sister of Frederick V of the Palatinate, and a member of the Order of the Garter. Frederick II married Maria Princess of Hanover, the daughter of George II King of England. They had two sons, Prince Wilhelm of Hesse (1743 – 1821) and Prince Charles of Hesse-Kassel (1744-1836). Charles and Wilhelm’s mother, Maria Princess of Hanover, was a cousin of Frederick II the Great. Charles of Hesse-Kassel was not only a member of the Illuminati, but also a founder and Grand Master of its front organization, the Rite of the Philalethes. Charles was also preoccupied with a search for the “hidden superiors” and the “true secret.” He was an ardent devotee of alchemy, possessing his own laboratory, being a student of Comte St. Germain, whom he had hosted at his home.

Rothschild business grew through the provision of banking services to Crown Prince Wilhelm, who became Wilhelm IX, Landgrave of Hesse-Kassel in 1785. Business expanded rapidly following the French Revolution when Rothschild handled payments from Britain for the hire of Hessian mercenaries to Great Britain during the American Revolution. By the early years of the nineteenth century, Mayer Amschel Rothschild had consolidated his position as principal international banker to Wilhelm IX and began to issue his own international loans, borrowing capital from the Landgrave.

According to Rabbi Antelman, the Rothschilds were members of the Sabbatean sect known as the Frankists, who were founded in 1755 by Jacob Frank, originally Jacob Leibowicz. Frank is believed to have been born in Eastern Poland, now Ukraine, in about 1726 into a Sabbatean family. As a traveling merchant he often visited Ottoman Greece where he earned the nickname “Frank,” a name generally given in the East to Europeans. He also lived in Smyrna and Salonika where he was initiated into the Sabbatean Kabbalah by the radical Dönme circle that emerged from Osman Baba (Baruchya Russo). In 1755 he reappeared in Poland, gathered a group of local adherents and began to preach the “revelations” which were communicated to him by the Dönme in Salonika.

Frank taught a doctrine of the “holiness of sin,” claiming that with the arrival of the messiah, everything was permitted. Among the more radical Frankists, explains Gershom Scholem, there developed a “veritable mythology of nihilism,” in which the new messianic dispensation “entailed a complete reversal of values, symbolized by the change of the thirty-six prohibitions of the Torah... into positive commands.”²⁴ Like the ancient Gnostics, they therefore indulged in orgiastic and sexually promiscuous and even incestuous rites.

The Jewish authorities in Poland excommunicated Frank and his followers, and made it obligatory upon every pious Jew to seek them out and expose them. Due to the persecution of the Jewish Rabbis for his heresy, Frank gained the support of the Catholic Church, after which he publicly burned the *Talmud*, declaring that he recognized only the *Zohar*. Frank assured his adherents that he had received revelations from Heaven, which called for his and his followers’ conversion to Christianity. As

the previous Sabbateans had already passed through Judaism and Islam, the Frankists believed they ought now also to infiltrate Christianity, where they were responsible for the proliferation of sects with doctrines of occult and Zionist inclination. Frank himself was baptized in 1759 with his godfather being King Augustus III of Poland, who retained Baron von Hund as Intimate Counsellor. By 1790, 26,000 Jews were recorded baptized in Poland.²⁵ Though the Frankists mainly converted to Roman Catholicism, a handful also joined the Moravian Church.

Baron von Hund was also Counsellor of State to the Holy Roman Empress Maria Theresa, the last of the House of Habsburg. Accompanied by his daughter Eve, Frank repeatedly traveled to Vienna and succeeded in gaining her favor of Maria Theresa, who regarded him as a disseminator of Christianity among the Jews. Maria Theresa was married to Franz I, the oldest surviving son of Leopold Joseph, duke of Lorraine, and his wife Elisabeth Charlotte d'Orléans, daughter of Philippe, duc d'Orléans, and of his second wife, Elizabeth Charlotte of the Palatinate, granddaughter of Frederick V and Elizabeth Stuart.

Ultimately, Frank taught his followers that the overthrow and destruction of society was the only thing that could save mankind. Despite the fact that they were all outwardly religious, the Frankists sought, according to Scholem, “the annihilation of every religion and positive system of belief,” and they dreamed “of a general revolution that would sweep away the past in a single stroke so that the world might be rebuilt.”²⁶

Weishaupt created the Illuminati in 1776, with the aim of fulfilling this Frankist plot of subverting the world's religions.²⁷ Though born Jewish, as a young boy Weishaupt was educated by the Jesuits and was referred to as “a Jesuit in disguise” by his closest associate, Baron von Knigge.²⁸ Weishaupt was able to coerce his dupes to conform unwittingly to his project by following a system of indoctrination by degrees, and feigning to offer enlightened interpretations of Christianity or humanitarian political principles. Thus the Illuminati's goal was to pursue the fulfillment a new world order, founded on the tenets of anarchism and communism, under the pretext of establishing “Liberty” and “Freedom.” In his own words, Weishaupt boasted, “Oh! Men, of what cannot you be persuaded?”²⁹

Many influential intellectuals, clergymen and politicians counted themselves as members, including Ferdinand Duke of Brunswick, Grand Master of the Order of Strict Observance, and the diplomat Xavier von Zwack, who became the Illuminati's second-in-command. It attracted literary men such as Goethe and Johann, Gottfried Herder and the reigning dukes of Gotha and Weimar. Presumably, Goethe's *Faust* personifies the rationalizations of the Illuminati, where the main character sells his soul to the devil, but is ultimately forgiven because his ultimate aim had been only to gain knowledge.

The first Masonic body with which the Illuminati formed an alliance was the Stricte Observance, to which the Illuminati Knigge and Bode both belonged. Cagliostro, who had also formed a link with the Martinists, had also been initiated into the Stricte Observance near Frankfurt and was now employed as agent of the combined order. According to his own confession his mission “was to work so as

to turn Freemasonry in the direction of Weishaupt's projects," and that the funds which he drew on were those of the Illuminati.³⁰

But it was at the Congress of Wilhelmsbad in 1782 that all these various bodies of Freemasonry came under the influence of the Illuminati. The congress was convoked by Ferdinand, Duke of Brunswick, and held at the summer retreat of Wilhelm IX, Landgrave of Hesse-Kassel. Its main organizer was his brother, Prince Charles. It was at Wilhelmsbad that Weishaupt's emissaries managed to recruit numerous members to the Illuminati from among the Martinists and *Amis Réunis*, and that the Rectified Scottish Rite of Willermoz was established. Then, having been superseded by the Illuminati, the Strict Observance ceased to exist. On February 15, 1785, a further congress took place in Paris, convened by the Philalèthes, at which the Illuminati Bode and the Baron de Busche were present, as well as Cagliostro, Anton Mesmer, and of course the leaders of the Philalèthes, Savalette de Langes, who was elected President, and the Marquis de Chefdebien.

However, in July 1785, an evangelist preacher and Illuminatus named Lanze had been sent as an emissary of the Illuminati to Silesia, but was struck down by lightning. The instructions of the Order were found on him. The diabolical nature of the Illuminati was revealed to the Government of Bavaria, and the Order was officially suppressed. The first cover the Illuminati then adopted for its subversive activities was the *Amis Réunis* and the Philadelphes, a secret core created within the Philalèthes. Joining them was Joachim Christoph Bode, who had become chief executive officer of the Illuminati after the dissolution of the order and the flight of Weishaupt in 1784. Bode had specifically said, "We agreed... for France, we would adopt the name Philadelphes instead of Illuminati."³¹

These lodges all took their instructions from the *Loge des Chevaliers Bienfaisants at Lyons*. Chevalier bienfaisant was an interior order of the Rectified Rite of Willermoz. This Lodge stood at the head of French Freemasonry. Its Grand Master was the Duke of Orleans, "Philippe Egalité," the leader of the French Revolution of 1789. His primary motivation, besides his hatred of the King and his wife, Marie Antoinette, was to himself succeed as King following the sought revolution. To ensure his succession to the throne, Rabbi Falk is believed to have given him a talisman consisting of a ring, which Philippe Egalité, prior to his execution following the Revolution, is said to have sent to a Jewess, Juliet Goudchaux, who passed it on to his son, subsequently King Louis Philippe.³²

In 1787, Weishaupt was granted asylum in Gotha by Ernst II of Saxe-Gotha-Altenburg, the first cousin of King George III of England. In 1783 Ernest became a member of the Illuminati and in 1784 he was created Supervisor of Abyssinia. The Saxe-Coburg-Gotha family gained prominence in the nineteenth century through financial links with the Rothschilds.³³ Ernst II's great-grandson, Prince Albert Saxe-Coburg and Gotha, became the consort to Victoria, Queen of England, in 1840. Their son, Edward VII, married the daughter of Christian IX of Denmark, the grandson of Prince Charles of Hesse-Kassel. Christian IX, named Europe's "father-in-law," became the ancestor of the extended network of the British royal family that includes the members of the Order of the Garter.³⁴ Edward VII was the great-grandfather of the current reigning Queen Elizabeth II.

Philadelphes

Prince Charles of Hesse-Kassel was also the Grand Master of the Asiatic Brethren, named in reference to the so-called “Eastern Mystics” brought to Scotland by the Templars.³⁵ Effectively, the real source of conspiratorial activity was not the Illuminati itself, but the French *Illumines* sects of Martinists, Philadelphes and Egyptian Rite Freemasonry, under the influence of the Sabbateans through the Asiatic Brethren. According to the anonymous Rituals of the Fratres Lucis, Saint-Martin, along with the chief occultists of the period, including Emmanuel Swedenborg, Comte de St. Germain and Count Cagliostro, were all members of the Asiatic Brethren who, according to Albert Pike, American Civil War general and Grand Master of the Scottish Rite, were the heirs of the Illuminati.³⁶

The Asiatic Brethren were founded in 1781 by Jacob Frank’s cousin and successor Moses Dobruschka. As Franz Thomas von Schoenfeld, Dobruschka entered into Austrian Freemasonry, and became involved with Ecker von Eckhoffen, who had been a leader of the Golden and Rosy Cross (*Gold- und Rosenkreuz*). Eckhoffen left the order and created the “*Ritter des Lichts*” (Knights of Light) or “*Fratres Lucis*” (Brothers of Light), later reorganized as the Asiatic Brethren, with the assistance of Dobruschka and members of the Habsburg nobility.³⁷ The Asiatic Brethren’s meetings were called Melchizedeck lodges, where Jews, Turks, Persians and Armenians were allowed membership. The Asiatic Brethren were influenced by the ideas of St. Martin, and according to Gershom Scholem, mixed Kabbalistic and Sabbatean ideas with Christian theosophic ones.³⁸

According to a Christian member of the order, the Jewish initiates drew on the theurgic traditions of “Shabbetai Zevi, Falk (the Ba’al Shem of London), Frank, and their similar fellows.”³⁹ As indicated by Pawel Maciejko, the Asiatic Brethren were also widely reputed to exercise a powerful influence in Freemasonry. In 1781 Great Pantler August Moszynski wrote a note for Stanislaus Augustus, the last King and Grand Duke of the Polish–Lithuanian Commonwealth, and the son of Jacob Frank’s “godfather,” King Augustus III of Poland, who had retained Baron von Hund as Intimate Counsellor:

I became convinced that there existed in the past, and maybe exists to this day, wisdom unknown to the present-day scholars; its subjects are things natural, which are commonly considered supernatural, and also traditions regarding cycles of change undergone by our planet, and finally the knowledge less inaccurate than ours of the Divine Being... It is said that these teachings are contained in a Chaldean book called “The Zohar” [le Zohar]. However, they are expressed there in a way so convoluted and allegorical, and so demanding the knowledge of the numerical values and etymologies of the [Hebrew and Aramaic] words, that only very few Jews understand [the Zohar]. Among these who do, Falk and Frank are often mentioned; they know enough to be able to perform purely physical experiments, which however seem supernatural to people who witness them and are considered pure charlatanry by scholars who hear of them... It is likely that after the destruction of the [Second] Temple, remnants of this priestly knowledge were dispersed in the Orient... among the Arabs... who transferred its tidbits to the Crusaders, especially the Templars, who

in turn passed them over to their inheritors; in the last century, the latter reappeared under the name of Freemasons.⁴⁰

According to Adam Mickiewicz, regarded as the greatest poet in all Polish literature, who was also a secret Frankist as well as a Martinist, there existed in France at the beginning of the nineteenth century, “a numerous Israelite sect, half Christian, half Jewish, which also looked forward to Messianism and saw in Napoleon the Messiah, at least his predecessor.”⁴¹ These beliefs, notes Mickiewicz, were related to those of Jozef Maria Hoene-Wronski, a Polish philosopher and crackpot scientist interested in Kabbalah, Gnosticism, and Jacob Boehme. As Sarane Alexandrian writes in *Histoire de la philosophie occulte*, “Wronski holds in occult philosophy the place that Kant holds in classical philosophy.”⁴²

Likewise, the German Romantic philosopher Friedrich Hegel (1770 – 1831), regarded Napoleon as embodying the “world-soul,” meaning that in him was fulfilled the process of history. Ultimately, Hegel produced a philosophy of history which was an articulation, in Christian terms, of the Kabbalah of Isaac Luria. Hegel is regarded as the leading exponent of German Idealism, after Jacob Boehme, who heavily influenced him. While it is not proven that Hegel was a member of the Illuminati, as demonstrated by Glenn Alexander Magee in *Hegel and the Hermetic Tradition*, Hegel did often refer cryptically to Illuminati and Masonic symbols. There are references throughout Hegel’s writings to many of the leading figures of the Hermetic tradition, including Meister Eckhart, Giordano Bruno, Paracelsus, and Boehme. As pointed out by Ernst Benz in *Mystical Sources of German Romantic Philosophy*, the chief conduit of the ideas of Boehme to Hegel and the other German Idealists of the time was Saint-Martin. Hegel was introduced to the ideas of Boehme through his reading of Illuminati member Franz von Baader, a devoted student of Meister Eckhart.

The Asiatic Brethren was closely associated with Egyptian Rite Freemasonry, which had its origins with Count Cagliostro and Rabbi Falk.⁴³ Cagliostro had been initiated into the rite by the Comte St. Germain.⁴⁴ It is also known as the Rite of Misraim, named after *Mizraim*, the Hebrew name for Egypt. The Rite was composed of 90 degrees, taken from Scottish Rite Freemasonry, Martinism and other Masonic traditions, and the last four degrees were named *Arcana Arcanorum*. And when Napoleon conquered Egypt, Masons in his army of Cagliostro’s Egyptian Rite supposedly came in contact with a native Hermetic fraternity, understood to refer to the Ismailis. Samuel Honis, a native Egyptian, who was supposedly initiated at the Grand Lodge of Cairo, also by the Comte St. Germain, brought the Egyptian Rite to France, and in 1815, a lodge, *Les Disciples de Memphis*, was founded by Honis, Marconis de Negre and others.⁴⁵

In 1816, this lodge was closed and Honis and Marconis de Negre disappeared from the scene, and Egyptian Freemasonry went underground. In Paris in 1838, Marconis’ son, Jacques-Etienne Marconis de Negre, established the Memphis Rite as a variation of Cagliostro’s Rite of Misraim, combining elements from Templarism with Egyptian and alchemical mythology. According to Marconis, borrowing from the legends of the Golden and Rosy Cross, an Egyptian “priest” named Ormus was converted to Christianity by St. Mark, and Christianized the Hermetic mysteries.

This Gnostic tradition then supposedly survived in Egypt, where it was kept by the “Knights of Palestine.” They were also known as the “Brethren of the Rosy Cross of the Orient.”⁴⁶ Thus, it represented the Sufism of the Brethren of Sincerity, who inspired the Mandeans, or Sabians, the Ismailis Assassins and generations of Jewish Kabbalists, and supposedly survived in the Asiatic Brethren.

De Negre had affiliated his Rite of Memphis with the front organization for the Illuminati, the Philadelphes, which by some accounts had been established by Marquis de Chefdebiens d’Armissan, a cavalry colonel, Knight of Malta and member of the Grand Orient and of the *Amis Réunis*.⁴⁷ The Philadelphes were behind the birth of the communist movement through the influence of Philippe Buonarroti, a member of the Illuminati, a descendant of Michelangelo’s brother. Buonarroti also went by the Jewish alias of Abraham Levi Salomon.⁴⁸ Buonarroti proposed a mutualist strategy intended to revolutionize society by stages, progressing from monarchy to liberalism, then to radicalism and finally to communism. A devoted disciple of Rousseau, Buonarroti made his way to France, where he attended Jacobin meetings and befriended Robespierre, for whom he kept a great admiration all his life. The revolutionaries spoke of Buonarroti as “an occult power whose shadowy tentacles extended ... over Europe.”⁴⁹

Shortly after the first failed coup of the Philadelphes against Napoleon in 1808, Buonarroti formed a Masonic Lodge, *Les Sublimes Maîtres Parfaits*, to which only serving Freemasons were admitted. It represented a merging of the Philadelphes from France and Switzerland and its Italian branch, the Adelphes, formed around 1807.⁵⁰ Within this lodge he formed an inner circle which he used to further his political ambitions. In his own words, Buonarroti explained why Freemasonry provided a convenient front for his activities:

The public character of its meetings, the almost infinite number of its initiates, and the ease with which they are admitted have removed from Masonry every trace of political inclination. And if an exception is made of some very few and almost unknown lodges in which the light is preserved in its purity, all the others are nothing more than entertainment centers or schools of superstition and slavery.⁵¹

B Buonarroti’s *Sublimes Maîtres Parfaits* were responsible for the formation of the Carbonari, the revolutionary secret society formed in southern Italy early in the nineteenth century.⁵² A leading member of the Carbonari, Giuseppe Mazzini, who was reputed to have been Weishaupt’s successor as head of the Illuminati, took part in important events in the process of Italian unification, often referred to as the *Risorgimento*. Mazzini held a high position among the Florentine Freemasons, and served as Grand Master of the Grand Orient of Italy, founded in 1805, as did another leading Carbonari, General Giuseppe Garibaldi.⁵³ It was under the influence of Garibaldi that the two traditions of Egyptian Freemasonry as the Rite of Memphis-Misraïm were eventually fused. Another Carbonari was Marquis de Lafayette, hero of the American and French Revolutions, who served as Grand Master of the French branch, and who was a close friend of George Washington, Alexander Hamilton and Thomas Jefferson.

The Philadelphes provided the network of leading socialist revolutionaries of the nineteenth century, who pushed forward the original plot of the Illuminati. According to Boris I. Nicolaevsky:

The historian is faced with the paradox that whereas Jean-Etienne Marconi, founder and head of the order for many years, was utterly indifferent to politics, the Supreme Council of the order for 1855 was composed entirely of Republicans and Socialists who sat with the extreme left in the National Assembly of 1848-49.⁵⁴

The most prominent member of the Philadelphes was Louis Blanc. According to *La monde maçonnique* (1874) Garibaldi, Mazzini and Louis Blanc were all members of the London Lodge of the United Philadelphians. Blanc, along with a great number of Frankists who had joined the rite, participated in a spree of Marxist-inspired subversive movements, known as the Year of Revolutions of 1848.⁵⁵ Most important were upheavals in France, the Netherlands, Germany, Poland, Italy and the Austrian Empire, which were largely a consequence of the spread of the influence of the Carbonari.⁵⁶ Buonarroti's work became a bible for revolutionaries, inspiring such leftists as Blanqui and Marx. Louis Auguste Blanqui, a French socialist and political activist, notable for his revolutionary theory of Blanquism, was also a member of the Carbonari and was involved in the revolutions in France. In May 1839, a Blanquist-inspired uprising took place in Paris, in which the League of the Just, forerunners of Karl Marx's Communist League, participated.

According to Rabbi Antelman in *To Eliminate the Opiate*, Marx too was of Sabbatean origin, his father Heinrich having been inducted into the sect.⁵⁷ Marx's philosophy of communism represented a further development of German Idealism, which has its roots in Lurianic Kabbalah, through the influence of Friedrich Hegel.⁵⁸ As Jewish historian Paul Johnson pointed out in his *History of the Jews*, Marx's theory of history resembles the Kabbalistic theories of the Messianic Age of Sabbatai Zevi's mentor, Nathan of Gaza.⁵⁹

The revolutions of 1848 were fomented to a large extent by British diplomacy and secret service money manipulated by Lord Palmerston, Patriarch of the Scottish Rite of Freemasonry, then Foreign Secretary, and later British Prime Minister of England. Under Palmerston's guidance, Mazzini had organized all his revolutionary sects: Young Italy, Young Poland, and Young Europe.⁶⁰ With Italy then a hodge-podge of states, Mazzini led a revolt in 1848 against the "despotic" and "theocratic" regime of the Pope in central Italy. In March 1849, a constituent assembly abolished the temporal authority of the papacy and proclaimed the Roman Republic. However, France, under the leadership of Napoleon III, quickly organized a military intervention, crushing Mazzini's political experiment in Rome and reinstated the pope. Though in his youth Napoleon III had been a member of the Carbonari, they condemned him to death, and almost succeeded in assassinating him in 1858. Mazzini returned to his exile in London where he joined Palmerston.

After the failure of Mazzini's 1848 revolution, Garibaldi rallied behind the cause of Victor Emmanuel II, a prominent Freemason, of the House of Piedmont, who became the first king of a united Italy in 1861. Victor Emmanuel II's mother

was Maria Theresa of Austria (1801 – 1855), who was the double granddaughter of Empress Maria Theresa. The Illuminati conspiracy of the Carbonari against the Catholic Church was manifested in the eventual loss of the Papal States—those territories in the Italian Peninsula which had been under the sovereign direct rule of the pope from the 700s until 1870. Between 1870 and 1929, the pope had no physical territory at all, and eventually Italian fascist leader Benito Mussolini solved the crisis between modern Italy and the Vatican and, in 1929, the Vatican City State was granted sovereignty.

5. Survival of the Fittest

Secularism

From Marx's communism, to the Cold War, to the current so-called "Clash of Civilizations," the world's secret plans have operated since the ascendancy of the Illuminati, by manufacturing false oppositions that provide the pretext for introducing what appears to be the only reasonable solution. The tactic has been referred to as the Hegelian Dialectic. Although never articulated by Hegel himself, it was articulated by Heinrich Moritz Chalybäus, a German philosopher best known for his characterization of Hegel's philosophy, as positing a dialectic of a triad of thesis-antithesis-synthesis.

Hegel had ascribed the terminology to Kant. And carrying on Kant's work, Fichte greatly elaborated on the synthesis model, which was taken up Schelling, who like Fichte was also associated with the Illuminati. The essence of what is called the Hegelian Dialectic is a threefold process, where a thesis gives rise to its reaction, an antithesis, which contradicts or negates the thesis, and the tension between the two is ultimately resolved by a synthesis. Ultimately, the dialectic is a belief founded in the Lurianic Kabbalah, where good and evil are considered a false duality, resolved in *tikkun*, *the cosmic restoration at the end of time, when man becomes God and defines his own truth.*¹

The fundamental dialectic that has shaped the formation of modern Western societies, according to the hidden dictates of the Illuminati, has been the false dichotomy between science and religion, serving to prepare the way for the acceptance of its supposed synthesis: a one-world religion based on the occult. Thus Illuminati defined the Enlightenment with their emphasis on "reason," juxtaposing it with "superstition," which served as a euphemism for Christianity, despite the paradox that they themselves were secretly working rituals with the intent of producing phenomena typically associated with superstition.

Although science has been used to insist upon the invalidity of religion and the "supernatural" in general, the personalities who shaped the modern scientific epoch were, for the most part, steeped in the occult. In *The Scientific Revolution and the Origins of Modern Science*, John Henry remarked that, "a number of historians of science have refused to accept that something which they see as so irrational could have had any impact whatsoever upon the supremely rational pursuit of science. Their arguments seem to be based on mere prejudice, or on a failure to understand the richness and complexity of the magical tradition."² Similarly, according to Margaret Jacobs, "In disproportionately large numbers, Freemasons promoted the new

science by organizing lectures and philosophical societies for scientific devotees like themselves. In so doing, they exercised a role as progressive improvers, as the concrete promoters of the highest of Enlightenment ideals.”³

As listed by Nick Bostrom, chief among them were various scientists and philosophers associated with Rosicrucianism through the Royal Society, like Isaac Newton, Thomas Hobbes, John Locke, Immanuel Kant, and the Marquis de Condorcet. It was de Condorcet, a member of the Illuminati and the Philalethes, whom Bostrom claims laid the basis “for rational humanism, which emphasizes empirical science and critical reason—rather than revelation and religious authority...”⁴ Condorcet was also chiefly responsible for secularizing the Kabbalistic idea of progress, which became the fundamental tenet of the Western secular religion, and laid the foundation for the idealistic hopes for the potential of science for transforming human existence. When considering progress in the sciences, Condorcet asked:

Would it even be absurd to suppose this quality of melioration in the human species as susceptible of an indefinite advancement; to suppose that a period must one day arrive when death will be nothing more than the effect either of extraordinary accidents, or of the flow and gradual decay of the vital powers; and that the duration of the middle space, of the interval between the birth of man and this decay, will itself have no assignable limit?⁵

As Noble shows, with the founding of the Royal Society, the first modern scientific institution, Freemasons played a disproportionate role in the construction of scientific culture. As Noble explains, “Largely through the enormous and enduring influence of Francis Bacon, the medieval identification of technology with transcendence now informed the emergent mentality of modernity.”⁶ “It seems likely,” explains Christopher McIntosh, “that the Royal Society, founded in 1660, was an attempt to realize in practical terms the Rosicrucian ideals of a brotherhood of learning and enlightenment which would help usher in the kind of Utopia visualized by Bacon, Andreae, Comenius, and others.”⁷

Likewise, as Erik Davis described in *TechGnosis: Myth, Magic and Mysticism in the Age of Information*, “But even as lodge members helped to imagine and construct our secular world, with its anticlerical embrace of science, technology, and individual liberties. Masonic societies also served as the main channel whereby the ideas and psychology of gnostic occultism flowed into the heart of modernity.”⁸ As the American religious scholar Catherine Albanese suggested in her discussion of American Masonry, “if any genuinely new popular religion arose in New World America, it was a nature religion of radical empiricism, with the aim of that religion to conflate spirit and matter and, in the process, turn human beings into gods.”⁹

Deliberately excluded from the Royal Society’s areas of study were typical university disciplines of metaphysics, divinity, morals, grammar, logic and rhetoric. Instead, studies were strictly secular, focusing on manufacture, machines and inventions and also the recovery of ancient skills and secrets. In England, France, and America, Masons organized scientific lectures, promoted the “useful arts,” and pushed forward the new encyclopedias and their “diffusion of the light of

knowledge.” As Noble shows, Masons also participated heavily in constructing the educational institutions that gave birth to the modern field of engineering. “Through Freemasonry, the apostles of the religion of technology passed their practical project of redemption on to the engineers, the new spiritual men, who subsequently forged their own millenarian myths, exclusive associations, and rites of passage.”¹⁰

In America, explains Davis, this technological evangelism was largely carried forward by Benjamin Franklin, the onetime Grand Master of the French *Loge des Neuf Soeurs*. According to Davis, “Like countless later American Masons, including Henry Ford, Charles Lindbergh, and the astronauts John Glenn and Buzz Aldrin, Franklin put into practice America’s cult of the technological sublime.”¹¹ Franklin is known to have occasionally attended the meetings of the infamous Hellfire Club during his time in England. The most important precursor is the Hellfire Club, which was founded around 1719 in London by Philip, Duke of Wharton (1698 – 1731), who went on to become Grand Master of the London Grand Lodge in 1722, where he was an ardent supporter of the Jacobite cause.

In the mid-eighteenth century, Sir Francis Dashwood inscribed the Rabelais’s “Do what thou wilt” on a doorway of his abbey at Medmenham, which incorporated the ruins of a Cistercian abbey founded in 1201, where it served as the motto his Hellfire Club. Dashwood, like fellow-member and politician John Wilkes, a distant relative of John Wilkes Booth, were fellows of the Royal Society. An original member of the Hellfire Club was John Montagu, 4th Earl of Sandwich, who was First Lord of the Admiralty, and as a member of the House of Lords where he was a follower of the Duke of Bedford, one of the wealthiest and most powerful politicians of the era. But he is perhaps best known for the claim that he was the eponymous inventor of the sandwich. The group were known as the Franciscans, not after Saint Francis of Assisi, but after its founder, Francis Dashwood. Sir Nathaniel Wraxall in his *Historical Memoires* (1815) accused these “Monks” of performing Satanic rituals, but the claims have, as usual, been dismissed by historians.

Frankenstein

Bostrom rightly identifies the golem theme in the gothic novel *Frankenstein* by Mary Wollstonecraft Shelley (1797 — 1851). Aptly, her novel’s alternative title was *The Modern Prometheus*. Mary Shelley’s father was the political philosopher William Godwin, and her mother was the philosopher and feminist Mary Wollstonecraft, best known for *A Vindication of the Rights of Woman* (1792), one of the earliest works of feminist philosophy.

William Godwin was closely associated with William Blake, who frequented Swedenborg’s New Jerusalem Society. Largely unrecognized in his own lifetime, Blake is now considered a seminal figure in the history of the poetry and arts of the Romantic Age. While there is no record of Blake belonging to Freemasonry, he has been universally regarded in the occult as one of its great sages. However, Blake’s biographer Peter Ackroyd noted that according to the lists of grandmasters of the Druid Order, Blake was a grandmaster from 1799 until 1827. Of druidism Blake

believed that, “The Egyptian Hieroglyphs, the Greek and the Roman Mythology, and the Modern Freemasonry being the last remnants of it. The honorable Emanuel Swedenborg is the wonderful Restorer of this long lost Secret.”¹² One of his most well-recognized paintings is that of the *Ancient of Days* of the Kabbalah, holding the Masonic symbol of a compass over a darker void below.

Blake’s main employer was the radical bookseller Joseph Johnson, who introduced him to the radical circle of Mary Wollstonecraft, William Godwin and Thomas Paine. Paine was the author of two highly influential pamphlets at the start of the American Revolution, and inspired the Patriots in 1776 to declare independence from Britain. Born in England, Paine emigrated to the British American colonies in 1774 with the help of Benjamin Franklin, arriving just in time to participate in the American Revolution. Although there is no evidence he was himself a Freemason, Paine shared views similar to those of Blake, when wrote *An Essay on the Origin of Free-Masonry*, repeating the claim that Freemasonry derived from the religion of the ancient Druids.

Mary Shelley had travelled to Europe, visiting Germany and Geneva, Switzerland—where much of the story takes place—and the topics of galvanism and other similar occult ideas were themes of conversation among her companions, particularly her lover and future husband, Percy Bysshe Shelley. Percy is regarded by critics as amongst the finest lyric poets in the English language. Among his best-known works are *Prometheus Unbound*, and *The Rosicrucian, A Romance*, a Gothic horror novel where the main character Wolfstein, a solitary wanderer, encounters Ginotti, an alchemist of the Rosicrucian or Rose Cross Order who seeks to impart the secret of immortality. In his authoritative biography on Shelley, James Bieris notes that while Shelley was at Eton he brought with him an electrical machine (one he used to experiment on friends and family); bought chemical apparatus; obtained books on magic and witchcraft; drank from a skull; and was tutored by Dr. Lind, considered the modern-day Paracelsus. In fact, among Shelley’s favorite topics for research was Paracelsus, in addition to magic and alchemy.

Shelley and Percy were also associated with the poet Lord Byron, who is described as the most flamboyant and notorious of the leading Romantics. Byron was celebrated during his lifetime for aristocratic excesses, including huge debts, numerous love affairs with both sexes, rumors of a scandalous incestuous liaison with his half-sister, and self-imposed exile. Byron travelled all over Europe, especially in Italy where he lived for seven years and became a member of the Carbonari. He later joined the Greek War of Independence fighting the Ottoman Empire, for which Greeks revere him as a national hero.¹³

Mary, Percy, Lord Byron, and John Polidori decided to have a competition to see who could write the best horror story. After thinking for days about a possible storyline, Shelley dreamed of a scientist who created life and was horrified by what he had created. Victor Frankenstein, the protagonist of Mary’s novel, admits to having been inspired by Agrippa, Paracelsus and Albertus Magnus, all magicians and among the most celebrated figures in Western occult tradition. Shelley was inspired by Frankenstein Castle, where two centuries before an alchemist was engaged in experiments. Frankenstein Castle is on a hilltop in the Odenwald

overlooking the city of Darmstadt in Germany. The castle gained international attention when the SyFy TV-Show *Ghost Hunters International* produced an entire episode about the castle in 2008, after which the team became convinced that there was some sort of paranormal activity going on.

Frankenstein Castle is associated with numerous occult legends, including that of a knight named Lord Georg who saved local villagers from a dragon, and a fountain of youth where in the first full-moon night after Walpurgis Night old women from the nearby villages had to undergo tests of courage. The one who succeeded was returned to the age she had been in the night of her wedding. On Mount Ilbes, in the forest behind Frankenstein Castle, compasses do not work properly due to magnetic stone formations. Legend has it that Mount Ilbes is the second most important meeting place for witches in Germany after Mount Brocken in the Harz. In the late seventeenth century, Johann Conrad Dippel stayed at Frankenstein, where he was rumored to have practiced alchemical experiments on corpses that he exhumed, and that a local cleric warned his parish that Dippel had created a monster that was brought to life by a bolt of lightning. Local people still claim this to have actually happened and that this tale was related to Shelley's stepmother by the Grimm brothers, the German fairy-tale writers.¹⁴

Anarchism

William Godwin is regarded as a proto-transhumanist, because he preached human perfectibility and saw humanity becoming increasingly godlike, perhaps immortal, with a necessity that is rooted in our nature, because we are godlike beings.¹⁵ Godwin is also regarded as one of the first exponents of utilitarianism, and the first modern proponent of philosophical anarchism, another philosophy fundamental to transhumanism. Philosophical anarchism contends that the state lacks moral legitimacy; that there is no individual obligation or duty to obey the State, and conversely, that the State has no right to command individuals, although it does not advocate revolution to eliminate the state.

Pierre-Joseph Proudhon was the first political philosopher to call himself an anarchist, marking the formal birth of anarchism in the mid-nineteenth century. Among the most influential figures of the ideology was Mikhail Bakunin (1814-1876). Bakunin's enormous prestige as an activist made him one of the most famous ideologues in Europe, and he gained substantial influence among radicals throughout Russia and Europe. Bakunin began to read the French encyclopédists, leading to enthusiasm for the philosophy of Fichte, through whom he discovered the works of Hegel. Bakunin also anticipated the aspirations of the transhumanists when he declared, "there will be a qualitative transformation, a new living, life-giving revelation, a new heaven and a new earth, a young and mighty world in which all our present dissonances will be resolved into a harmonious whole."

Mikhail Bakunin was a Grand Orient Freemason, a disciple of Illuminati founder Adam Weishaupt, and an avowed Satanist.¹⁶ He created the semi-secret Social Democratic Alliance, which had a direct affiliation to the Illuminati. He conceived of it as a revolutionary avant-garde within the First International of

Karl Marx, from which he was expelled in 1872.¹⁷ As demonstrated by Boris I. Nicolaevsky, the creation of the First International was the result of the efforts of the Philadelphes of the Rite of Misraïm, who had become supporters of Mazzini and General Guisepe Garibaldi.¹⁸

When Bakunin arrived in Paris in 1842 he met Pierre-Joseph Proudhon and Karl Marx. Bakunin and his collectivist anarchist associates joined Marx's First International. At first, the collectivists worked with the Marxists to push the First International in a more revolutionary socialist direction. Subsequently, the International became polarized into two camps, with Marx and Bakunin as their respective figureheads. Bakunin characterized Marx's ideas as centralist and predicted that if a Marxist party came to power, its leaders would simply take the place of the ruling class they had fought against. The First International eventually split between two main tendencies within the organization over the question of political, parliamentary action. The anarchist wing represented by Mikhail Bakunin and the state socialist wing represented by Karl Marx.

According to Jeffrey Steinberg et al. in *Dope Inc*, the Bakunin's anarchists, along with the Order of Zion, formed part of an underground network of subversion headed by Lord Palmerston, England's Prime Minister. In 1870, Mazzini along with Lord Palmerston, Otto von Bismarck and Albert Pike, all thirty third degree Scottish Rite Masons, reportedly completed an agreement to create a supreme universal rite of Masonry that would arch over all the other rites. Such was reported in *Le diable au XIXe siècle* (1894) by Gabriel Jagond-Pager, a.k.a. Leo Taxil, who later claimed his revelations to have been a hoax. However, Mazzini was clearly the powerful leader of the underground activities of the secret societies, and the Luciferian ideology which Leo Taxil communicated was repeated in the "Masonic Bible," *Morals and Dogma*, by Albert Pike.

Known as the Palladium Rite, the secret order was to be the pinnacle of Masonic power, an international alliance to bring in the Grand Lodges, the Grand Orient, the ninety-seven degrees of Memphis and Misraim of Cagliostro, also known as the Ancient and Primitive Rite, and the Scottish Rite, or the Ancient and Accepted Rite. Civil War General Albert Pike was Sovereign Commander Grand Master of the Supreme Council of Scottish Rite Freemasonry in Charleston, South Carolina, and the reputed founder of the notorious Ku Klux Klan (KKK).¹⁹

The Order of Zion was the elite secret arm of the masonic-style order, *Alliance Israélite Universelle*, whose American arm was the B'nai B'rith. It was Rabbi Antelman, in *To Eliminate the Opiate*, who pointed out that the Frankists introduced Sabbateanism on a large-scale to Judaism principally through the Reform and Conservative movements, as well as Zionist-leaning organizations like the American Jewish Congress, the World Jewish Congress and the B'nai B'rith, also called the Constitutional Grand Lodge of the Order of the Sons of the Covenant, as a recognized branch of the Scottish Rite for American Jews.

As indicated by Gershom Scholem, and later by Jacqueline Rose as outlined in *The Question of Zion*, Zionism derived from Sabbateans.²⁰ Zionism is a secular movement. It is a nationalistic cause that retains the language of Judaism to form a racial identity, while rejecting what makes Judaism a religion. As paradoxical

as this may seem, as Abraham Duker has pointed out, anti-Jewishness was characteristic among the Sabbatean Frankists, who rejected “Orthodox Jews” for their adherence to the Bible and who resented them for the persecution they had been made to endure:

The Frankists were also united by less positive aspects, namely dislike of the Jews who forced them into conversion and thus cut them off from their near and dear ones as well as hatred of the Catholic clergy which had its share in this drastic step... The task of raising a new generation under such condition of double Marranoism was indeed a difficult one and required much cooperation and close-mouthedness. Kinship and the close social relations have made Frankism to a large extent a family religion, that has continually been strengthened by marriage and by economic ties through concentration in certain occupations.²¹

Thus, the Sabbateans invented the term “Orthodox Judaism,” to suggest that their heretical interpretations were just an evolution of the true faith, while rejecting the traditions it was founded upon, which were the *Torah and the Talmud*, in favor of the *Zohar*. As Rabbi Samson Raphael Hirsch commented in 1854:

It was not the “Orthodox” Jews who introduced the word “orthodoxy” into Jewish discussion. It was the modern “progressive” Jews who first applied this name to “old,” “backward” Jews as a derogatory term. This name was at first resented by “old” Jews. And rightly so. “Orthodox” Judaism does not know any varieties of Judaism. It conceives Judaism as one and indivisible. It does not know a Mosaic, prophetic and rabbinic Judaism, nor Orthodox and Liberal Judaism. It only knows Judaism and non-Judaism. It does not know Orthodox and Liberal Jews. It does indeed know conscientious and indifferent Jews, good Jews, bad Jews or baptised Jews; all, nevertheless, Jews with a mission which they cannot cast off. They are only distinguished accordingly as they fulfil or reject their mission.²²

Rabbi Antelman’s research has demonstrated that reflecting the Frankist rejection of the *Torah*, according to Reform Judaism, which is now the largest denomination of American Jews, almost everything connected with traditional Jewish ritual law and custom is of the ancient past, and thus no longer appropriate for Jews to follow in the modern era. It regards only monotheism as the true basis of Judaism, though at times even offers a theistic interpretation. As Rabbi Antelman remarks, “and so the curse of insipid Gnosticism pervades the holy house of Israel and exists within its midst as a fifth column of destruction.”²³

A Frankist by the name of Rabbi Zecharias Frankel (1801-1875), separated from the Reform movement, which he regarded as too radical, in order to make his attack on Judaism from a different front, by supposedly calling for a return to Jewish law.²⁴ However, according to Frankel, Jewish law was not static, but had always developed in response to changing conditions. He called his approach towards Judaism “Positive-Historical,” which meant that one should accept Jewish law and tradition as normative, yet one must be open to changing and developing the law in the same historical fashion that Judaism has always historically developed.

Frankel was also the mentor to another Frankist, a Moldavian-born Romanian and English rabbi, Solomon Schechter (1847 – 1915), the founder of the American Conservative Jewish Movement. Although Schechter emphasized the centrality of Jewish law saying, “In a word, Judaism is absolutely incompatible with the abandonment of the *Torah*,” he nevertheless believed in what he termed Catholic Israel.²⁵ The basic idea was that Jewish law is formed and evolves based on the behavior of the people, and it is alleged that Schechter openly violated the prohibitions associated with traditional Sabbath observance.²⁶

A leading exponent of the Order of Zion was Moses Hess (1812 – 1875), one of the first important leaders of the Zionist cause, being regarded as the founder of Labor Zionism, originally advocating Jewish integration into the socialist movement. Hess was the grandson of Rabbi David T. Hess who succeeded to the Rabbinate of Manheim, after it had been seized by the Sabbatean followers of the Sabbatean Rabbi Eybeshütz.²⁷ It was also Hess who taught Marx and Engels the philosophy of communism.²⁸

The *Alliance Israélite Universelle* was founded in 1860 by Benjamin Disraeli, the first Jewish Prime Minister of England, as well as Moses Montefiore and Adolph Cremieux (1796 – 1880), Supreme Council of the Rite of Misraïm, as well as Grand Master of Scottish Rite Freemasonry.²⁹ The notorious *Protocols of the Learned Elders of Zion*, which detailed a Judeo-Masonic conspiracy, and which served as Hitler’s “Warrant for Genocide,” were discovered to be loosely based on a rare 1864 book by a protégé of Cremieux, Maurice Joly, titled *Dialogue in Hell Between Machiavelli and Montesquien*. Joly was a Jew, a lifelong Freemason and a member of the Rite of Misraïm.³⁰ His book was an attack on the political ambitions of Napoleon III who, represented by Machiavelli, plots to rule the world.

Suspiciously, Joly’s was among a number of works which appeared in the pivotal years between 1859 and 1869. This was not long after secret societies had become intensely active, and a number of works directed against Jews and secret societies began to appear. The period began with the Year of Revolutions of 1848, followed by the activities of Mazzini and the Carbonari, leading up to the creation of the Kingdom of Italy in 1861. In his youth, Cremieux had been an admirer of Napoleon I and later became an intimate friend as well as the legal adviser of the Bonaparte family. Like the Carbonari, he directed his efforts against Napoleon III and he consorted with all the Emperor’s enemies. Cremieux was also a friend of Victor Hugo, who had extensive associations with the occult.

Another work was from the program of Bakunin, who in 1869 wrote his *Polemical Against the Jews*, in which he refers to the Jews as “the most formidable sect” in Europe.³¹ The other work was from Jacques-Cretineau Joly in 1859, which reproduced documents of the *Alta Vendita*, a text purportedly produced by the highest lodge of the Italian Carbonari. It was supposedly written by “Piccolo Tigre,” a codename for Giuseppe Mazzini, in which he criticized the Jewish leadership of “the secret societies.” The work was mainly directed against the Jews of the International Working Men’s Association, which Karl Marx had formed by consolidating a number of secret societies.³²

In 1869, there appeared another work, titled *The Jews, Judaism, and the Judaification of*

Christian People by Gougenot Des Mousseaux, with particular emphasis on the *Alliance Israélite Universelle*. Des Mousseaux had also reported in *The Jew* that in December of 1865, he had received a letter from a German statesman to the effect:

Since the revolutionary recrudescence of 1848, I have had relations with a Jew who, from vanity, betrayed the secret of the secure societies which he had been associated, and who warned me eight or ten days beforehand of all the revolutions which were about to break out at any point of Europe. I owe to him the unshakable conviction that all these movements of “oppressed peoples,” etc., etc., are devised by half a dozen individuals, who give their orders to the secret societies of all Europe. The ground is absolutely mined beneath our feet, and the Jews provide a large contingent of these miners...³³

Most of the Order of Zion’s funding came from the London and Paris banking houses of Rothschild, Montefiore, and de Hirsch. Judah P. Benjamin, a British subject and the leader of the B’nai B’rith and the Order of Zion, along with Dr. Kuttner Baruch, grandfather of American financier Bernard Baruch, assisted Albert Pike in the founding of the KKK. Judah P. Benjamin was also the individual who gave the order for Lincoln’s assassination, according to the report of the Judge Advocate assigned to investigate the assassination and report to the Military Commission responsible.³⁴ According to Jeffrey Steinberg et al:

Palmerston’s irregulars, employed in illegal dope trafficking, assassinations, and “Fifth Column” subversions against the United States in the period before and during the Civil War, are the linear ancestors of what is now called organized crime. The Chinese “Triads,” or Societies of Heaven; the Order of Zion and its American spinoff, the B’nai B’rith; “Young Italy,” whose Sicilian law enforcement arm became known as the Mafia; the Jesuit Order based in decaying Hapsburg Austria; Mikhail Bakunin’s bomb-throwing anarchist gangs; and nearly every other inhabitant of Britain’s political netherworld followed a chain of command that led through the Scottish Rite of Freemasonry directly to Lord Palmerston and his successors.³⁵

Bakunin was the father of modern terrorism, through his prescription known as the “Propaganda of the deed,” which advocated the use of violence against symbols or representatives of the defied order, not for any strategic objectives, but merely to make a political statement and to instill terror. According to Nicolaevsky, Bakunin was also closely connected to the Philadelphes, and he was said to have regarded Freemasonry “as a cover and tool for his revolutionary purposes.”³⁶ According to Nicolaevsky:

The literature of the day, police records, personal correspondence, and private archives force one to the conclusion that all the secret societies of the era were filled with people who were more or less sympathetic to terrorism... It is important to stress that the Philadelphians, too, and apparently all societies connected with them organizationally, must be regarded as sympathizing with individual acts of political terror. The attitudes of these groups toward the terrorist activities organized by Mazzini and his supporters leads us to this conclusion.³⁷

Bakunin's philosophy of nihilism rejected all religious and political authority, social traditions, and traditional morality as standing in opposition to "freedom." Bakunin argued that "the idea of God implies the abdication of human reason and justice; it is the most decisive negation of human liberty, and necessarily ends in the enslavement of mankind, in theory and practice."³⁸ Consequently, Bakunin reversed Voltaire's famous aphorism that if God did not exist, it would be necessary to invent Him, writing instead that "if God really existed, it would be necessary to abolish Him."³⁹ In *God and the State*, Bakunin shared the full breadth of his Luciferian Gnostic creed:

Jehovah, who of all the good gods adored by men was certainly the most jealous, the most vain, the most ferocious, the most unjust, the most bloodthirsty, the most despotic, and the most hostile to human dignity and liberty—Jehovah had just created Adam and Eve, to satisfy we know not what caprice; no doubt to while away his time, which must weigh heavy on his hands in his eternal egoistic solitude, or that he might have some new slaves. He generously placed at their disposal the whole earth, with all its fruits and animals, and set but a single limit to this complete enjoyment. He expressly forbade them from touching the fruit of the tree of knowledge. He wished, therefore, that man, destitute of all understanding of himself, should remain an eternal beast, ever on all-fours before the eternal God, his creator and his master. But here steps in Satan, the eternal rebel, the first freethinker and the emancipator of worlds. He makes man ashamed of his bestial ignorance and obedience; he emancipates him, stamps upon his brow the seal of liberty and humanity, in urging him to disobey and eat of the fruit of knowledge.⁴⁰

To Bakunin, violence was both a creative and purgative force. He believed violence was necessary to purge the world of the old order to create the new. Every state thus became the enemy, and the enemy was ferociously attacked using terrorism and assassination. Bakunin believed that, "Human nature is so constituted that the propensity for evil is always intensified by external circumstances, and the morality of the individual depends much more on the conditions of his existence and the environment in which he lives than on his own will."⁴¹ In his own words, Bakunin sought, "the unchaining of what is today called the evil passions and the destruction of what is called public order," and made the declaration: "Let us put our trust in the eternal spirit which destroys and annihilates [Lucifer] only because it is the unsearchable and eternally creative source of all life—the passion for destruction is also a creative passion!"⁴²

X Club

For all the propaganda of the Enlightenment which succeeded in largely discrediting Christianity, and religion in general, no attack has been as devastating as that of Darwinism. However, despite popular misconceptions, Darwinism is still an unproven theory. Rather, Darwinism is fundamentally a religious idea, and an attempt to demonstrate scientifically that the universe conforms to the Lurianic Kabbalah, where man is evolving to become God. According to Rabbi

Kook (1865 – 1935), the most important exponent of Religious Zionism, evolution “is increasingly conquering the world at this time, and, more so than all other philosophical theories, conforms to the Kabbalistic secrets of the world.”⁴³

Being an occult idea, the theory of evolution is founded on a rejection of God, and was therefore essential for creating the impression that it had refuted the belief in a creator. More devastating still, however, was the cynical conclusions that were derived from a theory that, in a universe devoid of divine purpose, human action is governed by the “survival of the fittest,” in other words, Social Darwinism. Despite the fact that social Darwinism bears Darwin’s name, it is also linked today with others, notably Herbert Spencer, Thomas Malthus, and Francis Galton. Malthus’ father was an intimate friend of French philosopher and Freemason, Jean-Jacques Rousseau. Malthus (1766 – 1834), as laid out in his 1798 work, *An Essay on the Principle of Population*, written in response to William Godwin, describes how unchecked population growth is exponential and would therefore eventually outstrip the food supply whose growth was arithmetical.

As described in the *Essay*, Malthus believed there were two types of “checks” that could then reduce the population, returning it to a more sustainable level. He believed there were “preventive” checks such as moral restraints, like abstinence, postponed marriage and restricting marriage for persons suffering poverty or defects. He also believed in “positive checks,” which lead to “premature” death: disease, starvation, war, resulting in what is called a Malthusian catastrophe, which would return population to a lower, more “sustainable,” level. Among the genocidal policies promoted by Malthus were:

Instead of recommending cleanliness to the poor, we should encourage contrary habits. In our towns we should make the streets narrower, crowd more people into the houses, and court the return of the plague. In the country, we should build our villages near stagnant pools, and particularly encourage settlement in all marshy and unwholesome situations. But above all, we should reprobate specific remedies for ravaging diseases; and those benevolent, but much mistaken men, who have thought they were doing a service to mankind by projecting schemes for the total extirpation of particular disorders.

It was Malthus’ ideas which inspired Darwin in the development of his theory of “survival of the fittest.” Darwin explained in his *Autobiography*:

In October 1838, that is, fifteen months after I had begun my systematic enquiry, I happened to read for amusement *Malthus on Population*, and being well prepared to appreciate the struggle for existence which everywhere goes on from long-continued observation of the habits of animals and plants, it at once struck me that under these circumstances favorable variations would tend to be preserved, and unfavorable ones to be destroyed. The result of this would be the formation of new species. Here, then, I had at last got a theory by which to work...

Effectively, eugenics is the applied science of Darwinism. But specifically, eugenics begins with Darwin’s cousin Francis Galton (1822 – 1911). The Darwin

and Galton families also boasted Fellows of the Royal Society. Both Darwin and Galton were founding members of the famous Lunar Society of Birmingham, so named because the society would meet during the full moon. Assessing the work of Darwin, and pondering the experience of animal breeders and horticulturists, Galton wondered if the human genetic make-up could be improved: “The question was then forced upon me — Could not the race of men be similarly improved? Could not the undesirables be got rid of and the desirables multiplied?”⁴⁴

The “survival of the fittest” is a term coined by sociologist Herbert Spencer (1820–1903). Spencer’s ideas derived from his reading of Malthus, and his later theories were influenced by those of Darwin. However, Spencer’s major work, *Progress: Its Law and Cause* (1857) was released two years before the publication of Darwin’s *On the Origin of Species*, and *First Principles* was printed in 1860. Soon after *On the Origin of Species* was published, critics denounced Darwin’s description of a struggle for existence as a Malthusian justification for the ravages of the industrial revolution. The term Darwinism was used for the evolutionary ideas of others, including Spencer’s “survival of the fittest” as free-market progress, and Ernst Haeckel’s racist ideas of human development. Spencer supported laissez-faire capitalism on the basis of his belief that struggle for survival spurred self-improvement which could be inherited. In *The Social Organism* (1860), Spencer compares society to a living organism and argues that, just as biological organisms evolve through natural selection, society evolves and increases in complexity through analogous processes.

The publication of Darwin’s *On the Origin of Species* helped to create the false impression of a conflict between science and religion, as it brought on a storm of controversy between the scientific establishment and the Church of England, who recognized evolutionism as an attack on what was perceived as the divinely ordained aristocratic social order. Conversely, Darwin’s ideas on evolution were welcomed by liberal theologians and by a new generation of salaried professional scientists, who would later come to form the X Club, who saw his work as a great stride in the struggle for freedom from clerical interference in science.⁴⁵

This attack was led by Thomas Henry Huxley (1825–1895), known as “Darwin’s Bulldog,” grandfather of Julian Huxley, an evolutionist, eugenicist, and founder of UNESCO, and his brother Aldous, who was the major influence behind the CIA Mk-Ultra program, towards fulfillment of his pessimistic dystopia *Brave New World*. A noted unbeliever, Thomas Huxley used the term “agnostic” to describe his attitude to theism. Huxley applied Darwin’s ideas to humans, using paleontology and comparative anatomy as purported evidence that humans and apes shared a common ancestry. Huxley’s legendary retort, that he would rather be descended from an ape than a man who misused his gifts, came to symbolize the supposed triumph of science over religion.⁴⁶

For about thirty years Huxley was not only evolution’s most influential proponent, but has been described as “the premier advocate of science in the nineteenth century [for] the whole English-speaking world.”⁴⁷ The day that lobbying accorded Darwin Britain’s highest scientific honor, the Royal Society’s Copley Medal, on November 3, 1864, Huxley held the first meeting of what became the influential X Club, to which Herbert Spencer also belonged. The X Club was

devoted to natural history and naturalism, the idea that only natural laws and forces, as opposed to supernatural or spiritual ones, operate in the world.⁴⁸

After 1886, dinners took place at the Athenaeum Club, a private members' club in London, founded in 1824. It has had many well known members, including H.H. Asquith, Winston Churchill, Joseph Conrad, Lord Curzon, Charles Darwin, Charles Dickens, Sir Arthur Conan Doyle, T.S. Eliot, Michael Faraday, Alec Guinness, Rudyard Kipling, Kim Philby, Lord Palmerston, Cecil Rhodes, Isaac D'Israeli the father of British Prime Minister Benjamin Disraeli, Herbert Spencer, Arnold J. Toynbee and W. B. Yeats,

The X Club, which was ostensibly founded to protect "science, pure and free, untrammelled by religious dogmas,"⁴⁹ came to the defense of liberal theologians who began to critique the sanctity of the Christian religion. The men of the X Club felt that dissension and the "jealousies of theological sects" within learned societies were damaging, and attempted to limit the contributions of Christianity to the British Association for the Advancement of Science, a society in which they were all members.⁵⁰ Between the time of its inception in 1864 and its termination in 1893, the X club and its members gained much prominence within the scientific community, carrying much influence over scientific thought, largely by granting each other awards from the Royal Society. According to Ruth Burton, "...they were representatives of expert professional science to the end of the century, becoming leading advisors to government and leading publicists for the benefits of science; they became influential in scientific politics, forming interlocking directorships on the councils of many scientific societies"⁵¹ According to Huxley, however, the fact that all the members of the club gained distinction within science was purely coincidental.⁵²

However, historian Frank M. Turner has indicated that the so-called "conflict between science and religion" should be understood as a power conflict between an emerging professional class of scientists, represented by the X Club, against the religious establishment.⁵³ As explained by Barton, "They were not merely aiming to establish science as one profession among others; rather, they were challenging the profession that had the unique role of cultural leadership, educating the public mind, guiding public morals, and legitimating the social order."⁵⁴ James Moore and Adrian Desmond, drawing on Robert Young, add an additional radical political angle to Turner's analysis. They argued, "that scientific professionals were aligned with the economic and political interests of dissenting manufacturers and that when extending their expertise to human nature and human society the new men of science produced a naturalistic 'theodicy' that legitimated the emerging industrial social order."⁵⁵

Übermensch

While it was Darwin's theory of evolution which dealt the devastating blow to the belief in a divine origin behind the creation of the universe, the full intellectual consequence of the proposition was only fully articulated by Friedrich Nietzsche whose philosophy, according to his noted biographer R.J. Hollingdale, arose directly

from his interpretation of Darwin.⁵⁶ In the end, the various outlooks produced from a Luciferian doctrine, including nihilism, anarchism and social Darwinism, when interpreted in a political dimension, are translated into fascism, from being combined with the “God is Dead” existentialism of Nietzsche, whose mutual friend with Bakunin was his idol, Richard Wagner.

Despite continuing attempts to absolve him of the guilt, Nietzsche was the godfather of modern fascism. Through an uncompromising rejection of the existence of God, Nietzsche incepted a tradition of nihilism that would come to define most twentieth century philosophy, particularly existentialism, post-modernism, and post-structuralism. Novelist Thomas Mann, playwright George Bernard Shaw, journalist H L Mencken, and philosophers Martin Heidegger, Karl Jaspers, Jean-Paul Sartre, Albert Camus, Jacques Derrida, Michel Foucault, Leo Strauss and Francis Fukuyama, to name only a few, all acknowledged Nietzsche as a major inspiration for their work. As neoconservative philosopher Fukuyama fawningly described:

Whether we acknowledge it or not, we continue to live within the intellectual shadow cast by Nietzsche. Postmodernism, deconstructionism, cultural relativism, the “free spirit” scorning bourgeois morality, even New Age festivals like Burning Man can all ultimately be traced to him. There is a line running from “Beyond Good and Evil” to Justice Anthony Kennedy’s assertion (in *Planned Parenthood v. Casey*) that liberty is “the right to define one’s own concept of existence, of meaning, of the universe and of the mystery of human life.”⁵⁷

While his critics argued that Nietzsche’s disturbed ideas were a reflection of his mental illness, as explains Steven E. Aschheim in *The Nietzsche Legacy in Germany, 1890-1990*, the pro-Nietzscheans, “sought instead to endow Nietzsche’s madness with a positively spiritual quality. The prophet had been driven crazy by the clarity of his vision and the incomprehension of a society not yet able to understand it...”⁵⁸ “How do we know,” wrote Isadora Duncan in 1917, “that what seems to us insanity was not a vision of transcendental truth?”⁵⁹ The French intellectual Georges Bataille (1897 – 1962) reminded his readers of a proverb by William Blake, “that had others not gone mad, we should be so”:

Madness cannot be cast out of the human generality, for its completion requires the madman. Nietzsche’s going mad—in our stead—thus rendered that generality possibly; and those who had previously lost their reason had not done it as brilliantly.⁶⁰

According to Nietzsche, there are two forms of nihilism, good nihilism and bad nihilism. To Nietzsche, the logical conclusion of the absence of meaning, if there is no God, is a thought too frightening to bear for most. Therefore, Christianity had been a useful antidote against a primal form of nihilism. At the very beginning of human civilization, says Nietzsche, the physically stronger and more intelligent minority became the rulers over the majority. Morality was developed by these primordial rulers as a means of social control. Good was what they desired of

people, while bad was what they wished to suppress. According to Nietzsche, therefore, Christianity is a Jewish plot devised from the false morality of tyrannical priests. However, the element of truthfulness inherent in Christianity was also its undoing, because in its push for truth it eventually discovers itself to be an untruth. Thus, according to Nietzsche, we have outgrown Christianity “not because we lived too far from it, rather because we lived too close.”⁶¹

As such, Nietzsche states that the dissolution of Christianity leads again to nihilism, but one that does not stop after the destruction of all values and succumbs to the ensuing absence of meaning. This is why Nietzsche states that nihilism as “absolute valuelessness” or “nothing has meaning” is “the danger of dangers.”⁶² Such a negative form of nihilism would lead to an existence of apathy, where positive actions would be replaced by a state of reaction and destruction. This is the prophecy of *der letzte Mensch*, “the last man,” the most despicable man, devoid of values, incapable of self-realization through creation of his own good and evil, devoid of any “Will to Power.”

According to Nietzsche, it is only when base nihilism is overcome that a culture can have a true foundation upon which to thrive. The desirable alternative is instead an “active” nihilism, which destroys to make way for something new. Nietzsche, therefore, touts a morality that is strong or healthy, meaning that the person who creates it is aware that he constructs it himself, which he distinguishes from weak morality, where the interpretation is projected on to something external. Each man makes his own values, makes his own concept of good and evil, based upon his own physical and intellectual strength.

Nietzsche’s revolutionary New Man of the future, the *Übermensch* or “Superman,” must strip away all values of conventional weak morality, including equality, justice and humility. We must have an *Umwertung aller Werte*, the “revaluation of all values.” The man of the future must be a beast of prey, an “artist of violence” creating new myths, new states based upon the essence of human nature, which Nietzsche identifies as *Wille zur Macht*, the “Will to Power” being a “a will to war and domination.” What Nietzsche prescribes then is a return to the pre-Christian past, before Jewish monotheism, even before Socrates and Plato who demonstrated that there must be a self-subsisting Good which is connected to the evolution of the universe. Modern man must “eternally return” to the earliest strata of human intellectual life, when man was just starting to construct his own god-myths.

In *The Will to Power*, Nietzsche emphasized the role of an internal force for superhuman development. He wrote that “the herd” strives for security by creating morality and rules, whereas the supermen have an internal vital force that drives them to go beyond the herd. That force necessitates and drives them to lie to the herd in order to remain independent and free from the “herd mentality.”⁶³ According to Nietzsche, inherited democratic ideals are derived from the false egalitarianism and slave-morality of Christianity. All political history is characterized as a struggle of two wills to power. Aristocratic and elitist will to power is the will to life, which is contrasted by the will to death, to nothing, of the weak. High culture is aristocratic, while the dominance of the “crowd” leads to decadence. Ressentiment (resentment) is an impulse to blame others for one’s condition, and which has motivated the

weak to seize power from the strong. For Nietzsche, the new philosophy of the weak (or resentment) is called democracy, which developed itself in the nation-states, transforming every human being, into “a pygmy of equal rights.”

There is actually nothing new about fascism. Though it has been given a veneer of sophistication by disguising it in philosophical jargon, fascism is just barbarity, and the absence and denial of humane qualities. It is found in any culture that celebrates martial prowess as the virtue above all others, like ancient Sparta, the Vikings or the Mongols. To war is in a man’s nature. In truth, however, a man’s natural propensity is to defend. And protect. Man achieves an enlightened understanding of his nature only when he recognizes that true courage is to risk his life for the oppressed, the downtrodden, the weak and the underprivileged. Because of the pessimism of nihilism and its denial of the responsibility for social justice, in fascism the warrior instinct leads to the veneration of war for war’s sake.

In fascism, the only true value is the pursuit of one’s own gain over that of others, what Nietzsche called “Triumph of the Will.” All concern for others is deemed as weakness. Rather, through the influence of Social Darwinism, the weak are viewed as expendable, as threatening the evolution of the whole. Therefore, the pursuit of mastery over others through war and violence is perceived as exemplifying courage. Ruthlessness becomes virtue. Thus, fascism is the most crass form of machismo, equating belligerent military aggression as the utmost masculine quality, while charity and compassion are derided as feminine.

For fascism, society’s goal is the creation of the true nihilist, the Nietzschean *Übermensch*, the Superman, who is resigned to the impossibility of other-worldly ideals. And, given the natural inequality that ensues, democracy and all collectivist principles are considered absurdities. Only those who have demonstrated their superiority are entitled to rule. Finally, the ultimate glory is a state of well-disciplined soldiers who show absolute total obedience to a grand imperial project of “total war,” guided by the elites as their guardians, who are almost worshipped as gods.

Nietzsche finally suffered total mental collapse in 1889. As the story goes, he was taken away by two policemen following an altercation after he witnessed the flogging of a horse at the other end of the Piazza Carlo Alberto in Turin. In a last but desperate and misplaced expression of compassion, contradicting all his former pessimism, Nietzsche ran to the horse, threw his arms up around its neck to protect it, and then collapsed to the ground.⁶⁴ Within a week, Nietzsche’s family brought him back to Basel, where he was hospitalized and diagnosed with the syphilis. The Nietzsche scholar Joachim Köhler has attempted to explain Nietzsche’s life history and philosophy by claiming that Nietzsche was a homosexual, and he argues that his affliction with syphilis, which is “usually considered to be the product of his encounter with a prostitute in a brothel in Cologne or Leipzig, is equally likely, it is now held, to have been contracted in a male brothel in Genoa.”⁶⁵

6. Occult Revival

Spiritism

With the advent of Darwinism, which was perceived as having finally discredited religion, any belief in the “divine” was henceforth considered unscientific, and therefore “irrational.” This strict empiricism, which confined human knowledge to the known and to what could be demonstrated by the current definitions of the scientific method, was evidently excessive and dogmatic. It is in this way that the Hegelian Dialectic served to pit secular science against religious fundamentalism, in order to open the way instead for the acceptance of alternative “spirituality,” in other words, what came to be called the “New Age,” founded on the occult teachings of the Kabbalah.

The New Age has its antecedents in the ancient traditions of East Asian religions, Gnosticism and Hermeticism, transmitted largely through the Occult Revival of the late nineteenth century. As described by Nevill Drury in *The New Age: Searching for the Spiritual Self*, there are four key precursors of the New Age, who had set the way for many of its widely held precepts.¹ They were Emanuel Swedenborg, Franz Mesmer (1734 – 1815), Helena P. Blavatsky (1831 – 1891), one of the founders of the Theosophical Society, which itself combined a number of elements from Eastern religions like Hinduism and Buddhism with Western elements, and George I. Gurdjieff (c. 1866 – 1949).

The foundation of the spiritualist practices of the Occult Revival were set by Swedenborg and his communication with “angels” and “spirits.” Another key influence was Franz Anton Mesmer (1734 – 1815), a German Freemason and physician, who became widely popular for artificially inducing trance-like states, where subjects tended to report time travel and spirit contacts. With an interest in astronomy, Mesmer theorized that there was a natural energetic transference that occurred between all things, which he called “animal magnetism,” a magnetic fluid in the body which was supposed to connect humanity, the earth and the stars. Mesmer’s name is the root of the English verb “mesmerize.”

The Occult Revival represented a reaction to the secularizing trends that preceded it, and was an attempt to reaffirm the “spiritual” aspects of the universe. However, the interests of the Occult Revival confused spiritualism with spiritism. In effect, the Occult Revival introduced the modern misconception of a distinction between spirit and matter. Since God is a conscious non-physical entity, therefore discarnate entities were also considered be of “spirit.” And, since the defining attribute of God is an ability to perform miracles, all phenomena that aren’t

explicable through the known laws of physics are then also mistakenly interpreted to be “supernatural.”

The denizens of the Occult Revival were able to present themselves as an enlightened response to the strict secularism of academia, and as courageously probing the limits of known reality. Although explicitly prohibited in the Bible, communion with spirits was rebranded as exploration of the “supernatural,” unnecessarily condemned by the Christian Church for some bigotry or other. Séances then became the vogue in Europe where mediums were in demand to entertain guests with physical and mental phenomena at private parties. The fad was brought to England by Mrs. Hayden, whose séances were attended by Edward Bulwer-Lytton, the pre-eminent personality of the Occult Revival. Bulwer-Lytton was a close friend of Charles Dickens, William Godwin and Eliphas Lévi, to whom the founding of the Occult Revival is attributed. Eliphas Lévi (1810 – 1875), whose real name was Alphonse Louis Constant, was profoundly influenced by the Sabbatean Jozef Maria Hoene-Wronski. Levi was also heavily influenced by a leading French Martinist and astrologer, Fabre d'Olivet, who had been hired by Napoleon as one of his advisors.² His publication of *Doctrine and Ritual of High Magic* would influence every occultist that followed, as well as novelists like Victor Hugo.

It was Lévi who created the popular depiction of the “Baphomet”, the idol worshipped by the Templars. He described it as “The Sabbatic Goat,” inherited from the versions of the devil said to have been worshipped by medieval witches. He depicted the idol as a winged androgynous figure with parts of a male and female, but with the head of a goat, and a torch on its head between its horns. As Levi confessed:

Let us declare for the edification of the vulgar . . . and for the greater glory of the Church which has persecuted the Templars, burned the magicians and excommunicated the Free-Masons, etc., let us say boldly and loudly, that all the initiates of the occult sciences . . . have adored, do and will always adore that which is signified by this frightful symbol. Yes, in our profound conviction, the Grand Masters of the Order of the Templars adored Baphomet and caused him to be adored by their initiates.³

According to Joscelyn Godwin, “...as far as esotericism in Victorian Britain is concerned, there is no more important literary work than *Zanoni*, and... no more important figure than Bulwer-Lytton.”⁴ As a young man Wagner was influenced by Bulwer-Lytton’s occult novels on which his first successful opera *Rienzi* was based. Bulwer-Lytton penned a Rosicrucian and Martinist-themed novel named *Zanoni*, and *The Coming Race or Vril: The Power of the Coming Race* (1871), which contributed to the birth of the science fiction genre, and was highly influential in occult circles and on the racial theories of the Nazis.

Especially influential was Bulwer-Lytton’s *The Coming Race*, a science-fiction account of a superior subterranean master race. The novel centers on a young man who accidentally finds his way into an underground world occupied by beings who call themselves Vril-ya, descendants of a pre-Flood civilization. They make use of a force called “Vril” which they are able to master through training of their will, to a

degree which depends upon their hereditary constitution. The narrator states that in time, the Vril-ya will run out of habitable spaces underground and start claiming the surface of the Earth, destroying mankind in the process if necessary.

Also according to Godwin, the Occult Revival begins with the formation of a very small group within the *Societas Rosicruciana in Anglia* (SRIA), recognizable by their use of the swastika, which they identified with the red cross of the Rosicrucians. Bulwer-Lytton was “Great Patron” of the SRIA, though he publicly disavowed any association with the order. Instead he claimed that, unlike the various pretenders of his time, he possessed the “cipher sign of the ‘Initiate,’” and declared that the “Rosicrucian Brotherhood” still existed, only not under any name recognizable by the uninitiated.⁵ What he was referencing to was the survival of the Asiatic Brethren, many of whom had become initiates of a Jewish Masonic lodge in Germany called *L’Aurore Naissante*, or “the Nascent Dawn,” founded in Frankfurt-on-Main in 1807. The Asiatic Brethren, or *Fratres Lucis*, were derived from the German Order of the Golden and Rosy Cross (*Gold- und Rosenkreuz*), from which much of the hierarchical structure was used in the SRIA.⁶

Ascended Masters

The Russian mystic Helena P. Blavatsky is considered the “god-mother” of the twentieth century New Age movement. Blavatsky was born in the Ukraine to Russian nobility. Endowed with extrasensory abilities, she traveled the world in search of occult teachings and spent many years on the Indian subcontinent. After writing monumental works such as *Isis Unveiled*, and *The Secret Doctrine*, considered the “bibles” of Freemasonry, the Theosophical Society was formed in 1875, to spread her teachings worldwide.⁷ The Theosophical Society quickly gained wide popularity. Albert Pike was a member for a short time. The poet W. B. Yeats, artists Wassily Kandinsky and Piet Mondrian, Sir Arthur Conan Doyle and inventor Thomas Edison, were all devoted members.

Blavatsky’s philosophy was based on the purported existence of a “Great White Brotherhood,” a secret organization of enlightened mystics, guiding the spiritual development of the human race. The idea was pioneered in the late eighteenth century by Karl von Eckartshausen (1752 – 1803), a Bavarian philosopher and member of Weishaupt’s Illuminati, in his book *The Cloud upon the Sanctuary*. Eckartshausen also corresponded extensively with Saint Martin, who greatly admired him. Eckartshausen was also one of the recommended authors for Illuminati initiates.⁸ Eckartshausen referred to a group of mystics, who remained active after their physical deaths on earth, as the Council of Light.⁹ According to Joscelyn Godwin, Eckartshausen drew partially on Christian ideas such as the Communion of the Saints, and partially on ideas about secret societies of enlightened, mystical adepts typified by the Rosicrucians and the Illuminati.¹⁰

Influential on the early development of the tradition were the *Mabatma Letters*, which began publication in 1881 with information purportedly revealed by “Koot Hoomi” to Alfred P. Sinnett, a member of Blavatsky’s Theosophical Society. Through Sinnett, Koot Hoomi revealed that high-ranking members of mystic

organizations in India and Tibet were able to maintain regular telepathic contact with one another.¹¹ Known as “Ascended Masters,” Blavatsky claimed that she had made physical contact with these adepts’ earthly representatives in Tibet, and that she continued to receive teachings from them through psychic channels, through her abilities of spirit mediumship.¹² The most famous ones, in addition to Koot Hoomi, all supposedly residents of Shigatse in Tibet, were Morya, Tuitit Bey, Serapis Bey, and Hilarion, who purportedly belonged to the “Brotherhood of Luxor.”

According to historian K. Paul Johnson, one of Blavatsky’s ascended masters would have been Jamal ud Din al Afghani, who was a purported leader of a similarly named order, the Hermetic Brotherhood of Luxor (HBofL). While also acting as Grand Master of the Freemasons of Egypt, Afghani was simultaneously the founder of the notorious “Salafi” fundamentalist tradition of Islam, of which the Muslim Brotherhood and ISIS, currently ravaging parts of Syria and Iraq, are an outgrowth. However, Afghani was also an acting British agent, whose handlers were Britain’s leading Orientalists, Wilfred Scawen Blunt and Edward G. Browne. Blunt was a friend of Winston Churchill, and his wife was Lady Anne, a granddaughter of poet Lord Byron.

Afghani was connected to Abdul Qadir al Jazairi (1808 – 1883), around whom British efforts to collaborate with Middle Eastern Masons were focused. Abdul Qadir was an Algerian Islamic scholar, Sufi and military leader and Freemason who eventually settled in Damascus under a pension from the French.¹³ Abdul Qadir was also friends with Jane Digby and Sir Richard Burton, the famous British explorer, spy and fellow Freemason, who had been made consul in Damascus in 1869. Digby, or Lady Ellenborough (1807-1881), was an English aristocrat who lived a scandalous life of romantic adventures, having had four husbands and many lovers. She died in Damascus, Syria as the wife of Arab Sheikh Medjuel al Mezrab, who was twenty years younger than her, and who belonged to the Aniza tribe of Syria. That is the same tribe the Saudis belong to, and to which occult author Idries Shah attributes the origin of European witchcraft.¹⁴

Blavatsky was also a member of the Carbonari, having allied herself with Mazzini around 1856.¹⁵ After she published *Isis Unveiled*, she was conferred a Masonic initiation in 1878 by John Yarker, another founding member of the SRIA, who was friends with both Blavatsky and Garibaldi. Yarker seems to have had a hand in the founding of the Theosophical Society, whose leading members were also members of Memphis-Misraim, which was headed by Garibaldi. In 1881, General Giuseppe Garibaldi prepared to fuse the Rites of Misraim and of Memphis, which succeeded the Illuminati front of the Philadelphes.¹⁶ Its popularization was greatly increased owing to the works of John Yarker, who became Deputy Grand Master, having been handed to him by Marconis de Negre.

In Paris, Yarker met Paschal Beverly Randolph, an American mulatto and occultist who in the late 1840s travelled through Europe and came into contact with Kenneth Mackenzie, Edward Bulwer-Lytton, Richard James Morrison, Eliphas Lévi and Hargrave Jennings. In 1850, he was in Germany and was admitted to the *Fraternitas Rosae Crucis* at Frankfurt-on-Main—presumably referring to the Nascent Dawn—and supposedly became Supreme Grand Master of the Western

World. In France, Randolph collaborated with Eliphas Lévi in organizing the *Fraternitas Rosae Crucis*, which was referred to in Britain as the *Fratres Lucis*.

According to his own account, in 1846, Randolph became Supreme Hierarchy of the Brotherhood of Eulis, created to communicate these mysteries, and which claimed descent from the Rosicrucian Order, by charter of the “Supreme Grand Lodge of France.” It taught spiritual healing, western occultism and forms of sex magic, inherited from the strange practices of the Sabbateans.¹⁷ The Brotherhood of Eulis became a Circle within the Brotherhood of Luxor (HBofL) that was later reborn as the Hermitic Brotherhood of Light, which claimed to be a survival of the *Fratres Lucis* (“Brothers of Light”).¹⁸

In England and Europe, Francois Dumas (son of author Alexandre Dumas), Eliphas Lévi, Kenneth Mackenzie, and Hargrave Jennings were all considered students of Randolph’s teachings. The German historian, Karl R. H. Frick, suggests that President Lincoln, General A. H. Hitchcock, and other notable Americans were members of the Brotherhood of Eulis, or the Hermetic Brotherhood of Luxor, during the period embracing the Civil war.¹⁹

The HBofL became the key organization behind the rise of the Occult Revival. When the order became public in 1844, many of its members simultaneously belonged to the Theosophical Society. Blavatsky was also instructed in occultism by the supposed leader of the HBofL, who went by the name of Aia Aziz, also known as Max Theon. Theon was the son of the last leader of the Frankist sect, Rabbi Bimstein of Warsaw. Theon recruited Scottish Freemason Peter Davidson to join him in administering the HBofL, and together they adapted Randolph’s *The Mysteries of Eros and Eulis!*, placing more emphasis on practical sex magic in the Brotherhood’s curriculum.

Studying under Theon was Carl Kellner, an associate of noted occultist Theodor Reuss, who succeeded John Yarker as Grand Master of Memphis-Misraïm. Reuss worked under Richard Wagner, taking part in the first performance of Wagner’s occult-inspired opera Parsifal at Bayreuth in 1882. In 1880 in Munich, Reuss had participated in an attempt to revive Weishaupt’s Order of Illuminati. In England in 1885, he became friends with William Wynn Westcott, the Supreme Magus of the SRIA and one of the founders of the Hermetic Order of the Golden Dawn. Named in reference to the Golden and Rosy Cross and the Nascent Dawn, the order was known simply as the Golden Dawn, and claimed to be a continuation of the Kabbalistic school of Rabbi Samuel Falk.²⁰ The order, founded in 1888, was inspired by the teachings of Blavatsky, and practiced theurgy and spiritual development. The two other founders were William Robert Woodman and MacGregor Mathers, who were Freemasons and also members of SRIA.

“Thus,” explains historian Joscelyn Godwin in *The Theosophical Enlightenment*, “we come back again to that offshoot of the Asiatic Brethren and the Fratres Lucis of the early nineteenth century, in which Bulwer-Lytton is said to have been initiated.”²¹ The “Golden Dawn” was governed by the “Secret Chiefs,” who were said to direct the activities of the order through spirit communication. The Secret Chiefs were related to both those of the Strict Observance and the “Ascended Masters” of Blavatsky. The Golden Dawn was led at the time by McGreggor

Mathers, who traced the spiritual ancestry of the order to the Rosicrucians, and from there, through to the Kabbalah and to ancient Egypt, where Hermeticism was falsely believed to have originated. Mathers later married Moina Bergson, sister of the famous philosopher, Henri Bergson.

Ordo Templi Orientis

Kellner regarded sex magic, which was inherited from Sabbateanism through Randolph and the Hermetic Brotherhood of Light, as the "...the key to all the secrets of the Universe and to all the symbolism ever used by secret societies and religions."²² As a consequence, in 1895, Kellner began discussing with Reuss the formation of an Academia Masonica, which was eventually called *Ordo Templi Orientis* (Oriental Templar Order). The occult inner circle of this order (OTO) would be organized parallel to the highest degrees of the Rite of Memphis-Misraim and would teach the esoteric Rosicrucian doctrines of the Hermetic Brotherhood of Light, and Kellner's "key" to Masonic symbolism.

In 1901 Kellner was provided with a charter designating him Special Inspector for the Martinist Order in Germany by Papus, whose real name was Gérard Encausse. As a young man, Encausse studied Kabbalah, Tarot, magic, alchemy, and the writings of Eliphas Lévi. He later joined the French Theosophical Society of Madame Blavatsky and was also a member of the Hermetic Brotherhood of Luxor and the Golden Dawn. In 1891, Encausse claimed to have come into the possession of the original papers of Martinez de Pasquales, and therefore founded the modern Order of Martinists, called *l'Ordre des Supérieurs Inconnus* (Order of the Unknown Superiors).

When Carl Kellner died in 1905, the leadership of the Academia Masonica of OTO fell on Reuss' shoulders, and he incorporated all his other organizations under its banner. Westcott had provided Reuss with a charter in 1901 for the Swedenborgian Rite of Masonry and a letter of authorization in 1902 to found a High Council in Germania of the SRIA. Westcott assisted Reuss in contacting the English Masonic scholar, John Yarker, and along with his associates Franz Hartmann and Henry Klein, he activated the Rites of Memphis and Misraim and a branch of the Scottish Rite in Germany with charters from Yarker. Reuss received letters-patent as a Sovereign Grand Inspector General 33° of the Cernau Scottish Rite from Yarker in 1902.

Reuss promulgated a constitution for this new, enlarged OTO in 1906 in London and proclaimed himself Outer Head of the Order. Reuss also issued a warrant to Rudolf Steiner, an Austrian occultist, who gained initial recognition at the end of the nineteenth century as a literary critic and published philosophical works including *The Philosophy of Freedom*. Steiner was the Secretary General of the German branch of the Theosophical Society under Blavatsky's successor Annie Besant, and was heading a western style lodge of Memphis and Misraim, to run a Chapter and Grand Council of a subordinate OTO/Memphis/Misraim called *Mystica Aeterna*.

After parting with the Theosophical Society, he founded a spiritual movement, anthroposophy, with roots in German idealist philosophy and theosophy. Other

influences include Goethean science and Rosicrucianism. Steiner, who in 1895 had written one of the first books praising Nietzsche, visited him when he was in his sister Elisabeth's care in 1897. Elisabeth even employed Steiner as a tutor to help her to understand her brother's philosophy.²³ Referring to Nietzsche's mental illness, Steiner said, "In inner perception I saw Nietzsche's soul as if hovering over his head, infinitely beautiful in its spirit-light, surrendered to the spiritual worlds it had longed for so much."²⁴

On June 24, 1908, Reuss attended Encausse's "International Masonic and Spiritualist Conference" in Paris. At this conference, Reuss elevated Papus as X° of the OTO. Reciprocally, Papus assisted Reuss in the formation of the OTO's Gnostic Catholic Church, based on Aleister Crowley's *Book of the Law*. Aleister Crowley (1875 – 1947) is the notorious godfather of twentieth century Satanism, once referred to by the British Press as, "the wickedest man in the world." Reuss met Crowley in 1910, who after being initiated into the OTO rose to become the leader of its British branch, called *Mysteria Mystica Maxima*.

Crowley was born to a wealthy family which belonged to the Plymouth Brethren, successors of the Moravian Brethren of Count Zinzendorf.²⁵ After reading Arthur Edward Waite's *Book of Black Magic and of Pacts*, which hinted at the existence of a secret group of initiates who dispense truth and wisdom to the worthy,²⁶ a young Aleister Crowley wrote Waite and was directed to read von Eckartshausen's book. Crowley's search for this secret wisdom eventually led him to become a neophyte in the Golden Dawn, which purported to be the visible and earthly outer order of the Great White Brotherhood.²⁷

Crowley was convinced that he was the reincarnation of Eliphaz Lévi, who died the year Crowley was born. Lévi's version of the Templars' Baphomet would become an important figure in Crowley's cosmology, with Crowley proposing that the idol was derived from "Father Mithras." Baphomet also features in the Creed of the Gnostic Catholic Church, recited by the congregation in The Gnostic Mass, in the sentence: "And I believe in the Serpent and the Lion, Mystery of Mystery, in His name BAPHOMET."²⁸ According to Crowley:

The Devil does not exist. It is a false name invented by the Black Brothers to imply a Unity in their ignorant muddle of dispersions. A devil who had unity would be a God... 'The Devil' is, historically, the God of any people that one personally dislikes... This serpent, SATAN, is not the enemy of Man, but He who made Gods of our race, knowing Good and Evil; He bade 'Know Thyself' and taught Initiation. He is 'The Devil' of the Book of Thoth, and His emblem is BAPHOMET, the Androgyne who is the hieroglyph of arcane perfection... He is therefore Life, and Love. But moreover his letter is *ayin*, the Eye, so that he is Light; and his Zodiacal image is Capricornus, that leaping goat whose attribute is Liberty.²⁹

Moving to Boleskine House by Loch Ness in Scotland, Crowley travelled to Mexico and then India to study Hindu and Buddhist practices. He married Rose Edith Kelly and they honeymooned in Cairo, Egypt in 1904. There, Crowley claimed to have made contact with a discarnate entity named Aiwass who dictated what came to be his *Book of the Law*. He regarded the being as one of the Secret

Chiefs of the Golden Dawn, and which he said could be equated with the Christian idea of the Devil.³⁰ The book proclaimed the new Aeon of Horus, an era of “force and fire,” global wars and universal bloodshed, which had superseded the obsolete Christian religion.

The Book of the Law would come to be the basis of his new philosophy of Thelema. Crowley wrote in *The Antecedents of Thelema* that Rabelais not only set forth the law of Thelema in a way similar to how Crowley understood it but predicted and described in *The Book of the Law*. In the Gnostic Catholic Church, Rabelais is included among its saints, along with others such as Virgil, Catullus, Algernon x, and William Blake.

Thelema roughly means “will” in Greek. Aside from Rabelais, Crowley was also inspired by Nietzsche. Crowley made Nietzsche a saint in the Gnostic Catholic Church and wrote in *Magick Without Tears* that “Nietzsche may be regarded as one of our prophets...” Crowley also wrote his own “Vindication of Nietzsche.” *The Book of the Law* declared that its followers should adhere to the code of “Do what thou wilt” and seek to align themselves with their “True Will” through the practice of magick. Magick, in the context of Crowley’s Thelema, is a term used to differentiate the occult from stage magic and is defined as “the Science and Art of causing Change to occur in conformity with Will.” Explaining his interpretation of magick, Crowley wrote that “it is theoretically possible to cause in any object any change of which that object is capable by nature.”³¹

Crowley applies a Nietzschean interpretation to his dictum of “Do What Thou Wilt,” where in the Aeon of Horus the strong, who have realized their true will, will rule over the slaves whose weakness has brought about their self-enslavement. In it, we find the seeds of a fascist occult ideology:

Do what thou wilt shall be the whole of the law... Come forth, o children under the stars and take your fill of love... These are the dead, these fellows; they feel not... the lords of the earth are our kinfolk... We have nothing with the outcast and unfit: let them die in their misery... Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the wrong... lust, enjoy all things of sense and rapture... Pity not the fallen... strike hard and low, and to hell with them... be strong, then canst thou bear more joy. I am a god of War and of Vengeance... smite the peoples and none shall stand before you... Conquer! That is enough... Worship me with fire & blood; worship me with swords & with spears... let blood flow to my name. Trample down the heathen... I will give you of their flesh to eat!... damn them who pity. Kill and torture... I am the warrior Lord... I will bring you to victory and joy... ye shall delight to slay.³²

In 1909, the OTO considered itself to be a “close ally” of the A·:·A·:, both organisations having accepted the authority of the Book of the Law.³³ In 1907, Crowley had reconstituted the A·:·A·:, or *Argentium Astrum*, meaning “Silver Star,” and referring to Sirius, which in Freemasonry is known as the “Blazing Star.” The classic account of A·:·A·:, who have supposedly to have been present in all societies and epochs, although not necessarily under that name, is Von Eckharthausen’s *The Cloud Upon the Sanctuary*, re-issued by the A·:·A·: as *Liber XXXIII*. The A·:·A·:

claimed authority from Aiwass and other “Secret Chiefs” of the planetary spiritual order following the collapse of the Golden Dawn at the turn of the twentieth century.²³³ Its initiations are syncretic, unifying the essence of Theravada Buddhism with Vedantic yoga and ceremonial magic. The A.∴A.∴ seeks spiritual attainment under the structure of the Kabbalistic “Tree of Life,” and teaches what it calls “scientific illuminism.”

According to *Liber LII: Manifesto of the OTO*, created sometime between 1912 and 1919, and published in Reuss’ Masonic journal *The Oriflamme*, the OTO “...embodies the whole of the secret knowledge of all Oriental Orders; and its chiefs are initiates of the highest rank, and recognized as such by all capable of such recognition in every country in the world.” The OTO claims to be a body of initiates in whom are concentrated the wisdom and the knowledge of the Templars, the Hospitallers, the Knights of Malta, the Illuminati, the Hermetic Brotherhood of Luxor, Scottish Rite Freemasonry, the Rites of Memphis and Misraim, Swedenborgian Freemasonry and the Martinists, among others. “The dispersion of the original secret wisdom having led to confusion,” *Liber LII* explains, “it was determined by the Chiefs of all these Orders to recombine and centralize their activities, even as white light, divided in a prism, may be recomposed.”

The OTO developed a system of nine degrees, the first six of which were more conventional Masonic initiations. The seventh, eight and ninth, however, focused on the theory of sex magic and on the techniques of auto- and hetero-sexual magic. Homosexual intercourse also appears to have played a central role in the rituals.³⁵ Thus, Crowley declared, “That all orthodox religions are rubbish, and that the sole true gods are the sun and his vice-regent, the penis.”³⁶

7. Shamanism

Aryan Race

No religion has served the cause of opening the way for the acceptance of New Age philosophies more powerfully than Tibetan Buddhism. It was Blavatsky who helped promote the Buddhist notion of Shambhala as the legendary home of the Aryan race, whose heritage was found in the shamanism of Central Asia, particularly the Altai Mountains. Although the Aryan race is typically associated with the Nazis, the theory of its existence derives from scholarship of the late eighteenth century. Although the theory was shaped by the legends of the occult, the purported Aryans have since been branded with the less polemical “Indo-Europeans.” Nevertheless, the traces of the occult influences on the theory are still evident, as they continue to be proffered as the progenitors of the white race, who suddenly emerged from the area of the Caucasus in the second millennium BC.

Paradoxically, the myth of the Aryan race is rooted in the Jewish Kabbalah. It was surmised in occult interpretations of history that the enigmatic story in the *Book of Genesis*, of the “Sons of God” before the Flood, referred to the time of Atlantis, when the devil and his legions descended to earth and interbred with the female descendants of Cain. Following a Gnostic interpretation, the devil is perceived as a Promethean figure, where he “liberated” humanity by teaching them the rudiments of magic.¹ Known later as the Kabbalah, this “Ancient Wisdom” was preserved by his offspring, the Aryans, who, following the Flood, or the sinking of Atlantis, escaped to the Caucasus, from whence they penetrated to Central Asia, which thus became the fount of the “Oriental Kabbalah.”

Although typically associated with a racist view of history of a strictly European heritage, the Aryan race theories are also connected to the legend of the Lost Tribes of Israel. In 721 BC, the northern Kingdom of Israel was conquered by the Assyrians, after which the ten tribes who had been living there were dispersed to land of the Medes, in Iran and Armenia. The Medes were descended from the Colchians, in modern-day Georgia. Like the Jews of Palestine whom he referred to as “Phoenicians,” Herodotus regarded the people of Colchis as deriving from an “Egyptian colony.” He not only pointed to the Colchians’ “black skin and woolly hair” but also their practice of circumcision as evidence.

Although the Ten Tribes are considered “Lost,” ancient Jewish sources situated them in Southern Russia and Central Asia among the Scythians.² The Scythians first appear in Assyrian annals as *Ishkuṣṣai*, related to the modern term “Ashkenazi,” from Ashkenaz, who according to the Bible was the son of Magog’s brother Gomer.³

As related by Colin Gow in *The Red Jews: Anti-Semitism in an Apocalyptic Age: 1200-1600*, the Lost Tribes who came to be known in Jewish lore of the Middle Ages as “Red Jews,” were believed to reside in Central Asia, and were expected to come forth to aid the Messiah in his conquest of the world.

According to Gow, the legend of the Red Jews was a conflation of three separate traditions: the prophetic references to Gog and Magog, the Ten Lost Tribes of Israel, and an episode from the *Alexander Romance*. In the *Alexander Romance*, Alexander chases his enemies to a pass between two peaks in the Caucasus. With the aid of God, Alexander and his men close the narrow pass in the Caucasus by constructing a huge wall of steel, keeping the barbarous Gog and Magog from pillaging the peaceful southern lands.

Kevin Alan Brook, among others, has speculated that the legend of the Red Jews was actually based on vague memory of the Khazars, descendants of the Scythians who converted to Judaism in the eighth century AD. Like their ancestors, the Khazars were also described as blue-eyed and red-haired.⁴ In the *History of the Nation of Archers*, Armenian historian of the thirteenth century AD, Grigor Akner, claimed the Khazars were derived from Edomites, descended from Esau whose name was also Edom, meaning red because he was supposedly red-haired. Red hair is commonly found in regions of Jewish or Central Asian ancestry, and of course is found at its highest concentrations in Scotland.

The Scythians were the originators of the haplogroup R-M17, also known as R1a1, which is unique for its diversity and distribution. It is found in disparate pockets of concentration in Poland, Northern India and the Altai Mountains of northwestern Mongolia.⁵ R1a1 was found at elevated levels among a sample of the Israeli population who self-designated themselves as Ashkenazi Jews, and is possessed by about half of Ashkenazi Levites.⁶ Particularly high concentrations are found among the Pashtuns of Afghanistan, who claim descent from both Alexander the Great as well as the Lost Tribes of Israel.⁷ R1a1 is also found at high levels in the Orkney Islands in the north of Scotland. The name of Scotland was originally intended to refer to the “land of the Scythians.”⁸ The inhabitants of the Orkney Islands are descended from Vikings who, like the Saxons, according to various medieval legends, were in turn descended from Scythians who migrated to northern Europe and Scandinavia. The idea that the Scots came from Scythia is also found in most legendary accounts and also in unedited versions of the *Venerable Bede* of the eighth century and the Declaration of Arbroath of 1320.

These connections were asserted by the proponents of British-Israelism, a sectarian religious movement which regarded the Anglo-Saxon people as the descendants of the Lost Tribes of Israel. Although British-Israelism originated in nineteenth-century England, it had its roots in the millenarians of the seventeenth century, such as John Sadler, a British Member of Parliament and private secretary to Oliver Cromwell, as well as member of the Hartlib Circle and friend to Menasseh Ben Israel. British Israelism was also influenced by the so-called Pre-Adamite hypothesis of Menasseh ben Israel’s co-conspirator Isaac La Peyrère. According to this model, the Pre-Adamites were viewed as a race of inferior bestial creatures apart from Adam, who was the first white man and son of God.

The significance of the Scottish descent is connected with the claims of Scottish Rite Freemasonry, which was purportedly founded by “Eastern Mystics” brought there by the Templars. That heritage was supposedly preserved by the family of the Sinclairs, hereditary Grand Masters of Freemasonry, who were Earls of Orkney and the builders of the famous Rosslyn Chapel. Dan Brown, in his bestselling *The Da Vinci Code*, repeating the claims of the controversial bestseller *Holy Blood Holy Grail*, suggests that Mary Magdalene produced a secret line of descent through her marriage to Jesus, which could be traced through their red hair. Brown follows the trail of this lineage to the Sinclairs and Rosslyn Chapel, rumored to be the burial site of the Holy Grail, being the remains of Mary Magdalene.

Thibetan Buddhism

In February 1879, Blavatsky and Olcott left for Bombay. In 1882, they founded a headquarters of the Theosophical Society in Adyar, in the southern suburbs of Madras, which still exists today. Once in India, Blavatsky became inspired to see the East rather than Egypt as the source of ancient wisdom. But the real appeal of Buddhism to occultists like Blavatsky was not the enlightenment teachings of the Buddha himself, but the magical and occult trends found in the more eclectic brand of the Buddhism of Tibet.

Blavatsky’s source for her knowledge of Shambhala was Csoma de Körös (1784-1842), a Hungarian orientalist from Transylvania. Csoma de Körös was the first to report of the legend of Shambhala in the West, which he located in “the land of the Yugurs (Uighurs)” in Xinjiang, a province of Northwestern China. In an 1825 letter, Csoma de Körös wrote that Shambhala is like a Buddhist Jerusalem, and he believed it would probably be found in Kazakhstan, close to the Gobi desert, where it would later be situated by Blavatsky.⁹ Others later would also locate it more specifically either in Xinjiang, or the Altai Mountains. Thus the Altai Mountains are the reputed source of the early form of spirit or “divine” communication known as shamanism, regarded among occultists as the “Oriental Kabbalah,” a supposed remnant of the migrations of Aryan survivors of Atlantis.

Csoma de Körös inspired the Hungarian Zionist named Arminius Vambery (1832-1913), who developed the mission of Pan-Turkism, which became the basis of an ambition furthered by the Dönme of Turkey to unite all Turkic people, most of whom lived in the Central Asia then under Russian control, into a pan-Islamic state. Vambery was professor of Oriental languages at the University of Budapest, who had become an adviser to the Ottoman Sultan, and an agent of Britain’s Great Game for control of Central Asia, secretly working for Lord Palmerston.¹⁰

Vambery also chronicled the strange vampire and other legends of the Balkans, and knew author and Golden Dawn member Bram Stoker, to whom he acted as his consultant on Transylvanian culture. Stoker’s *Dracula* was inspired by the vampire novel *Carmilla* by Joseph Thomas Sheridan Le (1814 – 1873), an Irish writer of Gothic tales and mystery novels inspired by Swedenborg. Le Fanu was the leading ghost-story writer of the nineteenth century and was central to the development of the genre in the Victorian era. According to one occult historian, the model for le

Fanu's *Carmilla* was Barbara of Cilli, who assisted her husband Holy Roman Emperor Sigismund in founding the Order of the Dragon in 1408, was a vampire who was taught by Ibraham Eleazar, the keeper of the *Sacred Magic of Abremalin the Mage*.¹¹ The book of Abremalin, which purported to contain a system of magic taught by an Egyptian mage named Abramelin to Abraham of Worms, a Jewish Kabbalists in the fourteenth century, regained popularity in the nineteenth and twentieth centuries due to the efforts of Golden Dawn founder MacGregor Mathers' translation, and later within the mystical system of Aleister Crowley's Thelema.

In a preface to *Dracula*, Stoker confessed that, "The strange and eerie tragedy which is portrayed here is completely true, as far as all external circumstances are concerned..."¹² *Dracula* was inspired by the serial killings of Jack the Ripper, which implicated the famous actor Henry Irving, who served as Stoker's inspiration for the character Count Dracula.¹³ The first actor to be knighted, Irving ran the Lyceum theatre where Stoker served as his business manager from 1878 to 1898. Irving had also been initiated into the Jerusalem Lodge of Freemasonry, which included the Prince of Wales, the son of Queen Victoria, later Edward VII King of England, who had been installed as Most Worshipful Grand Master of the Masonic Order in England in 1875.¹⁴ When it was discovered that the Prince of Wales's son Prince Albert Victor had an illegitimate child with Mary Jean Kelly, Kelly's friends, who numbered Jack the Ripper's victims, attempted blackmail. Their executions were carried out in what appeared to be ritual fashion by a group drawn from Irving's Masonic network, led by Lord Salisbury who was Prime Minister at the time of the murders, and included Sir William Gull, Physicians-in-Ordinary to Queen Victoria, and Lord Randolph Churchill.¹⁵

According to Blavatsky, the purest preservation of the Altai shamanistic tradition was to be found in Tibetan Buddhism. As has been pointed out by a number of authors, the version of Tibetan Buddhism marketed to the West is a much sanitized one, modified to create the impression that it is the embodiment of all the spiritual and moral principles humanity truly aspires to. This was accomplished, according to Lydia Aran, by weeding out "a number of specifically Tibetan features, especially the more esoteric and ritualistic ones." The Dalai Lama and the leaders of Tibetan Buddhism, she further explains,

...were abetted in this task by initiatives elsewhere in the 19th and 20th centuries to "modernize" Buddhism by, for instance, dispensing with the parts of its cosmology that were in conflict with Western scientific thought. This kind of Buddhist modernism, unknown in Tibet, was adopted by the Dalai Lama more or less simultaneously with his adoption of a philosophy of nonviolence derived from Tolstoy, Gandhi, and Martin Luther King, Jr. To this he eventually added the rhetoric of world peace, ecology, human rights, and the rest of the amorphous agenda that informs the liberal Western conscience.¹⁶

Particularly for its extensive elements of shamanism, Tibetan Buddhism is viewed in the occult as a repository of the "Ancient Wisdom" of the Aryan race, thus explaining the enduring relationship between the Dalai Lamas and Nazism, including the 14th and current Dalai Lama, Tenzin Gyatso.¹⁷ The bizarre theories of Nazis were

not a sudden anomaly, but were an extension of Sabbatean occult traditions, by way of the a very small group within the SRIA headed by Edward Bulwer-Lytton, and recognizable by their use of the swastika, which they identified with the red cross of the Rosicrucians. The ideas of Bulwer-Lytton's *The Coming Race* were then merged with the theory of the Atlantean origins of the Aryan race developed by Blavatsky. These ideas also borrowed from Ignatius L. Donnelly's earlier speculation of a lost landmass that had once existed in the Atlantic that was the home of the Aryan race, represented by the distribution of swastika motifs. It was Louis Jacolliot, in *The Sons of God*, who linked Vrïl with the subterranean people of Thule, who he thought would harness the power of Vrïl to become supermen and rule the world.

The notion of an "Oriental Kabbalah" began with Swedenborg, who had gradually located the source of his sexual theories not among the Jews, but in Asia. Swedenborg was fascinated with the "Shambhala" myth of Buddhism, and under the cover of employment for the Swedish East India Company and his appointment to the Swedish Court as Master Ironmaster and Miner, he had journeyed to India and Central Asia, bringing back with him the sexual rites that went into his New Jerusalem Society. Influenced by the Sabbateans and their sexual teachings, Swedenborg had become intrigued by the similarity of Yogic Tantra techniques of meditation to Kabbalistic ones. Swedenborg therefore argued that the Yogis of Central Asia discovered the secrets of Kabbalism long before the Jews.

Swedenborg frequently recorded his personal achievement of these paranormal states and the Yogic techniques, which along with the notion of an Asian pre-Kabbalah, were infused into some Kabbalistic-Rosicrucian Écossais [Scottish] rites of Freemasonry. Swedenborg was also influenced by La Crequinière whose book, *Agreement of the Customs of East Indians with Those of the Jews* (1705), claimed an Asian origin for the sexual rites of the Jews, which were represented by erotic sculptures of male and female fertility figures.¹⁸ The theory of an ancient "Asian Kabbalah" was especially promoted by the Chevalier Michael Ramsay, who had a major influence on Écossais and Swedish Freemasonry.¹⁹ There was also a legend that Pasquales had journeyed to China to learn secret traditions which were assimilated into certain Scottish Rite lodges in France.²⁰

There is some substance to Swedenborg's claims, as Gershom Scholem also noticed that already in the thirteenth century, in the Kabbalah of Abraham Abulafia the techniques used "to aid the ascent of the soul, such as breathing exercises, the repetition of the Divine Names, and meditations on colors, bear a marked resemblance to those of both Indian Yoga and Muslim Sufism."²¹ Tantra is a style of religious ritual and meditation recognized by scholars to have arisen in medieval India no later than the fifth AD, after which it influenced Hindu traditions and spread with Buddhism to East Asia and Southeast Asia.

The occult schools of Alexandria in Egypt had long known of the ascetic philosophers of India as "gymnosophists." The *Gospel of Thomas*, discovered among the Gnostic gospels near Nag Hammadi, Egypt, in December 1945, is named for the apostle Thomas, who is traditionally believed by Christians in Kerala, in south-west India, to have spread Christianity among the Jews there. Edward Conze, a British scholar of Buddhism, pointed out that "Buddhists were in contact with the Thomas Christians [Christians who knew and used the *Gospel of Thomas*] in south

India.”²² Gnostic scholar Elaine Pagels mentioned that, “Trade routes between the Greco-Roman world and the Far East were opening up at the time when Gnosticism flourished (A.D. 80-200); for generations, Buddhist missionaries had been proselytizing in Alexandria.”²³ Pagels also reports that Hippolytus, a Christian scholar in Rome, wrote about the Indian Brahmins’ “heresy.”

The Left-Hand Tantra in particular, taught a repudiation of conventional morality where the Sabbateans could see a similarity to their own doctrine of the “Holiness of Sin.” While taboo-breaking elements are symbolic for “right-hand path” Tantra (*Dakshinachara*), they are practiced literally by “left-hand path” Tantra (*Vamachara*). *Vamachara* is a mode of worship or sadhana (spiritual practice) that is considered heretical according to Vedic standards. Secret ritual may include feasts of otherwise prohibited substances, sex, cemeteries, and defecation, urination and vomiting. Most important is the ritual sexual union known as *Maithuna*, mirroring the “sacred marriage” of Gnosticism, during which the man and the woman become divine: she is the goddess Shakti, and he the god Shiva.

Tibetan Buddhism’s complex cosmology is the basis for a superstitious and highly ritualized set of beliefs that evolved from an amalgam of Buddhism, Hindu Tantra and the pre-Buddhist shamanistic religion of Bön. Bön then became an unorthodox form of Buddhism that arose in Tibet during the tenth and eleventh centuries.²⁴ According to Blavatsky:

It is in the chief lamaseries of Mongolia and Tibet that it has taken refuge; and there Shamanism, if so we must call it, is practiced to the utmost limits of intercourse allowed between man and “spirit.” The religion of the lamas has faithfully preserved the primitive science of *magic*, and produces as great feats now as it did in the days of Kublai-Khan and his barons.²⁵

Tibetan culture is proliferated with a variety of spirits and demons that, according to the principles of apotropaic magic, must be propitiated by various rituals and offerings. As explained Lydia Aran, “Such shamanic techniques are found in many societies, but Tibet is the only known literate society in which they form a central rather than marginal element.” Therefore, according to Aran:

In shamanic Buddhism, the central figure is not a monk but the tantric lama, who need not be celibate or have formal monastic training but whose proficiency in ritual and yogic practice generates in him shamanic—i.e., “magical”—power. . . The nexus between the pursuit of enlightenment by a small minority and the demand for shamanic services by the great majority is the hallmark of Tibetan Buddhism.

Tibetan Buddhism teaches methods for achieving Buddhahood more quickly, by including in Mahayana the path of Vajrayana, where the physical practice of sexual yoga is considered necessary at the highest level for such attainment. Mahayana was derived from what is known as Greco-Buddhism, which refers to the cultural amalgam of ancient Greek culture and Buddhism.²⁶ Greco-Buddhism developed between the fourth century BC and the fifth century AD in Bactria and the Indian subcontinent, corresponding to the territories of modern-day Afghanistan, India,

and Pakistan. It was the result of a long history of interactions that began with Greek forays into India from the time of Alexander the Great, carried further by the establishment of the Indo-Greek Kingdom and extended during the flourishing of the Greek-inspired Kushan Empire.

Influenced by various heterogeneous elements and Hindu Tantra, Vajrayana came into existence in the sixth or seventh century AD. The Vajrayana was then followed by the new Tantric cults of Sahajayana and Kalachakra. The Kalachakra, developed in the tenth century, is farthest removed from the earlier Buddhist traditions, and incorporates concepts of messianism and astrology not present elsewhere in Buddhist literature. In the Tibetan Buddhist tradition, it is claimed that the historical Buddha taught Tantra, but that since these were “secret” teachings, transmitted only from guru to disciple, they were generally written down long after his other teachings. However, historians argue that assigning these teachings to the historical Buddha is “patently absurd.”²⁷

In the comprehensive study published in German but only online in English, Victor and Victoria Trimondi revealed the darker occult sides of Tibetan Buddhism. Victor and Victoria Trimondi are pen names used by Mariana and Herbert Röttgen, who was a personal friend of the Dalai Lama. According to the Trimondis, in public the Dalai Lama performs only the seven lowest levels of initiation, while the secrets of the upper eight degrees of the *Kalachakra Tantra* may not, under pain of torturous punishment, be discussed with the uninitiated. In the highest magical initiations, what are known as “unclean substances” are employed, which involve consumption of five types of meat, including human flesh, and the five “nectars,” such as blood, semen and menses.²⁸ In the secret higher initiations of the *Kalachakra Tantra*, sexual magical rites take place, the aim of which is to transform “sexuality” into worldly and spiritual power. Rituals involve girls as young as ten, and may involve as many as ten women at a time.²⁹

The methods of Kalachakra are based on practical knowledge of Kundalini yoga. In Hindu Tantra, the goal of the practitioner is to “awaken” Shiva, the masculine principal, which lies dormant at the base of the spine. This results in the rise of the latent power called “Kundalini,” envisioned as a coiled sleeping serpent. When the Kundalini serpent rises through the system of chakras, it culminates in union with the final and seventh crown chakra, *Sabastrara*, the “thousand-petalled lotus.” Located at the top of the head, it represents the feminine energy of the universe. The aspirant then becomes engrossed in deep meditation and infinite bliss. The Kundalini process is often identified with the Caduceus of the Greek god Hermes, which today is depicted even in modern medical iconography as two snakes spiraling a central staff.

An important source of knowledge about Kundalini experience in the West was derived from the influence of Neo-Vedanta, also called neo-Hinduism. During the nineteenth century, Hinduism developed a large number of new religious movements, partly inspired by the European Romanticism, nationalism, scientific racism and Theosophy. With the rise of Hindu nationalism, several contemporary Indian movements, collectively termed Hindu reform movements, strove to introduce revival and reform to Hinduism.

Neo-Vedanta, which became an important influence on western spirituality, was a modern religious movement inspired by the ecstatic visionary experiences of Sri Ramakrishna (1836 – 1886) and his beloved disciple Swami Vivekananda (1863 – 1902). It was Vivekananda, who Drury listed as the fifth individual who exercised a key influence on the New Age movement, first brought Vedanta and Yoga to the West in the late nineteenth century. It was Vivekananda who coined the term “Hinduism” to describe a faith of diverse and myriad beliefs of Indian tradition.

As explained by Hugh Urban in *Tantra Sex, Secrecy, Politics, And Power In The Study Of Religion*, “If Hinduism and the Indian nation were to be defended as strong, autonomous, and independent of Western control, then the profound stench of Tantra would have to be ‘deodorized,’ as it were—either by rationalization and purification, or by concealment and denial.”³⁰ The two most important figures in this process, according to Urban, were Vivekananda and Sir John Woodroffe.²⁵ Sir John Woodroffe (1865–1936), Supreme Court Judge at Calcutta, wrote under the pen-name of Arthur Avalon. Woodroffe’s *The Serpent Power – The Secrets of Tantric and Shaktic Yoga* is a source for many modern Western adaptations of Kundalini yoga practice. According to Urban, “Woodroffe was also an apologist, seeming to bend over backward to defend the Tantras against their many critics and to prove that they represent a noble, pure, and ethical philosophical system in basic accord with the Vedas and Vedanta.”³²

Also a Freemason, Vivekananda taught the doctrine of the unity of all religions, and is perhaps best known for a speech at the Parliament of the World’s Religions in Chicago in 1893, which made a profound impression on Annie Besant (1847 – 1933), who assumed the leadership of the worldwide theosophical movement when Blavatsky had passed away in 1891. After a dispute, the American section of the Theosophical Society split into an independent organization. The original Society, then led by Henry Steel Olcott and Besant, based in Chennai, India, came to be known as the Theosophical Society Adyar. Besant’s partner in running the Theosophical Society was Charles Leadbeater, a known pedophile.

In 1909, Leadbeater claimed to have “discovered” the new Messiah in the person of the handsome young Indian boy named Jiddu Krishnamurti. Krishnamurti gained international acceptance among followers of Theosophy as the new Savior, but the boy’s father nearly ruined the scheme when he accused Leadbeater of corrupting his son. Krishnamurti also eventually rejected his designated role, and spent the rest of his life travelling the world and becoming in the process widely known as an unaffiliated speaker.

As President of the Theosophical Society, Besant became involved in Indian politics. She and Blavatsky met Gandhi in 1889.³³ In 1888, he had travelled to London, England, to study law at University College London, when he met members of the Theosophical Society. They encouraged him to join them in reading the Bhagavad Gita. As a result, despite not having shown any interest in religion before that, Gandhi began his serious study of the text, which was to become his acknowledged guide throughout his life. According to Kathryn Tidrick, Gandhi’s approach to the Gita was theosophical.³⁴

Synarchism

The legend of Shambhala is connected to the myth of Agartha, a legendary city that is said to reside in the earth's core.³⁵ The myth of Agartha is related to the belief in a hollow earth and is a popular subject in esotericism.³⁶ The myth of the hollow earth also derived its influence from Bulwer-Lytton's *The Coming Race*. However, as Joscelyn Godwin described in *Arktos: The Polar Myth in Science, Symbolism and Nazi Survival*, it was prominent occultist Alexandre Saint-Yves d'Alveydre who "took the lid off of Agartha." Saint-Yves was Grand Master of the Martinist Order, and also close to Victor Hugo and to Bulwer-Lytton's son, the Earl of Lytton, a former Ambassador to France and Viceroy of India. During the year 1885, Saint-Yves was supposedly visited by a group of "ascended masters" based in subterranean caverns of Agartha, who communicated with him telepathically.

Synarchism was first proposed by Alexandre Saint-Yves d'Alveydre as a purported response to the ills produced by anarchism and to provide an alternative through the combination of fascism and occultism. Synarchy came to mean "rule by secret societies", serving as a priestly class in direct communication with the "gods", meaning the Ascended Masters of Agartha. It was after 1885 that Saint-Yves began to refer to an Asian origin of synarchy, after he met the mysterious Haji Sharif, who was likely Jamal ud Din al Afghani. Haji Sharif claimed to be the "Guru Pandit of the Great Agarthian School", the residence of the "Master of the Universe" and a far advanced society where synarchy had been realized long ago.³⁷

The most high-profile follower of Saint-Yves was Papus, the head of the Martinists. Papus worked to put the synarchist ideals into practice by fusing the various secret societies of his day. In 1888, Papus and Saint-Yves, along with celebrated occultists Stanislas de Guaita and Joséphin Péladan, founded the Rosicrucian Kabbalistic Order of the Rose-Croix (OKR+C), which came to be regarded as the "inner circle" of the Martinist Order. In 1891, Papus claimed to have come into the possession of the original papers of Martinez de Pasquales, and therefore founded, with the assistance of de Guaita and Péladan, the modern Order of Martinists called *l'Ordre des Supérieurs Inconnus* (Order of the Unknown Superiors).

In 1886, Saint-Yves had formed the Syndicate of the Professional and Economic Press (SPEP) to promote synarchy to political and business leaders. Several members of the French Parliament joined, including Paul Deschanel, who became President of France in 1920, and government minister François Césaire Demahy, later a founder of the influential nationalist right-wing anti-Semitic movement and journal *Action Française*. Charles Maurras (1847 – 1922), another important exponent of synarchism, was the principal ideologist of *Action Française*. It also attracted figures such as Maurice Barrès, one of the founding members of revived Martinist Order along with Papus. Barrès (1862-1923), rejected liberal democracy as a fraud, claiming that true democracy was authoritarian democracy. Also associated with Maurras and his *Action Française* was French revolutionary syndicalist Georges Sorel, one of the key activists who greatly influenced fascism.

Papus had a particular influence on one of the most influential occultists of the twentieth century, René Guénon (1886 – 1951), who associated with Charles

Maurras. Guénon was the founder of Traditionalism, derived from the universalist principles of Sufism, primarily through the influence of Abdul Qadir al Jazairi. Guénon had been originally initiated into Sufism in 1910, effected by Swedish Theosophist and convert to Islam, Ivan Aguéli, who was interested in both Sufism and Jewish Kabbalah. Following his conversion, Aguéli took the name of Abdul Hadi. Guénon's initiation was performed under the authority of Abdul Qadir al Jazairi's friend, Sheikh Illaysh al Kabir, Freemason and head of the Maliki *Madhhab* at Al Azhar University, Egypt's oldest degree-granting university and renowned as the most prestigious university in Sunni Islam.

Guénon developed a philosophy whereby the modern world was in decline, and needed to be reformed by returning to "Tradition." By tradition, Guénon meant the *Perennial Philosophy*. This notion was the same as the *Prisca Theologia*, or "Ancient Wisdom," of Marisilio Ficino. In reality it was the Jewish Kabbalah that Ficino considered to be a pure tradition imparted to the wise men of antiquity, and the key to establishing a universal religion that could reconcile Christian belief with ancient philosophy. It was also known to Blavatsky as "Ancient Wisdom" or "Wisdom-Religion." To Guénon, the *Perennial Philosophy* was the basis of a single esoteric tradition, which could be discovered as the secret source of all major exoteric traditions. It was therefore necessary, Guénon believed, for the mystic to adopt outwardly the guise of one of these religions, while recognizing that it was merely the outward manifestation of a single mystical tradition shared by all religions.

In establishing the Kabbalistic Order of the Rose-Croix (OKR+C), Papus and his cohorts dreamed of uniting occultists into a revived Rosicrucian brotherhood, as an international occult order, in which they hoped the Russian Empire would play a leading role as the bridge between East and West.³⁸ In 1901, Papus was introduced to the Tsar, who became president of the "Unknown Superiors" who controlled his Martinist Order in St. Petersburg. Papus served Tsar Nicholas II and Tsarina Alexandra both as physician and occult consultant. Through Papus, the Imperial family became acquainted with his friend and spiritual mentor, the mystic Maître Philippe (Nizier Anthelme Philippe). While Rasputin is more popularly known as the occultist who attended to the royal couple, before him, Maître Phillippe exercised an important influence on them as well. He was believed to possess remarkable healing powers, as well as the ability to control lightning and travel invisibly.

From these circles, the city of St. Petersburg became a hotbed of plots of confused British and Russian interests. As reported by Richard B. Spence in *Secret Agent 666*, in the summer of 1897 Aleister Crowley had also travelled to St Petersburg under the employ of the British secret service to gain an appointment to the court of Tsar Nicholas II. A key actor in these intrigues was the Lama Agvan Dorjjeff (or Dorzhiev), chief tutor of the Dalai Lama XIII, who became his ambassador to the court of the Tsar Nicholas II. In 1898, Dorjjeff himself travelled to St. Petersburg to meet the Tsar. Dorjjeff is also remembered for building the Buddhist temple of St. Petersburg, where interest in Buddhism was flourishing due to widespread interest in Theosophy. By the 1890s, Dorjjeff had begun to spread the story that Russia was the mythical land of Shambhala to the north, raising hopes that the Tsar would support Tibet and its religion.

Fourth Way

According to Rom Landau, a “spiritual journalist” of the 1930s, Lama Dorjjeff was none other than George I. Gurdjieff, a charismatic hypnotist, carpet trader and spy, who worked as a Russian secret agent in Tibet during the early part of the twentieth century. However, James Webb, author of *The Harmonious Circle: The Anatomy of a Myth*, the first comprehensive book on Gurdjieff and his movement, suggests that Gurdjieff was an agent for the Russian government as Ushe Narzunoff, an associate of Dorjjeff. Nevertheless, the legend that Gurdjieff and Dorjjeff were the same person was widely believed among Gurdjieff’s disciples.³⁹

George Gurdjieff (1866 – 1949) was born to a Greek father and Armenian mother in Alexandropol (now Gyumri, Armenia), then part of the Russian Empire. Gurdjieff’s teaching claimed that human beings were helplessly caught in a “waking sleep” unable to fully perceive reality, but that it is possible for them to transcend to a higher state of consciousness and achieve their full human potential. He developed a method for doing so called “The Work” or “the Method.” Because his method for awakening one’s consciousness was different from that of the fakir, monk or yogi, his discipline is also called the “Fourth Way.”

Gurdjieff’s thought is an amalgam of Theosophy, Neopythagoreanism, Rosicrucianism and alchemy. According to James Webb, Blavatsky’s Theosophy was his single most important source. Gurdjieff explained, “The way of the development of hidden possibilities is a way against nature and against God.”⁴⁰ His deceptive and tyrannical ways led to his reputation as a “rascal guru.” There has often been the suggestion that Gurdjieff and Joseph Dzhugashvili, later known as Stalin, met as young students while attending the same seminary in Tiflis in the Caucasus. Gurdjieff’s family records contain information that Stalin lived in his family’s house for a while.⁴¹ There are also suggestions that Stalin belonged to an occult “eastern brotherhood,” which consisted of Gurdjieff and his followers.⁴²

In early adulthood, Gurdjieff claims to have travelled to many parts of the world, including Central Asia, Egypt and Rome. In the account of Gurdjieff’s wanderings, *Meetings with Remarkable Men*, each chapter is named after a “remarkable man,” many of them members of a society of “Seekers after truth.” James Webb proposed, and K. Paul Johnson concurs, that the model for “Prince Lubovedsky,” whom Gurdjieff describes as a key member of the “Seekers of the Truth,” was Prince Esper Ukhtomskii (1861 – 1921).⁴³ A Theosophist, Ukhtomskii’s closest ally was Count Sergei Witte, Russia’s Minister of Finance and first cousin to Blavatsky. It was Ukhtomskii who had arranged Lama Dorjjeff’s meeting with Nicholas II.

Gurdjieff claims to have made contact with a “Sarmoung Brotherhood,” located somewhere in the heart of Asia, about twelve days’ journey by horse and donkey from Bukhara in Uzbekistan. From the Sarmoung Gurdjieff learns the sacred dances, much like those of the Whirling Dervishes. According to Johnson, Gurdjieff’s accounts suggest “...a possible channel for Isma’ili influences in the Fourth Way teachings.”⁴⁴ According to Gurdjieff’s leading disciple, John G. Bennett, who was head of British Military Intelligence in Constantinople, and his friend Idries Shah, the popular author of Sufism, Gurdjieff’s teaching originated

with a chain of Sufi masters who were the descendants and spiritual heirs of the ancient shamanism of the Altai Mountains, where Central Asia had been their heartland for forty thousand years or more.⁴⁵

8. The Round Table

Spiritual Evolution

Two key theories were pivotal for the development of modern secularism, on a scale equal to the Copernican or Newtonian revolutions, but with instead moral consequences. The first of these was Darwin's theory of evolution, which suggested that the universe could have come into existence spontaneously without the need of a divine creator. The second of these was the theories of Sigmund Freud, which provided the opportunity to question the notion of sin itself, and to reject much of traditional morality once associated with religion. And, with occultists having shaped much of the fundamentalism of modern European Christianity, from the Protestant Reformation to the Evangelical movement, the marked excesses of those traditions provided them a pretext by which to reject religious tradition on the whole. Thus emerged the formative trend of modernism in the twentieth century, which repudiated what were characterized as outmoded "Victorian" values.

This network of individuals exemplified the "religious nihilism" of the Sabbateans, by constituting the core of the new avant-garde movement, which later came to be known as modernism, which included cubism in the arts, atonality in music, and symbolism in poetry. Modernism encompassed the works of artists who rebelled against nineteenth-century academic and historicist traditions, believing that earlier aesthetic conventions were outdated. It was early associated with Bohemianism, which espoused unorthodox or anti-establishment political or social viewpoints, often expressed through free love, drug experimentation, unconventional styles of dress and even voluntary poverty.

The primary influence behind these developments were the Bloomsbury Group, an influential group of associated English writers and intellectuals. The group were part of an extended network that comprised the initiates in the "Children of the Sun," a Dionysian cult comprised of the children of Britain's Round Table elite. Among them were T.S. Eliot, W.H. Auden, Louis and Edwina Mountbatten, Winston Churchill's son Randolph Churchill, Christopher Isherwood, Stephen Spender, Lytton Strachey, Harry St. John "Abdullah" Philby's son "Kim" Philby, Guy Burgess, Donald MacLean, Sir Oswald Mosley, the Mitford Sisters and D.H. Lawrence, Aldous Huxley's homosexual lover.¹

The Round Table was a secret society established by Cecil Rhodes, the founder of the De Beers diamond empire and of the southern African territory of Rhodesia. Rhodes was financed by Nathaniel Mayer Rothschild, also known as "Natty" de Rothschild, who became head of NM Rothschild and Sons in 1879. Nathaniel

administered the estate of Rhodes, who in the first of seven wills called for the formation of a “secret society,” devoted to “the extension of British rule throughout the world.” Known as the Round Table, Nathaniel appointed Alfred Milner to chair Rhodes’ secret society. Milner then recruited a group of young men who were well-known English Freemasons, among them being Rudyard Kipling, Lord Balfour and other Oxford College graduates. Members of the group, in statements recorded by the *New York Times* in 1902, proclaimed that they formed their society for the purpose of “gradually absorbing the wealth of the world.”²

A leading member of the Round Table was Lord Balfour, who would later serve as British Prime Minister from 1902 to 1905. Balfour also served as president of the Society for Psychical Research (SPR), where he was succeeded by American psychologist and psychological warfare expert William James (1842 –1910). James was one of the leading thinkers of the late nineteenth century and is believed by many to be one of the most influential American philosophers, while others have labeled him the “Father of American psychology.” William James interacted with a wide array of writers and scholars throughout his life, including Bertrand Russell, John Dewey, Walter Lippmann, Mark Twain, Horatio Alger Jr. and Sigmund Freud. Among James’ students at Harvard were Theodore Roosevelt, W. E. B. Du Bois, Gertrude Stein and Walter Lippmann.

William James was a protégé of French Jewish philosopher Henri Bergson, whose sister Moïna married McGregor Mathers, a founder of the Golden Dawn. Henri Bergson (1859 – 1941) was born from the Bereksohns, a famous Jewish entrepreneurial family of Polish descent. Bergson’s great-great-grandfather, Szmul Jakubowicz Sonnenberg, called Zbytkower, was a prominent banker and a protégé of Stanislaw August Poniatowski, King of Poland from 1764 to 1795, the successor of August III, Jacob Frank’s godfather who retained Baron von Hund as Intimate Counsellor.³

Bergson was an early proponent of spiritual evolution, along with Max Theon, Rudolf Steiner, Sri Aurobindo, and Alfred North Whitehead. The Indian yogi, Sri Aurobindo (1872 – 1950), was regarded by occultist René Guénon as an authentic representative of the Indian spiritual tradition. Aurobindo’s close spiritual collaborator, Mirra Richard, who came to be known as The Mother, in her 20s, had studied occultism with Max Theon. Based in North Africa and France, Theon taught a Frankist doctrine of sex magic interpreted through the Hindu and Buddhist tradition of Tantra.⁴ Bergson’s own philosophy, which held parallels with Theosophy, put forward an alternate explanation for Darwin’s mechanism of evolution, suggesting that evolution is motivated by a “vital impetus” that can also be understood as humanity’s natural creative impulse.⁵

Bergson influenced Alfred North Whitehead (1861 – 1947), who developed what is called process philosophy, building on the ideas of Hegel, which identifies metaphysical reality with change and development. Whitehead’s philosophy was developed into process theology by Charles Hartshorne (1897–2000) and John B. Cobb (b. 1925). Hartshorne, who studied under Edmund Husserl and Martin Heidegger, returned to Harvard University where he spent a semester assisting Alfred North Whitehead.

Process theology soon influenced a number of Jewish theologians including Rabbis Max Kadushin, Milton Steinberg, and Abraham Joshua Heschel, all of whom belonged to the Sabbatean-connected Jewish Theological Seminary of America (JTSA). The JTSA was headed by English rabbi Solomon Schechter (1847 – 1915), the Frankist founder of the American Conservative Jewish Movement, whose mentor was Zecharias Frankel. When JTSA was founded in 1901, Jacob Schiff, the Rothschilds' agent in the US and a close family friend, provided it with an endowment of over \$500,000 and a building.⁷

Whitehead credits Bergson along with William James and John Dewey in the preface to *Process and Reality*. William and his brother, the famous author Henry James, were the sons of Henry James Sr., a theologian and adherent of Swedenborgianism. Henry James Sr. had been introduced to Swedenborg by Ralph Waldo Emerson, who became William's godfather. Influenced by Swedenborg, Blake and the Vedanta, Emerson was the father of American Transcendentalism, a religious and philosophical movement that developed during the late 1820s and 30s as a protest against conventional spirituality and the Unitarian doctrine taught at Harvard Divinity School. Transcendentalism begins with Emerson's 1836 essay *Nature*, which was heavily influenced by Swedenborg's theory of "correspondences" and the idea that all individual souls were part of a world soul.⁶ The transcendentalists also believed that all people possessed a piece of the "Over-soul," and were thus united as one being. Transcendentalists therefore believed that political and religious institutions ultimately corrupted individuals, preferring individualism and "self-reliance."

Emerson is also well known as a mentor and friend of fellow Transcendentalist Henry David Thoreau (1817 – 1862). The movement directly influenced New Thought, a spiritual movement following the teachings of Phineas Quimby (1802 – 1866). During the late nineteenth century Quimby's metaphysical healing practices mingled with the "Mental Science" of Warren Felt Evans, a Swedenborgian minister. Mary Baker Eddy, the founder of Christian Science, has been cited as having used Quimby as inspiration for theology.

William James inherited an interest in religion from his Swedenborgian father.⁷ James, an important admirer of Vivekananda, was also a member of the Theosophical Society, and was interested in mystical subjects as well as a champion of alternative approaches to healing. James was a member of the Metaphysical Society and one of the founders and first president of the Society for Psychical Research (SPR), whose members included Arthur Conan Doyle, Lord Balfour, Bertrand Russell, John Dewey and John Ruskin. SPR is a non-profit organization whose stated purpose is to understand "events and abilities commonly described as psychic or paranormal by promoting and supporting important research in this area" and to "examine allegedly paranormal phenomena in a scientific and unbiased way." It was the SPR which later investigated Blavatsky's mysterious Mahatma letters which were said to appear out of thin air and in 1885 declared her to be a fraud.

James' research was focused on the belief inspired by mysticism that philosophical answers to human existence could be found by giving humans the opportunity to explore the irrational. According to James, these states allowed the mystic to attain "cosmic consciousness," a term first coined by Richard Maurice Bucke, a Canadian

psychiatrist. In his 1901 book, *Cosmic Consciousness: A Study in the Evolution of the Human Mind*, Maurice explored the concept, which he defined as “a higher form of consciousness than that possessed by the ordinary man.” Bucke listed Swedenborg among those who had achieved such illumination, along with Buddha, Jesus, Francis Bacon, William Blake and many others. Bucke hypothesized that the next stage of human development, or “cosmic consciousness,” is slowly beginning to appear and will eventually spread throughout all of humanity. James understood “cosmic consciousness” to be a collective consciousness, a “larger reservoir of consciousness,” which manifests itself in the minds of men and remains intact after the dissolution of the individual. It may “retain traces of the life history of its individual emanation.”⁸

Cecil Rhodes was inspired in his vision for the British Empire by John Ruskin, the leading English art critic of the Victorian era. John’s father, John James Ruskin, helped to develop his son’s interest in Romanticism, sharing a passion for the works of Lord Byron, Shakespeare and especially Walter Scott. John’s mother, Margaret Ruskin, was an Evangelical Christian, who taught him to read the King James Bible, whose language, imagery and stories had a profound and lasting effect on his writing. John Ruskin was unanimously appointed the first Slade Professor of Fine Art at Oxford University in August 1869, where he delivered his inaugural lecture in 1870 stating, “The art of any country is the exponent of its social and political virtues.” Cecil Rhodes cherished a long-hand copy of the lecture, believing that it supported his own view of the British Empire.⁹

Ruskin first came to widespread attention with the first volume of *Modern Painters* in 1843, in which he argued that the principal role of the artist is “truth to nature.” Theorists and practitioners in a broad range of disciplines acknowledged their debt to Ruskin. Architects including Le Corbusier, Louis Sullivan, Frank Lloyd Wright and Walter Gropius incorporated Ruskin’s ideas in their work. Frank Lloyd Wright married Gurdjieff’s former lover Olga Ivanovna Hinzenberg. Writers as diverse as Oscar Wilde, G.K. Chesterton and Hilaire Belloc, T.S. Eliot, W. B. Yeats and Ezra Pound felt Ruskin’s influence. William Morris and C. R. Ashbee (the Guild of Handicraft) were keen disciples, and through them Ruskin’s legacy can be traced in the arts and crafts movement.

From the 1850s, Ruskin championed the Pre-Raphaelites who were influenced by his ideas, and who provided the antecedents for the development of modernism. The Pre-Raphaelite Brotherhood was a group of English painters, poets, and critics, founded in 1848 by William Holman Hunt, John Everett Millais and Dante Gabriel Rossetti, and later joined by Dante’s brother William Michael Rossetti. The group’s intention was to reform art by rejecting what it considered the mechanistic approach first adopted by Mannerist artists who succeeded Raphael and Michelangelo. Its members believed the Classical poses and elegant compositions of Raphael in particular had been a corrupting influence on the academic teaching of art, hence the name “Pre-Raphaelite.”

Dante and William were the children Gabriele Rossetti, an Italian poet and a political exile, and Frances Polidori, the sister of Lord Byron’s friend and physician, John William Polidori. Dante had a relationship with the model Jane Morris, who married William Morris, and for both of whom she served as muse. In 1884, Jane

Morris met Wilfrid Scawen Blunt, and the two eventually become lovers. Eliza Doolittle in Bernard Shaw's play *Pygmalion* (1914) and the later film *My Fair Lady* was based on Jane Morris.

Dante's work also influenced the European Symbolists, a late nineteenth-century art movement of French, Russian and Belgian origin in poetry and other arts. In literature, the style had its beginnings with the publication *Les Fleurs du mal* (The Flowers of Evil, 1857) by Charles Baudelaire, which signaled the birth of modernism in literature.¹⁰ One of Symbolism's most colorful promoters in Paris was occultist Joséphin Péladan, who founded the Rosicrucian Kabbalistic Order of the Rose-Croix (OKR+C) with Papus. Another famous member was composer Claude Debussy. Péladan also established the Salon de la Rose + Croix, which hosted a series of six presentations of avant-garde art, writing and music during the 1890s.

In 1868, *Poems of Walt Whitman* was published in England thanks to the influence of William Michael Rossetti. Another prominent transcendentalist, Whitman (1819 – 1892) is considered one of America's most influential poets. Whitman's work was very controversial even in its time, particularly his poetry collection *Leaves of Grass*, which was described as obscene for its overt sexuality. Though biographers continue to debate his sexuality, he is usually described as either homosexual or bisexual in his feelings and attractions. Oscar Wilde met Whitman in America in 1882 and wrote that there was "no doubt" about Whitman's sexual orientation: "I have the kiss of Walt Whitman still on my lips," he boasted.¹¹

According to Maurice Bucke, Whitman was among the many sages he believed achieved "cosmic consciousness," in addition to Jesus, Swedenborg and William Blake, but that Whitman was "the climax of religious evolution and the harbinger of humanity's future." Bucke borrowed the term "cosmic consciousness" from Whitman's homosexual lover Edward Carpenter, who had traveled and studied religion in the East. A leading figure in late nineteenth and early twentieth century Britain, Carpenter corresponded with many famous figures such as Blavatsky's successor Annie Besant, Isadora Duncan, Havelock Ellis, Mahatma Gandhi, Jack London, William Morris and John Ruskin. Carpenter was also instrumental in the foundation of the Fabian Society and the Labour Party.

Ruskin betrayed pedophile tendencies, showing an unusual interest in young girls. In a letter to his physician John Simon in 1886, Ruskin wrote, "I like my girls from ten to sixteen—allowing of 17 or 18 as long as they're not in love with anybody but me.—I've got some darlings of 8—12—14—just now, and my Pigwiggina here—12—who fetches my wood and is learning to play my bells."¹² Ruskin fell in love with Rose La Touche, the daughter of a wealthy Irish family, when she was only ten and he 39. He proposed to her on her eighteenth birthday, but she ultimately rejected him. When she died at the age of 27, these events plunged Ruskin into despair and led to increasingly severe bouts of mental illness involving a number of breakdowns and delirious visions, a condition that seems to have plagued much of the bohemian generation that succeeded him.

Evangelicalism

Ruskin typified the rebellion against “Victorian” values of the generation that succeeded him, in his rejection of his Evangelical Christian upbringing, which was exemplified by the Clapham Sect. The Clapham Sect were a group of influential Christian like-minded Church of England social reformers based in Clapham, London at the beginning of the nineteenth century. They shared in common political views concerning the liberation of slaves, the abolition of the slave trade and the reform of the penal system. The Clapham sect were led by William Wilberforce, a English politician who in 1785, had become an evangelical Christian. In 1783, when Wilberforce and his companions travelled to France, where their presence aroused police suspicion that they were English spies, and visited Paris, meeting Benjamin Franklin, General Lafayette, Marie Antoinette and Louis XVI.¹⁵ The Clapham Sect are described by the historian Stephen Tomkins as:

A network of friends and families in England, with William Wilberforce as its center of gravity, who were powerfully bound together by their shared moral and spiritual values, by their religious mission and social activism, by their love for each other, and by marriage.¹⁴

The Clapham sect have been credited with playing a significant part in the development of Victorian morality. In the words of Tomkins, “The ethos of Clapham became the spirit of the age.”¹⁵ Members of the Clapham sect were chiefly prominent and wealthy evangelical Anglicans. Evangelicalism is a worldwide Protestant movement influenced by Pietism, Presbyterianism, and Puritanism and, which during the eighteenth century, was closely associated with the a crypto-Sabbatean cult of Nicolaus Zinzendorf’s Moravian Church.¹⁶ Major figures of later British and American evangelicalism like Gilbert Tennent, Johnathan Edwards and John Wesley were connected personally or by correspondence with Pietists.¹⁷ After an unsuccessful ministry of two years at Savannah in the Georgia Colony, John Wesley (1703 – 1791) returned to London and joined a religious society led by Moravian Brethren. He subsequently departed from the Moravians, beginning his own ministry. John with his brother Charles Wesley and fellow cleric George Whitefield, are credited with the foundation of the evangelical movement known as Methodism, which was heavily influenced by Moravian pietism. Wesley’s work and writings also played a leading role in the development of the Holiness movement and Pentecostalism.

The Moravian Church was also responsible for another Evangelical sect, the Plymouth Brethren, which Aleister Crowley’s family had belonged to.¹⁸ John Nelson Darby (1800 — 1882), one of the Brethren’s influential figures devised the system of dispensationalism, that was incorporated in the development of modern Evangelicalism, and which reflected the millenarian aspirations of Sabbateanism. As a hint of their probably crypto-Judaism, Christian dispensationalists sometimes embrace what some critics have pejoratively called “Judeophilia,” which includes support of the state of Israel, observing traditional Jewish holidays and practicing traditionally Jewish religious rituals. The influence of the Plymouth Brethren on

evangelical Christianity exceeds their relatively small numerical proportion. The movement today has many congregations around the world, and many leaders of the contemporary evangelical movement came from Brethren backgrounds.

Dispensationalists believe that God has yet to fulfill his promises to the nation of Israel, which in the future world to come will result in a millennial kingdom and Third Temple where Christ, upon his return, will rule the world from Jerusalem for a thousand years. Dispensationalist beliefs are at the forefront of Christian Zionism, popularized in the United States by the evangelical Cyrus Scofield (1843–1921). However, Scofield had a history of fraud and abandoned his wife and two daughters, perhaps in part because of his self-confessed heavy drinking.¹⁹ Two years after Scofield's reported conversion to Christianity in 1879, the *Atchison Patriot* described Scofield as "late lawyer, politician and shyster generally," and went on to recount a few of Scofield's "many malicious acts." These included a series of forgeries in St. Louis, for which he was sentenced to six months in jail. As a biographer wrote, Scofield "was secretive about his past and not above distorting the facts of his shadowy years."²⁰ During the early 1890s, Scofield began styling himself Rev. C. I. Scofield, D. D., but there are no extant records of any academic institution having granted him the honorary Doctor of Divinity degree. Nevertheless, when the Scofield Reference Bible was published by Oxford University Press in 1909, it quickly became the most influential statement of dispensationalism.

Scofield was heavily influenced by Darby, as evidenced in the explanatory notes to his *Scofield Reference Bible*. A core doctrine is the expectation of the Second Coming and the establishment of a Kingdom of God on Earth. Scofield further predicted that Islamic holy places would be destroyed and the Temple in Jerusalem would be rebuilt, signaling the end of the Church Age when all who seek to keep the covenant with God will acknowledge Jesus as their Messiah in defiance of the Antichrist.

World War One

Scofield's Dispensationalist Christian Zionism was exploited to serve Round Table ambitions when he joined the prestigious Lotos Club in New York. Founded primarily by a young group of writers and critics, the club was composed of journalists, artists, musicians, actors and amateurs of literature, science and fine arts. Mark Twain, an early member, called it the "Ace of Clubs." The Club took its name from "The Lotos-Eaters," a poem by Tennyson. Alluding to the use of opium, the poem describes a group of mariners who, upon eating the lotos, are put into an altered state and isolated from the outside world.

In *The Incredible Scofield and His Book*, Joseph M. Canfield suspects that Scofield was associated with one of the club's committee members, the Wall Street lawyer Samuel Untermeyer.²¹ An active Zionist, Untermeyer was President of the Keren Hayesod, the agency through which the movement was conducted in America.²² According to Prof. David W. Lutz in *Unjust War Theory: Christian Zionism and the Road to Jerusalem*:

Untermeyer used Scofield, a Kansas city lawyer with no formal training in theology, to inject Zionist ideas into American Protestantism. Untermeyer and other wealthy and influential Zionists whom he introduced to Scofield promoted and funded the latter's career, including travel in Europe.²³

Samuel Untermeyer blackmailed the American President Woodrow Wilson, with the knowledge of Wilson's affair with Mary Peck, the wife of a professor colleague, in return for appointing Louis Brandeis to the Supreme Court.²⁴ Brandeis belonged to a Frankist family, being descended from Esther Frankel, an aunt of Rabbi Zecharias Frankel, the intellectual progenitor of Conservative Judaism. Brandeis was head of world Zionism when the war forced the movement to relocate its headquarters to New York from Berlin. Two of Wilson's closest advisors were avid Zionists. In addition to Brandeis was Felix Frankfurter, who received a portrait of Jacob Frank's daughter Eva from his mother, a tradition among Sabbateans.²⁵ According to Frankfurter, "The real rulers in Washington are invisible and exercise their power from behind the scenes."²⁶

As revealed in Colin Simpson's *The Lusitania*, since President Wilson had promised to keep America out of World War I, he, Col. Mandel House, J.P. Morgan and Winston Churchill conspired to perpetrate a false-flag operation, whereby a passenger ship named the Lusitania was sunk by a German U-boat, killing 1,198 innocent people, but providing the pretext for America's entry into the war. The Germans knew the ship was also carrying munitions, and therefore regarded the sinking of the ship as a military act, but the British insisted it was merely carrying civilians and justified military retaliation. The plot, according to Richard B. Spence in *Secret Agent 666*, was orchestrated with the important assistance of Aleister Crowley. In his Confessions, Crowley boasted of having "proved that the Lusitania was a man-of-war" in a black propaganda piece for the pro-German *The Fatherland* published after the sinking.²⁷ Finally, relying on the legal opinion of Justice Brandeis, Wilson declared war against Germany on April 7, 1917.

Through 1917 to 1918, a fellowship of about 150 scholars called "The Inquiry," which included Wilson's closest adviser "Colonel" Edward M. House, as well as Walter Lippmann, gathered at the Harold Pratt House in New York, to assemble the strategy for the postwar world. According to *The Anglo-American Establishment* by Carroll Quigley, Col. House and Lippmann, in addition to J.P. Morgan, Rockefeller and Andrew Carnegie, were members of the Round Table, created at the request of Cecil Rhodes. In 1888, Rhodes founded the diamond company De Beers, financed by the South African diamond magnate Alfred Beit and the London-based NM Rothschild & Sons bank.

Round Table leader Alfred Milner called himself a "race patriot", referring to Rhodes' aspiration of expanding the British Empire because he believed that the Anglo-Saxon race was destined to greatness. Rhodes said of the British:

I contend that we are the finest race in the world and that the more of the world we inhabit the better it is for the human race. Just fancy those parts that are at present inhabited by the most despicable specimens of human beings what an alteration there would be if they were brought under Anglo-Saxon influence, look again at the extra employment a new country added to our dominions gives.²⁸

In 1927, Ernest Oppenheimer, a German immigrant to Britain who had earlier founded mining giant Anglo American with J.P. Morgan, took over the company and established a global monopoly. During this time, he was involved in a number of controversies, including price fixing, antitrust behavior and an allegation of not releasing industrial diamonds for the US war effort during World War II. It was this network which ran the Boer War, conducted genocide against the black population, and later set up the Apartheid regime.

A leading member of the Round Table was Lord Balfour, who would later serve as British Prime Minister from 1902 to 1905. Arthur Balfour also served as president of the Society for Psychical Research (SPR), where he was succeeded by William James. Balfour's service as Foreign Secretary was notable for the Balfour Declaration of 1917, a letter to Lord Rothschild promising the Jews a "national home" in Palestine, then part of the Ottoman Empire. Brandeis had also assisted Chaim Weizman in formulating the Balfour Declaration.

Having succeeded in rallying the Americans into sacrificing their lives to "liberate" Europe, the war was finally brought to an end in 1918. At the subsequent Paris conference in January 1919, which culminated in the Treaty of Versailles, Colonel House's vision was implemented as the League of Nations, the precursor to the United Nations. Also in the American delegation were Walter Lippman, and brothers Allen and John Foster Dulles. David Lloyd George was accompanied by Sir Philip Sassoon, a member of the British Privy Council, and direct descendant of Amschel Rothschild. The advisor to Georges Clemenceau, the French Prime Minister, was Georges Mandel, also known as Jeroboam Rothschild. Also attending was American financier and advisor to Wilson, Bernard Baruch, the grandson of Dr. Kuttner Baruch, who along with Judah P. Benjamin, the leader of the B'nai B'rith and the Order of Zion, assisted Albert Pike in founding the KKK. In his autobiography, Bernard Baruch describes discovering under his father's belongings, "a white hood and long robe with crimson cross on its breast—the regalia of a Knight of the Ku Klux Klan."²⁸

The American delegation was headed by Paul Warburg, the inspiration behind "Daddy Warbucks" in the Annie cartoons, and the architect of the Federal Reserve in America. His brother Max, of the Warburg banking consortium in Germany and the Netherlands, headed the German delegation. The Warburgs, also a Frankist family,³⁰ had reached their financial influence during the years of the nineteenth century, with the growth of Kuhn, Loeb Company, with whom they stood in a personal union and family relationship. It was Paul Warburg who said, "We shall have World Government, whether or not we like it. The only question is whether World Government will be achieved by conquest or consent."³¹

However, the US Senate ultimately rejected Wilson's plan for peace proposed at the conference, which called for the creation of a League of Nations. Deciding that America would not join any scheme for world government without a change in public opinion, Colonel House and Round Table members formed the Royal Institute for International Affairs (RIIA), for the purpose of coordinating British and American efforts. They also formed an American branch, known as the Council on Foreign Relations (CFR), founded by Col. House with the financial

assistance of John D. Rockefeller Jr., son of Standard Oil's founder, who then headed the company. The early CFR included members like J.P. Morgan, Paul Warburg, and Jacob Schiff.

9. Bloomsbury

Freud

Freud provided the foundation for the reinterpretation of “Victorian” morality which became the basis of the “bohemianism” cultivated by the Bloomsbury Group. Interestingly, “Bohemian” could have a dual meaning, as Bohemia, like Moravia, was the European bastion of the Sabbatean sect. Marc David Baer has written an excellent history, *The Dönme: Jewish Converts, Muslim Revolutionaries, and Secular Turks*, which reveals the intricate international networks and covert communications required by a community who have been able to maintain their Kabbalistic religion in secret, while practicing another in public. Although there is no certain proof, the close-knit nature of the Bloomsbury group, along with their rejection of “sin,” gives every indication that they could have been secretly Sabbateans as well.

The affinity between Freud and the Bloomsbury Group was obvious from 1910 and was realized when core members of the group became psychoanalysts in the 1920s and the Hogarth Press, a British publishing house founded in 1917 by Leonard Woolf and Virginia Woolf, became the official psychoanalytic publishing house. As well as publishing the works of the members of the Bloomsbury group, the Hogarth Press was at the forefront of publishing works on psychoanalysis and translations of foreign, especially Russian, works. There is evidence suggesting that Leonard Woolf and fellow Bloomsbury members John Maynard Keynes and Lytton Strachey became sufficiently interested to make significant use of psychoanalysis in their own work.¹

As explained by Ted Wilson in *Bloomsbury, Freud, and the Vulgar Passions*, according to Leonard Woolf, opposition to civilized values in European history can be traced to “the sense of sin,” which he claimed “accounts for the rigidity and persistence of the authoritarian view of politics.”² According to Woolf, we owe our understanding of it to Freud:

One may doubt the truth of a good many of Freud’s speculative hypotheses and of his brilliantly complicated interpretations, but there can be little or no doubt that his contribution to psychology, in his analysis of the working of the conscious and unconscious mind, is as new and important as were the contributions of Newton and Darwin to other sciences. And just as Newton’s and Darwin’s discoveries or hypotheses profoundly affected spheres of thought and knowledge far outside the sciences in which they were made, so Freud’s discoveries regarding the unconscious are of immense significance, not merely for individual psychology, but also for religion, ethics, politics,

and sociology. Of all his contributions, that which is probably the most fundamental and far-reaching concerns man's sense of sin.³

Freud and William James met once in 1909, at a gathering of psychologists at Clark University in Worcester, Massachusetts. Several other psychologists who had also attended soon came to achieve renown in their own right, including Carl Jung, Alfred Adler, and Ernest Jones, who had arrived with Freud. But it was Freud who was the star attraction at the conference, and it was his *Five Lectures on Psycho-Analysis* that James had come to hear.

Freud was born to Jewish Galician parents in the Moravian town of Příbor. David Bakan, in *Sigmund Freud and The Jewish Mystical Tradition*, has shown that Freud too was a “crypto-Sabbatean,” which would explain his extensive interest in the occult and the Kabbalah. As shown in “The Consolation of Theosophy II,” an article by Frederick C. Crews for *The New York Review of Books*, several scholars have established that Freud was among the key figures who developed therapy through the retrieval of forgotten trauma, through a debt to Franz Anton Mesmer.⁴ Adam Crabtree's *From Mesmer to Freud: Magnetic Sleep and the Roots of Psychological Healing* traces Mesmer's use of artificially induced trance-states to uncover the influence of unconscious mental activity as the source of unaccountable thoughts or impulses. Jonathan Miller traced the steps by which psychologists gradually stripped Mesmerism of its occult associations, reducing it to mere hypnosis and thus paving the way for recognition of non-conscious mental functioning.⁵

Hypnotism is nothing new. It is merely what had been known as putting someone under a spell, and practiced for thousands of years by witchdoctors, spirit mediums, shamans, Buddhists, and yogis. Freud himself was renowned in Vienna as a suggestive healer, his practice relying heavily on the use of hypnosis, a method he characterized as essentially “mystical.”⁶ Freud engaged in magical propitiatory acts and tested the power of soothsayers. He confided to his biographer Ernest Jones his belief in “clairvoyant visions of episodes at a distance” and “visitations from departed spirits.”⁷ Freud even arranged a séance with his family members and three other analysts. He practiced numerology and believed in telepathy. In *Dreams and Occultism*, he declared, “It would seem to me that psycho-analysis, by inserting the unconscious between what is physical and what was previously called ‘psychical,’ has paved the way for the assumption of such processes as telepathy.”⁸

Carl Jung, who had worked with Freud, commented approvingly on the Jewish mystical origins of Freudian psychoanalysis, stating that in order to comprehend the origin of Freud's theories:

...one would have to take a deep plunge into the history of the Jewish mind. This would carry us beyond Jewish Orthodoxy into the subterranean workings of Hasidism...and then into the intricacies of the Kabbalah, which still remains unexplored psychologically.⁹

Freud's theories were excessively concerned with sex and even incest, which is reflected in Sabbatean antinomianism. Thus, Freud disguised a Frankist creed with psychological jargon, proposing that conventional morality is an unnatural

repression of the sexual urges imposed during childhood. Freud instead posited that we are driven by subconscious impulses, primarily the sex drive. In *Totem and Taboo*, published in 1913, which caused quite a scandal, Freud theorized about incest through the Greek myth of Oedipus, in which Oedipus unknowingly killed his father and married his mother, and incest and reincarnation rituals practiced in ancient Egypt. He used the Oedipus conflict to point out how much he believed that people desire incest and must repress that desire.

In his seminal book, *Civilization and its Discontents*, Freud described what he believed to be a fundamental tension between civilization and the individual. Many of humankind's primitive instincts, such as the desire to kill and the insatiable lust for sexual gratification, are evidently harmful to the well-being of the rest of society. As a result, civilization creates laws to repress these instincts. However, this process, argued Freud, instills perpetual feelings of discontent in its citizens. People develop neuroses because they cannot tolerate the frustration they experience from the inability to fulfill these "instincts."

Freud also read Nietzsche as a student and analogies between their work were pointed out almost as soon as he developed a following. Freud and Nietzsche had a common acquaintance in Lou Andreas-Salomé, a Russian-born psychoanalyst and author. Salomé's diverse intellectual interests led to friendships and affairs with a broad range of well-known western intellectuals, giving her a reputation of somewhat of a *femme fatale*. She claimed that Nietzsche was desperately in love with her and that she refused his proposal of marriage. During her lifetime she achieved some fame with her controversial biography of Nietzsche, the first major study of his life. Salomé's also lovers also included Richard Wagner and Rainer Maria Rilke, considered one of the most significant poets in the German language. Rilke was a friend of Gurdjieff's collaborator, Russian composer Thomas de Hartmann.

Fabian Society

The Bloomsbury Group were inspired in their opposition to Victorian morality by the leading members of the Fabian Society, whose aims were developed from the teachings of John Ruskin. The Fabians were a splinter group of the Fellowship of the New Life, composed of artists and intellectuals, which included Annie Besant and also members of the Society for Psychical Research. The Fabians were a group of socialists whose strategy differed from that of Karl Marx, in that they sought world domination through what they called the "doctrine of inevitability of gradualism." This meant their goals would be achieved "without breach of continuity or abrupt change of the entire social issue," and by infiltrating educational institutions, government agencies, and political parties.¹⁰

Annie Besant, Blavatsky's successor, was a leading speaker for the Fabian Society. During 1884, Besant had developed a very close friendship with Edward Aveling, who first translated the works of Marx into English. He eventually went to live with Marx's daughter Eleanor Marx, whose network was being spied on by Theodor Reuss.

Leading Fabians included George Bernard Shaw, Bertrand Russell, Julian and Aldous Huxley, author of *Brave New World*, and H.G. Wells. Prominent Fabian

and author, George Bernard Shaw, revealed that their goal was to be achieved by “stealth, intrigue, subversion, and the deception of never calling socialism by its right name.”¹¹ Shaw’s mistress, Florence Farr, had been a member of the Golden Dawn. Wells, who was the head of British foreign intelligence during World War I, was also a founding member of Rhodes and Milner’s Round Table. He is primarily known for his works of science fiction, such as *The Time Machine* (1895), *The Invisible Man* (1898), and *War of the Worlds* (1898). Wells’ wrote *Open Conspiracy: Blue Prints for a World Revolution*, which he described:

...will appear first, I believe, as a conscious organization of intelligent and quite possibly in some cases, wealthy men, as a movement having distinct social and political aims, confessedly ignoring most of the existing apparatus of political control, or using it only as an incidental implement in the stages, a mere movement of a number of people in a certain direction who will presently discover with a sort of surprise the common object toward which they are all moving... In all sorts of ways they will be influencing and controlling the apparatus of the ostensible government.¹²

Lord Bertrand Russell, is considered one of the founders of analytic philosophy along with his predecessor Gottlob Frege and his protégé Ludwig Wittgenstein. He is widely acknowledged to be one of the twentieth century’s premier logicians. With Alfred North Whitehead he wrote *Principia Mathematica*, an attempt to create a logical basis for mathematics. The influential Russell family, who were one of the most prominent aristocratic families in Britain, were hereditary Dukes of Bedford who came to power and the peerage with the rise of the Tudor dynasty. Bertrand Russell was descended from John Russell, 1st Earl Russell, who served twice as Prime Minister of England in the 1840s and 1860s. Bloomsbury itself is an area of central London developed in the seventeenth and eighteenth centuries into a fashionable residential area by the Russell family.

Bertrand was also a member of an intellectual secret society closely affiliated with the Bloomsbury Group, the Cambridge Apostles. It was founded in 1820 by George Tomlinson, a Cambridge student who went on to become the first Bishop of Gibraltar. Of the Bloomsbury Group, John Maynard Keynes, Leonard Woolf, Lytton Strachey and his brother James, E.M. Forster and Rupert Brooke were all Apostles. The Apostles were also predominantly homosexuals, inspired by their interest in “Platonic love,” with Hallam and Tennyson being the most well-known couples. The Apostles included a long list of the most eminent Victorians, to name a few, Charles Darwin’s brother Erasmus, poets Arthur Hallam and Alfred Tennyson, Lord Balfour and the philosopher Henry Sidgwick, also a member of the Metaphysical Society with William James. Sidgwick wrote of the Apostles in his memoirs that “the tie of attachment to this society is much the strongest corporate bond which I have known in my life.”¹³

Bloomsbury Group

Ironically, the Bloomsbury Group revolted against a “Victorian morality” which was shaped by their ancestors, the Clapham sect.¹⁴ The phrase “Clapham Sect”

was an invention of James Stephen in an article of 1844, which celebrated and romanticized their work. Stephen's son was Leslie Stephen, the father of Virginia Woolf. Stephen's first wife was Harriet Marian (1840–1875), daughter of William Makepeace Thackeray, a member of the Athenaeum Club, famous for his satirical works, particularly *Vanity Fair*. Stephen later married Virginia's mother, Julia Prinsep Duckworth Stephen, who served as a model for Pre-Raphaelite painters. Virginia married Leonard Woolf, the son of Sidney Woolf, a Jewish barrister and Queen's Counsel. Virginia's sister Vanessa married Bloomsbury member Clive Bell.

Leonard and Virginia Woolf formed the core of the Bloomsbury Group, along with the well-known economist John Maynard Keynes and his homosexual lover, Ludwig Wittgenstein, and writers D.H. Lawrence, E.M. Forster, Roger Fry and Lytton Strachey.¹⁵ Strachey was named after a friend of his father's, the Earl of Lytton, the son of Edward Bulwer-Lytton, and friend of Saint-Yves d'Alveydre. The Earl of Lytton's son married Judith Blunt-Lytton, the daughter of Wilfred Scawen Blunt and Lady Anne, the grand-daughter of poet Lord Byron. These personalities were often also members of, or further intersected with, the Theosophical Society, which included D.H. Lawrence, as well as William Butler Yeats, Lewis Carroll, Sir Arthur Conan Doyle, Jack London, E.M. Forster, James Joyce, T.S. Eliot, Henry Miller, Kurt Vonnegut, Dame Jane Goodall, Thomas Edison, Piet Mondrian, Paul Gauguin, Wassily Kandinsky, Paul Klee, and Gustav Mahler.

The network further intersected with the Golden Dawn, which included, among others, Yeats, Maude Gonne, Constance Lloyd (the wife of Oscar Wilde), Arthur Edward Waite and Bram Stoker, author of *Dracula*. Other members included the actress Florence Farr, occult novelist Dion Fortune, and writer on magic Israel Regardie. Florence Farr, "the bohemian's bohemian," was a friend and collaborator with Yeats, poet Ezra Pound, playwright Oscar Wilde, artists Aubrey Beardsley and Pamela Colman Smith, Masonic scholar Arthur Edward Waite, theatrical producer Annie Horniman, and many other literati of London's *Fin de siècle* era.

As a result of the antinomianism cultivated within the occult societies they secretly belonged to, these networks were composed of the leading representatives of attempts in the twentieth century to push the bounds of sexual morality and public decency, under the guise of challenging society's prudishness. The Bloomsbury Group, which reacted against the social norms, "the bourgeois habits ... the conventions of Victorian life," deeply influenced literature, aesthetics, criticism, and economics as well as modern attitudes towards feminism, pacifism, and sexuality.¹⁶ The group "believed in pleasure... They tried to get the maximum of pleasure out of their personal relations. If this meant triangles or more complicated geometric figures, well then, one accepted that too."¹⁷ According to John Maynard Keynes:

We repudiated entirely customary morals, conventions and traditional wisdom. We were, that is to say, in the strict sense of the term, immoralists. The consequences of being found out had, of course, to be considered for what they were worth. But we recognized no moral obligation on us, no inner sanction, to conform or to obey. Before heaven we claimed to be our own judge in our own case.

For example, D.H. Lawrence's *Lady Chatterley's Lover*, first published in 1928, soon became notorious for its explicit descriptions of sex, and its use of then-unprintable words. Likewise, E.M. Forster's *A Passage to India* explored notions of "suppressed" sexuality. As the Bloomsbury group encouraged a liberal approach to sexuality, in 1922 Virginia Woolf met the wife of Harold Nicolson, Vita Sackville-West, with whom she had a sexual affair. Agreeing to an open marriage, both Sackville-West and her husband had same-sex relationships, as did some of the people in the Bloomsbury Group. Tragically, however, modern scholars, including her nephew and biographer, Quentin Bell, have suggested the symptoms of mental illness she suffered from were influenced by the sexual abuse to which she and her sister were subjected by their half-brothers George and Gerald Duckworth, which Woolf recalls in her autobiographical essays. Until her suicide in 1941, Woolf was afflicted with manic depression or bipolar disorder as well as auditory hallucinations.¹⁸

It was from these circles that the "primitivist" movement was born, that became the hallmark of the new avant-garde movement in painting, music, and literature during the first two decades of this century. Representative of this movement were the cubist portraits of Picasso, the pagan-themed ballet *Rite of Spring* by Igor Stravinsky, a close friend to Aldous Huxley and W.H. Auden, and the automatic writing of Gertrude Stein's novella *Melanchtha*.

More than any other person, it was Gertrude Stein, who coordinated the avant-garde art movement. Stein, a close of Bertrand Russell, started her career under the tutelage at Harvard University under William James. At their Paris residence, Gertrude Stein and her brother Leo had essentially inaugurated, the first museum of modern art. Their private collection, assembled from 1904 to 1913, soon had a worldwide reputation. Their acquisitions started with buying Gauguin's *Sunflowers* and *Three Tahitians*, Cézanne's *Bathers* and two Renoirs. In the first half of 1905 the Steins acquired Cézanne's *Portrait of Mme Cézanne* and Delacroix's *Perseus and Andromeda*. Shortly after the opening of the Salon d'Automne of 1905, the Steins acquired Matisse's *Woman with a Hat* and Picasso's *Young Girl with Basket of Flowers*. By early 1906, Leo and Gertrude Stein's studio had many paintings by Henri Manguin, Pierre Bonnard, Pablo Picasso, Paul Cézanne, Pierre-Auguste Renoir, Honoré Daumier, Henri Matisse, and Henri de Toulouse-Lautrec.

10. The Modernists

Dada

There has been no more powerful a medium than modern art for communicating a rejection of traditional values. As Larry Shiner has demonstrated in *The Invention of Art: A Cultural History*, the concept of “art” is a specifically Western invention. The pretentiousness associated with “art” is a consequence of the secularism of the West and its need to find new modes of worship to replace the Christian God. Since there is no commonly accepted definition of higher truth, “art” has become the new mysticism, where artists take us to higher planes of spiritual knowledge, expressed through their craft. It therefore becomes “art for art sake,” and not what it has always been considered: decoration and entertainment.

Ultimately, the purported ability of art to communicate the higher truths has been exploited as a Trojan Horse to undermine the traditional value system of the West and its concept of “sin.” As explained by Susan Sontag,

Much of Modern Art is devoted to lowering the threshold of what is terrible. By getting used to what formerly, we could not bear to see or hear, because it was too shocking, painful, or embarrassing, art changes morals.¹

In particular, avant-garde and modernist art was propaganda for nihilism, coordinated by the leading exponents of the occult underground. Modernism represents the sense of dissociation—or schizophrenia—that results from the nihilist proposition of the absence of meaning. Because it denies man’s inherent ability to recognize not only what is moral, but beauty itself, it deliberately opposes traditional esthetics. By producing the ugly and the disturbing, it derives prestige only through pretention, an elitism that suggests it can only be understood by the educated. It garners legitimacy by purporting to explore the human condition, and ennobles itself with a highly ambiguous term, calling itself “art.”

The Cubism of Picasso and Braque, along with the abstract art of Wassily Kandinsky, German Expressionism and the Futurist movement of Filippo Marinetti, provided the roots of the post-war avant-garde, which is considered to be a hallmark of modernism. Many artists have aligned themselves with the avant-garde movement and still continue to do so, tracing a history from Dada through the Situationists to postmodern artists. Futurism had both anarchist and fascist elements. From its inception, futurism was influenced by the writings of Proudhon, Bakunin, Nietzsche and especially George Sorel of the synarchist of *Action Française*,

along with Charles Maurras and Maurice Barrès, one of the founding members of revived Martinist Order along with Papus.

The association of fascists, socialists and anarchists in the Futurist movement was rooted in Sorel's ideas about the regenerative effect of political violence, which had adherents across the political spectrum. Marinetti later became an active supporter of Benito Mussolini. In addition to Sorel, William James and Henri Bergson also heavily influenced the thought of Mussolini and the Italian fascists.² James and Bergson were in close contact with Italian protofascists such as Giovanni Papini.³ Mussolini himself cited James as an important influence, and central to the fascist vision.⁴ But it was not just the Italian fascists who admired James. He was admired in Germany, in Britain amongst Oswald Mosley's Union of British Fascists, and also among American fascists.

Gandhi and Mussolini became friendly when they met in December 1931, with Gandhi praising the Duce's "service to the poor, his opposition to super-urbanization, his efforts to bring about a coordination between Capital and Labour, his passionate love for his people."⁵ Archived documents have revealed that in 1917, Mussolini was hired by MI5 for £100 a week (the equivalent of about £6,000 today), to ensure Italy continued to fight at the side of the allies in World War I, by publishing propaganda in his paper. Mussolini's payments were authorized by Sir Samuel Hoare, an MP and MI5's representative in Rome. After the war, through electoral fraud and the violence of his infamous blackshirts, Mussolini began his rise to power, establishing his fascist dictatorship by the mid-1920s.⁶ According to Mussolini's Jewish girlfriend Margherita Sarfatti, Nietzsche was the transforming factor in his conversion from socialism to fascism.⁷

Marinetti intended to use futurism to modernize art and society. Thus, one of the central features of the movement was the glorification of modernity, the main symbols being technology, the car, the airplane, and the big city. Marinetti's idolatry of modernity, which he called "modernolatry," was based on the belief that technology had fundamentally improved the capacity of human beings. Futurism aimed to accomplish a comprehensive "revolution," not only in different forms of art, such as literature, theatre and music, but also in politics, fashion, cuisine, mathematics, and in every possible aspect of life.⁸

Dada was begun by a group of artists and poets associated with the Cabaret Voltaire in Zurich. Dada rejected reason and logic, celebrating nonsense, irrationality and intuition. Dada grew out of an already vibrant artistic tradition in Eastern Europe, particularly Romania, that was transported to Switzerland when a group of Jewish modernist artists—Tristan Tzara, Marcel and Iuliu Janco, Arthur Segal, and others—settled in Zurich. The Cabaret Voltaire exhibited radically experimental artists, many of whom went on to have a profound influence, including Wassily Kandinsky, Paul Klee, Giorgio de Chirico, Sophie Taeuber-Arp and Max Ernst.

The movement, which had political affinities with the radical left, was a protest against the bourgeois nationalist and colonialist interests, and against the cultural and intellectual conformity in art as well as society, which Dadaists believed were the root cause of World War I. Dada therefore concentrated its anti-war politics through a rejection of the prevailing standards in art through anti-art cultural works. Marcel

Janco who is considered one of the leading Romanian Jewish intellectuals of his generation recalled, “We had lost confidence in our culture. Everything had to be demolished. We would begin again after the tabula rasa. At the Cabaret Voltaire we began by shocking common sense, public opinion, education, institutions, museums, good taste, in short, the whole prevailing order.”⁹

Probably the most famous work of the period was Marcel Duchamp’s *Fountain*, a porcelain urinal, signed “R. Mutt.” It caused a scandal when it was submitted for the exhibition of the Society of Independent Artists in New York in 1917, but was rejected by the committee, after much discussion about whether the piece was art or not. Duchamp’s *Fountain* is now regarded by some art historians and theorists of the avant-garde as a major landmark in twentieth century “art”. Duchamp therefore later complained, “The fact that they are regarded with the same reverence as objects of art probably means that I have failed to solve the problem of trying to do away entirely with art.”¹⁰

Avant-Garde

According to a Brown University press release, the magazine *The New Age*, under the editorship of Alfred Richard Orage, “helped to shape modernism in literature and the arts from 1907 to 1922.”¹¹ A friend of Aleister Crowley, Orage also personally knew George Bernard Shaw, Bertrand Russell and Alfred North Whitehead. Orage also worked with George Gurdjieff after he had been recommended to him by P.D. Ouspensky, Gurdjieff’s leading student. Explaining the significance of Gurdjieff’s influence, Peter Washington in *Madame Blavatsky’s Baboon* names Gurdjieff as Blavatsky’s most important successor in a process he called “the emergence of the Western Guru”:

If Theosophy represents the idealistic tendencies in early-twentieth-century Europe—the currents of feeling which gave birth to the League of Nations, social democracy and youth movements—Gurdjieff is part of the complementary fascination with barbarism and primitivism which colors the politics of fascism and works of art of Lawrence’s novels to Stravinsky’s early ballets.¹²

The concept for the controversial ballet the *Rite of Spring* by Igor Stravinsky was developed by Russian mystic Nicholas Roerich, a close friend of Orage. Roerich, along with his wife Helena, was the first to translate Blavatsky’s *Secret Doctrine* into Russian. In 1919, the Roerichs had moved to London where they joined the local Theosophist scene dominated by Annie Besant. A prolific artist, Roerich’s paintings are exhibited in well-known museums around the world. Roerich was also the author of an international pact for the protection of artistic and academic institutions and historical sites, known as Roerich’s Pact, for which he was nominated for a Nobel Peace Prize.

According to some researchers, Roerich became a member of Papus’ Martinist Order while in St. Petersburg prior to World War I.¹³ Likewise, Roerich’s affinities to Martinism and synarchy were also found in his link with Harvey Spencer Lewis’

order *Antiquus Mysticusque Ordo Rosae Crucis* (AMORC). The order was founded in 1915 in New York, and was developed from the OTO and borrowed heavily from Theosophy and the Golden Dawn. It claims to have been created to make public a supposed Rose-Croix Order that originated in Ancient Mystery schools of Egypt about 1500 BCE. AMORC further claims that Rosicrucianism was brought to Philadelphia in 1694 under the leadership of Grand Master Johannes Kelpius, the follower of Johann Jacob Zimmerman, who was part of the Sabbatean-connected circle of Benjamin Furly, known as the Lantern, which included alchemists van Helmont, Henry More, John Dury and William Penn, the founder of Pennsylvania.¹⁴

As suggested by its subtitle “Pictures of Pagan Russia,” the theme for Stravinsky’s *Rite of Spring* is the pagan worship of the dying-god, whose resurrection was traditionally celebrated on Easter. In the opera, Stravinsky dared to associate the rite with human sacrifice. When the ballet was first performed at the Theatre des Champs-Élysées in 1913, the controversial nature of the music and choreography caused a riot in the audience. Nevertheless, Stravinsky’s music achieved rapid success and is regarded as signaling the birth of modernism in music.

Orage co-founded the Leeds Arts Club with Holbrook Jackson in 1903, which mixed the work of radical thinkers like George Bernard Shaw—whom Orage had met in 1898—as well as the philosophy of Nietzsche, Feminism, Theosophy and art and poetry, to become a center of modernist culture in pre-World War I Britain. The Arts Club maintained its interest in the relationship between radical politics, spiritualism and art, in addition to early psychoanalysis and, most significantly, abstract art.

In 1907, Orage left Leeds and moved to London to edit the hugely influential cultural and political journal *The New Age*. Between 1908 and 1914, *The New Age* was the premier little magazine in Britain, and was instrumental in pioneering the British avant-garde. It began in 1894 as a publication of the Christian Socialist movement, but Orage and Jackson re-oriented it to promote the ideas of Nietzsche, Fabian socialism and later a form of Guild socialism. Orage brought a philosophical outlook to the paper including in particular the thought of Plato and Edward Carpenter. The circle of *The New Age* contributors was highly close-knit and widely influential. Orage and his associates were also amongst the first to acclaim the theories of Freud, with Orage describing Freud’s ideas as “the hopeful science of the dawning era,” celebrating it as the new form of “the gnosis of man.”¹⁵

Filippo Marinetti was a contributor to Orage’s *The New Age*. Marinetti had made a number of visits to London, which he considered “the Futurist city par excellence,” and where a number of exhibitions, lectures and demonstrations of Futurist music were staged. Marinetti’s influence resulted in the short-lived literary magazine called *Blat*. The magazine is considered emblematic of the modern art movement in England, and is recognized as a seminal text of pre-World War I modernism.¹⁶

Blat was established by Wyndham Lewis, an English painter and author. Lewis was one of the lovers of Beatrice Hastings, the pen name of Emily Alice Haigh, who lived with Orage for a time. Born in London and raised in South Africa, just before the war, Beatrice moved to Paris, where she became a figure in bohemian circles due to her friendship with Max Jacob, one of the first friends Pablo Picasso made in Paris. Jacob introduced Picasso to Guillaume Apollinaire, who in turn introduced

him to Georges Braque. Jacob would become close friends with Jean Cocteau, Jean Hugo, Christopher Wood and artist Amedeo Modigliani. A bisexual, Beatrice was a friend and lover of Katherine Mansfield, a friend of D.H. Lawrence, whose work was first published in *The New Age*. Beatrice shared an apartment in Montparnasse with Modigliani and posed for him as well.

Lewis developed the style of geometric abstraction for which he is best known today. The style, which his friend Ezra Pound dubbed “Vorticism,” was influenced by the Futurism of Marinetti.¹⁷ Ezra Pound, whose poetry was featured in *Blat*, was an expatriate American and a major figure of the early modernist movement. Pound, a close friend of Yeats, helped discover and shape the work of contemporaries such as T.S. Eliot, James Joyce, Robert Frost and Ernest Hemingway. He became friendly with Marcel Duchamp, Tristan Tzara, Fernand Léger and others of the Dada and Surrealist movements, as well as Basil Bunting, Hemingway and his wife Hadley. Pound came to believe that the cause of World War I was finance capitalism, that fascism was the vehicle for reform and that the solution lay in the idea of social credit of C.H. Douglas, whom he met in *the New Age* offices. After World War I, Jackson introduced Orage to Douglas, who developed the philosophy social credit, and who subsequently wrote economics articles for *The New Age*.

Outraged by the brutality of the World War I, Pound lost faith in England, and moved to Italy in 1924 where, throughout the 1930s and 1940s, he embraced Mussolini’s fascism, expressed support for Adolf Hitler and wrote for publications owned by Oswald Mosley, another leading member of the Children of the Sun. A devotee of Aleister Crowley, Mosley was the founder of the British Union of Fascists.¹⁸ In 1920, Mosley married Lady Cynthia Curzon, daughter of Round Table, Lord Curzon. Cynthia died in 1933, after which Mosley married his mistress Diana Mitford, one of the six infamous Mitford sisters, who achieved contemporary notoriety for their controversial and stylish lives. Diana and Oswald married in secret in Germany in 1936, in the Berlin home of Joseph Goebbels, where Hitler was one of the guests.

Diana’s sister, Jessica Mitford, married Esmond Romilly, who was a nephew-by-marriage of Sir Winston Churchill. Unity Mitford (1914-1948), who was conceived in the town of Swastika, Ontario where her family had gold mines, was famous for her adulation of and friendship with Hitler. She shot herself in the head days after Britain declared war on Germany, but failed to kill herself and eventually died of pneumococcal meningitis at West Highland Cottage Hospital, Oban. However, investigative journalist Martin Bright, as revealed in an article in *The New Statesman*, has discovered evidence suggesting that Unity may have faked her injuries to hide the fact that she was carrying Hitler’s child.¹⁹

Another contributor was British physician Havelock Ellis (1859 –1939). He joined The Fellowship of the New Life in 1883, meeting other social reformers like Karl Marx’s daughter Eleanor, Edward Carpenter, George Bernard Shaw and Annie Besant. Ellis served as president of the Galton Institute and supported eugenics. He served as vice-president to the Eugenics Education Society and wrote:

Eventually, it seems evident, a general system, whether private or public, whereby all personal facts, biological and mental, normal and morbid, are duly and systematically registered, must become inevitable if we are to

have a real guide as to those persons who are most fit, or most unfit to carry on the race.²⁰

Ellis is considered the founding father of sexology, and to have challenged the sexual “taboos” of his era regarding masturbation and homosexuality and supposedly revolutionized the conception of sex in his time. The 1897 English translation of Ellis’ book *Sexual Inversion*, was the first English medical textbook on homosexuality, describing the sexual relations of homosexual males, including men with boys. Ellis married the English writer and proponent of women’s rights, Edith Lees. From the beginning, their marriage was unconventional, as Edith was openly lesbian. Their “open marriage” was the central subject in Ellis’ autobiography *My Life*. Ellis also developed psychological concepts such as autoerotism and narcissism, later developed further by Sigmund Freud.

Other contributors included Hilaire Belloc, most notable for his Catholic faith and his writing collaboration with G.K. Chesterton. G.K. Chesterton, a friend of Oscar Wilde and George Bernard Shaw, was an English writer and Christian apologist, well known for his fictional priest-detective Father Brown. Among Chesterton’s best-remembered poems are from his humorous *Cautionary Tales for Children*. Another contributor was Marmaduke Pickthall, a novelist esteemed by D.H. Lawrence, H.G. Wells and E.M. Forster, and the translator of an important version of the *Quran*. Pickthall declared his conversion to Islam after delivering a talk on “Islam and Progress” in 1917, to the Muslim Literary Society in Notting Hill, West London. He was also involved with the services of the Working Muslim Mission of the Ahmadiyya movement. The mission’s Working Mosque was built by a Jewish orientalist Dr. Gottlieb Wilhelm Leitner in 1889.

New Age contributors also included other Jewish authors of paradoxical sympathies. There was David Eder, a British psychoanalyst, Zionist and Fabian, best known for advancing psychoanalytic studies in Great Britain. Anthony Ludovici, a British philosopher, and private secretary to sculptor Auguste Rodin, became a student of New Age contributor Dr. Oscar Levy, a German Jewish physician and writer. Levy is now known as a scholar of Nietzsche, and editor of *The Complete Works of Friedrich Nietzsche*. He wrote on and against Judaism, having been influenced by the racialist theories of Arthur de Gobineau, although he also admired Benjamin Disraeli, the first Jewish Prime Minister of England.

Black Hand

One of the most important contributors was Bosnian-Serb mystic Dimitrije Mitrinovic, who while at Munich University, was linked with Wassily Kandinsky and the Blaue Reiter group. Also, extracts of Kandinsky’s “On the Spiritual In Art” were published in *The New Age*. Kandinsky was also close friends with Rainer Maria Rilke’s associate Thomas de Hartmann, who also collaborated with Gurdjieff. As well as being influenced by Peter Ouspensky and Gurdjieff, Mitrinovic also shared a mutual acquaintance with Orage in Aleister Crowley, who reported in his diary of having met Mitrinovic in Berlin in 1931.²¹

As a young man Mitrinovic was active in the Young Bosnia movement, inspired by the various Young movements founded by Mazzini. The group, which opposed the Austro-Hungarian empire, sought the assistance of the Serbian government and received assistance by the Black Hand, a covert organization founded by the Serbian Army, and which had ties to Freemasonry. Ostensibly in retaliation against Austria's 1908 annexation of Bosnia-Herzegovina, which the Serbs had claimed for themselves, the Black Hand was responsible for the assassination of Archduke Franz Ferdinand of Austria, in Sarajevo on 28 June 1914 which precipitated World War I.

Mitrinovic's utopian and messianic ideas were brought to the attention of the public in Orage's *The New Age* but also in *The New Atlantis*, which Mitrinovic edited. Being in favour of the building of a universal utopia, like many of the leading minds of his time, Mitrinovic was an advocate of such quasi-fascistic ideas as Guild Socialism, Jackson's Social Credit, and shared in the synarchist aspiration of creating a Pan-European community. In developing his concepts, Mitrinovic drew on the ideas of Fabre d'Olivet, the French Martinist and astrologer. D'Olivet had been hired by Napoleon as one of his advisors, and an important influence on Eliphas Lévi and Saint-Yves d'Alveydre through whom he, in turn, influenced Papus.

Mitrinovic's theories anticipated those of the transhumanists, as he viewed the world and humanity as a developing organism or, in his own words, "as one great mind in process of becoming self-conscious."²² Toward his vision, Kandinsky had collaborated with Mitrinovic in 1914 in establishing a yearbook titled "Towards the Mankind of the Future through Aryan Europe." According to his biographer Andrew Rigby, Mitrinovic's scheme of the evolution of history of the world and humanity was adopted from Blavatsky's *The Secret Doctrine* and developed by Rudolf Steiner.²³ For Mitrinovic, each successive stage in the evolution of human consciousness was associated with the eugenic development of race, moving geographically from East to West, from China and India, through the Middle East, Greece, Rome, to Europe and America.

Reflecting the synarchist aspiration for the creation of a European Union, Mitrinovic explained that, "...there is no doubt that this divine function is performed by Europe. Europe is chosen ... both by Providence and Destiny, and must be finally chosen also by the Will of Humanity, to become the continent of the world's synthesis, the organ of the unification of the body of man."²⁴ Only Europe and the Aryan race could "establish a functional world system in which each of the races and nations is called upon to play its natural and organic part."²⁵ "The Federation of Europe, the synthesis of Europe, is the primary condition of the Alliance of Humanity, of the world-synthesis."²⁶

Despite the anti-Semitic overtones of his theories, Mitrinovic placed particular attention on the role played by the Jews:

...from the colored race of "Egypt" a particular people, the Jews or Israel, was "chosen" for the "mission" of becoming White; that this tremendous eugenic task necessitated "exodus" from "Egypt" (in other words, segregation from the doubt, symbolic of actual physiological or psychological sublimations and the Divine rule in preparation for their role as the inheritors or ruling race of the kingdom of the world.²⁷

Towards his aims, Mitrinovic maintained correspondence with Henri Bergson, H.G. Wells, Maxim Gorky, Maurice Maeterlinck, Pablo Picasso, Filippo Marinetti, Anatole France, George Bernard Shaw, and Knut Hamsun. Mitrinovic also approached a number of potential Jewish contributors, including composer Arnold Schoenberg, Kabbalah scholar Gershom Scholem and Zionist and existentialist Martin Buber, a relative of Karl Marx.²⁸

Buber extolled Nietzsche as a “creator” and “emissary of life.”²⁹ Nietzsche’s philo-Semitism, which called for the mixing of the Prussian military officer class with the most intellectual Jews, and his violently anti-populist opposition to pan-German volkism, had a distinct appeal for many early Zionists. Theodore Herzl incorporated Nietzschean ideas of honor, personal authenticity, and statecraft into his Zionist philosophy. Nietzsche and Herzl both opposed the Christian God as the degeneration of the primordial, Dionysian Deity of Yahweh, the tribal God of Israel instead of the passive sufferer of cosmopolitan Christianity.

Mitrinovic founded the Adler’s Society (the English Branch of the International Society for Individual Psychology), with Hungarian-born Jew, Alfred Adler, the founder of the school of individual psychology. Adler had also been assisted in his work with his patients by Aleister Crowley.³⁰ In collaboration with Freud and a small group of Freud’s colleagues, Adler was among the co-founders of the psychoanalytic movement and a core member of the Vienna Psychoanalytic Society. To Freud, Adler was “the only personality there.”³¹ Adler is considered, along with Freud and Jung, to be one of the three founding figures of depth psychology, which emphasizes the unconscious and psychodynamics, and thus to be one of the three great psychologist/philosophers of the twentieth century.

Surrealism

After the fighting in World War I ended, Julius Evola (1898 – 1974), the most important personality in Traditionalism after Guénon, was attracted to the avant-garde and briefly associated with the Futurist movement of Filippo Marinetti. Evola was an occultist, philosopher and important figure in the synarchist history of the Italian right. His influences included Plato, Jacob Boehme, Arthur de Gobineau, Friedrich Nietzsche and Oswald Spengler, whose *Decline of the West* he later translated into Italian. Evola authored books covering themes such as Hermeticism, the metaphysics of war, sex magic, Tantra, Buddhism, Taoism and the Holy Grail.

Evola later became the leading representative of Dadaism in Italy through his painting and poetry, and a personal friend of Tristan Tzara (born Samuel or Samy Rosenstock), best known for being one of the founders and central figures of the movement. As a result of his campaigning, Tzara created a list of so-called “Dada presidents,” who represented various regions of Europe. According to Hans Richter, it included, alongside Tzara himself, figures ranging from Max Ernst, André Breton, Evola and Igor Stravinsky.³²

André Breton was the leader of the Surrealist movement that developed out of the Dada activities during World War I, and the most important center of the movement was Paris. From the 1920s onward, the movement spread around

the globe, eventually affecting the visual arts, literature, film and music of many countries and languages, as well as political thought and practice, philosophy, and social theory. André Breton was explicit in his assertion that Surrealism was, above all, a revolutionary movement. The surrealists also looked to the Marxist dialectic and the work of such Frankfurt School exponents as Walter Benjamin and Herbert Marcuse.

All the French poets admired by the surrealists, such as Hugo, Nerval, Baudelaire, Rimbaud, Lautramont, Mallarme, Jarry and Apollinaire, and the utopian socialists as well, can be linked to the occultism of Swedenborg and Eliphas Lévi.³⁵⁶ Breton was profoundly influenced by Lévi who wrote, “imagination applied to reason is genius.” For Breton all art, even the most realistic, has its origin in magic. But art which is specifically magical is that which represents the triumph of the mind over outer reality.³⁴ As a way of tapping into the “irrational,” the Surrealists began experimenting with automatic writing, or automatism, a sort of stream of consciousness effort, and published the writings, as well as accounts of dreams. As indicated by Nadia Choucha in *Surrealism and the Occult: Shamanism, Magic, Alchemy, and the Birth of an Artistic Movement*, “The technique of automatism, borrowed both from the psychological technique of free association and from spiritualist medium, was considered to be the best way of releasing creativity and inspiration.”³⁵⁵

Also affiliated with the Surrealists was George Bataille, who was heavily influenced by Hegel, Freud, Marx, the Marquis de Sade and Friedrich Nietzsche, the last of whom he defended in a notable essay against appropriation by the Nazis.³⁶ In “Nietzsche’s Madness,” Bataille says, “He who has once understood that in madness alone lies man’s completion, is thus led to make a clear choice not between madness and reason, but between the lie of ‘a nightmare of justifiable snores,’ and the will to self-mastery and victory.”³⁷

De Sade, after whom the words “sadism” and “sadist” were derived, is best known for the execrable *The 120 Days of Sodom*. Written in 1785, it tells the story of four wealthy debauched lechers who resolve to experience unbridled sexual gratification in orgies. They lock themselves away for four months in an inaccessible castle, with a harem of 46 victims, mostly young male and female teenagers, and engage four female brothel keepers to recount their lives and adventures. The women’s stories form the inspiration for the sexual abuse and torture of the victims, which gradually mounts in intensity and ends in their slaughter.

Fascinated by human sacrifice, Bataille founded a secret society, *Acéphale*, the symbol of which was a headless man. According to legend, Bataille and the other members of *Acéphale* each agreed to be the sacrificial victim as an inauguration, though none of them would agree to be the executioner.³⁸ Members of the society were also invited to meditation on texts of Nietzsche, Freud and de Sade. The core of Bataille’s work is characteristic of writers who have been categorized within “literature of transgression.” His novel *Histoire de l’œil* (“Story of the Eye”), published under the pseudonym Lord Auch (literally, Lord “to the shithouse,” was initially read as pure pornography, while *Blue of Noon*, which had autobiographical undertones, explored incest, necrophilia, and politics.

Evola was introduced to Traditionalism around 1927 after he joined the Theosophical League founded by Arturo Reghini, a Roman occultist immersed in alchemy, magic and theurgy, and who was a correspondent of Guénon. In 1902, Reghini was initiated into the Rite of Memphis of Palermo and in 1905 founded in Florence the Lucifer lodge, officially part of the Grand Orient of Italy. The Grand Orient of Italy was founded in 1805, and both Garibaldi and Mazzini had been Grand Masters.³⁹ In 1912, Reghini entered the Supreme Council of the Universal Philosophic Rite of Italy, and in 1914 and in 1921 became part of the Supreme Council of the 33° of the Ancient and Accepted Scottish Rite.

In 1927, Reghini, Evola and other occultists founded the *Gruppo di Ur*, which performed rituals intended to inspire Italy's fascist regime with the spirit of imperial Rome. Evola sought to transform fascism as outlined in his book *Imperialismo Pagano* ("Pagan Imperialism"), in which he celebrated the ideal of ancient Rome, denounced the Christian church and the secular universalism of American democracy as well as Soviet communism, and urged the fascist regime to conduct an anti-Christian, pagan revolution.

The Ur group included Maria Nagłowska, a Russian occultist who wrote and taught sex magic.⁴⁰ She was rumored to have been initiated by Hassidic Jews or by Rasputin, or by the Russian sect of the Khlysty to which Rasputin was rumored to belong.⁴¹ Khlysty practiced seeking the attainment of divine grace for sin in ecstatic rituals that were rumored to sometimes turn into sexual orgies.⁴² Nagłowska's occult teaching centered on what she called the Third Term of the Trinity, in which the Holy Spirit of the classic Christian trinity is recognized as the "divine feminine." Her practices supposedly aimed to bring about a "reconciliation" of the light and dark forces in nature through the sexual union of the male and female.

Nagłowska moved to Rome around 1920 where she became acquainted with Evola.⁴³ In 1929, she moved to Paris where she conducted occult seminars on her ideas on sex magic. Attendance at these sessions included notable avant-garde writers and artists such as Evola, William Seabrook, Man Ray and André Breton. These gatherings eventually led to the establishment of the *Confrerie de la Flèche d'Or* (Brotherhood of the Golden Arrow).⁴⁴ During her time in Paris, she also published a newspaper called *La Flèche* ("The Arrow") to which she and other occultists, including Evola, contributed articles. The newspaper also featured her own "Green Dragon" grimoire.

Evola, in his book *Eros Mysteries of Love: The Metaphysics of Sex*, claimed that Nagłowska often wrote for shock effect, noting her "deliberate intention to scandalize the reader through unnecessarily dwelling on Satanism."⁴⁵ Nagłowska referred to herself as "a Satanic woman" and proclaimed that "Reason is in the service of Satan." She explicitly encouraged her disciples to imagine Satan as a force within humanity rather than as an external actual evil, destructive spirit.⁴⁶ One ritual for which there exists a first-hand account recalls that the ceremony included a naked Nagłowska lying supine upon the altar, while a male initiate places a chalice upon her genitalia and proclaims, "I will strive by any means to illuminate myself, with the aid of a woman who knows how to love me with virgin love... I will research with companions the initiatory erotic act, which, by transforming the heat

into light arouses Lucifer from the satanic shades of masculinity.²⁴⁷

In 1931, Naglowska compiled, translated and published in French a collection of writings by Paschal Beverly Randolph, who had a profound influence on the Hermetic Brotherhood of Light. Her publication of Randolph's previously little known teachings was the source of his subsequent influence in European magic.⁴⁸ As noted in the "Lexique succinct de l'erotisme," in the catalog of the 1959 International Surrealist Exhibition in Paris, the surrealists were influenced by Naglowska,⁴⁹ and Randolph was also profiled in the *Succinct Lexicon of Eroticism*, published in the same 1959 catalog, which was devoted to the theme of Eros. The sketch, which mentioned Naglowska, was written at the request of André Breton by Gerard Legrand, who assisted Breton in his last major work, *L'Art Magique* ("Magic Art"), in 1957.

Evola reflected the synarchist belief in the right to rule of adepts of secret societies. According to Evola, the superior priestly class of the world of Tradition was not merely a professional priesthood, but royalty itself because, in Evola's view, temporal power proceeded from spiritual authority. Alluding to the theurgic nature of ancient magical ritual, Evola regards kings and the priestly caste as performing the sacred rites that connected human society to the gods: "The supernatural element was the foundation of the idea of a traditional patriciate and of legitimate royalty: What constituted an ancient aristocrat was not merely a biological legacy or a racial selection, but rather a sacred tradition."⁵⁰

In 1934, Julius Evola addressed the Herrenclub in Berlin, of which he wrote, "there I was to find my natural milieu."⁵¹ The Herrenclub included important industrialists who supported the Nazi cause, like Fritz Thyssen and politicians like Hjalmar Schacht who as head of the Reichsbank was a key actor in the rise of Nazi power leading up to the war. After the Italian surrender to the Allied forces in 1943, Evola moved to Germany where he spent the remainder of war and also worked as a researcher on Freemasonry for the SS *Ahnenerbe* in Vienna. Evola held the SS, which Himmler strove to design according to the model of the Teutonic Order, to be the kind of ascetic-military organization bound by the principles of "loyalty" and "honor," which he deemed the basis of the new state.

11. The Blond Beast

Protocols of Zion

Nietzsche's sister and chief promoter Elisabeth would enthusiastically dub Hitler the "superman" her brother had predicted.¹ In 1932, she received a bouquet of roses from Hitler during a German premiere of Benito Mussolini's 100 Days, and in 1934 Hitler personally presented her with a wreath for Nietzsche's grave carrying the words "To A Great Fighter." Also in 1934 Elisabeth gave to Hitler Nietzsche's favorite walking stick, and Hitler was photographed gazing into the eyes of a white marble bust of his idol. Heinrich Hoffmann's biography, *Hitler as Nobody Knows Him*, featured the photo with the caption: "The Führer before the bust of the German philosopher whose ideas have fertilized two great popular movements: the National Socialist of Germany and the Fascist of Italy."²

It is evident why the Nazis regarded Nietzsche as articulating their own ambitions. To Nietzsche, notions of evil derive mainly from subjugated peoples envious of their masters. This tradition, which he calls "slave morality," he traced to the Judaic tradition, and contrasts it with the wild and life-affirming Aryan tradition. In *The Genealogy of Morals*, Nietzsche introduces one of his most controversial images, the "blond beast," which he compares to a beast of prey, "splendidly roaming around in its lust for loot and victory." In *Thus Spake Zarathustra*, Nietzsche declared that the preservation of the Superman is the highest good and justifies: "the greatest evil."

The Nazis were the first political expression of the eugenics of Nietzschean social Darwinism, and the occult beliefs that would come to be collectively referred to as the doctrines of the New Age. The bizarre beliefs of the Nazis were not a sudden anomaly, but an extension of Sabbatean occult traditions by way of the group within the SRIA headed by Edward Bulwer-Lytton, who were recognizable by their use of the swastika, which they identified with the red cross of the Rosicrucians. The doctrines of the Nazis merged the ideas of Bulwer-Lytton's *The Coming Race* and the theory of the Atlantean origins of the Aryans developed by Blavatsky. Thus, Nazi teachings were founded on the idea that the Aryan race colonized Central Asia, where they were responsible for transmitting the so-called "Oriental Kabbalah," which survived in Tibetan Buddhism.

According to Rabbi Antelman, Hitler was the deliberate creation of a ritual participated in by his mother, Klara Polzl, and a Sabbatean Frankist.³ In fact, Hitler's Jewish and African ancestry has been confirmed through recent genetic studies.⁴ In *Adolf Hitler: Founder of Israel*, Hennecke Kardel quotes a book called *Before Hitler*

Came, by a German Jew named Dietrich Bronder, which claims that not only Hitler, but his leading associates were all also Jewish. As Abraham Duker noted, given the extent of their assimilation into Christian societies, “It is not by accident that the Nazi encyclopedia, *Sigilla Vrei* had nothing to say about the Frankists. Evidently the Nazi genealogists preferred to leave them alone, fearful that such revelations might embarrass many persons of importance.”²⁵

Mark Rigg, author of *Hitler’s Jewish Soldiers*, had revealed that a surprisingly large number of German military men were classified by the Nazis as Jews or “partial-Jews” (*Mischlinge*) in the wake of racial laws first enacted in the mid-1930s. Numerous “exemptions” were made in order to allow a soldier to stay in the service or to spare his family or other relatives from incarceration or extermination. Hitler’s own signature can be found on many of these “exemption” orders. Rigg demonstrates that the actual number was far higher than previously suspected, being perhaps as many as 150,000 Jewish men who served in the Nazi regime, including decorated veterans and high-ranking officers, even generals and admirals.

The Sabbatean influence behind the rise of the Nazi Party seems to follow the devious plot outlined by Theodor Herzl, the founder of modern Zionism, to inflame anti-Semitism, and to serve the cause for the creation of the State of Israel. Most problematic for the Sabbateans was the fact that Orthodox Judaism is fundamentally anti-Zionist, seeing the ideology of Zionism as diametrically opposed to the teaching of the *Torah*. As well, Orthodox Jews have continued to oppose the Zionist administration of the State of Israel, with its emphasis on militarism and nationalism, as destructive of the Judaic way of life.

As Zionism was originally a secular movement, it rejected Jewish tradition, but nevertheless employed Jewish themes of redemption to resonate with other Jews. Thus, reflecting the Frankist-inspired secularizing influences and rejection of Judaism, Zeev Jabotinsky wrote in *Ha-Aretz* in 1919, “In the national home, we’ll declare those Jews who fail to rid themselves of the rust of exile, and refuse to shave their beards and side-locks, second-class citizens. We will not give them the right to vote.”²⁶ As noted by the authors of a documentary in Hebrew titled, *Herzl and Zionism*, “in fact, the Zionists used religious terminology to make the observant Jews enthusiastic about the Zionist concept, while their actual intention was as a state which would defy every principle of the religion.”²⁷

Referring to the stereotype of “the Jews” that became typical of Nazi anti-Semitism, Herzl said, “the wealthy Jews control the world. In their hands lies the fate of the governments and nations. They set governments one against the other, and by their decree governments make peace. When the wealthy Jews play, the nations and the rulers dance. One way or the other, they get rich.”²⁸ He suggested, “indeed anti-Semitism, a powerful and deep-rooted strength of mass-sub-consciousness will not harm the Jews. I find it helps build the Jewish character – group edification of the masses – an education good for bringing about its assimilation. The assimilation is achieved only through troubles. The Jews will adapt.”²⁹ He therefore concluded, “an excellent idea enters my mind, to attract outright anti-Semites, and make them destroyers of Jewish wealth.”³⁰

Precisely this portrayal of Jewish influence was put forth in the notorious *Protocols of the Learned Elders of Zion*, which historian Norman Cohn characterized as Hitler's "Warrant for Genocide." The purported minutes of a Zionist meeting outlined a Judeo-Masonic conspiracy to rule the world. As demonstrated in *Black Terror White Soldiers*, the *Protocols* were a product of members of the Rite of Memphis-Misraim and based on the activities of the *Alliance Israélite Universelle*, to which belonged the Order of Zion. In the mid 1930s, Russian testimony in the Berne Trial, a famous trial held in Berne, Switzerland between 1933 and 1935, linked Pyotr Rachkovsky, the head of the Okhrana, the Russian secret service, to the emergence of the *Protocols*. The purported forgers in Rachkovsky's circle were also said to have made use of an earlier version of the *Protocols* discovered by Papus.¹¹

It is believed that the basis for the *Protocols* were initially written by Papus, when he reported on a conspiracy on the part of Maître Philippe and his supporters against Tsar Nicholas II of Russia. Papus shared a series of *Protocols of the sittings of the secret Masonic Lodges*, who had sworn to destroy the Russian imperial family.¹² Their attacks were directed at important figures in the Russian government, specifically Rachkovsky and his sponsor, Count Sergei Witte, a cousin to Blavatsky, as well as close ally of Prince Ukhtomskii, a supporter of Lama Dorjjeff.¹³ According to Papus:

It does not see that in all conflicts whether arising within or between nations, there are at the side of the apparent actors hidden movers who by their self-interested calculations make these conflicts inevitable....

Everything which happens in the confused evolution of nations is thus prepared in secret with the goal of securing the supremacy of a few men; and it is these few men, sometimes famous, sometimes unknown, who must be sought behind all public events.

Now, today, supremacy is ensured by the possession of gold. It is the financial syndicates who hold at this moment the secret threads of European politics...

A few years ago there was thus founded in Europe a financial syndicate, today all-powerful, whose supreme aim is to monopolise all the markets of the world, and which in order to facilitate its activities has to acquire political influence.¹⁴

The *Protocols* were first published in 1905, by Professor Sergei Nilus, an official of the Department of Foreign Religions in Moscow. Nilus later claimed in 1917 to have learned from authoritative sources that the *Protocols* were a strategic plan presented by Theodor Herzl to the First Zionist Congress, held in 1897 in Basel, Switzerland.¹⁵ He claimed to have received his copy in 1901, through an acquaintance of his, who assured him it was a faithful translation of the original documents, which a woman had stolen from one of the highest and most influential leaders of the Freemasons at a secret meeting somewhere in France.

When Victor Marsden, Russian correspondent for *The London Morning Post*, first translated the *Protocols* into English in 1920, they were widely accepted as genuine. However, in August 1921, *The Times* of London published an article by Philip Graves who claimed to have determined that the *Protocols* were plagiarized from a work of 1864 by Maurice Joly, titled *Dialogue in Hell Between Machiavelli and Montesquieu*. Joly was a protégé of Adolph Cremieux, one of the founders of the

Alliance Israélite Universelle, as well as Supreme Council of the Rite of Misraïm, and Grand Master of Scottish Rite Freemasonry.¹⁶ Joly was himself a Jew, a lifelong Freemason and also a member of the Rite of Misraïm.¹⁷

According to Bolton and Marsden, in 1844, Yuliana Glinka hired Joseph Schorst-Shapiro, a member of Joly's Misraim Lodge to obtain sensitive information, purchasing from him a copy of the *Protocols*.¹⁸ Glinka subsequently gave them to a friend who passed them on to Nilus. Glinka was an agent of Rachkovsky in Paris, and a personal companion to H.P. Blavatsky.¹⁹ The *Protocols* were first mentioned in the Russian press in April 1902 by the Saint Petersburg newspaper *Novoye Vremya*, written by a famous conservative publicist Mikhail Menshikov who, "reported how the lady of fashion [Yuliana] had invited him to her house to see the document of vast importance. Seated in an elegant apartment and speaking perfect French, the lady informed him that she was in direct contact with the world beyond the grave and proceeded to induct him into the mysteries of Theosophy... Finally, she initiated him into the mysteries of the *Protocols*."²⁰

Thule Society

According to Peter Levenda, author of *Unholy Alliance*, the racial theories of Theosophy would have been mediated to Nazism from the Golden Dawn by way of the OTO of Aleister Crowley. Crowley famously wrote in a 1933 article for the *Sunday Dispatch* that "before Hitler was, I am."²¹ Crowley later boasted that in Hermann Rauschning's *Hitler Speaks*, a book intended to reveal Hitler's nihilism, fanaticism and warmongering and unstable personality, Hitler seemed to be quoting from his own *The Book of the Law*.²² According to his Jewish homosexual lover Victor Neuburg, Crowley confided to Aldous Huxley when they met in Berlin in 1938 that Hitler was a practicing occultist, and also claimed that the OTO had helped the Nazis to gain power.²³ One member of Hitler's inner circle claimed that several meetings took place between Crowley and Hitler, a claim repeated by René Guénon. In a letter to Julius Evola, his leading heir in Traditionalism and would become the chief philosopher of post-war occult fascism, Guénon suggested that Crowley "had probably gone to Berlin to assume the role of Hitler's secret advisor."²⁴

As detailed in *Black Terror White Soldiers* and also by Israeli researcher Elad Pressman, the paradoxical link between the Nazis and the Sabbateans was reinforced through the career of Rudolf von Sebottendorf, the founder of the Thule Society, from which the Nazi Party emerged.²⁵ French writer Jean Robin, like fellow French author Rene Alleau, shows that Sebottendorf's central idea was to form a militant sect of devotees comparable with the Ismaili Fedayeen (Assassins) guided by their spiritual leader, the Old Man of the Mountain.²⁶

In 1901, Sebottendorf travelled to Turkey where he joined the Freemasons and the Bektashi Sufis of the Dönme sect, the Sabbateans of Turkey.²⁷ Through his relations with the Bektashi, Sebottendorf's theories were related to Pan-Turkism, the Turkish version of Nazi race theories. Pan-Turkism was first called for in the 1860s by a Hungarian Zionist Arminius Vambery, an agent of Lord Palmerston,

and source for Golden Dawn member Bram Stoker's *Dracula*. Vambery was inspired by Alexander Csoma de Kőrös, who was an important source for Blavatsky, and the first in the West to mention Shambhala, which he regarded as the source of the Turkish people, and which he situated in the Altai mountains and Xinjiang. Through the influence of the Bektashi Sufis, Pan-Turkism aspired to reviving shamanism as the true religion of the Turkish heritage.

According to historian Marc David Baer, the Young Turks, another organization modeled by Mazzini's Young movements, and who were largely composed of Dönme, "wholeheartedly embraced theories of race, although they rearranged the hierarchies to place Turks on top. By 1906, Turkish nationalism based on the pseudoscientific race theories of Europe had become the guiding ideology of the CUP."²⁸ Following the collapse of the Ottoman Empire, the Young Turks expanded on the ambitions of Pan-Turkism and tried to replace the lost legacy with a new Turkish commonwealth. The legend of Agartha was therefore promulgated by Atatürk, who sought to create a sense of nationalism to replace the religion of Islam as the primary identity of the new Turkish secular regime.²⁹

The legend of Agartha connects Pan-Turkism to the Nazi's Thule. Inspired by Greco-Roman geographers who located the mythical land "Thule" in the furthest north, Nazi mystics identified it as the capital of ancient Hyperborea, as a lost ancient landmass supposedly near Greenland or Iceland. According to Jean-Claude Frère, author of *Nazisme et Sociétés Secrètes*, the people of Hyperborea, after migrating to the Gobi Desert over 6000 years ago, founded a new center which they named Agartha.³⁰ These ideas also derived from Ignatius L. Donnelly's earlier speculation of a lost landmass that had once existed in the Atlantic that was the home of the Aryan race, represented by the distribution of swastika motifs. It was Louis Jacolliot, in *The Sons of God*, who linked Bulwer-Lytton's "Vril" with the subterranean people of Thule, who he thought would harness its power to become supermen and rule the world.

The Thule Society also adopted the swastika through the influence of Guido von List, an important early ideologue of German Ariosophy. List was strongly influenced by the Theosophical thought of Madame Blavatsky. In the 1890s, List was involved with a Viennese literary society, which included Rudolf Steiner and Lanz von Liebenfels (1874 – 1954). Lanz had been a monk in the Cistercian order, but was finally expelled in 1899 for acts of "carnal love." Lanz was also the founder of the Order of New Templars (Ordo Novi Templi, or ONT), an offshoot of the OTO, which practiced tantric sex rituals.³¹

List founded the List Society, which began to attract distinctive members, including the complete membership of the Vienna Theosophical Society, and its president Franz Hartmann, who was also one of the founding members of the OTO. Hartmann was an important figure of the German occult revival, which owed its inception to the popularity of theosophy during the 1880. Hartmann became associated at one time as a co-worker of Blavatsky at Adyar, India and a member of a theosophical society founded in Vienna in 1887, along with the young Rudolf Steiner, who would later found the break-away Anthroposophical Society. A German Theosophical Society, as a branch of the International Theosophical Brotherhood, was then established in 1896, with Hartmann as its president.

Hartmann's periodical *Lotusblüten* ("Lotus Blossoms") was the first German publication to use the theosophical swastika on its cover.

List's Ariosophy and his prophecy that a "German Messiah" would save Germany after World War I became popular among members of the Thule Society, which sponsored the Deutsche Arbeiterpartei (DAP), "German Workers Party," which was later reorganized by Adolf Hitler into the National Socialist German Workers' Party (NSDAP or Nazi Party). While there is no proof that Hitler belonged to the Thule Society, according to Hitler biographer Ian Kershaw, the organization's "membership list... reads like a Who's Who of early Nazi sympathizers and leading figures in Munich," including Rudolf Hess, Dietrich Eckart and his protégé Alfred Rosenberg, the chief ideologue of the Nazi party and early publicist of the *Protocols of Zion*, who established their status at the core of the Nazi philosophy.³²

Green Dragon Society

Rudolf Hess's mentor was German general Karl Haushofer who developed Hitler's geopolitical strategy. Haushofer was introduced to Hitler by Hess in 1923, while Hitler was in prison for his failed Putsch, and when Hitler became chancellor in 1933, he adopted geopolitics as his policy for the Aryan race to conquer Eastern Europe, Russia, and Central Asia. But Haushofer's theories also had an occult basis, as reported by Pauwels and Bergier, authors of *The Morning of the Magicians*. The authors claim that Haushofer was also a member of the Luminous Lodge, a secret Buddhist society in Japan, as well as the Thule Society.

Haushofer proclaimed the necessity of "a return to the sources" of the human race in Central Asia, the purported home of the "Oriental Kabbalah," which formed the central core of his ideas. Whoever could control these sources, Haushofer believed, could control the world. He therefore advocated the Nazi colonization of the area in order that Germany could have access to its hidden centers of power. The key would be finding the forefathers of the Aryans, the guardians of the secrets of Vril.³³

Pauwels, a former student of Gurdjieff, in his book *Monsieur Gurdjieff*, asserts that Haushofer was one of the "Searchers After Truth" that Gurdjieff speaks of in *Meetings with Remarkable Men*. Haushofer was supposed to have been with Gurdjieff in Tibet, and it was then that Gurdjieff supposedly advised Haushofer to adopt the symbol of the swastika.³⁴ Dietrich Bronder in *Bevor Hitler kam* also claimed that Haushofer met Gurdjieff at least three times between 1903 and 1908 in Tibet, and was supposed to have initiated Haushofer into the Tibetan mysteries.

The Thule Society, alleged Bronder, was also to have established contact with the secret monastic orders of Tibet through a small colony of Tibetan Buddhists, which was established at Berlin in 1928. According to Pauwels and Bergier, the Thule Society sought to make a pact with Shambhala, but only Agartha agreed to offer help. Already by 1926, explained the authors, there were colonies of Hindus and Tibetans in Munich and Berlin, called the Society of Green Men, in astral connection with the Green Dragon Society in Japan to which Haushofer belonged. The leader of the Society of Green Men was a Tibetan lama, known as

“the man with green gloves,” who supposedly visited Hitler frequently and held the keys of Agharti.³⁵

A 1933 book *Les Sept Têtes du Dragon Vert* (“The Seven Heads of the Green Dragon”) by Teddy Legrand also makes mention of a Society of the Green Dragon, comprised of Tibetan Lamas who were secretly guiding the aspirations of the Nazi party. “Teddy Legrand” was a pseudonym, the author’s real name being Pierre Mariel, a journalist with ties to French intelligence. Mariel was also a one-time French grand master of AMORC and a member of the Martinist Order, which he hinted was responsible for the French Revolution and other later political upheavals, and which might have had links to the Green Dragon.³⁶

In the book, two brother spies are inspired by their shared curiosity about an object supposedly found on the executed Tsarina Alexandra’s body, which bears an enigmatic inscription in English: “S.I.M.P. The Green Dragon. You were absolutely right. Too late.” They quickly determine that the first element, which is accompanied by a six-pointed “Kabbalistic” symbol of the Martinists, stands for “Superieur Inconnu, Maître Philippe,” referring to Papus’ “spiritual master.” As reported by Legrand, Maître Philippe had tried to warn the Tsarina of the threat of the Green Dragon, represented by Rasputin, who eventually replaced him at the court. Mariel also implies that connected with this conspiracy was also Rudolf Steiner, founder of the Anthroposophical Society, through his connections to pan-German secret societies. Mention is also made of Gurdjieff and Annie Besant.

Haushofer, therefore, apparently acquainted Hitler with the teaching of the Society of the Green Dragon, and taught him the techniques of Gurdjieff’s Fourth Way, which were ostensibly based on the teachings of the Sufis and the Tibetan Lamas. Under the influence of Haushofer, Hitler authorized the creation of the *Ahnenerbe* in 1935, that sponsored expeditions to locate the Aryan forefathers in Shambhala and Agartha. The 1939 expedition was said to have gone to Tibet with the specific purpose of setting up vital radio contact between the Third Reich and the lamas in 1939, and Blavatsky’s *Stanzas of Dzyan* were used as a code for all messages between Berlin and Tibet during World War II.³⁷ Pauwels and Bergier argue that Hitler sent the expedition out of his desire to find Agarthi, which he had been made aware of from his relationship with “the man with the green gloves.”

The two suspected candidates for the person of the “the man with the green gloves,” were Ignaz Trebitsch-Lincoln and Erik Jan Hanussen. Mel Gordon in *Hitler’s Jewish Clairvoyant* discuss the career of Hanussen as an occult figure in late Weimar Berlin, in the service of the Nazis. A devotee of Asiatic and tantric traditions, he enjoyed the company of Germany’s military and business elite, also becoming close with members of the SA. In March 1932, when Adolf Hitler’s political future seemed doomed, Hanussen predicted a resurgence of the Nazi Party. Dr. Walter C. Langer, a psychoanalyst, prepared a psychological profile of Hitler for the Office of Strategic Services in 1943, according to which: “...during the early 1920’s Hitler took regular lessons in speaking and in mass psychology from a man named Hanussen who was also a practicing astrologer and fortune-teller. He was an extremely clever individual who taught Hitler a great deal concerning the importance of staging meetings to obtain the greatest dramatic effect.”³⁸

Ignaz Trebitsch-Lincoln (1879-1943) was a real-life character, a Jewish adventurer of Hungarian origin, who in 1925 underwent a “mystical experience” in a hotel room in China, after which he embraced Theosophy. His revelation opened his interest in Tibet and Buddhism, and he received initiation as Dordji Den at a monastery outside Lhasa.³⁹ It was there that he acquired the new name of Chao Kung, whose presence in Berlin was then known to Hanussen, who publicly defended his reputation in the psychic’s newsletter.⁴⁰

Ernst Schäfer, a German hunter and biologist, participated in three expeditions to Tibet, in 1931, in 1934-1935, and in 1938-1939, supposedly for sport and zoological research. In the expedition was Dr. Bruno Beger who was also connected to the current reigning Dalai Lama XIV, who was revered as representing a special connection between the Nazis and Tibet.⁴¹ Acting as the young Dalai Lama’s personal tutor until the early 1950s, was former SS officer Heinrich Harrer, best known for his books, including *Seven Years in Tibet* (1952), which was the basis of two films of the same title, the first in 1956 and the second in 1997, starring Brad Pitt in the role of Harrer. A strong friendship developed between Harrer and the Dalai Lama that would last the rest of their lives.⁴²

Coinciding with the Schäfer expedition of 1934-1935 was another conducted by Nicholas Roerich. In the United States, Roerich had met Alfred Orage of *The New Age* and his associate H.G. Wells. Roerich eventually became Gurdjieff’s emissary to the United States. Roerich may have heard about Gurdjieff’s earlier travels to Central Asia from Orage. He had first been exposed to mystical Buddhist teachings and heard of the legend of Shambhala in St. Petersburg, during his involvement with the construction of the Buddhist temple under the guidance of Lama Dorjjeff.⁴³ In 1931, in New York City, Achmed Abdulla, a.k.a. Nadir Kahn, confided to the Orage that he had met Gurdjieff in Tibet, and that he was one and the same as Lama Dordjjeff.⁴⁴

Roerich’s expeditions were supported by the Joint State Political Directorate (OGPU), the secret police of the Soviet Union from 1922 to 1934. The head of the OGPU’s “Special Department” was G.I. Bokii, a former member of Papus’ Kabbalistic Order of the Rose-Croix (OKR+C), the “inner circle” of the Martinist Order, and a devotee of Tantric sex rituals. Bokii had put Aleksandr Barchenko, also a former member of the OKR+C, in charge of a special laboratory within the Moscow Institute of Experimental Medicine to study hypnosis, telekinesis, remote viewing, and ESP, with the aim of making use of them for intelligence purposes. Bokii was also a member of the Edinoe Trudovoe Bratstvo (ETB), founded by Barchenko, whose primary aim was establishing direct contact with Shambhala, and which included numerous other current or former Chekists and British double-agents.⁴⁵ The ETB lasted until it was disbanded by Stalin in the late 1930s, following charges that their occult activities were part of treasonous plots associated with British intelligence in the Far East.

Bokii was also connected with the Mongol Dr. Piotr Badmaev, a practitioner of Tibetan herbal medicine, and who was an associate of Lama Dordjjeff, Ukhtomskii, Nicholas Roerich and Blavatsky’s cousin Sergei de Witte, in St. Petersburg at the court of Nicolas II, whom they envisioned as the “White Tsar of Shambhala.”⁴⁶ In

1939, Edouard Saby published *Hitler et les forces occultes*, in which he depicts Hitler as a medium, a magician and initiate, and also refers to the connection with Tibet: “Wasn’t it Trebitsch-Lincoln, the friend of the Tibetan Badmaiev, who initiated Hitler, by revealing to him the doctrine of Ostara, a secret school of India, where the lamas teach the supremacy of the Aryan?”²⁴⁷

However, Roerich’s expeditions to Tibet were simultaneously supported by then Vice President Henry Wallace. Wallace too was a member of the Theosophical Society. According to Arthur Schlesinger, Jr., “Wallace’s search for inner light took him to strange prophets... It was in this search that he encountered Nicholas Roerich, a Russian émigré, painter, theosophist. Wallace did Roerich a number of favors, including sending him on an expedition to Central Asia presumably to collect drought-resistant grasses.” In a letter to Roerich, Wallace stated, “The search—whether it be for the lost word of Masonry, or the Holy Chalice, or the potentialities of the age to come—is the one supremely worthwhile objective. All else is karmic duty. But surely everyone is a potential Galahad? So may we strive for the Chalice and the flame above it.”²⁴⁸

It is widely suspected that it was Roerich who inspired Wallace to add the Great Seal of the United States, first designed in 1782, on the reverse side of the dollar bill, featuring an unfinished pyramid and the Illuminati symbol of the All-Seeing Eye.⁴⁹ Wallace proposed the idea to President Roosevelt in 1934. According to Wallace, in a letter dated February 6, 1951:

Roosevelt as he looked at the colored reproduction of the Seal was first struck with the representation of the ‘All-Seeing Eye,’ a Masonic representation of Great Architect the Universe. Next he was impressed with the idea that the foundation for the new order of the ages had been laid in 1776 (May 1st, 1776, founding of the Illuminati) but would be completed only under the eye of the Great Architect. Roosevelt like myself was a 32nd degree Mason. He suggested that the Seal be put on the dollar bill rather than a coin.⁵⁰

With Wallace’s help, Roerich was also able to gain President Franklin Delano Roosevelt’s support for Roerich’s Pact, for which Roerich was nominated for the Nobel Prize. The Pact was signed in the White House in 1935 with the participation of FDR. Roosevelt had become a member of the high grade Scottish Rite in 1929, and was appointed as Honorary Grand Master of the New York Order of DeMolay in 1934 at the White House. In 1942, inspired by James Hilton’s 1933 novel *Last Horizon*, modeled on Roerich’s quest for Shambhala but named in the novel as Shangri-la, a utopian lamasery in the mountains of Tibet whose inhabitants enjoy longevity, Roosevelt named his new retreat in the Catoctin Mountain Park, Camp Hi-Catoctin [today’s Camp David], by the same name.⁵¹

Wallace’s political career was later adversely affected by his association with Roerich, who was widely denounced as a mystic and charlatan, when letters in which he referred to Roerich as “dear Guru” were published, sinking his chances when he ran for president as the Progressive Party’s candidate.

12. Neoliberalism

Skull and Bones

Despite the fact that Hitler claimed to confront a nefarious “Jewish” menace, rounded up for the Holocaust were innocent Jews, while the Jewish bankers accused of any real plotting in the *Protocols* were left almost entirely untouched. Ultimately, the rise of the Nazi regime was part of a diabolical plot to sacrifice the lives of observant Jews to generate the worldwide condemnation that was used to justify the fulfillment of the Zionist political plan: the creation of the State of Israel. Effectively, the majority of the victims of the Holocaust were “Orthodox Jews,” the dreaded enemies of the Sabbateans.¹ It is estimated that they numbered between 50 to 70 percent of those who perished.²

As it turns out, these so-called “Jewish” bankers were the same financiers who brought Hitler to power, all with clear Sabbatean origins and tendencies. At the center of this “Fraternity” as Charles Higham referred to them, were the Rockefeller family, founded by John D. Rockefeller. John D. was the president of Standard Oil of New York (later Mobil) and the founder of National City Bank (later Citibank), and a banking partner of the Warburgs, owners of Kuhn Loeb bank. His brother William Rockefeller was also a member of the notorious Skull and Bones secret society of Yale. The Skull and Bones was the dominant American chapter of the international Brotherhood of Death secret societies, that included the Nazi’s Thule Society, from which evolved the Nazi party. Alexandra Robbins describes the Skull and Bones as “the most powerful secret society the United States has ever known,” and that the society has been dominated by about two dozen of the country’s most influential families, including the Bush, Bundy, Harriman, Lord, Phelps, Rockefeller, Taft, and Whitney families, who are encouraged to intermarry amongst themselves.³

It was Montagu Norman, the occultist governor of the Bank of England, coordinating with Hjalmar Schacht, the head of the German Reichsbank, who financed the rise of Hitler’s regime on behalf of the Rockefellers, Warburgs, and Harrimans.⁴ Rothschild agent and family friend Jacob Schiff financed the purchase of the Union Pacific for robber baron Edward H. Harriman, who would play a key role in the rise of Bolshevism in Russia. Harriman was the father of later world statesman and Skull and Bones member W. Averell Harriman.

In 1919, Averell Harriman founded W. A. Harriman & Co with fellow Bonesman George Herbert Walker, the grandfather of George H. W. Bush, which led the way in directing American money to German companies. In 1926, Walker made his

son-in-law, another Bonesman, Prescott Bush, vice president of W.A. Harriman. In 1931, W.A. Harriman merged with Brown Brothers creating Brown Brothers, Harriman & Company, where more than a third of their partners were Bonesmen. Montagu Norman was also partner in Brown Brothers, Harriman and a close friend of Prescott Bush. Prescott Bush was a senior partner of Brown Brothers, Harriman & Company. As Alexandra Robbins explains, “Through these companies, Skull and Bones provided financial backing to Adolf Hitler because the society then followed a Nazi—and now follows a neo-Nazi—doctrine.”⁵ However, the U.S. government investigated both Bert Walker and Prescott Bush, and under the Trading with the Enemy Act, seized all shares of Union Banking, including shares held by Prescott Bush, whose empire had been operated on behalf of Nazi Germany and had greatly assisted the German war effort.

Schacht’s full name was Hjalmar Horace Greely Schacht. Although born in Germany, he spent part of his early upbringing in Brooklyn and maintained powerful Wall Street connections.⁶ Schacht, along with Norman, was one of the main actors in the establishment of the Bank for International Settlements (BIS). Formed in 1930, the BIS was an intergovernmental organization of central banks which “fosters international monetary and financial cooperation and serves as a bank for central banks.” In *Trading With the Enemy: The Nazi American Money Plot 1933-1949* Charles Higham documented the role in the BIS of Standard Oil of New Jersey. As Higham explains, the ostensible purpose of the BIS, established under the so-called Young Plan, was to provide the Allies with reparations to be paid by Germany for World War I, but “the Bank soon turned out to be the instrument of an opposite function. It was to be a money funnel for American and British funds to flow into Hitler’s coffers and to help Hitler build up his war machine.”⁷

After Hitler lost a popular election to von Hindenburg in 1932, thirty-nine business leaders, like Alfred Krupp, Siemens, Fritz Thyssen and Robert Bosch, sent a petition to von Hindenburg urging that Hitler be appointed chancellor of Germany. This deal to bring Hitler into the government was settled at the home of banker Baron Kurt von Schroeder on January 4, 1933, where Schacht and John Foster Dulles agreed to coordinate all trade between Germany and America in a syndicate of 150 firms set up by the Harrimans.⁸

Gustav Krupp von Bohlen und Halbach was the head of the Krupp family, a prominent 400-year-old German dynasty famous for their steel production and for their manufacture of ammunition and armaments for the German army. Gustav was initially opposed to Hitler, but in 1930 he was convinced otherwise by Hjalmar Schacht and became “a super Nazi” almost overnight, while his son and heir Alfried joined the SS.⁹ In 1943 Adolf Hitler appointed Alfried Krupp as Minister of the War Economy. Later that year the SS gave him permission to employ 45,000 Russian civilians as forced labour in his steel factories as well as 120,000 prisoners of war in his coalmines.

At the 1933 meeting were John Foster’s bother Allen Dulles, with the New York law firm Sullivan and Cromwell, which represented the Schroeder Bank. Dulles, a president of the CFR, was later to become the most famous head of the CIA. Also in 1933, while at Sullivan Cromwell, Dulles helped Standard Oil gain

Saudi Arabian concessions with the assistance of Harry St. John “Jack” Philby, who made a feigned conversion to Islam, taking on the name “Abdullah.” According to Loftus and Aarons, Dulles and Philby, together with Ibn Saud “were the secret source of oil, wealth, and international influence that worked behind the scenes to put Hitler onto the world stage.”¹⁰ It was also Dulles, working in Constantinople, who discovered “the source” provided to *The Times* in 1921 which was used to supposedly prove that the infamous *Protocols of of Zion* were a forgery.¹¹

As partners in the firm of Sullivan and Cromwell, Allen and John Foster also represented the giant German chemical firm IG Farben, which was indispensable to the German war effort. IG Farben was also a Nazi agency for worldwide military and economic espionage and a spearhead of the Nazi psychological and economic warfare program. IG Farben also ultimately produced the Zyklon B gas used in Nazi extermination camps. IG Farben and Rockefeller’s Standard Oil of New Jersey were effectively a single firm, having been merged in hundreds of cartel arrangements. Up until 1937, it was led by Rockefeller partners the Warburgs. Beginning in 1933, Max Warburg also served directly under Hjalmar Schacht on the board of the Reichsbank under the Nazi regime, before emigrating to the US in 1938. There were over two thousand cartel agreements between IG Farben and foreign firms, including Standard Oil of New Jersey, DuPont, Alcoa, Dow Chemical, and others in the US.

Nazi Gold

Prior to the end of the war, the Nazis, recognizing the inevitability of their impending defeat, developed a contingency plan by which they would be able to reorganize themselves and continue their political projects beyond their loss to the Allies in 1945. After being condemned to death for war crimes in 1946, the chief philosopher of Nazi Ariosophy Alfred Rosenberg declared: “Within fifteen years we will begin to be talked about again, and within twenty years Nazism will again be a force.”¹² In other words, the Nazis were preparing for a Fourth Reich.

As later discovered by US army counter-intelligence, a meeting was held in great secrecy on August 10, 1944 at the Hotel Maison Rouge in Strasbourg, at which were present the most powerful industrial, political and commercial interests of the Nazi regime. The meeting was the culmination of a year’s preparation by Deputy Fuhrer Martin Bormann. The conference chairman, Dr. Scheid, who held one of the highest ranks in the SS, declared:

Germany has already lost the battle for France. Henceforth German industry must prepare itself for the economic campaign which will follow the end of the war. All industrialists must strengthen their contacts and companies abroad, each on his own account and without drawing attention to himself. And that is not all. We must be ready to finance the Nazi party which is going to be driven underground for some time.¹³

Hjalmar Schacht worked closely with Bormann and Schacht’s son-in-law, Otto Skorzeny, Hitler’s star commando, in transporting the Nazi assets to safety outside

Europe and in creating the infamous ODESSA network. Skorzeny was among many prominent ex-Nazis who were hired by the US to continue their dirty work after World War II. Another was Reinhard Gehlen, the most senior eastern front military intelligence officer, who after the end of the war established “the Gehlen Organization,” which then functioned within the OSS, and later the CIA. Gehlen handpicked 350 former German intelligence agents to join him, a number that eventually grew to 4,000 undercover agents.

The OSS, the predecessor of the CIA, according to John Coleman, was a Round Table creation.¹⁴ On July 11, 1941, William “Wild Bill” Donovan was named Coordinator of Information (COI), and organized its New York headquarters in the Rockefeller Center in 1941 and asked Allen Dulles to head it. The offices Dulles took over had been the location of the operations of Britain’s MI6. In 1942, the COI became the Office of Strategic Services (OSS). The CIA was created in 1947, and in 1952 Dulles became the first civilian Director of Central Intelligence and its longest-serving director to date.

As Carl Oglesby explained, while it is popularly assumed that the Nazis suffered defeat, “on the contrary, the evidence as of 1990 is that... Nazism did not surrender unconditionally and disappear, that indeed it finessed a limited but crucial victory over the Allies, a victory no less significant for having been kept a secret from all but the few Americans who were directly involved.”¹⁵ The fact that the Gehlen Org evolved into the Bundesnachrichtendienst (BND), West Germany’s foreign intelligence service seems to represent the fruition of the Nazi plan to regain power in a defeated Germany. Many former Nazis received the support of Odessa members at the polls. Dr. Gerhard Schroeder, who served with Hjalmar Schacht during the Third Reich, became Interior Minister in the Bonn government. Hans Globke, who had worked for Adolf Eichmann in the Jewish Affairs department and helped draft the 1935 Nuremberg laws, became Chancellor Konrad Adenauer’s national security advisor in the 1960s and was, according to the Guardian, “the main liaison with the CIA and NATO.”¹⁶ Kurt-Georg Kiesinger, a Nazi since 1933, was elected chancellor in 1968 and many other former Nazis continued to exercise great influence in the West German government.

European Union

Hjalmar Schacht was also the first member of the Pan-European Union (PEU) headed by Count Coudenhove-Kalergi, which he co-founded with Archduke Otto von Habsburg. Count Richard Nikolaus von Coudenhove-Kalergi was an Austrian politician and philosopher and a pioneer of European integration, as the secret head of a synarchist group whose aim was to create a united Europe.¹⁷ The creation of a united Europe was central to the vision of Saint-Yves d’Alveydre, the founder of synarchism, a call for which appears on the first page of his first book on synarchy, *Keys to the East*. The need for Europe to unite a single, synarchist state, Saint Yves tells us, is prompted by the rise of Islam as a world power, which threatens a weak, fragmented, and materialist West.

Influenced by ideas borrowed from Martinism and Plato’s *Republic*, Saint-Yves

envisioned a Federal Europe with a corporatist government, composed of three councils representing economic power, judicial power, and scientific community, of which the metaphysical chamber bound the whole structure together. As part of this concept of government, Saint-Yves attributed an important role to occult secret societies, which are composed of oracles and who advise the government from behind the scenes. He saw the Rosicrucians as having fulfilled this role in medieval Europe, and was involved with a number of Masonic and other groups who claimed descent from the Knights Templars.

After World War II, a schism took place in the Martinist Order over its involvement in politics. The breakaway group became the Synarchic Empire Movement (MSE) in 1930, with the aim of abolishing parliamentarianism and replacing it with synarchy.¹⁸ The MSE was headed by Vivien Postel du Mas and Jeanne Canudo, remembered as an energetic campaigner for European unity. Postel du Mas was a member of the Watchers, founded by a French occultist René Adolphe Schwaller de Lubicz. De Lubicz was also a student of Theosophy and Saint-Yves d'Alveydre's synarchy. Despite being born of a Jewish mother, de Lubicz with other members of the Theosophical Society, broke away to form an occult right-wing and anti-Semitic organization which he called *Les Veilleurs*, "the Watchers," to which the young Rudolf Hess also belonged.¹⁹

An important witness to their synarchism was the Parisian publisher Maurice Girodias, who described Canudo as the "occult brain behind the radical and socialist parties, a militant adventuress of feminine Freemasonry and the cause of women in general."²⁰ Girodias was born Maurice Kahane in Paris, the son of a Jewish father and Catholic mother. Maurice's father was Jack Kahane, who founded Obelisk Press, which published Henry Miller's 1934 novel, *Tropic of Cancer*, which had explicit sexual passages and could not therefore be published in the US. Obelisk published Anaïs Nin's *Winter of Artifice* (1939), and James Joyce's *Haveth Childers Everywhere and Pomes Penyeach* (1932). Maurice took over the company but later abandoned it to found Olympia Press, which published erotica as well as works by Henry Miller, and Samuel Beckett, and William S. Burroughs' *Naked Lunch*.

Girodias first became intrigued when he joined the Theosophical Society in Paris in 1935, where he heard lectures where Postel du Mas and Canudo led a group dressed as Templar knights wearing red capes and riding boots. Girodias said of the magical salons: "I saw at his feet men of science, company directors, and bankers."²¹ Girodias was told they were "schismatic theosophists with political designs, and they are linked to Count Coudenhove-Kalergi... who is a champion of the United States of Europe... Their aim is to launch a pan-European political party and to institute in the entire world, commencing with Europe, a society obedient to a spiritualist idea."²²

Coudenhove-Kalergi was also a member of de Lubicz' *Les Veilleurs*. In their 1968 *Synarchy and Power*, André Ulmann and Henri Azeau interviewed one of the members of the MSE, who claimed it had "inspired the action of Coudenhove-Kalergi and his pan-Europeanism."²³ In conversation with Girodias, Postel du Mas named Coudenhove-Kalergi as one of the two major promoters of his and Canudo's plans. Canudo's Estates General of European Youth was made possible largely through his backing.²⁴

Coudenhove-Kalergi's father was also a close friend of Theodor Herzl, founder of Zionism. Coudenhove-Kalergi writes in his *Memoirs*:

At the beginning of 1924, we received a call from Baron Louis de Rothschild; one of his friends, Max Warburg from Hamburg, had read my book and wanted to get to know us. To my great surprise, Warburg spontaneously offered us 60,000 gold marks, to tide the movement over for its first three years... Max Warburg, who was one of the most distinguished and wisest men that I have ever come into contact with, had a principle of financing these movements. He remained sincerely interested in Pan-Europe for his entire life. Max Warburg arranged his 1925 trip to the United States to introduce me to Paul Warburg and financier Bernard Baruch.²⁵

At its founding convention in Vienna in 1922 and attended by more than 6,000 delegates, the PEU called for the dissolution of all the nation-states of Western Europe and the creation of a single European state, modeled on the Roman and Napoleonic empires. Tellingly, the backdrop behind the podium was adorned with portraits of Napoleon, Mazzini, and Nietzsche.²⁶ Coudenhove-Kalergi's movement held its first Congress in Vienna in 1926. In 1927, Aristide Briand, who served eleven terms as Prime Minister of France during the French Third Republic, was elected honorary president. Personalities attending included Albert Einstein, Thomas Mann, Sigmund Freud, Konrad Adenauer and Georges Pompidou.²⁷

During the war, Coudenhove-Kalergi had continued his call for the unification of Europe along the Paris-London axis, activities that served as the real-life basis for fictional Resistance hero Victor Laszlo in the movie *Casablanca*. His appeal for the unification of Europe enjoyed support from Allen Dulles, "Wild Bill" Donovan and Winston Churchill, who began promoting European unity from 1930 and presided over the Congress of Europe. Churchill wrote a foreword to the Count's book, *An Idea Conquers the World*.

The European Union began with the founding of the European Movement by Joseph Retinger, who was also one of the founding members of the Bilderberg Group, which was funded by the CIA. In 1946, Retinger helped create the European League for Economic Cooperation (ELEC), dedicated to the establishment of a common market, the precursor of the European Union. Retinger was then brought to America by Averell Harriman, then US ambassador to England, to secure support for the ELEC. Retinger also visited David and Nelson Rockefeller, John Foster Dulles and then CIA Director Walter Bedell Smith.

The ELEC were soon joined by president of France Giscard d'Estaing, and Hermann Abs, a key figure in pursuing the preservation of Nazi power after the war. Abs had joined the board of Deutsche Bank during the rise of Nazis and also sat on the supervisory board of IG Farben. It was Abs who was put in charge of allocating Marshall Aid to German industry and by 1948 was effectively managing Germany's economic recovery. According to historian Dr. Michael Pinto-Duschinsky, an adviser to Jewish former slave labourers, "the continuity of the economy of Germany and the economies of post-war Europe is striking. Some of the leading figures in the Nazi economy became leading builders of the European Union."²⁸

In May 1948, the Congress of Europe had gathered in The Hague, organized by the International Committee of the Movements for European Unity, to discuss ideas about the development of the European Union. As a result, the European Movement was formally created in October 1948. Retinger would later become Honorary Secretary General of the European Movement which acted as a platform for the co-ordination of organizations promoting a federal Europe, including the ELEC. In 1947, Coudenhove-Kalergi had set up the European Parliamentary Union (EPU), which played a prominent role in the Congress. Other important political figures took an active role in the congress, such as François Mitterrand and Konrad Adenauer, who had become a devout follower of the PEU. The EPU later merged with the European Movement and Coudenhove-Kalergi was elected its honorary president in 1952.

In 1949, Retinger formed the American Committee for a United Europe (ACUE) along with future CIA Director Allen Dulles, then CFR Director George Franklin, Tom Braden, and William Donovan. “Later on” said Retinger, “whenever we needed any assistance for the European Movement, Dulles was among those in America who helped us most.”²⁹ According to Ambrose Evans-Pritchard, and reporting from declassified American government documents, “The leaders of the European Movement—Retinger, the visionary Robert Schuman and the former Belgian Prime Minister Henri Spaak—were all treated as hired hands by their American sponsors. The US role was handled as a covert operation. ACUE’s funding came from the Ford and Rockefeller foundations as well as business groups with close ties to the US government.”³⁰

French Foreign Minister Robert Schuman’s efforts led to the Treaty of Rome, which established the European Economic Community (EEC), from which the European Union traces its origins. Shuman became the first president of the European Parliament in 1958. But it was Jean Monnet who became president of the new body, called the High Authority and who was the primary influence behind the movement. Monnet was at the time the most influential businessman and economist in post-war Europe. In 1936, Vivien Postel du Mas, told Maurice Girodias that along with Coudenhove-Kalergi, Monnet was an influential promoter of the synarchist agenda. Another of Ulmann and Azeau’s MSE informants described Monnet as a “true synarch... whose membership of the movement was never in doubt for the true initiates.”³¹ In 1955, Coudenhove-Kalergi proposed Beethoven’s *Ode to Joy* as the music for the European Anthem, a suggestion that the Council of Europe took up sixteen years later. Coudenhove-Kalergi was very active in connection with the design of the EU logo which contains twelve stars. The number of stars has nothing to do with the number of member countries, but obviously for its occult significance, as represented by the twelve tribes of Israel, twelve apostles and twelve signs of the zodiac, and so on.³²

Mont Pelerin Society

Coudenhove-Kalergi was also affiliated with the Mont Pelerin Society, which rebranded the fascist corporatist economic philosophy as “neoliberalism,” which

today disguises itself as conservatism and is ravaging the world in the name of privatization, austerity measures and fighting “Big Government.” The term “neoliberalism” was defined as “the priority of the price mechanism, the free enterprise, the system of competition and a strong and impartial state.”³³ The first form of neoliberalism, classical neoliberalism, stems from classical liberalism and was chiefly created in the period between the great wars in Austria by economists, including Friedrich Hayek and Ludwig von Mises. They were concerned about the erosion of liberty by both socialist and fascist governments in Europe at that time and tried to restate the case for “liberty” which became the basis for neoliberalism.

In 1947, 36 scholars, mostly economists, were invited by Hayek to meet in the Swiss village of Mont Pelerin to discuss the state and possible fate of classical liberalism. Invitees included Henry Simons, who would later train Milton Friedman, a future president of the society, at the Rockefeller-funded University of Chicago; the American former-Fabian socialist and influential Round Table member Walter Lippmann; Viennese Aristotelian Society leader Karl Popper; fellow Austrian School economist Ludwig von Mises; Sir John Clapham, a senior official of the Bank of England who from 1940–6 was the president of the British Royal Society; and Otto von Habsburg, the heir to the Austro-Hungarian throne, and co-founder of the PEU with Coudenhove-Kalergi.

Hayek wanted to discuss how to combat the state ascendancy and Marxist or Keynesian planning sweeping the globe. Keynesian economics were developed on the thought of Bloomsbury member and Cambridge Apostle, John Maynard Keynes, who is widely considered to be one of the founders of modern macroeconomics and the most influential economist of the twentieth century. In addition to being an economist, Keynes was also a director of the British Eugenics Society and a director of the Bank of England.

In the 1930s, Keynes spearheaded a revolution in economic thinking, overturning the older ideas of neoclassical economics that held that free markets would, in the short to medium term, automatically provide full employment. Keynesian economists often argue that private sector decisions sometimes lead to inefficient macroeconomic outcomes, which require active intervention by the government and, in particular, monetary policy actions by the central bank in order to stabilize output over the business cycle. In 1999, *Time* magazine included Keynes in their list of the 100 most important and influential people of the 20th century, commenting that: “His radical idea that governments should spend money they don’t have may have saved capitalism.”

After World War II, because of the excesses of fascism, the right had been largely discredited, and communism was gaining widespread popularity in Western Europe. Many considered the nationalization of industries as a positive direction. However, Hayek appropriated fascism’s vehement rejection of communism into the realm of economic philosophy, by equating any degree of government interference in the free markets with totalitarianism.³⁴ Hayek therefore articulated the basis of neoliberal thought, which repudiated all forms of government involvement in economic affairs, calling for absolute free enterprise, deregulation of industry and the removal of social programs.

Thus the Mont Pelerin Society was founded by Milton Friedman and Hayek to coordinate the creation of an international network of think-tanks and foundations, to spread their philosophy of corporate greed. Milton Friedman has been hailed as the most influential economist of the past half century. But to his critics he is credited with bringing economic disaster to Chile, Israel, the United States, and other countries with his “monetarist” theories. It was at the Rockefeller-funded University of Chicago that Friedman helped build an intellectual community that produced a number of Nobel Prize winners, known collectively as the Chicago School of Economics.

Neoliberal economics then became the ruse through which America expanded its imperial ambitions. By claiming to oppose “communism,” America imposed its antithesis, neoliberalism, which opened foreign nations to exploitation by American corporations. As revealed by John Perkins in *Confessions of an Economic Hitman*, the loans extended by the World Bank and the IMF are coordinated in order that the borrowing nations could “develop” their countries by hiring American engineering firms, like Bechtel and Halliburton. Then, to ensure the payment of these debts in light of the growing poverty they inflict, neoliberal policies are imposed to reduce government expenditures, to discourage state nationalization of industries, and the industry is deregulated to further open these victim countries to the rapacious activities of Western corporations.

13. Brave New World

Soma

The diabolical mastermind of MK-Ultra was Aldous Huxley, from the Huxley family who have from the beginning been the leading promoters driving the acceptance of the occult theory of evolution, and ultimately, transhumanism. The “occulture” of transhumanism is the modern outgrowth of an underground tradition, which has manifested itself in popular culture as science fiction, pulp magazines and comic books. As demonstrated by Christopher Knowles in *Our Gods Wear Spandex: The Secret History of Comic Book Heroes*, these literary trends have their origin in the occult influences of Edward Bulwer-Lytton and Blavatsky, and other occult-oriented writers such as Edgar Allan Poe, Arthur Conan Doyle and Bram Stoker, author of *Dracula* and member of the Golden Dawn.

Bulwer-Lytton’s *The Coming Race*, about a subterranean race with advanced technology, which contributed to the birth of the science fiction genre, anticipated the work of H.G. Wells and Aldous Huxley. H.G. Wells is best remembered for his science fiction novels, and is sometimes called the father of science fiction, though the same claim is made for Jules Verne and Hugo Gernsback. His most consistent political ideal was the World State. He stated in his autobiography that from 1900 onward he considered a World State inevitable. He envisioned the state to be a planned society that would advance science, end nationalism, and allow people to progress by merit rather than birth.

Wells’ 1928 book *The Open Conspiracy* argued that groups of campaigners should begin advocating for a “world commonwealth,” governed by a scientific elite that would work to eliminate problems such as poverty and warfare. In 1932, he told Young Liberals at the University of Oxford that progressive leaders must become liberal fascists or enlightened Nazis who would “compete in their enthusiasm and self-sacrifice” against the advocates of dictatorship. In 1940, Wells published a book called *The New World Order* that outlined his plan as to how World Government will be set up. Wells admitted that the establishment of such a government could take a long time, and would be created in a piecemeal fashion.

Aldous Huxley, who was the equivalent of Edward Bulwer-Lytton in occult influence in the twentieth century, was the protégé of H.G. Wells along with George Orwell.¹ Under Wells’ tutelage Huxley was first introduced to Aleister Crowley.² Huxley also expressed his interest in Theosophy by noting that, despite its errors, it was “a good enough religion,” and that “a little judicious theosophy seems on the whole an excellent thing.”³ After studying at Balliol, Oxford, Huxley

taught French at Eton, where George Orwell and Stephen Runciman were among his pupils. During World War I, Huxley spent time among the Bloomsbury Group which included Bertrand Russell, Alfred North Whitehead and Clive Bell.

In 1932, Huxley, wrote his most famous novel, *Brave New World*. In the novel, Huxley acknowledged the influence of *Erewhon*, a novel by Samuel Butler (1835 – 1902), a member of the X Club who was also greatly admired by George Bernard Shaw and E.M. Forster. In *Darwin among the Machines*, Butler combined the apparent rapid technological progress of the Industrial Revolution with Darwin's theory of the evolution of the species. According to Butler, the technological evolution of machines will continue inevitably until the point that eventually machines will replace men altogether. In *Erewhon* Butler presented an early version of the Singularity, claiming: "...that the machines were ultimately destined to supplant the race of man, and to become instinct with a vitality as different from, and superior to, that of animals, as animal to vegetable life."⁴

Huxley was also friends with another early exponent of transhumanism, British geneticist J.B.S. Haldane, a fellow of the Royal Society, who first initiated the fundamental ideas of transhumanism. Huxley parodied Haldane in the novel *Anti-Hay* as Shearwater, "the biologist too absorbed in his experiments to notice his friends bedding his wife." Famous science fiction author Arthur C. Clarke credited Haldane as "perhaps the most brilliant scientific popularizer of his generation."⁵ Haldane laid the groundwork for modern evolutionary synthesis, the concept more popularly known as "neo-Darwinism," popularized by Richard Dawkins' 1976 work titled *The Selfish Gene*.

In particular, Haldane was interested in the development of the science of eugenics, ectogenesis (gestating fetuses in artificial wombs) and the application of genetics to improve human characteristics, such as health and intelligence. According to Haldane, in his essay *Daedalus: Science and the Future*, considered a shocking work of science fiction:

The chemical or physical inventor is always a Prometheus. There is no great invention, from fire to flying, which has not been hailed as an insult to some god. But if every physical and chemical invention is a blasphemy, every biological invention is a perversion. There is hardly one which, on first being brought to the notice of an observer from any nation which has not previously heard of their existence, would not appear to him as indecent and unnatural.

Haldane's essay became a bestseller and set off a chain of future-oriented discussions, including *The World, the Flesh and the Devil*, by J.D. Bernal, which speculated about space colonization and bionic implants as well as mental improvements arising from advanced social science and psychology. Science fiction authors such as H.G. Wells inspired others to think about the future evolution of the human race. But the most influential work was Aldous Huxley's *Brave New World*, published in 1932, and influenced by Haldane's *Daedalus*, that has had an enduring impact on debates about human technological transformation.

Huxley's *Brave New World* would shape the CIA's MK-Ultra "mind-control" program. A dystopia set in London in the twenty-sixth century, *Brave New World*

is a story where the entire planet is united as The World State, a peaceful world government established in the aftermath of an apocalyptic global war in the twenty-first century. Warfare and poverty have been eliminated and everyone is permanently happy by being kept immersed in promiscuous sex and the use of a drug called *Soma*. The name *Soma* is telling of Huxley's occult tendencies, as it is the same as the narcotic drug mentioned in the *Rigveda* and was once used for occult purposes by the ancient Babylonian Magi.

Huxley, who had known for some time about visionary experience achieved by taking drugs in certain non-Christian religions. Huxley's conception of the possibilities of mind-altering substances was shaped from his interest in William James. James had helped inspire the mystique around the mind-expanding possibilities of psychoactive substances that characterized widespread experimentation found among the bohemians. James' interest in drug-induced religious experiences stemmed from the "laughing gas craze" of the nineteenth century, when an unknown poet and philosopher, Benjamin Paul Blood, underwent an experience under the substance which he later described as "the Initiation of Man into the Immemorial Mystery of the Open Secret of Being." Blood later wrote of his experiences in a booklet titled, "The Anesthetic Revelation and the Gist of Philosophy," which was picked up and reviewed by James in the *Atlantic Monthly*.⁶

With the publication of *The Varieties of Religious Experience*, James introduced the study of "religious experience," and incepted the confusion that confounds mystical experience with rational religious impulse. James suggested that the intense varieties of experience should be sought by psychologists, because they represent the closest thing to a microscope of the mind. James went so far as to try to induce the equivalent of a "religious" experience by experimenting with chloral hydrate, amyl nitrite, nitrous oxide, and even peyote. James claimed that it was only when he was under the influence of nitrous oxide that he was able to understand Hegel.⁷

According to Aleister Crowley in his autobiography, it is thanks in part to William James that he got the idea of employing the methods of Yoga to "genius at will" by attaining Samadhi. In Crowley's *Book of the Law*, In a verse that certainly inspired generations after him, the demon Aiwass commands:

To worship me take wine and strange drugs whereof I will tell my prophet,
& be drunk thereof! They shall not harm ye at all. It is a lie, this folly against
self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all
things of sense and rapture: fear not that any God shall deny thee for this.⁸

Crowley undertook a study of drugs and their effects upon the body and mind, experimenting widely himself. Many of his conclusions are present in his semi-autobiographical *Diary of a Drug Fiend*, in which his recreational drug use and also his personal struggle with drug addiction, particularly heroin, is well documented. At one time, he lived with a senior Golden Dawn member Allan Bennett who became his personal magic tutor, and taught him about ceremonial magic and the ritual use of drugs. Together they performed the demon invocation rituals of the Goetia, a revised English edition of the *Ars Goetia*, the first section of *The Lesser Key of Solomon*, first published in 1904 by Samuel Liddell Mathers. In

a 1907 essay, *The Psychology of Hashish*, Crowley wrote that in his extensive studies into the history of the occult he:

...found this one constant story. Stripped of its local chronological accidents, it usually came to this? the writer would tell of a young man, a seeker after hidden Wisdom, who, in one circumstance or another, meets an adept; who, after sundry ordeals, obtains from the said adept, for good or ill, a certain mysterious drug or potion, with the result (at least) of opening the gate of the other world. This potion was identified with the Elixir Vitae of the physical Alchemists, or one of their 'tinctures' most likely the 'white tincture' which transforms the base metal (normal perception of life) to silver (poetic conception)?

After "poisoning" himself with "every drug in (and out of) the Pharmacopoeia" in search of the above preparation, Crowley came to believe that this substance was a "sublimated or purified preparation of *Cannabis Indica*." Crowley further claimed that this mysterious herb was one of the prohibited trees in the Garden of Eden. Crowley is reputed to have introduced the young Aldous Huxley to mescal in a pre-Hitler Berlin Hotel room, as well as introducing H.G. Wells to hashish.⁹ W. B. Yeats, who was involved in the Golden Dawn with Crowley, described his hashish experiences in *The Trembling of the Veil*. Gurdjieff wrote openly about hashish in *Meetings with Remarkable Men*, and is said to have used it with students to introduce them to the experience of awakening consciousness.¹⁰

In 1937, Huxley moved to Hollywood with his wife Maria, son Matthew and friend Gerald Heard. Like Huxley, Heard and their friend Christopher Isherwood, were also interested in the teachings of Gurdjieff. In 1938 Huxley befriended Krishnamurti whose teachings he greatly admired. Beginning in 1939 and continuing until his death in 1963, Huxley had an extensive association with the Vedanta Society of Southern California, founded and headed by Swami Prabhavananda, of the Ramakrishna Order founded by Vivekananda and his master Ramakrishna. Vivekananda attracted several followers and admirers such as William James, Nikola Tesla, Sarah Bernhardt, Nicholas and Helena Roerich, among many others. Prabhavananda as well was able to attract an illustrious following which included Igor Stravinsky, Laurence Olivier, Vivien Leigh and W. Somerset Maugham, which led to his writing *The Razor's Edge*.

Maugham was also closely associated with Aleister Crowley. Arriving in Paris in November 1902, Crowley befriended the painter Gerald Festus Kelly, and through him became a member of the Parisian arts scene. He authored a series of poems, published as *Rodin in Rime*, on the work of his acquaintance, the sculptor Auguste Rodin.¹¹ One of those frequenting this milieu was Maugham, who after briefly meeting Crowley later used him as a model for the character of Oliver Haddo in his novel *The Magician*.¹²

Together with Heard, Isherwood, Huxley and other followers were initiated as well by Prabhavananda and taught meditation and other mystical Hindu practices. Inspired by the universalist teachings of Vivekananda, as well as Sir John Woodroffe (Arthur Avalon), Huxley set out to translate Indian ideas into Western literary and intellectual culture with the writing of *The Perennial Philosophy* (1945), an anthology

of short passages taken from traditional Eastern texts and the writings of Western mysticism. Huxley's book insists on the truth of the occult, suggesting that there are realities beyond the generally accepted "five senses." Mirroring the teachings of Guénon, who is quoted in the book, Huxley explains: "rudiments of the Perennial Philosophy may be found among the traditionary [sic] lore of primitive peoples in every region of the world, and in its fully developed forms it has a place in every one of the higher religions."¹³ Huxley relates that the doctrine that God can be incarnated in human form is found in most of the principal historic expositions of the Perennial Philosophy in Hinduism, Mahayana Buddhism, Christianity and among the Sufis.

Cthulhu Mythos

H.G. Wells also exerted an important influence on H.P. Lovecraft (1890-1937), an American author of horror, fantasy and science fiction, especially the subgenre known as weird fiction. Lovecraft is best known for his *Cthulhu Mythos* story cycle and the *Necronomicon*, a fictional grimoire of magical rites and forbidden lore. Stephen King called Lovecraft "the twentieth century's greatest practitioner of the classic horror tale."¹⁴ Lovecraft was relatively unknown during his own time. While his stories appeared in the pages of prominent pulp magazines such as *Weird Tales*, an American fantasy and horror fiction pulp magazine first published in March 1923, not many people knew his name. Lovecraft did, however, correspond regularly with other contemporary writers, forming a group that became known as the "Lovecraft Circle." It included obscure pulp fiction author, Robert E. Howard (1906 – 1936), who is regarded as the father of the sword and sorcery subgenre and is probably best known for his character Conan the Barbarian.

Lovecraft subscribed to a nihilistic philosophy, stating in the opening sentence of his 1926 short story "The Call of Cthulhu" that, "The most merciful thing in the world, I think, is the inability of the human mind to correlate all its contents."¹⁵ Lovecraft believed in a purposeless, mechanical and merciless universe that human beings could never fully understand, and that the cognitive dissonance caused by such a realization leads to insanity. To Lovecraft, there was no room for religion which could not be supported by scientific fact, and therefore, in his tales, he portrayed cosmic forces that had little regard for humanity.

Lovecraft constantly refers to the "Great Old Ones," a pantheon of ancient, powerful deities from outer space who once ruled the Earth, who founded ancient civilizations and were worshipped as gods. Lovecraft summed up the significance in "The Call of Cthulhu," wherein a young man discovers the shocking secret of a race of aliens that served as gods to a strange cult:

There had been aeons when other Things ruled on the earth, and They had had great cities. Remains of Them... were still be found as Cyclopean stones on islands in the Pacific. They all died vast epochs of time before men came, but there were arts which could revive Them when the stars had come round again to the right positions in the cycle of eternity. They had, indeed, come themselves from the stars, and brought Their images with Them.¹⁶

The Great Old Ones formed a cult in dark places all over the world, “until the time when the great priest Cthulhu, from his dark house in the mighty city of R’lyeh under the waters, should rise and bring the earth again beneath his sway. Some day he would call, when the stars were ready, and the secret cult would always be waiting to liberate him.”¹⁷ At the time, according to Lovecraft, in his diabolical pessimism:

...free and wild and beyond good and evil, with laws and morals thrown aside and all men shouting and killing and revelling in joy. Then the liberated Old Ones would teach them new ways to shout and kill and revel and enjoy themselves, and all the Earth would flame with a holocaust of ecstasy and freedom.”¹⁸

Lovecraft derived his notion of extra-terrestrial visitors from his reading of both George Fort’s *The Book of the Damned* and Scott-Elliott’s compilation volume *The Story of Atlantis and Lost Lemuria* (1925). Although Lovecraft referred to Theosophical material as “crap,” he drew inspiration from the *Book of Dzyan*, which formed the basis of Blavatsky’s *The Secret Doctrine*, in developing the *Cthulhu Mythos*’ own account of pre-human or occult texts. Blavatsky claimed to have discovered the *Book of Dzyan*, written in the language of Senzar in Tibet, where it was guarded by an Occult Brotherhood. Lovecraft declared that the Great Old Ones “antedate the earth,” in *The Diary of Alonzo Typer*, in which he transformed Theosophy’s spirit Venusians into aliens who flew across the solar system in space ships to “civilize” planet Earth.

Lovecraft’s The Great Old Ones equate with The Great Old Ones of the Night Time, a phrase which occurs in rituals of the Golden Dawn. Colin Low has suggested that Lovecraft’s wife, Sonia Greene, had had an affair with Aleister Crowley months before she met Lovecraft, to whom she confided the idea of the *Necronomicon*, which she would have learned from Crowley.¹⁹ The *Necronomicon* is a fictional 1,200 year old grimoire mentioned in Lovecraft’s stories. It was supposedly written by the “Mad Arab” called Abdul Alhazrad, who worshipped the Lovecraftian entities Yog-Sothoth and Cthulhu. Alhazred was born in Yemen, a country with historically a strong Jewish and Kabbalistic community. Alhazred is said to have visited the ruins of Babylon, the “subterranean secrets” of Memphis, and discovered the “nameless city” below Irem in the Empty Quarter of Arabia, living his last years in Damascus, before his death in 738 AD. *Necronomicon* was translated into Greek and Latin, and despite attempts at its suppression, was finally acquired by John Dee. According to *History of the Necronomicon*, the very act of studying the text is inherently dangerous, as those who attempt to master its arcane knowledge generally meet terrible ends.

Crowley’s disciple Kenneth Grant, head of the Typhonian Ordo Templi Orientis, suggested in his book *The Magical Revival* (1972) that there was an unconscious connection between Crowley and Lovecraft. He thought they both drew on the same occult forces—Crowley through magic and Lovecraft through the dreams which inspired his stories and the *Necronomicon*. Grant claimed that the *Necronomicon* existed as an astral book as part of the Akashic records and could be accessed through ritual magic or in dreams.

Superheroes

Along with its enduring association with science fiction, no idea better embodies the absurd aspirations of transhumanism than the superhero. The superhero of popular culture was knowingly derived from the Greek word for demi-god, representing the occult ideal of transcending human existence to become god-like, while performing superhuman feats, likened to magic. Modern superhero comic books are descendants of “hero pulps” of pulp magazines, which featured illustrated novel-length stories of heroic characters, such as *The Shadow*, *Doc Savage*, and *The Phantom Detective*. It was the introduction of Jerry Siegel and Joe Shuster’s *Superman* in 1938 that turned comic books into a major industry, and ushered the Golden Age of Comics, which originated the archetype of the superhero.

As shown by Rabbi Weinstein in *Up, Up, and Oy Vey: How Jewish History, Culture and Values Shaped the Comic Book Superhero*, most of the early creators of superheroes were Jews. In addition to Jerry Siegel and Joe Shuster’s *Superman* in 1938, there was *Batman* in 1939, by Bob Kane (Robert Kahn) and *Captain America* in 1940 by Jack Kirby (Jacob Kurtzberg). For the late comic-book artist Will Eisner, the Jewish people, faced with the rise of fascism, “needed a hero who could protect us against an almost invincible force.”²⁰ But these were of course not orthodox, but occult-oriented Jews. As indicated by Jeffrey T. Iverson in “In Search of Superman’s Inner Jew” for *Time Magazine*, “their superheroes reflected some of the identity they were masking, evoking Jewish concepts such as *tikkun olam*... and legends such as the Golem of Prague, the medieval superhero of Jewish folklore who was conjured from clay by a rabbi to defend his community when it was under threat.”²¹

Siegel and Shuster initially created a bald telepathic villain referred to as “the Superman,” bent on dominating the entire world. He appeared in the short story “The Reign of the Superman” from *Science Fiction No. 3*, a science fiction fanzine that Siegel published in 1933. While the term *Übermensch* was initially coined by Friedrich Nietzsche and translated by George Bernard Shaw as *Superman*, it is unclear how influential Nietzsche and his ideals were to Siegel and Shuster.²² Les Daniels has speculated that, “Siegel picked up the term from other science fiction writers who had casually employed it,” further noting that “his concept is remembered by hundreds of millions who may barely know who Nietzsche is.”²³ Others argue that Siegel and Shuster “could not have been unaware of an idea that would dominate Hitler’s National Socialism. The concept was certainly well discussed.”²⁴

Siegel and Shuster developed *Superman* from an earlier character they created, named *Doctor Occult*, the earliest character created by DC Comics still currently in use in its shared universe fiction. *Doctor Occult* is one of the Sentinels of Magic, a group created to prevent artifacts such as the *Spear of Destiny* (with which Hitler was supposedly obsessed) falling into the wrong hands. He/She plays a vital role in the Day of Judgment incident, helping to protect Earth from a full demonic invasion. Hell itself has emptied of demons and Earth was in danger from *Asmodel*,

a fallen angel who had stolen the power of the ghostly avenger The Spectre. Doctor Occult appears in issue #9 of the *Batman: The Brave and the Bold* comic series. Batman teams up with him, Doctor Fate, Sargon the Sorcerer, and Zatanna in order to defeat the Void.

Doctor Occult is the main character in the backup story in the Reign in Hell mini-series where he enters Hell in order to find Rose Psychic. Rose had been lost in a mysterious demon attack. Doctor Occult conjures up Yellow Peri, as an expendable spirit guide for the realms of Hell. Despite this, he rescues her from a demonic attack that causes her to lose both legs from the knees down. Occult and Peri find Rose serving the Purgatory-based forces that are attempting to conquer hell.

Doctor Occult started out as a traditional ghost detective, but underwent a fundamental transformation in 1936. According to historian Les Daniels, the Doctor “developed immense strength and began flying around in a red and blue outfit. He thus served as a prototype for the unpublished Superman.”²⁵ For that reason, Siegal and Shuster later changed his name to the less controversial Doctor Mystic. Thus, according to Knowles, “Here, then, is our missing link in the evolution from Theory and the Golden Dawn to Spider-Man and the Flash.”²⁶ As explained in *The Comic Book Book*, by Dick O’Donnell, “students of the history of comics must regard the Occult-Mystic figure as a definite prototype of Superman, performing man of the feats Superman later performed, but doing so by supernatural rather than super scientific means.”²⁷

As pointed out by Knowles, the name of Superman’s planet “Krypton” is derived from the Greek word krypton, meaning “hidden” or “secret” and which is translated in Latin as “occult.” Knowles further suggests that there is a strong similarity between the depiction of Lex Luthor and Aleister Crowley, who was referred to by Siegel in Adventure #27 as a “magician” who creates a Homonculus in an attempt to find the “very secret of life itself.”²⁸

In *Seduction of the Innocent*, German-American psychiatrist Fredric Wertham also claimed that Superman was both un-American and a fascist. Published in 1954, Wertham’s book, which warned that comic books were a negative form of popular literature, was a minor bestseller. Wertham cited overt or covert depictions of violence, drug use, and hidden sexual themes of sexual perversion in Wonder Woman, and Batman and Robin as homosexual partners. Wonder Woman is a warrior princess of the Amazons of Greek mythology and is known in her homeland as Princess Diana of Themyscira, with powers of mental telepathy and astral projection. Her favorite exclamation is “Suffering Sappho,” a reference to the ancient poet of Lesbos.

Wonder Woman was created by William Moulton Marston (1893–1947), a psychiatrist already famous for inventing the polygraph machine, forerunner of his heroine’s “Truth Lasso.” Marston wrote unabashedly about the benefits of bondage and went so far as to claim that women enjoy it.²⁹ The Wonder Woman character was inspired by his wife Elizabeth, whom Marston believed to be a model of that era’s unconventional, liberated woman, as well as Olive Byrne, with whom the couple lived in an open relationship.³⁰ “Wonder Woman” Marston

wrote, “is psychological propaganda for the new type of woman who should, I believe, rule the world.”³¹

14. Cybernetics

Tavistock Institute

According to one of the field's pioneers, anthropologist Gregory Bateson, cybernetics, an approach to controlling societies, is "the biggest bite out of the Tree of Knowledge that mankind has taken in the last 2,000 years."¹ Bateson was a leading member of the Cybernetics Group, a CIA project that both directed the evolution of the personal computer, and contributed to the CIA "mind-control" program, known as MK-Ultra. MK-Ultra was imported to the US from the eugenic practices of the Nazis, in relation to their psychiatric studies into the roots of schizophrenia, which sought to explain the causes of neurosyphilis, which was the source of Nietzsche's insanity. MK-Ultra was an extension of the enduring collaboration between the CIA and the Nazis, which persisted after World War II.

In 1945, when the Joint Intelligence Objectives Agency was established and given direct responsibility for Operation Paperclip, a precursor of the CIA's notorious MK-Ultra program of human research into behavioral modification was begun. Operation Paperclip was a project of the OSS, whose contacts with Nazis inside the Third Reich were initiated by Allen Dulles, later head of the CIA. Dulles had been stationed in Berne, Switzerland, where he was the organization's Swiss Director. Through Operation Paperclip, over 1,500 German scientists, technicians, and engineers from Nazi Germany and other foreign countries were brought to the US for employment in the aftermath of World War II.

At the end of the war, Nazi psychiatrists were rescued from Germany under the supervision of Montagu Norman and John Rawlings Rees, a doctor at the psychological warfare unit called the Tavistock Institute.² MK-Ultra, begun in the 1950s, developed from the behavior control research project coordinated by the Tavistock Institute, with the Scottish Rite Masons, the CIA, and other British, American, Canadian and United Nations agencies. Formed at Oxford University, London, in 1920 by the Round Table's RIIA, the Tavistock Clinic, whose members referred to themselves as an "invisible college," became the Psychiatric Division of the British Army during World War II.³

The clinic took its name from its benefactor Herbrand Russell, Marquess of Tavistock, 11th Duke of Bedford, of the influential Russell family. Herbrand shared the same grandfather with Bertrand Russell. Herbrand's son, Hastings Russell, Lord Tavistock, the 12th Duke of Bedford had become patron of the British Peoples Party, a far-right political party founded in 1939 and led by ex-members of Oswald Mosley's British Union of Fascists. It was Hastings Russell that Rudolf

Hess flew to contact about ending World War II. Many consider Hess to have been a double agent recruited by Karl Haushofer for the infamous Soviet “Red Orchestra” network, and to have been assisted in his famous escape from Germany by MI6, along with Aleister Crowley and his friend Ian Fleming, author of the James Bond novels, and Hess’ Freemason contact, the Duke of Hamilton, who was also a friend of Haushofer’s son Albrecht.⁴

A successor organization, the Tavistock Institute of Human Relations, was then founded in 1946 under a grant from the Rockefeller Foundation, when it separated from the Tavistock Clinic. According to John Coleman, a former British Intelligence agent, it was Tavistock-designed methods that got the US into World War II and which, under the guidance of Dr. Kurt Lewin, established the OSS. Tavistock became known as the focal point in Britain for psychoanalysis and the psychodynamic theories of Sigmund Freud and his followers. Tavistock is ostensibly a British charity concerned with group behavior and organizational behavior. Tavistock engages in educational, research and consultancy work in the social sciences and applied psychology. Its clients are chiefly public sector organizations, including the European Union, several British government departments, and some private clients. Its network now extends from the University of Sussex to the US through the Stanford Research Institute (SRI), Esalen Institute, MIT, Hudson Institute, Brookings Institution, Aspen Institute, Heritage Foundation, the Center of Strategic and International Studies at Georgetown, US Air Force Intelligence, and the RAND Corporation.⁵

Frankfurt School

The Tavistock Institute’s projects were a follow-up on the work of the Frankfurt School, a predominantly Jewish group of philosophers and Marxist theorists who fled Germany when Hitler shut down their *Institut für Sozialforschung*, “Institute for Social Research,” at the University of Frankfurt. The school’s main figures sought to learn from and synthesize the works of such varied thinkers as Kant, Hegel, Marx, Freud, Weber and Lukacs, focusing on the study and criticism of culture developed from the thought of Freud. The Frankfurt School’s most well-known proponents included Max Horkheimer, media theorist Theodor Adorno, Herbert Marcuse, Walter Benjamin and Jurgen Habermas. Dr. Kurt Lewin, the founder of the study of “group dynamics,” was a member of the Frankfurt school in America, and an important influence on the work of the Tavistock Institute.

Following Hitler’s rise to power in 1933, members of the Frankfurt School left Germany for Geneva before moving to New York in 1935, where they became affiliated with the New School for Social Research. There, they became associated with the University in Exile, which the New School had founded in 1933, with financial contributions from the Rockefeller Foundation, to be a haven for scholars dismissed from teaching positions by the Italian fascists or Nazi Germany.

The members of the Frankfurt School were, for the most part, from assimilated Jewish families. And it would seem, due to their secularism despite retaining a Jewish identity, as well as their cohesiveness and theories promoting a

reinterpretation of traditional morality, particularly sexual morality, that they must have been of Sabbatean origin. When they treated religious topics, as in the case of Walter Benjamin, it was of a decidedly mystical orientation. Frankfurt School historian Martin Jay concedes that a certain degree of Jewish identity nurtured the Frankfurt School's perspectives. Jay additionally concedes that the Kabbalah would have had some influence as well, as noted by one of its own members, Jurgen Habermas. Jay summarizes:

Jurgen Habermas has recently argued that a striking resemblance exists between certain strains in the Jewish cultural tradition and in that of German Idealism, whose roots have often been seen in Protestant Pietism. One important similarity, which is especially crucial for an understanding of Critical Theory, is the old cabalistic idea that speech rather than pictures was the only way to approach God. The distance between Hebrew, the sacred language, and the profane speech of the Diaspora made its impact on the Jews who were distrustful of the current universe of discourse. This, so Habermas has argued, parallels the idealist critique of empirical reality, which reached its height in Hegelian dialectics... The same might be argued for its [the Frankfurt School's] ready acceptance of [Freudian] psychoanalysis, which proved especially congenial to assimilated Jewish intellectuals.⁶

The renowned psychologist Carl Jung was also associated with Tavistock. Over the past two decades, scholars have finally begun to study the neglected influence of the occult, and they have singled out five figures as the chief influences in the twentieth century: H.P. Blavatsky, Rudolf Steiner, George Gurdjieff, René Guénon and Carl Jung. The uncle to Jung's grandfather was Johann Sigmund Jung (1745-1824), a member of the Illuminati.⁷ Jung indicated that his own grandfather was a Freemason, and that his coat of arms included Rosicrucian and Masonic symbolism. In his autobiography, Jung attributes the roots of his destiny as the founder of analytical psychology to his ancestor Dr. Carl Jung of Mainz (d. 1645), whom he portrays as a follower of the Rosicrucian and alchemist Michael Maier.⁸

Jung was convinced that he had been chosen by God for a prophetic mission to herald the dawning Age of Aquarius and it is through him that the idea became a mainstay of the counterculture of the 1960s and 1970s.⁹ Richard Noll, in *The Aryan Christ: The Secret Life of Carl Jung*, has argued that the early Jung was influenced by Theosophy, sun worship and völkisch nationalism in developing the ideas on the collective unconscious and archetypes.¹⁰ Among the formative influences on Jung were writings of Blavatsky's secretary, G.R.S. Mead, on Gnosticism, Hermeticism and Mithraism. Jung's research on Kundalini is considered a milestone in the bridging of Western psychology with the Eastern model of Kundalini.

Jung also worked with CIA, despite the fact that in 1934 he published an attack on Freud as a proponent of "insidious Jewish psychology," and in his 1938 essay *Wotan* he praised Hitler as a "visionary, an inspired shaman with magical power, a spiritual vessel." US military intelligence apparently found that claims of Jung's Nazi sympathies were unsubstantiated, and cleared him for employment in the OSS where he was known as "Agent 488" by Allen Dulles. Jung had a devoted student

in Mary Bancroft, who became Dulles' mistress while he was stationed in Berne. Bancroft affectionately referred to Jung as a "sex symbol," despite his age, and acted as an intermediary through which he was able to conduct a case study of Dulles, who he considered a "quite a tough nut."⁵⁰⁷ Dulles later remarked: "Nobody will probably ever know how much Prof Jung contributed to the allied cause during the war."¹¹

Jung became the central figure at the Eranos conferences, an intellectual discussion group dedicated to the study of psychology, religion, philosophy and spirituality. The group was founded by Olga Froebe-Kapteyn in 1933, and the conferences have been held annually on the grounds of her estate near Ascona in Switzerland, an important center of bohemian activism. In 1900, Henri Oedenkoven and Ida Hofmann founded Monte Verità (The Mountain of Truth), a utopian commune near Ascona, which became a sort of early New Age haven of bohemianism and the occult, featuring experimentation in surrealism, paganism, feminism, pacifism, nudism, psychoanalysis and alternative healing. Between 1900 and 1920, the community and the settlement of projects around it was home for shorter or longer periods to a large number of famous people, ranging from artists and writers, such as Paul Klee and Herman Hesse, and to well known anarchists, such as Peter Kropotkin. There were Dadaists and dancers such as Isadora Duncan, and psychologists and theosophists, including Rudolf Steiner. Even Lenin and Trotsky were visitors at one time.

Crowley's OTO had its only female lodge at Ascona. In 1916, Reuss moved to Basel, Switzerland where he established an "Anational Grand Lodge and Mystic Temple" of OTO and the Hermetic Brotherhood of Light at Monte Verità. In 1917, Reuss organized a conference there covering many themes, including societies without nationalism, women's rights, mystic freemasonry, and dance as art, ritual and religion.

The dominant figure at Ascona was Dr. Otto Gross, a student of Freud and friend of Carl Jung, who had been part of Max Weber's circle when Frankfurt School founder Georg Lukacs was also a member. Among those in his entourage whom he influenced were Franz Kafka, Martin Buber, and Alma Mahler, the wife of composer and Theosophical Society member, Gustav Mahler.¹² Jung claimed his entire worldview changed when he attempted to analyze Gross, and partially had the tables turned on him. Gross' motto, taken from Nietzsche, was "repress nothing." Based on his interpretation of Nietzsche and Freud, Gross' aim was to revive the cult of the pagan goddess to bring about a "sexual utopia" through "sexual revolution and orgy."¹³ Jung wrote Freud:

Dr. Gross tells me he puts a quick stop to the transference by turning people into sexual immoralists. He says the transference to the analyst and its persistent fixation are more monogamy symbols and as such symptomatic of repression. The truly healthy state for the neurotic is sexual immorality. Hence he associates you with Nietzsche.¹⁴

Gross took part in the anarchist movement of the time. As a psychoanalyst, Gross was one of the first disciples of Sigmund Freud, but they had a falling out at the first formal psychoanalysis convention, when Gross wanted to draw radical

political conclusions from Freud's theories. Gross was described by Freud's English disciple, Ernest Jones, as:

...the nearest approach to the romantic ideal of a genius I have ever met, and he also illustrated the supposed resemblance of genius to madness, for he was suffering from an unmistakable form of insanity that before my very eyes culminated in murder, asylum and suicide.¹⁵

As noted by Elizabeth Wilson in *Bohemians*, madness was quite prevalent among bohemians, and Gross, "and his fellow Nietzscheans blurred the distinction between madman and seer. Nietzsche himself had gone mad, and Gross was the hero of a youth movement for whose adherents madness was a privileged condition and the psychiatric asylum an instrument of patriarchal state oppression."¹⁷ As a bohemian drug user from youth, as well as an advocate of free love, Gross is sometimes credited as a founding father of twentieth century counterculture. While working as a ship's doctor in 1900 he became addicted to cocaine, and remained an addict for the rest of his life. He entered a clinic for it several times but did not succeed in becoming clean. Gross was involved in a number of scandalous affairs and illegitimate children. He had an affair with Frieda Weekly, who later eloped with D.H. Lawrence, with whom she would spend the rest of her life.

Froebe-Kapteyn established Eranos at the suggestion of the eminent German religious historian Rudolf Otto (1869-1937), an early theorist of the psychology of religion. Over the years, interests at Eranos included Yoga and Meditation in East and West, Ancient Sun Cults and the Symbolism of Light in the Gnosis and in Early Christianity, Man and Peace, Creation and Organization and The Truth of Dreams. Participants over the years have included the scholar of Hinduism, Heinrich Zimmer, Karl Kerényi the scholar of Greek mythology, the Traditionalist Mircea Eliade, Gilles Quispel the scholar of Gnosticism, Gershom Scholem, and Henry Corbin a scholar of Islamic Sufism and Ismailism.

According to Mark Sedgwick in *Against the Modern World: Traditionalism and the Secret Intellectual History of the Twentieth Century*, Romanian scholar Mircea Eliade (1907-1986), was a central figure in the history of Traditionalism.¹⁸ He was first interested in Theosophy and the works of Louis-Claude de Saint-Martin, and in 1927 was a distant follower of Julius Evola's and Arturo Reghini's right-wing esoteric organization, the *Gruppo di Ur*. Like his intimate friend Julius Evola, Eliade was introduced to the work of Guénon by Reghini.¹⁹

Schizophrenia

At the peak of its popularity, eugenics was supported by a wide variety of prominent people including, in addition to Winston Churchill, Theodore Roosevelt, Herbert Hoover, a disproportionate number of Fabians, including Havelock Ellis, H.G. Wells, George Bernard Shaw, John Maynard Keynes and Sidney Webb, and others influenced by them, like sexologist Norman Haire and sex educators Marie Stopes and Margaret Sanger. Hoare and Stopes were also members of the Malthusian League, which owed its origin to Annie Besant. The Malthusian League also forms

part of the society within Aldous Huxley's novel *Brave New World*. Sanger, whose mentor was Havelock Ellis, was the founder of the American Birth Control League, which later became the Planned Parenthood Federation of America.

Eugenics became an academic discipline at many colleges and universities, and received funding from many sources.²⁰ Three International Eugenics Conferences presented a global venue for eugenicists with meetings in 1912 in London, and in 1921 and 1932 in New York. Eugenic policies were first implemented in the early 1900s in the United States. Later, in the 1920s and 1930s, the eugenic policy of sterilizing certain mental patients was implemented in other countries, including Belgium, Brazil, Canada, Japan, and Sweden.

The methods of implementing eugenics varied by country. However, some of the early twentieth century methods involved identifying and classifying individuals and their families, including the poor, mentally ill, blind, deaf, developmentally disabled, promiscuous women, homosexuals, and racial groups (such as the Gypsies and Jews in Nazi Germany) as “degenerate” or “unfit,” the segregation or institutionalization of such individuals and groups, their sterilization, euthanasia, and even mass murder.

In addition to being practiced in a number of countries, eugenics was internationally organized through the International Federation of Eugenic Organizations. Its scientific aspects were carried on through research bodies such as the Kaiser Wilhelm Institute of Anthropology, Human Heredity, and Eugenics, the Cold Spring Harbour Carnegie Institution for Experimental Evolution, and the Eugenics Record Office.

Much of the funding for eugenics studies was supplied by the Rockefeller Foundation, founded by John D. Rockefeller, which served as the arm of the family's wide-ranging plans for social change. The Rockefellers hinted at their Luciferian tendencies by installing the highly recognizable bronze gilded statue of Prometheus in front of Rockefeller Plaza. The inscription, a paraphrase from Aeschylus, on the granite wall behind, reads: “Prometheus, teacher in every art, brought the fire that hath proved to mortals a means to mighty ends.”

After World War I, the Rockefeller Foundation began funding a medical specialty known as psychiatric genetics in Germany. The field adapted to psychiatry the concepts of eugenics, or more specifically, race purification, race hygiene, or race betterment developed in London's Galton Laboratory and its sister eugenics societies in England and America. In Germany, the Rockefeller Foundation created the Kaiser Wilhelm Institute for Psychiatry in Munich (formerly known as the Kraepelin Institute) and the Kaiser Wilhelm Institute for Anthropology, Eugenics and Human Heredity.

The Kraepelin institute had initially been endowed by Paul Warburg's brother-in-law James Loeb, of the Kuhn-Loeb banking family, and Gustav Krupp von Bohlen und Halbach, head of the Krupp family. The institute was named after Emil Kraepelin (1856–1926), who is considered the founder of modern scientific psychiatry, as well as of psychopharmacology and psychiatric genetics.²¹ The theories of Kraepelin, whom Freud nicknamed “the super-pope” of psychiatry, dominated the subject at the start of the twentieth century, although he was eventually

overshadowed by the reception of Freud. He at one time hired Otto Gross as his assistant, but later fired him for erratic behavior and drug abuse. Kraepelin believed the chief origin of psychiatric disease to be biological and genetic malfunction, and is best known for devising the Kraepelinian dichotomy, which reduced the complex psychiatric terminologies of the nineteenth century by dividing them into two classes: manic depressive psychosis and *dementia praecox* (“premature dementia” or “precocious madness”), now referred to as schizophrenia.

Heading both of the Rockefeller-funded Kaiser Wilhelm institutions in Munich was the fascist Swiss psychiatrist Ernst Rüdin, assisted by his protégés Otmar Freiherr von Verschuer and Franz J. Kallmann. Rüdin developed the concept of “empirical genetic prognosis” of mental disorders, having worked as assistant to Eugene Bleuler, a Swiss psychiatrist and eugenicist, whose thought was derived from Spinoza and Nietzsche.²² Bleuler is noted for his contributions to the understanding of mental illness and for coining the terms “schizophrenia,” as well as “schizoid” and “autism.” Following his interest in hypnotism, Bleuler became interested in Freud’s work.²³ During the early 1900s, Bleuler’s assistant was Carl Jung, and the two men were early members with Freud in the Vienna Psychoanalytic Society. Inspired by Freud’s work, Bleuler was one of the first to apply psychoanalytic principles in treating psychotic clients. In Freud’s own admission, it was Bleuler who did more for the early acceptance of his theories than anyone.²⁴

In 1932, at the American Museum of Natural History in New York City, Rüdin was designated president of the worldwide Eugenics Federation. When Hitler came to power, his regime appointed Rüdin head of the Racial Hygiene Society. Rüdin and his staff, as part of the Task Force of Heredity Experts chaired by SS chief Heinrich Himmler, drew up the Nazi sterilization law. It is estimated that between 220 000 and 269 500 individuals with schizophrenia were sterilized or killed. This total represents between 73 percent and 100 percent of all individuals with schizophrenia living in Germany between 1939 and 1945.²⁵

Though paradoxically he had been a student of Rüdin, Kallmann fled Germany in 1936 for the United States because he was discovered to be of Jewish heritage. Kallmann had advocated the examination of relatives of schizophrenia patients with the aim of finding and sterilizing the “nonaffected carriers” of the supposed recessive gene responsible for the condition. In fact, a 2013 study published in *Nature* and conducted by Professor Ariel Darvasi, assistant dean of the Faculty of Life Sciences at the Hebrew University of Jerusalem, in coordination with Dr. Todd Lencz from The Feinstein Institute for Medical Research in New York, announced the discovery that variations of the DNST3 gene render Ashkenazi Jews 40 percent more likely to develop such psychiatric disorders than non-Jews.²⁶

Rüdin was released from internment in the US, in 1947 after a “denazification” trial where he was supported by former colleague Kallmann. Nevertheless, Rüdin has been cited as a more senior and influential architect of Nazi crimes than the infamous Josef Mengele who had attended his lectures and been employed by his Institute. In 1943, Mengele, an assistant of Otmar Verschuer, was made medical commandant at Auschwitz, which conducted experiments with pathogens,

poisonous and psychotropic substances as well as mescaline. As wartime director of Rockefeller's Kaiser Wilhelm Institute in Berlin, Verschuer secured funds for Mengele's experiments at Auschwitz from the German Research council.²⁷

After the war, Mengele was a famous target of Nazi-hunters pursuing him to South America, but Verschuer was saved from prosecution by Kallman who testified at his denazification proceedings. When he emigrated to America, with Verschuer and other ex-Nazis, Kallmann created the American Society of Human Genetics, which organized the "Human Genome Project." Kallman also became director of research in the New York State Psychiatric Institute, attached to Columbia University in New York, home to MK-Ultra experiments.

The director of the Psychiatric Institute was Dr. Nolan D.C. Lewis, of the Scottish Rite Freemasons, who joined the Rockefellers in sponsoring the study of psychiatric genetics beginning in 1934. In 1936, Lewis, as the Scottish Rite's Field Representative of Research on *Dementia Praecox*, reported to the Scottish Rite Northern Supreme Council "on the progress of the fourteen research projects being financed by the Supreme Council."²⁸ Dr. Lewis was the first practicing American psychoanalyst, and Freud authorized him to practice analysis without undergoing a personal analysis. Lewis was one of the first American psychiatrists, if not the first, to experiment with mescaline.²⁹ In 1945, Lewis and Paul L. Schroeder, colonel and psychiatrist, University College of Illinois, and Dr. Ewen Cameron, of the infamous MK Ultra experiments at McGill University, were invited to the Nuremberg Trials for a psychiatric evaluation of Rudolph Hess.³⁰

Scottish Rite strategist Dr. Winfred Overholser, the superintendent of St. Elizabeth's Hospital, a federal mental hospital in Washington DC, provided overall leadership for the Rite's psychiatric research. In 1942, William "Wild Bill" Donovan, then head of the OSS, assembled a team of prestigious American scientists and asked them to develop a "truth serum." Dr. Overholser was appointed chairman of the research committee, which used facilities and staff at St. Elizabeth's hospital to study the effects of numerous drugs, including alcohol, mescaline, barbiturates, caffeine, peyote and scopolamine. Eventually, marijuana was chosen as the most effective. OSS documents reported that smoking a mix of tobacco and marijuana brought about a "state of irresponsibility, causing the subject to be loquacious and free in his impartation of information."³¹

In 1948, Dr. Overholser was the "Chairman for Discussion" of an International Congress on Mental Health at the Ministry of Health in London attended by the world's psychiatric and psychological leaders. The congress was gathered by the National Association for Mental Health, founded in 1944 by Montagu Norman, after he resigned from the Bank of England. At this congress, a World Federation for Mental Health (WFMH) was formed for which Norman picked as president Brig. Gen. Dr. John Rawlings Rees, the head of the Tavistock Institute, with Carl Jung serving as his vice-president. During World War II, Rees had been appointed to the War Office and arranged to train officers of the OSS in psychological warfare. Together with Henry Dicks, a fellow member of the Tavistock Clinic group, Rees was charged with the care of Rudolf Hess at the secret prison locations where he was held following his capture. Rees apparently established a relationship with Hess,

whose diaries record many meetings with “Colonel Rees,” when Hess accused his captors of attempting to poison, drug, and “mesmerize” him.³²

The International Congress, in effect, founded the modern psychiatric profession. The first speaker was anthropologist and occultist Margaret Mead who would be president of the WFMH in 1956 and 1957. During 1936-1950, Mead was married to anthropologist Gregory Bateson, who during the war had worked with the OSS. Ultimately, the science of “applied” anthropology was a government project that began with the OSS to determine how to control civilian populations. During the war, the OSS employed over two-dozen anthropologists, and by 1947, as many as three-fourths of professional anthropologists were “working in some war-related governmental capacity,” either full or part-time.³³ Bateson was qualified for his work with the OSS due to his earlier anthropological research which was on the subject of “schismogenesis,” the study of how societies become divisive and dysfunctional. In other words, divide and conquer. As a “psychological planner” in Southeast Asia, Bateson spent much of his wartime duty designing and carrying out “black propaganda” radio broadcasts from remote, secret locations in Burma and Thailand, and also worked in China, India, and Ceylon.

Margaret Mead became famous for her controversial *Coming of Age in Samoa*, published in 1928, which focused on the psychosexual development of adolescent children on the island of Samoa. Mead would also help launch the modern feminist movement through her patronage of Betty Friedan, a student-protégé of Kurt Lewin. Mead and Lawrence K. Frank, who would also later become president of the WFMH, authored its founding statement, which they titled, *Manifesto of the First International*: “The goal of mental health has been enlarged from the concern for the development of healthy personalities to the larger tasks of creating a healthy society... The concept of mental health is co-extensive with world order and world community.”³⁴

The two UN agencies with which the WFMH works most closely are the World Health Organization (WHO) and the United Nations Educational, Scientific and Cultural Organization (UNESCO). Eugenics strategist Sir Julian Huxley, brother to Aldous Huxley, was the first Director of UNESCO. According to Julian, “The lowest strata are reproducing too fast. Therefore... they must not have too easy access to relief or hospital treatment lest the removal of the last check on natural selection should make it too easy for children to be produced or to survive; long unemployment should be a ground for sterilization.”³⁵ Huxley further explained the purpose of UNESCO:

At the moment, it is probable that the indirect effect of civilisation is dysgenic instead of eugenic; and in any case it seems likely that the dead weight of genetic stupidity, physical weakness, mental instability, and disease-proneness, which already exist in the human species, will prove too great a burden for real progress to be achieved. Thus even though it is quite true that any radical eugenic policy will be for many years politically and psychologically impossible, it will be important for Unesco to see that the eugenic problem is examined with the greatest care, and that the public mind is informed of the issues at stake so that much that now is unthinkable may at least become thinkable.³⁶

UNESCO also instituted the Comenius Medal, named after the Rosicrucian adept, which honors what it deems outstanding achievements in the fields of education research and innovation.

Cybernetics Group

The Cybernetics Group was the umbrella under which the CIA and British Intelligence conducted their experimentation in mass population control through the use of psychedelic drugs, including LSD to produce the counterculture of the 1960s, and simultaneously, the development of the personal computer, two trajectories that were closely related. The project became famous in the 1970s under a CIA code name, “MK-Ultra.”

The Cybernetics Group was unofficially launched in 1942 at a conference in New York, sponsored by Frank Fremont-Smith, the medical director of the CIA front, the Josiah Macy Foundation. Fremont-Smith would be the permanent co-director of the World Federation for Mental Health (WFMH) with Rees.³⁷ In connection with the founding of the (WFMH), headed by John Rawlings Rees, a New York agent of Montagu Norman named Clarence G. Michalis had been made chairman of the board of the Macy Foundation. Rees, along with Margaret Mead, Lawrence K. Frank, Fremont-Smith and Frankfurt School director Max Horkheimer, who were all in Paris together in the summer of 1948 to launch the WFMH, formed the core of the Cybernetics Group. Conference attendees also included the Tavistock Institute’s Kurt Lewin.

Cybernetics evolved out of the intersection of mathematics and engineering in US military research in World War II.³⁸ The goal of the Cybernetics Group was to develop a science that makes it possible to predict and control human behavior. Arturo Rosenblueth, an influential member of the core group at the Macy Conferences, speaking on behalf of John von Neumann and his mentor Norbert Wiener, proposed to gather together a group of scientists to devise experiments in social control, based on the assumption that the human brain was merely a complex input/output machine, and that human behavior could, in effect, be programmed, on both on an individual and societal level.

Von Neumann was the foremost mathematical consultant to the “Manhattan Project,” and had been present at the dramatic first explosion of an atomic bomb in 1945. Under wartime pressures, Neumann had devised radically new patterns of formal logical organization for computers, thus significantly advancing that technology.³⁹ In 1943 von Neumann the seminal book, *Theory of Games and Economic Behavior*, which covered applications of mathematics to the social sciences.

Norbert Wiener, a child prodigy, was awarded a PhD from Harvard at the age of seventeen. He later studied with Bertrand Russell and was later Professor of Mathematics at MIT. During World War Two, Wiener worked on mathematical models designed to predict the flying patterns of Nazi war planes, which became the basis of cybernetics. Wiener coined the term “cybernetics,” borrowing from the ancient Greek word “cyber,” which is related to the idea of government or governing. Wiener referred to cybernetics as, “the study of control and communication in machines and living beings.”⁴⁰

Wiener wrote two books which would define cybernetics as a scientific field of interdisciplinary study. His first book, published in 1948, was *Cybernetics, or Communication and Control in the Animal and the Machine*. In it, Wiener tried to tie together different lines of scientific inquiry still novel at the time: digital electronic computing, information theory, early work on neural networks, feedback systems, and work in psychology, psychiatry, decision theory, and the social sciences. The second book was first published in 1950 with the telling title *The Human Use of Human Beings: Cybernetics and Society*.

Cybernetics first emerged as psychiatry, but spread to other fields such as robotics, engineering, biological computing, management, politics, spirituality, entertainment, the arts, theater and architecture and education.⁴¹ Wiener's work with cybernetics influenced Gregory Bateson and Margaret Mead, and through them, anthropology, sociology, and education.⁴² N. Katherine Hayles puts it in her book *How We Became Posthuman: Virtual Bodies in Cybernetics, Literature, and Informatics*, cybernetics featured a number of different specialists in a wide range of disciplines, but it was Wiener who would, "articulate the larger implications of the cybernetic paradigm and make clear its cosmic significance."⁴³

The Macy Group exercised a particular interest in the 1950 study "The Authoritarian Personality," released by the International Institute of Social Research, a new foundation of the Frankfurt Institute of Social Research, centered around Max Horkheimer and Theodor Adorno. "The Authoritarian Personality" appropriated notions from the theories of Austrian psychologist, Wilhelm Reich (1897 – 1957), regarded as one of the most radical figures in the history of psychiatry. It was after Reich arrived in the United States that he coined the term "orgone," a word derived from a combination of "orgasm" and "organism," which he used to refer to a primordial cosmic energy he believed he had discovered and which others referred to as "God." In 1940, he started building "orgone energy accumulators," devices that his patients sat inside to harness the reputed health benefits, leading to newspaper stories about "sex boxes" that cured cancer.

Reich was the author of several influential books, including *The Mass Psychology of Fascism* (1933) and *The Sexual Revolution* (1936). *The Mass Psychology of Fascism* explores how fascists come into power and explains their rise as a symptom of sexual repression. In *The Sexual Revolution*, Reich explains that sexual neuroses derive from the lack of gratification of natural sexuality. Natural sexuality is left unsatisfied and thereby creates neuroses due to suppression of these desires by the authoritarian state, as in Orwell's *Nineteen Eighty-Four*. For Reich, this state is characterized best by the capitalist state that is based on the unit of the patriarchal family, within which the father mirrors the state as the absolute authority.

In May 1944, the American Jewish Committee (AJC) established a Department of Scientific Research, headed by Max Horkheimer, the director of the Frankfurt School. AJC is one of the oldest Jewish advocacy organizations in the US and has been described by the *New York Times* as "the dean of American Jewish organizations."⁴⁴ Produced in 1950, *The Authoritarian Personality* was the most significant of the five of a project established by Horkheimer, called *Studies in Prejudice*, produced during 1944-50. The *Studies in Prejudice* employed a number of Frankfurt School members

who served in the OSS during the war, as well as Theodor Adorno and others who, under Horkheimer's direction, all reconstituted the International Institute of Social Research in New York.

The authors of *The Authoritarian Personality* also included R. Nevitt Sanford and Dr. William Morrow. Sanford had briefly become a research affiliate at the Tavistock Institute for Human Relations in London. Morrow, the leading protégé of Dr. Kurt Lewin, a key connection between the Frankfurt School and the Tavistock Institute, was a research director for the project. The impetus of *The Authoritarian Personality* was the Holocaust and the perceived need to identify the root causes of fascism that led to it. The study conducted thousands of interviews of Americans, to profile their allegedly deep-seated tendencies toward authoritarianism, prejudice, and anti-Semitism. Authoritarianism was measured by the F-scale. The "F" was short for "pre-fascist personality."

The authors of the study on the *Authoritarian Personality* employed the testing methods of Henry A. Murray (1893 – 1988), an American psychologist who taught for over 30 years at Harvard University. In 1937 Murray became director of the Harvard Psychological Clinic. During that time, Murray sat in on lectures by Alfred North Whitehead, whose process philosophy marked his philosophical and metaphysical thinking throughout his professional career. During World War II, Murray left Harvard and worked as lieutenant colonel for the OSS. In 1943 Murray helped complete "Analysis of the Personality of Adolph Hitler," commissioned by OSS boss William "Wild Bill" Donovan.

Murray saw psychology and the new social sciences as destined to make a contribution to a world that can live in peace and harmony. In a New World Order, with world laws, a world police force and world government, the USA, according to Murray:

...is the abstraction of ONE WORLD which we are on the verge of creating. The lot has fallen to the US to take over the direction of carrying out this last and difficult experiment: a global campaign of good against evil. By completely dedicating ourselves to the idea of a one world government, we will stir the hearts of all people on earth with the hope of a security that can counter any form of totalitarianism. The national citizen is obsolete, and must be transformed into a world citizen.⁴⁵

One of the four directors of the *Authoritarian Personality* project, R. Nevitt Sanford, played a pivotal role in the experimentation and eventual mass usage of psychedelic drugs. In 1965, Sanford wrote the forward to *Utopiates: The Use and Users of LSD 25*, which was published by Tavistock Publications, the publishing arm of Tavistock Institute. Through official military and intelligence conferences over which it presided, and through various informal and secret operations, the Cybernetics Group and the Macy Foundation directed the spread of LSD by US agencies during the 1950s.

Some of the researchers present at the cybernetics conferences later went on to do extensive government funded research on the psychological effects of LSD, and its potential as a tool for interrogation and psychological manipulation in

such projects as the CIA's MK-Ultra program. The Macy Foundation's chief LSD executive, Harold Abramson, was a psychiatric researcher at Columbia University and at the eugenics center in Cold Spring Harbor, Long Island, New York. In 1953, the same year that the MK-Ultra was established, Abramson proposed an \$85,000 study to the CIA on the effects of LSD on unwitting hospital patients. Funding for the project was funneled through the Macy Foundation. It was Abramson who first "turned on" Frank Fremont-Smith.

15. Central Intelligence

Georgetown Set

The Office of Strategic Services (OSS) provided a model for the Central Intelligence Agency (CIA) that was established in September 1947. After the war, Truman wished to disband all agencies with no peacetime activities. The OSS head William Donovan wrote to Truman's budget director, and suggested instead that the OSS provided a means to serve a new political reality due to the advent of the atomic bomb. Thus was the basis for the creation of the CIA, based in part on the rationale provided by Gregory Bateson. According to a document from its own studies archives, titled "The Birth of Central Intelligence," Bateson wrote to Donovan:

...forecast that the bomb would shift the balance of warlike and peaceful methods of international pressure. It would be powerless, he said, against subversive practices, guerrilla tactics, social and economic manipulation, diplomatic forces, and propaganda either black or white. The nations would therefore resort to those indirect methods of warfare. The importance of the kind of work the Foreign Economic Administration, the Office of War Information, and the Office of Strategic Services had been doing would thus be infinitely greater than it had ever been. The country could not rely upon the Army and Navy alone for defense. There should be a third agency to combine the functions and employ the weapons of clandestine operations, economic controls, and psychological pressures in the new warfare. But Bateson thought, and he would not be alone, that this third agency should be under the Department of State.¹

The creation of the CIA was brought about by the lobbying efforts of an influential group of journalists, politicians, and government officials that became known as the Georgetown Set. The early members of the group, also known as the Wisner Gang, were composed initially mainly of former members of the OSS, such as Frank Wisner, Philip Graham, David Bruce, Tom Braden, Stewart Alsop and Walt Rostow. Over the next few years, others like James Jesus Angleton, as well as Chip Bohlen, George Kennan, Skull and Bones member Averill Harriman, John J. McCloy, Felix Frankfurter and Allen Dulles joined their regular parties.

John J. McCloy, a past president of the World Bank, was chairman of the Rockefeller and Ford Foundations. He was also chairman of the CFR, where he was succeeded by David Rockefeller, with whom he had worked closely as chairman of the Chase Bank.² Prior to the war, McCloy had been legal counsel to IG Farben. He became friendly with W. Averell Harriman, and worked as an advisor to the fascist

government of Benito Mussolini. In his dealings with Germany, McCloy worked closely with Paul M. Warburg, as well as his brother James Warburg in America. In 1936, he traveled to Berlin where he met with Rudolf Hess, and shared a box with Hitler and Herman Goering at the Berlin Olympics.

In 1941, Skull and Bones member Henry L. Stimson selected McCloy to become his assistant secretary of war. McCloy later blocked the executions of Nazi war criminals, forged a pact with the Regime of pro-Nazi Admiral Darlan, displaced Japanese-Americans in California to internment camps, refused to recommend the bombing of Nazi concentration camps to spare the inmates on grounds that “the cost would be out of proportion to any possible benefits,” and refused Jewish refugees entry to the US.³ After World War II, McCloy helped shield Klaus Barbie from the French.

McCloy commuted the death sentences of a number of Nazi war criminals, and gave early releases to others. One was Alfried Krupp, the ultra-wealthy German industrialist who was represented by Otto Skorzeny in Argentina, and Hjalmar Schacht, who subsequently went on the payroll of Aristotle Onassis.⁴ Krupp was also related through Chip Bohlen’s great-great-uncle, American Civil War general Henry Bohlen, born 1810, the first foreign-born (German) Union general of the Civil War. After the war, the Krupp empire achieved infamy for their brutal use of slave labor during World War II. It is estimated that around 70,000 of those working for Krupp died as a result of the methods employed by the guards of the camps.⁵ Krupp was eventually found guilty of being a major war criminal and sentenced to twelve years in prison and had all his wealth and property confiscated. In 1951, McCloy announced that Krupp was to be released, and his property restored to him, making him one of the richest men in Europe.

From 1954 to 1970, McCloy was chairman of the Council on Foreign Relations (CFR), having succeeded David Rockefeller. Because of his stature in the legal world, his long association with the Rockefellers and as a presidential adviser, he was sometimes referred to as the “Chairman of the American Establishment.”⁶ Along with other members of the Georgetown Set, including George Kennan and Charles “Chip” Bohlen, McCloy was among the six “wise men,” a group of US government officials and members of the East Coast foreign policy establishment who, beginning in the 1940s, developed the containment policy of dealing with the Communist bloc, and crafted institutions and initiatives such as NATO, the World Bank and the Marshall Plan. The six friends, who also included Dean Acheson, Skull and Bones member W. Averell Harriman, and Robert A. Lovett, were important foreign policy advisors to US presidents from Roosevelt to Lyndon B. Johnson.

According to Frances Stonor Saunders, the author of *Who Paid the Piper? The CIA and the Cultural Cold War*, the Georgetown Set were responsible for the creation of the Congress for Cultural Freedom (CCF), a CIA plot to contain the influence of communism, by enrolling the support of the “non-communist left.” Stonor Saunders revealed a broad list of intellectuals also on the CIA payroll, including Isaiah Berlin, Lionel and Diana Trilling, Julian Huxley, Arthur Koestler, Robert Lowell, Daniel Bell, Mary McCarthy, Mark Rothko, Arthur Schlesinger, and Edward Shils.

The plot also implicated members of the Bloomsbury Group as well as the

Cambridge Apostles. Known as the “Sovietologists,” regular meetings of the Georgetown Set took place at Bohlen’s home in Georgetown with George Kennan and Isaiah Berlin. Berlin, the British philosopher of Russian-Jewish origin, was implicated in the early-1950s Kim Philby espionage scandal. Kim Philby, the son of St. John “Abdullah” Philby, was a high-ranking member of British intelligence who worked as a double agent before finally defecting to the Soviet Union. Philby was among three Cambridge graduates who brought the Cambridge Apostles to public attention following the exposure of a spy ring in 1951 that they had passed information to the KGB. Known as the Cambridge Five, they included MI5 officer Anthony Blunt, the grand-nephew of Wilfred Wilfrid Scawen.

Chip Bohlen was posted after the war as Ambassador to France where he helped direct the international secretariat the CCF. One of five honorary chairmen of the CCF was Bertrand Russell. The CCF was launched with the help of author Arthur Koestler, working with Bill Donovan and Allen Dulles. Over a series of meetings it was decided to create a flagship intellectual journal for CCF, which became known as *Encounter*. Irving Kristol, later the leader of the neoconservative movement, was chosen to become co-editor with Stephen Spender, a Fabian connected to the Bloomsbury Group. Spender was also close to W.H. Auden and Aldous Huxley’s friend Christopher Isherwood, who served as British intelligence operatives. Both were homosexuals, and later living for a time in Weimar, Germany, Spender became a well-known poet but his poetry contained allusions to his pedophilic affairs. “Whatever happens,” he wrote, “I shall never be alone. I shall always have a boy, a railway fare, or a revolution.”⁷

At the outset, *Encounter* ran articles by Julian Huxley, Allen Tate, Robert Penn Warren, W.H. Auden, Thornton Wilder, Jayaprakash Naryan, the Traditionalist historian Mircea Eliade, Andre Malraux and Guido Piovene. In April of 1952, CCF held a month-long festival in Paris entitled *Masterpieces of the 20th Century*. To convince the world of the superiority of America’s culture to that of the Soviets, the CIA sponsored American jazz artists, opera recitals and European tours of the Boston Symphony Orchestra. The CIA also sponsored tours of African-American opera star Leontyne Price, who referred to herself as the Wisners’ “chocolate sister.”⁸

The festival was used to showcase all the leading lights of the modernist movement. The conference opened with a performance by the Boston Symphony of the “Rite of Spring,” by Igor Stravinsky. Also getting top billing were Schoenberg and Alban Berg, the leading creators of atonal music, as well as Paul Hindemith and Claude Debussy, who was a member of the Rosicrucian Kabbalistic Order of the Rose-Croix (OKR+C) founded by Papus, Saint-Yves and Joséphin Péladan. Other works performed were those by Theosophical society member Gustav Mahler. The festival offered Paris its first productions of Gertrude Stein’s and Virgil Thomson’s *Four Saints in Three Acts*. The Paris show included works by Matisse, Derain, Cezanne, Seurat, Chagall, Kandinsky and others regarded as masters of early-twentieth-century modernism.

It was the CIA which brought to prominence the new modern art movement of Abstract Expressionism, including the works of Jackson Pollock, Robert Motherwell, Willem de Kooning and Mark Rothko, whose works were all showcased at the

Paris festival. MoMA, which was developed by the Rockefeller family, has been important in developing and collecting modernist art, and is often identified as the most influential museum of modern art in the world. Tom Braden had been Nelson Rockefeller's executive secretary for MoMA from 1947 to 1949 before joining the CIA, which supported MoMA through its front the Fairfield Foundation. CIA agent Donald Jameson joked, "Regarding Abstract Expressionism, I'd love to be able to say that the CIA invented it all, just to see what happened in New York and downtown Soho tomorrow!"⁹

Knights of Malta

The CIA has been intricately connected with the Knights of Malta, the current name of the medieval Knights Hospitallers, who had inherited the domains and wealth of the Templars. To this day, the Knights of Malta are a unique papal entity which, although it has no landmass other than a small headquarters in Rome, holds the status of nation-state. It mints coins, prints stamps, has its own constitution and issues passports to an accredited diplomatic corps. The grand master of the order holds a rank in the church equal to a cardinal and is recognized as a sovereign chief of state by 41 nations. Important known members of the Knights of Malta have included Lee Iacocca, Alexandre de Marenches (the chief of French Intelligence under Giscard d'Estaing, himself a Knight of SMOM), as well as Otto von Hapsburg of Coudenhove-Kalergi's synarchist Pan-European Union.

The Knights of Malta have been in close relation with Martinism since Cagliostro, and the Illuminati front, the Philadelphes, which by some accounts had been established by Marquis de Chefdebiens d'Armissan, a Knight of Malta and member of the Grand Orient and the *Amis Reunis*.¹⁰ The OTO also claimed to be a body of initiates in whom were concentrated the wisdom and the knowledge of the various esoteric traditions, including the Knights of Malta and the Martinists. According to Russ Bellant, "Although it poses as a Catholic organization, the Order of St. John of Jerusalem is a Masonic group that claims to be the real Knights of Malta. It's Grand Master for fifty years until his death several years ago was Charles Pichel, and adviser... to Hitler aide Ernst Hanfstaengl."¹¹

"The Knights of Malta comprise what is perhaps the most exclusive club on earth," Stephen Birmingham, the social historian, wrote. "They are more than the Catholic aristocracy...[they] can pick up a telephone and chat with the pope."¹² Martin A. Lee, in his article "Their Will Be Done," stated that the American branch of the Sovereign Military Order of Malta (SMOM) is one of the most important communication channels between the CIA and the Vatican, being able to transfer money in and out of countries to which neither the CIA nor the Vatican has access.¹³

The American Association of the Sovereign Military Order of Malta (Knights of Malta, SMOM) was founded in 1927. The Knights of Malta, in particular Baron Franz von Papen, played a critical role in Hitler's rise to power. Von Papen became Chancellor of Germany in 1932 with the support of the Nazis. In June, he ordered the dissolution of the Reichstag, calling for new elections, after which the Nazis emerged as the largest party in the new Reichstag. After

a meeting with Hitler, von Papen persuaded President von Hindenberg to offer Hitler the Chancellorship, which he assumed in 1933. Von Papen became his Vice-Chancellor. He was charged with conspiracy to wage aggressive war at the Nuremberg trials but was acquitted, and subsequently offered a generous pension from the first postwar Chancellor, Konrad Adenauer.

As explained by Francoise Hervet, "It is probably safe to say that the several thousand Knights of SMOM, principally in Europe, North, Central, and South America, comprise the largest most consistently powerful and reactionary membership of any organization in the world today."¹⁴ In 1934, member John J. Raskob, working closely with Morgan Bank's John Davis, had been a principal financier in the plot to organize a failed fascist coup in the US. By 1941, Francis Cardinal Spellman was listed as the Grand Protector and Spiritual Advisor of the Order. Spellman worked with Pope Pius XII to help Nazi war criminals escape justice. During his tenure in New York, Spellman's considerable national influence earned his residence the nickname of "the Powerhouse." He hosted prominent figures such as Joseph P. Kennedy Sr, Bernard Baruch, David I. Walsh, John William McCormack and numerous other politicians, entertainers and clergymen.

Although Spellman frequently criticized films he perceived to be "immoral" or "indecent," John Cooney, one of his biographers, cited four interviewees who stated that Spellman was homosexual, and journalist Michelangelo Signorile described Spellman as "one of the most notorious, powerful and sexually voracious homosexuals in the American Catholic Church's history."¹⁵ A biographer of J. Edgar Hoover, Curt Gentry, also maintained that Hoover's files contained "numerous allegations that Spellman was a very active homosexual."¹⁶

Since 1943, as explained by Frederic Laurent, "the Holy See became the clandestine center of Anglo-American espionage in Italy."¹⁷ Knight of Malta and OSS chief William Donovan, had secretly established an intelligence connection with the Vatican as early as 1941, when he evacuated the Dominican Father Felix A. Morlion from Lisbon to New York. Morlion subsequently worked closely with Giovanni Battista Montini, the future Pope Paul VI. In 1944, Pope Pius XII decorated Donovan with the Grand Cross of the Order of Saint Sylvester, the oldest and most prestigious of papal knighthoods, given to only a hundred other men in history, who "by feat of arms, or writings, or outstanding deeds, have spread the Faith, and have safeguarded and championed the Church."¹⁸

According to Alexis Bugnolo, Pope Paul VI belonged to a network of consecrations that could be traced back to Cardinal Rampolla, whom the OTO claimed as one of its leading members. *The Liber LII: Manifesto of the OTO* lists as having participated in the assemblies of the OTO, or in more remote times as including among others, Merlin, Orpheus, Dante, Paracelsus, Jakob Boehme, John Dee, Francis Bacon, Andreae and Elias Ashmole. Purported more recent participants included Goethe, Nietzsche, Wagner, Papus, Hargrave Jennings, Carl Kellner, Franz Hartmann and Cardinal Rampolla. When Leo XIII died in 1903, it was widely expected that Rampolla would be elected pope. His candidacy gained momentum until the last moment when the Austrian Emperor Francis Joseph I, imposed the veto *Jus exclusivae* during the Conclave. Craig Heimbichner, writing in

the August 2003 *Catholic Family News*, states that Monsignor Jouin is said to have intervened personally with Emperor Franz Joseph to ask for the Jus exclusivae to be invoked, having procured some evidence that Cardinal Rampolla had at least a close affinity with the Freemasons.¹⁹

Curiously, Rampolla had been secretary of state to Leo XIII, who had issued one of the most profound condemnations of Freemasonry, the encyclical *Humanum Genus* in 1884. Like Pope Pius IX before him, Leo XIII requested the publication of the *Alta Vendita*, a text purportedly produced by the highest lodge of the Italian Carbonari and written by Giuseppe Mazzini. It was first published by Jacques Crétineau-Joly in *The Church and the Revolution*. The pamphlet was popularized in the English-speaking world by Monsignor George F. Dillon in 1885 with his book *The War of Anti-Christ with the Church and Christian Civilization*. Astoundingly, the document details a Masonic plot to infiltrate the Catholic Church and ultimately install a Masonic pope. In its 1819 “Permanent Instruction” to its members, the *Alta Vendita* stated:

Our final end is that of Voltaire and of the French Revolution, the destruction forever of Catholicism and even of the Christian idea... Catholicism has a life much more tenacious than that. It has seen the most implacable, the most terrible adversaries, and it has often had the malignant pleasure of throwing holy water on the tombs of the most enraged... The Pope, whoever he may be, will never come to the secret societies. It is for the secret societies to come first to the Church, in the resolve to conquer the two... The work which we have undertaken is not the work of a day, nor of a month, nor of a year. It may last many years, a century perhaps, but in our ranks the soldier dies and the fight continues... We do not mean to win the Popes to our cause, to make them neophytes of our principles, and propagators of our ideas... That which we ought to demand, that which we should seek and expect, as the Jews expected the Messiah, is a Pope according to our wants.²⁰

The network referred to by Bugnolo, which was first revealed by Dr. Austen Ivereigh in *The Great Reformer: Francis and the Making of a Radical Pope*, conspired together to promote the candidacy of Cardinal Jorge Mario Bergoglio, who became the current Pope Francis. Their goal, according to Bugnolo, was the destruction of the Catholic Church. As demonstrated by Bugnolo, the network was a consequence of the conclave that concluded with the election Pope St. Pius X instead of Rampolla. The followers of Rampolla were raised to the dignity of the episcopate and ordained by Pius X, while those of the Pius X by Cardinal Rampolla. In the first case, the co-consecrators were either both or at least in one individual, themselves bishops ordained by Cardinal Rampolla.²¹

Pope Paul VI continued the Second Vatican Council which he closed in 1965, implementing its numerous reforms, including the easing of the Church’s stance towards Masonry. He surrounded himself with Freemasons, including Secretary of State Cardinal Jean Villot, Pasquale Macchi, who was Pope Paul’s Prelate of Honour and Private Secretary until he was excommunicated for heresy but reinstated by Villot and made a Cardinal, and Cardinal Augustin Bea who was Secretary of State under Pope John XXIII and Pope Paul VI.²²

Cardinal Annibale Bugnini was appointed by Paul VI to create a new liturgy. In a bold reference to the Masonic dictum found on the reverse side of the American dollar bill, the name of his new liturgy was the “Novus Ordo Missae,” Latin for “New Order of Mass.” After the New Order worship service was formulated, Dr. Smith, the Lutheran representative, publicly boasted, “We have finished the work that Martin Luther began.” Bugnini explained his aim as being to redesign the New Mass so as “to strip from our Catholic prayers and from the Catholic liturgy everything which can be the shadow of a stumbling block for our separated brethren, that is, for the Protestants.”²³

Bugnini was eventually exiled to Iran by Paul VI due to allegations that he was a Freemason.²⁴ But Paul VI himself hinted at a similar allegiance in a speech to the UN assembly in New York, March 6, 1967:

Your vocation is to bring not just some people, but all people together as brothers. Who can fail to see the need and importance of thus gradually coming to the establishment of a ‘world authority’ capable of taking effective action on the juridical and political plane. Delegates to international organization, public officials, gentlemen of the press, teachers and educators, all of you, must realize that you have your part to play in the construction of a New World Order.

This close collaboration between the future Paul VI and the CIA continued after the war through the intermediary James Jesus Angleton, a key member of the Georgetown Set and also a Knight of Malta. Angleton, the long-time chief of Counterintelligence, was the head of the CIA’s Vatican Desk as well as the Israel Desk. Angleton was responsible for liaison with Israel’s Mossad and Shin Bet agencies, crucial relationships that he managed for the remainder of his career. Angleton also became responsible for the Lovestone Empire, the network run for the CIA by Jay Lovestone. A former head of the Communist Party of the United States, later a trade union leader, Lovestone worked with foreign unions using covert funds to construct a worldwide system of anti-communist unions.

When he became head of the organization, Knight of Malta Allen Dulles hired the services of Reinhard Gehlen.²⁵ The Knights of Malta gave Gehlen its highest award of honor, the *Gran Croci Al Merito Conplacca*, in 1948. Though Gehlen was not a Catholic, he was awarded the honor because of his efforts in the “crusade against godless Communism.”²⁶ Gehlen was subsequently installed by the Americans as the first chief of West Germany’s secret service, the *Bundesnachrichtendienst* (BND), under West German Chancellor Adenauer, who had received the Magistral Grand Cross personally from SMOM Grand Master Prince Chigi. In 1950, it was McCloy who had been given the task of appointing a new head of the West German Secret Service. After discussing it with Frank Wisner, he decided on Gehlen.

Angleton was also friends with Ezra Pound, whom he had met in Italy, where Angleton had spent his boyhood. Also a poet, Angleton carried on an extensive correspondence with Pound, as well as E.E. Cummings and T.S. Eliot, among others. Angleton introduced Pound to Yale and founded the university’s literary magazine *Furioso*. During World War II, the Italian government paid Pound to

produce radio broadcasts criticizing the US and in particular the Jews. As a result, Pound was arrested for treason by American forces in Italy in 1945 and interned at St. Elizabeth's Hospital in Washington, D.C., where he became a patient of MK-Ultra psychiatrist Dr. Winfred Overholser.

Angleton, explains Frances Stonor Saunders, was a vital link in what was to become known as “the P source” (“P” standing for “Professor”), referring to the CIA's connection with the Ivy League. “Intellectuals, or a certain sort of intellectuals, have always had a romance about intelligence services,” remarked Carol Brightman. “It's a kind of coming of age experience, going into the intelligence services, especially on certain campuses such as Yale.”²⁷ The intersection of artists and intelligence has a long tradition, with past examples including Somerset Maugham working for the British Secret Service during World War I, Graham Greene working undercover for MI5 and Joseph Conrad for MI6. Others also included Ian Fleming and John le Carré. One of Angleton's several protégés, Cord Meyer, had edited the Yale Lit and published short stories in the *Atlantic Monthly* before joining the CIA at the invitation of Allen Dulles. According to Deborah Davis in her 1979 book *Katharine the Great*, Meyer became the “principal operative” of Operation Mockingbird, headed by Frank Wisner, a project of the CIA which successfully infiltrated the media and film industry.

There was also E. Howard Hunt, notorious CIA spy as well as author of *East of Farewell*, *Limit of Darkness*, and *Stranger in Town*, which won him a Guggenheim Fellowship. Hunt would later become infamous as a possible suspect in the JFK assassination and one of the Watergate “plumbers” along with G. Gordon Liddy. Hunt was an intimate friend of Skull and Bones member and Knight of Malta, William F. Buckley, who founded the political magazine *National Review* in 1955, which had a major impact in stimulating the conservative movement. In 1951, like some of his classmates in the Ivy League, Buckley was recruited into the CIA, where he served for two years including one year in Mexico City as a political action specialist in the elite Special Activities Division, where Hunt was his immediate boss.²⁸ At the time, Hunt was helping to devise Operation PBSUCCESS, the successful covert plan to overthrow Jacobo Arbenz, the democratically elected president of Guatemala.

Fascist International

At the end of World War II, Angleton rescued Italian fascist Junio Valerio Borghese, an Italian Navy commander during the regime of Benito Mussolini. Borghese was then tried and convicted of collaboration with the Nazis, but offered a reduced sentence, due to his glorious expeditions during the war. Borghese was born into one of the leading families of the Black Nobility, the House of Borghese, of which Pope Paul V was a notable member and which maintains close ties to the Vatican. With his record as a war hero, Borghese became a figurehead for pro-fascist, anti-communist groups, acquiring the nickname of the “Black Prince.” Borghese wrote an introduction to *Men Among the Ruins* by Julius Evola, a book which affirmed Evola's political ideology of a neo-fascist aristocracy.

In the post-war years, Evola's writings were held in high esteem by members of the neo-fascist movement in Italy. The Italian Social Movement (MSI), which was inspired by the thought of Evola, was formed in 1946 by supporters of Mussolini. The MSI is seen as the successor to both Mussolini's Republican Fascist Party (PFR) as well as the original National Fascist Party (PNF). From the end of the war to the late 1980s, the MSI was the chief organization of the European far-right. By the initiative of the MSI, the European Social Movement (ESM) was established as a neo-fascist Europe-wide alliance in 1951. The MSI was also part of a more radical splinter group of the ESM, the New European Order together with, among others, the Falange and the Socialist Reich Party (SRP).

The SRP was a West German neo-Nazi political party founded in the aftermath of the World War II as an openly Nazi-oriented split-off from the national conservative German Right Party (DKP-DRP). The foundation of the SRP was backed by former Luftwaffe hero Hans-Ulrich Rudel who was one of the most popular and visible figures of the post-war neo-Nazi scene. In 1945, Rudel had fled to Argentina where he became a popular and prominent member of the country's large Nazi community under the protection of the Peron government. There he became the head of a rescue organization called the *Kameradenwerk*, which assisted Nazi fugitives and war criminals in escaping from Europe. With the assistance of Otto Skorzeny, Rudel played an important role in recruiting large numbers of former Nazi fugitives from Argentina for key posts in Egypt.

Rudel was close friends with Savitri Devi, the pseudonym of Greek writer Maximiani Portas, the first major post-war exponent of what Goodrick-Clarke, in *Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity*, has characterized as Esoteric Hitlerism. Devi eventually achieved wide influence among neo-Nazi circles through her development of an occult form of Nazism. She assimilated many notions from Hinduism and glorified the Aryan race and venerated Adolf Hitler as an avatar of Vishnu.

Devi was one of the founding members of the World Union of National Socialists (WUNS). The organization was created in 1962, when veteran US Navy Commander George Lincoln Rockwell, founder of the American Nazi Party (ANP), met with National Socialist Movement (NSM) chief Colin Jordan. Colin and Rockwell agreed to work towards developing an international network between movements as an umbrella group for neo-Nazi organizations across the globe. This resulted in the 1962 Cotswold Declaration, which was signed by neo-Nazis from the US, Britain, France (represented by Savitri Devi), West Germany, Austria and Belgium. More member nations would join later throughout the decade, including Argentina, Australia, Chile, Ireland, South Africa, Japan and others.

Savitri Devi and Julius Evola were important sources of inspiration to Miguel Serrano, who was another prominent exponent of Esoteric Hitlerism. During his postings as ambassador to Chile in Vienna and subsequently in Switzerland, he cultivated friendships with Léon Degrelle, Otto Skorzeny and Hans-Ulrich Rudel, and paid visits to Julius Evola, Herman Wirth, Wilhelm Landig and Ezra Pound.²⁸ In Switzerland, he met and befriended Hermann Hesse and Carl Jung. Serrano also became a personal friend of Jawaharlal Nehru and Indira Gandhi.

He also boasted of being “good friends” with the current Dalai Lama, who has long been in the employ of the CIA.³⁰ Serrano provided his explanation of their curious relationship as follows:

I also met the Dalai Lama at the moment he escaped from Tibet during the Communist Chinese invasion. He was very young, 25 years old. I went to meet him at the Himalayas. He never forgets that. And when we met again during the funeral of Indira Gandhi in Delhi. He invited me to go to Dharmasala, where he lives now. We had a very interesting talk. It is good to know that before Buddhism was introduced in Tibet, Tibetans were a warrior's race and their religion, the Bo [Bön shamanism], used also the same swastika of Hitlerism. Until today Intelligence Services of England and United States have been unable to discover the real mysterious links that existed between Tibet and Hitlerist Germany.³¹

The MSI, along with the Union Movement, the *Deutsche Reichspartei*, *Jeune Europe*, and the *Mouvement d'Action Civique*, formed the National Party of Europe (NPE) in 1962, to co-ordinate this growth in pan-European nationalism. The idea of an NPE began when Oswald Mosley launched his Europe a Nation campaign after World War II as a counterbalance to the growing power of the US and USSR. Europe a Nation was a policy that was the cornerstone of his Union Movement. Where Mosley had previously been associated with a peculiarly British form of fascism with the British Union of Fascists, the Union Movement attempted to redefine fascism by stressing the importance of developing a European nationalism rather than country-based nationalisms. Europe a Nation consisted of the idea that all European states should come together and pool their resources, including their colonies, to work as one giant superstate under a system of corporatism.

Pino Rauti and others broke away from the MSI in 1956 and founded the Ordine Nuovo party, while Stefano Delle Chiaie founded the National Vanguard. Chiaie was a close ally of Borghese Stepheno, and a devoted follower of Julius Evola. Both organizations were key components of the infamous Gladio, part an international network of fascist thugs coordinated by the CIA and NATO, known as “stay-behind” units, with the purported purpose of resisting a Soviet invasion from within. Instead, they were mainly employed in carrying out violent acts of terrorism, which were falsely blamed on communist groups to undermine the influence of communism in various parts of Europe. Known in Italy as the “Strategy of Tension,” it was headed by Knight of Malta Alexander Haig, in collaboration with the notorious P2 Masonic lodge, to which belonged numerous members of MSI and SMOM. Chiaie was a friend of Licio Gelli, Knight of Malta and P2's Grand Master. Chiaie was also involved with Aginter Press, a terrorist group set up by Otto Skorzeny, on behalf of the CIA and the Gehlen Organization. During a 1997 hearing before the Commission on terrorism, Chiaie spoke about a “black fascist International” and his hopes of creating the conditions of an “international revolution.” In this context he talked about the World Anti-Communist League and admitted having taken part in the New European Order.³²

16. Mind Control

Mk-Ultra

When Martin Lee, author of *Acid Dreams: The Complete Social History of LSD: The CIA, The Sixties, and Beyond*, was asked as to whether or not he discovered the involvement of secret societies in MK-Ultra, he answered that he in fact had, but chose not to include that information in his book. However, he explained to his interviewer:

Regarding secret societies — well, when you come down to it, the CIA is a secret society. And within the CIA, there are all kinds of secret societies operating. The Freemasons are in the CIA. The Knights of Malta are in the CIA, and other groups. These different secret societies are not just within the CIA but in the corporate world, the Joint Chiefs of Staff, the FBI, the Defense Department, etcetera. These societies, if we understood them, might help delineate certain factions within the power elite. I think it works on two levels. For the proletariat — for the rest of us — the Rotary, Masonry, doesn't really mean anything. But on the very highest levels, then you are dealing with very influential and powerful individuals. At that level, perhaps studying these different groups can shed some light on understanding different factions within the ruling elite.

Lee also reports that, according to Captain Al Hubbard, a CIA spy also known as the “Johnny Appleseed of LSD,” Albert Hofmann, the Swiss scientist who discovered LSD, was part of a small group connected with Rudolf Steiner’s anthroposophy in the early 1930s, who set out to make a “peace pill” to help mankind. Seeing the beginnings of the Nazi regime, they consciously set out to make something like LSD, after which they did they kept it secret from the world. Lysergic acid diethylamide, or LSD, had been developed in 1943 by Hoffman, working as a chemist at Sandoz AB, a Swiss pharmaceutical house owned by S.G. Warburg. However, LSD was first synthesized by Hoffmann in 1938 from ergotamine, a chemical derived by Arthur Stoll from ergot, a grain fungus that typically grows on rye. As Lee discovered, Sandoz was linked through cartel agreements to IG Farben, which throughout the 1930’s, maintained a special secret division devoted to research on psychedelic agents, and Nazi mind control experiments with mescaline were carried on by Nazi doctors at Dachau. Lee concludes that, therefore, “we can be certain that the Nazi high command was already aware of these substances.”¹

During World War II, Dulles was chief of the OSS and stationed in Berne, and one of his one of his OSS assistants was James Warburg. Dulles had visited

Sandoz in Basel to gain direct knowledge of the uses and range of effects that could be gained from LSD.² On April 20, 1950, the CIA under Dulles approved a project for the intelligence service to evaluate the use of LSD in a secret operation known as Bluebird. On April 13, 1953, Dulles ordered Richard Helms, head of the Office for Scientific Intelligence, to begin the research program under Sidney Gottlieb for “research to develop a capability in the covert use of biological and chemical materials.”

Dubbed MK-Ultra, the project’s ostensible aim was to develop “mind-controlling” drugs for use against the Eastern Bloc, supposedly in response to Soviet, Chinese, and North Korean use of such techniques on American prisoners of war in North Korea.³ The published evidence indicates that MK-Ultra involved the use of many methodologies to manipulate individual mental states and alter brain functions, including the surreptitious administration of drugs and other chemicals, hypnosis, sensory deprivation, isolation, verbal and sexual abuse, as well as various forms of torture.⁴ Experiments included administering LSD to CIA employees, military personnel, doctors, other government agents and members of the general public in order to study their reactions. Subjects were usually unwitting. While tests were conducted on criminals from the Mafia, the CIA thought it imprudent to further tamper with the organization. Instead, they chose “the borderline underworld,” prostitutes, drug addicts, mentally ill patients, and other fringe types who would be powerless to defend themselves if they ever found out what the CIA had done to them.⁵

MK-Ultra truly began in 1952, the year Aldous Huxley returned to the United States accompanied by Dr. Humphrey Osmond who was brought in by Dulles to play a prominent role in the project.⁶ In 1952, collaborating with Abram Hoffer and others, Osmond began working with psychedelics, particularly mescaline and LSD while looking for a cure for schizophrenia at Weyburn Mental Hospital in Saskatchewan, Canada. Osmond related the similarity of mescaline to adrenaline molecules, in a theory which implied that schizophrenia might be a form of self-intoxication. He suggested that mescaline allowed a sane person to see through the eyes of a schizophrenic and suggested that it be used to train doctors and nurses to better understand their patients. Osmond was one of the first to begin using the term “psychotomimetic,” meaning psychosis mimicking, or psychosis inducing, which was later adopted by the CIA and military for their purposes.

It was John Smythies, a former colleague of Osmond, who recommended to Huxley that he experiment with mescaline. Smythies was a cousin to Huxley’s friend, Christopher Isherwood, as well as Richard Dawkins and Graham Greene. Huxley first became aware of mescaline, the active ingredient in peyote, after reading an academic paper written by Osmond, and Huxley sent him a letter in 1952, offering himself as an experimental subject. Huxley’s letter explained his motivations as being rooted in the idea that the brain is a “reducing valve” that restricts consciousness, and he hoped mescaline might help access a greater degree of awareness.⁷

In 1953, Osmond gave Huxley a supply of mescaline for his personal consumption. The next year, in *The Doors of Perception*, a title drawn from a

poem by William Blake, Huxley proclaimed that hallucinogenic drugs “expand consciousness.” Huxley makes the typical comparison of likening the mystical experience to schizophrenia:

The schizophrenic is like a man permanently under the influence of mescaline, and therefore unable to shut off the experience of a reality which he is not holy enough to live with, which he cannot explain away . . . [and which] scares him into interpreting its unremitting strangeness, its burning intensity of significance, as the manifestations of human or even cosmic malevolence, calling for the most desperate of countermeasures, from murderous violence at one end of the scale to catatonia, or psychological suicide, at the other.⁸

In October 1955, Huxley had an experience while on LSD that he considered more profound than those detailed in *The Doors of Perception*. The man who introduced both Osmond and Huxley to LSD was Alfred Hubbard, who had worked for the OSS during the war as a “Special Investigative Agent.” Over the years, Hubbard also reportedly worked for the Canadian Special Services, the U.S. Justice Department and the U.S. Bureau of Alcohol, Tobacco & Firearms. Hubbard, who is known as the “Johnny Appleseed of LSD,” became an apostle for LSD in the early 1950s after supposedly receiving an angelic vision telling him that something important for the future of mankind would soon be coming. When he first read about LSD he immediately identified it as part of that vision and tried it for himself in 1951. Through his extensive connections, which included the Pope, as he once boasted, he has been credited with “turning on” as many as 6,000 people to LSD.⁹

Psychotomimetics

Huxley was acquainted with Andrija Puharich, another key MK-Ultra personality at the very fringes of the CIA’s experimentations into the psychedelics and the occult. Also sometimes been referred to as the “father of the American New Age movement,” Puharich is best known as the person who brought Israeli psychic Uri Geller to the United States for scientific investigation. Puharich was an expert in both hypnotism and microelectronics. From 1942-1946, he attended Northwestern University as a member of the Army Specialized Training Program. He developed the “Theory of Nerve Conduction,” which proposed that neuron units radiate and receive waves of energy in the ultrashortwave bands below infrared and above the radar spectrum. Therefore, Puharich concluded, neurons are a type of radio receiver-transmitter that could communicate thoughts from one person to another.

Puharich’s theory was well received by leading scientists, including one Jose Delgado, who would later become one of the pioneers for the CIA in implanting electronic tools in animal brains to influence their behavior. Although Puharich’s aim was to become a doctor, during his internship he carried out research into digatoid drugs sponsored by Sandoz Pharmaceuticals.¹⁰ According to Puharich himself, it was around this time that he was recognized by the intelligence agencies as a potential asset and recruited to a “Project Penguin,” to test individuals with “psychic powers.” According to Puharich, in charge of the project was Rexford

Daniels, who owned a company that did research into an area in which Puharich was a world-renowned expert: how proliferating electromagnetic emissions interfere with one another and may work harmful environmental effects on man.¹¹

Puharich set up the Round Table Foundation of Electrobiological in 1943, outside of Camden, Maine, a front for the Army's parapsychological experiments.¹² The foundation also received support from Puharich's good friend, former Vice-President Henry Wallace.¹³ Among Puharich's associates was neurophysiologist Warren S. McCulloch, who worked at Bellevue Hospital in New York, and an early advocate of electronic brain implants. Andrew Pickering referred to McCulloch, a founding member of the Cybernetics Group, as "the guiding spirit of cybernetics in the United States."¹⁴ Another associate was John Hays Hammond, said to have been Nikola Tesla's only student.¹⁵

In addition, Puharich was also carrying out secret research into techniques of psychological manipulation, including the use of hallucinogenic drugs, and the military and intelligence capabilities of psychic skills. In November 1952, Puharich delivered a talk to Pentagon officials which was published as "An Evaluation of the Possible Usefulness of Extrasensory Perception in Psychological Warfare." The Round Table Foundation functioned when Puharich was working for the Army Chemical Center in Edgewood in Aberdeen, Maryland, a facility frequently cited as being deeply enmeshed in MK-Ultra experiments, and where numerous Nazi scientists were employed under Operation Paperclip.¹⁶

Puharich supposedly specialized in chemical and biological warfare at Edgewood.¹⁷ During that time Puharich met with various high-ranking officers and officials, primarily from the Pentagon, CIA and Naval Intelligence. One of the projects being conducted at Edgewood at the time was BLUEBIRD/ARTICHOKE, a CIA project started in August 20, 1951, that researched interrogation methods. Another MK-Ultra program carried out 1952 and 1974 at Edgewood Arsenal was coded-named Project 112. Two hundred and fifty four different biological and chemical agents were tested on more than 6,000 soldiers. The substances included 3-Quinuclidinyl Benzilate (BZ), a chemical weapon developed in 1952 by the chemical company Hoffmann-La Roche, and ranged from mustard gas to LSD in extremely high dosages. During a later Senate hearing on the human experiments, Allan Lawson, a former prisoner and subject, testified that "any claim of voluntary participation... in human experimentation is a cruel hoax."¹⁸

However, it has been reliably reported that his task at Edgewood in fact was to develop chemical substances that could stimulate psychic abilities. According to Huxley, one of the earliest members of Puharich's Round Table and who worked with Puharich in experimenting with hallucinogenics:

...whatever may be said against Puharich, he is certainly very intelligent, extremely well read and highly enterprising. His aim is to reproduce by modern pharmacological, electronic and physical methods the conditions used by the Shamans for getting into a state of travelling clairvoyance.¹⁹

In December 1952, Puharich had brought into his laboratory an Indian mystic named Dr. D.G. Vinod, who began to channel a group of discarnate entities who

called themselves The Nine or “the Nine Principles.” The Nine also referred to themselves as the Ennead, the nine major gods of the Egyptian pantheon. According to Puharich, The Nine are “directly related to Man’s concept of God,” and that, “the controllers of the Universe operate under the direction of the Nine. Between the controllers and the untold numbers of planetary civilizations are the messengers.” The Nine proclaimed themselves to be God, stating “God is nobody else than we together, the Nine Principles of God.”²⁰

Further séances in 1953 were attended by other members of Puharich’s Round Table Foundation, who were told by The Nine that they had been selected to promote their agenda on earth. Attending were Henry and Georgia Jackson, Alice Bouverie, Marcella Du Pont, Carl Betz, Vonnie Beck and Arthur M. Young and his wife Ruth. Marcella Du Pont was a member of the wealthy Du Pont family, and Alice Bouverie, born Ava Alice Muriel Astor, descendant of John Jacob Astor, was the daughter of Colonel John Jacob Astor IV, who had died aboard the Titanic. Alice’s first husband, Prince Serge Obolensky, had been an officer in the Czarist Army, and went on to become a major operator in the OSS.

Arthur M. Young, the designer of Bell Helicopter’s first helicopter, was also an influential philosopher who, inspired by the process theory of spiritual evolution of Alfred North Whitehead, proposed theories that combined Darwinism with traditional wisdom, Jungian archetypes, Theosophy, astrology, yoga, and mythology. Young married artist Ruth Forbes of the Boston Forbes family, a great-granddaughter of Ralph Waldo Emerson. Ruth was also a close personal friend of Mary Bancroft, devoted student of Carl Jung and mistress to Allen Dulles and later to Henry Luce.

In 1954, Puharich wrote *The Sacred Mushroom: Key to the Door of Eternity and Beyond Telepathy*. In *The Sacred Mushroom*, Puharich tells how in 1954 he received a transcript of medium Harry Stone who became possessed by a persona that they later identified as Rahótep, a man who had lived 4600 years ago. What fascinated Puharich was the description Stone had given of a plant that could separate consciousness from the physical body. Over the next three years, Stone spoke Egyptian, wrote hieroglyphics, and disclosed the role of *amanita muscaria*, the magic mushroom, in Egyptian cult and divination.

Stone’s drawings of the plant looked like mushrooms, and the description he gave was that of the *amanita muscaria*, or fly agaric of Mexican shamans reported by Gordon Wasson. Interest in psychedelics had been ignited with Wasson’s 1957 article, published in *Life* magazine titled “Seeking the Magic Mushroom,” which brought knowledge of the existence of psychoactive mushrooms to a wide audience for the first time. Wasson, who was a vice president of J.P. Morgan and served as a chairman to the CFR, had close ties to Allen Dulles. Wasson and Henry Luce—Skull and Bones member and creator of *Life* magazine—were also long-time members of the Century Club, a CIA front, along with John Foster Dulles, Walter Lippmann, and George Kennan.²¹ Recently, it has come to light that Aldous Huxley was also a member of the Century Club.²²

Time-Life was created by Henry P. Davison Jr, also a member of Skull and Bones, who was Wasson’s boss at J.P. Morgan. Another Bonesman behind the establishment of Time-Life was Briton Hadden, who worked with Davison and Luce in setting up

the organization. In 1946, Davison and Luce then made C.D. Jackson vice-president of Time-Life. Jackson was the key agent of the CIA's Operation Mockingbird for the infiltration of the media. The list of Bonesmen directly connected to Wasson is extensive, also including people like Averell Harriman, who worked with Wasson at the CFR²³, where he was a director.²⁴

Wasson was also a good friend of English poet Robert Graves (1895 – 1985), an English poet. Graves is known for this analysis and interpretations of the Greek myths, his memoir of his early life, and *I, Claudius* and *Claudius the God*, which were turned into a very popular BBC television series shown in both Britain and United States in the 1970s. Graves was also a companion at Oxford of T.E. Lawrence “of Arabia.” Graves was the author of *The White Goddess*, a key book for modern Pagans and Wiccans, in which he proposes the existence of a European deity, inspired and represented by the phases of the moon, and which is the origin of the goddesses of various European and pagan mythologies.

In 1952, Robert Graves had sent Wasson a clipping from a pharmaceutical company's newspaper mentioning an article that Richard Evans Schultes had published in a journal over ten years earlier, in which he reported on the use of psychoactive mushrooms by native peoples in the mountains of southern Mexico. It was this information that brought the Wassons together with Schultes, and eventually the Swiss chemist Albert Hofmann. Wasson went on a study the use of the mushrooms among Mazatec shamans in 1955.

Schultes is considered the father of modern ethnobotany, and was soon to become Director of the Harvard Botanical Museum. Schultes also contributed to the discovery of the potency of DMT (Dimethyltryptamine) as a hallucinogenic. The Spanish friar Ramón Paul, who accompanied Columbus on his second voyage to the New World, was the first to record native use of “*kobhobba*” to communicate with the spirit world. DMT was first synthesized in 1931 by the British chemist Richard Manske. In the 1950s and 1960s some researchers experimented with tryptamine hallucinogens injected intramuscularly. The first to publish in English on this subject seems to have been the Hungarian investigator Stephen Szara while working for the US National Institute of Mental Health in Washington, DC. Szara published on DMT as early as 1956, and produced a series of at least twelve papers on the pharmacology of the alkylated tryptamines during the next eleven years. Writing in 1961 Szara said:

I became interested in the possibility of hallucinogenic action of alkylated tryptamine derivatives in 1955, when I read about the chemical analysis of a snuff powder prepared by Haitian natives from *Piptadenia peregrina* seeds which they used in religious ceremonies to produce mystical states of mind which enabled them to communicate with their gods. . .²⁵

In 1955, Wasson had mentioned to Puharich the divinatory potential of the mushroom he had discovered in Mexico, and invited him to join that summer's expedition to Oaxaca, which was later described in the *Life* magazine article of 1957, but Puharich declined due to other obligations. But, by the fall of 1955, Puharich had an ample supply of the mushrooms to experiment on his own.

Puharich's Round Table Foundation member, New York socialite Alice Bouverie, in a trance experiment involving a Ouija board, contacted telepathically Wasson's Mexican Shaman, María Sabina, who advised them correctly that a specimen of *amanita muscaria* was to be found nearby in Maine.

When Aldous Huxley learned of Wasson's discovery, Wasson's office at the Morgan bank became a regular stop. After the 1957 publication of Wasson's article in *Life* magazine, he and his wife were accompanied on a follow-up expedition by French mycologist Roger Heim, who identified several of the mushrooms as *Psilocybe* species. Heim cultivated the mushrooms in France, and sent samples for analysis to Albert Hofmann, who isolated the active principle psilocybin from the mushroom *Psilocybe mexicana*. Hofmann was aided in the discovery process by his willingness to ingest mushroom extracts to help verify the presence of the active compounds. Hofmann's employer Sandoz marketed and sold pure psilocybin to physicians and clinicians worldwide for use in psychedelic psychotherapy.

Wasson is thus considered the founder of Ethnomycology, the study of psychoactive mushrooms used for spiritual purposes, inspiring later researchers such as Terence McKenna and John Allegro. A *Dead Sea Scrolls* scholar, Allegro achieved infamy as a pseudo-scientist when he wrote the bestselling *The Sacred Mushroom and the Cross* in 1970, which argued that Christianity was founded on the mushroom cult. Wasson wrote in Timothy Leary's *The Psychedelic Review* that the magic mushroom "permits you to see more clearly than our perishing eye can see, vistas beyond the horizons of life, to travel backwards and forwards in time, to enter other planes of existence, even to know God."²⁶ In 1967 Wasson would publish *Soma: Divine Mushroom of Immortality*, which proposed that the ancient Vedic intoxicant Soma was the magic mushroom.

Psychedelics

According to Steven J. Novak, it was Huxley's *The Doors Of Perception* which redefined taking mescaline and LSD as a mystical experience with possible psychotherapeutic benefits. Because the term "psychotomimetic" was not conducive to marketing these drugs to an emerging counterculture, Osmond and Huxley later coined the term "psychedelic," which literally translated means "mind-manifesting." Dr. Albert Hofmann, the chemist who discovered LSD, thought Osmond's choice appropriate, and dismissed the relationship demonstrated in published reports between naturally occurring and LSD-induced psychosis.²⁷

The word "psychedelic" was then championed by Huxley's protégé, the American psychologist, Timothy Leary, who became one of the most prominent figures during the counterculture of the 1960s. Leary apparently first became interested in psychedelics when he read Wasson's *Life* article. After first experimenting with psilocybin mushrooms in the summer of 1960, Leary was given a copy of Huxley's *The Doors of Perception* which he believed corroborated what he had experienced, "and more too."²⁸ Leary was also in contact with Al Hubbard, and began privately purchasing large quantities of LSD as well.²⁹

Between 1954 and 1959, Leary was director of clinical research and psychology at the Kaiser Foundation Hospital in Oakland, where he devised a personality test, “The Leary,” which is used by CIA to test prospective employees. Leary became associated with CIA contractor Frank Barron who in 1960, with government funding, founded the Harvard Psychedelic Drug Research Center. Leary followed Barron to Harvard, becoming a lecturer in psychology. Barron administered Leary some CIA-supplied psilocybin and LSD, after which Leary began experimenting regularly with psychedelics and also studied their effects on others in controlled experiments.

Sometime in 1960, psilocybin became the subject of a series of psychology experiments as part of the Harvard Psilocybin Project, conducted by Leary and Dr. Richard Alpert. Leary later admitted to knowing at the time that “some powerful people in Washington have sponsored all this drug research.”³⁰ In his own words, Leary said, “I wouldn’t be here without the foresight of the CIA scientists. It was no accident. It was all planned and scripted by the Central Intelligence, and I’m all in favor of Central Intelligence.”³¹ Leary’s Harvard associates included numerous known CIA contractors, like Martin Orne, a researcher receiving funds from CIA, and former chief OSS psychologist Henry A. Murray who had monitored the early OSS “truth serum” experiments, and whose testing methods were employed by the authors of *The Authoritarian Personality* study.

From the fall of 1959 through the spring of 1962, Murray was responsible for the ethically questionable, CIA-sponsored MK-Ultra experiments in which twenty-two undergraduates were used as guinea pigs. Among other purposes, Murray’s experiments focused on measuring people’s reaction under extreme stress. The unwitting undergraduates were submitted to what Murray himself called “vehement, sweeping and personally abusive” attacks.³² Assaults to their egos, cherished ideas and beliefs were the vehicle used to cause high levels of stress and distress. Among them was 16-year-old Ted Kaczynski, who went on to become the Unabomber, a serial killer targeting academics and technologists. Alston Chase’s book *Harvard and the Unabomber: The Education of an American Terrorist* connects Kaczynski’s abusive experiences under Murray to his later crimes.

The founding board of the Harvard Psilocybin Project consisted of Leary, Aldous Huxley, John Spiegel (later president of the American Psychiatric Association), Leary’s superior at Harvard University David McClelland, Frank Barron, Ralph Metzner, and two graduate students who were working on a project with mescaline. To assist in their discovery of the “Other World,” Barron brought from California a small library of mystical texts. “I think you should start with the William James,” he advised, and proceeded to recommend Swedenborg, George Fox, and the French surrealist Rene Daumal, the Taoists, the Buddhists, the Sufis the Tantric psychologists of the *Tibetan Book of the Dead*.³³

The *Tibetan Book of the Dead* is a text from a larger corpus of teachings, “revealed” by Karma Lingpa (1326 – 1386). The Tibetan text is intended to guide the mystic through the experiences that the consciousness experiences after death, in the *bardo*, the interval between death and the next rebirth. The book was first translated into English by Walter Evans-Wentz. Though originally titled the *Bardo Thodol* in Tibetan, Evans-Wentz chose this title because of the parallels he found with the *Egyptian Book of*

the Dead. Evans-Wentz was well acquainted with Theosophy, which he used to interpret the translation of the book.³⁴ Also Jung's introduction betrays a misunderstanding of Tibetan Buddhism, using the text to discuss his own theory of the unconsciousness.³⁵ In 1964, Leary, Alpert and Metzner wrote *The Psychedelic Experience*, adapted from Evans-Wentz's translation, which was introduced to Leary by Aldous Huxley.³⁶

Leary, who would cite former Harvard psychologist William James as a divine influence, would embark on experiments that continued James' hypothesis that drugs could produce religious experiences.³⁷ Under the Harvard Psilocybin Project, Leary conducted the Concord Prison Experiment and the Marsh Chapel Experiment. The Concord Prison Experiment was designed to evaluate whether psilocybin combined with psychotherapy could inspire prisoners to abandon their antisocial behavior once they were released. As part of the Marsh Chapel Experiment, graduate degree divinity student volunteers from the Boston area were randomly divided into two groups. In a double-blind experiment, half of the students received psilocybin, while a control group received a large dose of niacin. Almost all of the members of the experimental group reported experiencing profound religious experiences, thus supposedly providing empirical support for the notion that psychedelic drugs can facilitate religious experiences.

One of the participants in the experiment was religious scholar Huston Smith. During his career, Smith studied Vedanta, Zen Buddhism and Sufism, having developed an interest in the Traditionalism of René Guénon and Coomaraswamy, which shaped his study of world religions. As a young man, Smith was influenced by the writings of Gerald Heard who arranged for him to meet Aldous Huxley. Leary introduced Smith to LSD on New Years Day in 1961 at the Center for Personality Research at Harvard, an experience Smith described in his book *Cleansing the Doors of Perception*. Smith later described his experience as "the most powerful cosmic homecoming I have ever experienced."³⁸

However, other professors in the Harvard Center for Research in Personality raised concerns about the legitimacy and safety of the experiments in an internal meeting. The research attracted so much public attention that many who wanted to participate in the experiments had to be turned away due to the high demand, and to satisfy the curiosity of those who were turned away, a black market for psychedelics sprang up near the Harvard campus. These concerns were then printed in *The Harvard Crimson* and the publicity that followed resulted in the end of the official experiments, an investigation by the Massachusetts Department of Public Health that was eventually dropped, and the firing of Leary and Alpert.

Inebriated by an idealism of the transformative possibilities of these drugs, Leary had become frustrated with the rigors of academia and wildly reckless in his experimentation and proselytism for their use, which brought him into conflict with the administration at Harvard. Leary declared to McClelland, "We're through playing the science game." Instead, as Jay Stevens described in *Storming Heaven: LSD & The American Dream*, "they were going to play the social movement game, and their chief counter was going to be an organization with a serious-sounding name: The International Foundation for Internal Freedom, IFIF for short."³⁹ "In my opinion," Alan Harrington wrote in his *Playboy* article:

...the IFIF people are social revolutionaries with a religious base using these extraordinary new drugs as both sacramental material and power medicine. I think they hope to establish a Good Society in the United States... It may seem ridiculous to take a fledgling group so seriously, but Christ and Hitler started small; all revolutionaries meet initially in ridiculous barns and barrooms. So what is especially minor league about a hotel on the Mexican Coast that sleeps forty?²⁴⁰

After first experimenting with psilocybin mushrooms in the summer of 1960, Leary was given a copy of Huxley's *The Doors of Perception*, which he believed corroborated what he had experienced, "and more too."²⁴¹ Leary soon met with Huxley and the two became friends. Huxley instructed Leary, according to his autobiographical account of the Harvard University Psychedelic Drug Project, *Flashback*: "Your role is quite simple, Timothy. Become a cheerleader for evolution," he said, forewarning him however that, "These are evolutionary matters. They cannot be rushed. Initiate artists, writers, poets, jazz musicians, elegant courtesans, painters, rich bohemians and they'll initiate the intelligent rich. That's how everything of culture and beauty and philosophic freedom has been passed on."²⁴² Leary also quoted Huxley as saying: "These brain drugs, mass produced in the laboratories, will bring about vast changes in society. This will happen with or without you or me. All we can do is spread the word. The obstacle to this evolution, Timothy, is the Bible."²⁴³

Leary himself added: "we had run up against the Judeo-Christian commitment to one God, one religion, one reality, that has cursed Europe for centuries and America since our founding days. Drugs that open the mind to multiple realities inevitably lead to a polytheistic view of the universe. We sensed that the time for a new humanist religion based on intelligence, good-natured pluralism and scientific paganism had arrived."²⁴⁴

Leary's conviction of the possibilities of the powers of psychedelics to open up the mind were derived from mysticism. Leary told his former associate at Harvard, Charles Slack, who was then working as a journalist for a New York magazine, when he asked Tim what the secret of his success was:

Leary replied with one word: Faust.
 "You're joking," I said when it sank in.
 "No," he replied, "but it often begins as a joke."
 "You mean you... you don't mean it. You didn't."
 "Yes I did," he said. "Didn't I, Ed?"
 "He sure did," said Ed in a steady voice.
 "Oh my God," I said.
 "But that's exactly what I said, too, at the time."²⁴⁵

Like many of the leading LSD evangelists, including Aldous Huxley and Gerald Heard, Leary was strongly influenced by Gurdjieff. Gurdjieff believed that the ascetic practices of monks, fakirs and yogis resulted in the production of psychological substances that produced their religious or mystical experiences. Instead of the torturous practices of these mystics, Gurdjieff proposed that the

man who knows the Fourth Way “simply prepares and swallows a little pill which contains all the substances he wants. And in this way, without loss of time, he obtains the required result.”⁴⁶ Leary later remarked about receiving a copy of the *Fourth Secret Teaching* of Gurdjieff:

For the past twenty years, we Gurdjieff fans had been titillated by rumors of this Fourth Book, which supposedly listed secret techniques and practical methods for attaining the whimsical, post-terrestrial levels obviously inhabited by the jolly Sufi Master [Gurdjieff]. We had always assumed, naturally, that the secret methods involved drugs. So it was a matter of amused satisfaction to read in this newly issued text that not only were brain-activating drugs the keys to Gurdjieff’s wonderful, whirling wisdom, but also that the reason for keeping the alkaloids secret was to avoid exactly the penal incarceration which I was enjoying when the following essay was penned.⁴⁷

Leary also believed he was Crowley reborn and was supposed to complete the work that Crowley began.⁴⁸ His autobiography, *Confessions of a Drug Fiend*, was a composite of Crowley’s *Diary of a Drug Fiend* and *Confessions of Aleister Crowley*. Leary confessed in an interview with Late Night America on PBS:

Well, I’ve been an admirer of Aleister Crowley; I think that I’m carrying on much of the work that he started over 100 years ago. And I think the 60’s themselves you know Crowley said he was in favor of finding your own self and “Do what thou wilt shall be the whole of the law” under love. It was very powerful statement. I’m sorry he isn’t around now to appreciate the glories that he started.

In 1964, Leary married fashion model Nena von Schlebrügge. D.A. Pennebaker documented the event in his short film *You’re Nobody Til Somebody Loves You*. The marriage lasted only a year before von Schlebrügge divorced Leary. In 1967 she married Indo-Tibetan Buddhist scholar and ex-monk Robert Thurman. They were the parents of actress Uma Thurman. During her childhood, their family spent time in the Himalayan town of Almora, Uttarakhand, India, and the Dalai Lama, with whom Robert Thurman has long been close, once visited their home.

At some point in the late 1960s, Leary moved to California and made many new friends in Hollywood. “When he married his third wife, Rosemary Woodruff, in 1967, the event was directed by Ted Markland of *Bonanza*. All the guests were on acid,” wrote Laura Mansnerus.⁴⁹ Leary was also the godfather of Winona Ryder (born Winona Laura Horowitz). Her father, Michael Horowitz, is an author, editor, publisher and antiquarian bookseller who was a close associate of Leary’s. Horowitz is responsible with his wife for the creation of the world’s largest library of drug literature, the Fitz Hugh Ludlow Memorial Library. Ryder’s family friends also included Beat poet Allen Ginsberg and the science fiction novelist Philip K. Dick.

17. The Beat Generation

Beat Poets

Because of its association with left-wing or progressive causes, the counterculture of the 1960s is generally regarded as a positive reform of the rigid conformity of 1950s' American culture, that resulted in misguided forays into places like Vietnam. However, at its core was the Frankfurt School's insidious program of Freud-Marxist cultural subversion, fronted by the Cybernetics Group and the CIA's MK-Ultra program. Effectively, Aldous Huxley was the leading ideologue of this agenda, which marketed the "mystical" possibilities of psychedelics, in pursuit of his dystopian nightmare of a *Brave New World*, where a drugged and sex-crazed population were made to "love their servitude." Huxley explained in a lecture to the California Medical School in San Francisco in 1961:

There will be, in the next generation or so, a pharmacological method of making people love their servitude, and producing dictatorship without tears, so to speak, producing a kind of painless concentration camp for entire societies, so that people will in fact have their liberties taken away from them, but will rather enjoy it, because they will be distracted from any desire to rebel by propaganda or brainwashing, or brainwashing enhanced by pharmacological methods. And this seems to be the final revolution.¹

According to Felix J. Fuchs, "The study of communication and control in systems defined by feedback loops with their ample stock of social implications, as described in the works of Norbert Wiener, had a profound impact on writers such as John Barth, Donald Barthelme, Thomas Pynchon, William S. Burroughs or Kurt Vonnegut."² As John Geiger discovered, if you look at the works of Aldous Huxley or Timothy Leary or William Burroughs and the Beats, you find cybernetics pioneer Grey Walter.³ An American-born British neurophysiologist and robotician, Walter was an invited guest at the tenth and last of the U.S. Macy cybernetics conferences in 1953. A quick glance at *Naked Lunch* (1959) reveals that Burroughs was an attentive reader of Walter's *The Living Brain*, but, explains Andrew Pickering in *The Cybernetic Brain*, "Burroughs took cybernetics in directions that would have occurred to no one else."⁴

In the 1960s, the hippie and larger counterculture movements that resulted from the diffusion of psychedelics incorporated elements of the earlier Beat movement. The Beat Generation were a group of American post-World War II writers who came to prominence in the 1950s, and developed a reputation as new

bohemian hedonists who celebrated non-conformity and spontaneous creativity. Chiefly, however, the Beat poets were personalities whose main cause was not more than protesting society's revulsion of obscenities, and presenting their posturing as activism.

Allen Ginsberg referred to their activities as "being part of a cosmic conspiracy... to resurrect a lost art or a lost knowledge or a lost consciousness."⁵ Lucien Carr, Jack Kerouac, and Ginsberg formulated an idea they termed the "New Vision," which promoted uncensored self-expression, the use of mind-expanding drugs, and world perfection through art. The Beat Generation poets inherited these ideas from the avant-garde. Many Beat writers were greatly influenced by Surrealism, such as Gregory Corso and Allen Ginsberg. Ginsberg cites a number of influences in his work, including that of Apollinaire and Andre Breton. In Paris, Ginsberg and Corso met their heroes, the pioneers of Dada and Surrealism, Tristan Tzara, Marcel Duchamp, Man Ray, and Benjamin Péret, and to show their admiration Ginsberg kissed Duchamp's feet and Corso cut off Duchamp's tie.⁶

The leading figure of the Beat Generation and a major postmodernist author, considered to be "one of the most politically trenchant, culturally influential, and innovative artists of the twentieth century," was Ginsberg's lover, William S. Burroughs.⁷ Burroughs attended Harvard, and later attended medical school in Vienna. After being turned down by the OSS and US Navy in 1942 to serve in World War II, he dropped out. He then became afflicted with the drug addiction that affected him for the rest of his life, while working a variety of jobs. In 1943, while living in New York, he befriended Ginsberg and Kerouac.

Ginsberg studied at Columbia University where he befriended Kerouac, the author of *On The Road*, which is considered a defining work of the postwar Beat and Counterculture generations. At Columbia, Ginsberg and Kerouac studied under Lionel Trilling, who was one of the "non-communist left" agents implicated by Frances Stonor Saunders as part of the CIA's "Cultural Cold War." Trilling had joined the *Partisan Review*, which first served as the voice of the American Communist Party, but which later became staunchly anti-Communist after Stalin became leader of the Soviet Union. Burroughs and Kerouac got into trouble with the law for failing to report a murder involving Lucien Carr, also a student of Trilling. Carr had killed David Kammerer, a childhood friend of William S. Burroughs, in a confrontation over Kammerer's incessant and unwanted advances.

Kerouac also suffered from mental illness. He joined the United States Merchant Marine in 1942, and then the Navy in 1943, but he served only eight days of active duty before being put on the sick list. According to his medical report, Kerouac said he "asked for an aspirin for his headaches and they diagnosed me *dementia praecox* and sent me here." The medical examiner reported Kerouac's military adjustment was poor, quoting Kerouac: "I just can't stand it; I like to be by myself." Two days later he was honorably discharged with a diagnosis of "schizoid personality."⁸

Ginsberg's own mother Naomi was institutionalized for schizophrenia in the notorious Rockland State Hospital. Naomi was a Communist while Allen's father Louis was a socialist. At times Naomi thought President Roosevelt had placed wires in her head and sticks in her back. Naomi regularly paraded around

the house in the nude, and as biographer Bill Morgan wrote of what eventually transpired, "It certainly appears that if Naomi didn't make sexual advances to her son, she came pretty close to it." His experiences with his mother and her mental illness were a major inspiration for his two important works, "Howl" and his long autobiographical poem "Kaddish for Naomi Ginsberg."

Ginsberg himself would be diagnosed with the same condition. In June 1949, Ginsberg was arrested as an accessory to crimes carried out by his friends, who had stored stolen goods in Ginsberg's apartment. As an alternative to a jail sentence, Trilling arranged with the Columbia dean for a plea of psychological disability, on condition that Ginsberg was admitted to the New York Psychiatric Institute.¹⁰ The director of research at the institute was former Jewish-Nazi doctor Franz J. Kallmann, a student of Dr. Ernst Rüdin, one of the architects of racial hygiene policies in Nazi Germany. The institute was run by Dr. Nolan D.C. Lewis, the Scottish Rite's Field Representative of Research on Dementia Praecox. The institute had been involved in running secret experiments in the use of mescaline with the U.S. Army.¹¹ Dr. Lewis, as Director of Psychiatric Institute, surrounded himself with scientists such as Paul Hoch, later commissioner, New York State, and one of the original two pioneers to investigate and publish investigations of LSD and mescaline. Later Lewis organized the New Jersey Neuropsychiatric Institute in Princeton, and in 1961 Dr. Humphry Osmond joined him as the third full time Director.¹²

Ginsberg was committed to the New York State Psychiatric Institute because a year earlier, in an apartment in Harlem, after masturbating, he had an auditory hallucination while reading the poetry of William Blake (later referred to as his "Blake vision"). At first, Ginsberg claimed to have heard the voice of God, but later interpreted the voice as that of Blake himself reading *Ab, Sunflower, The Sick Rose, and Little Girl Lost*, also described by Ginsberg as "voice of the ancient of days." The experience lasted several days. Ginsberg believed that he had witnessed the interconnectedness of the universe. He explained that this hallucination was not inspired by drug use, but said he sought to recapture that feeling later with various drugs.¹³

Howl, the epic poem for which he is best known, was dedicated to Carl Solomon, whom he had met in the Psychiatric Institute. Solomon joined the United States Maritime Service in 1944, and during his travels became exposed to Surrealism and Dada, ideas that would inspire him throughout his life. It was shortly after this period that Solomon was voluntarily institutionalized, a gesture he made as a Dadaist symbol of defeat. "Who are you?" Solomon asked Ginsberg at their first meeting. Ginsberg replied "I'm Prince Myshkin," the holy fool of Dostoevsky's novel *The Idiot*. "Who are you?" Ginsberg asked. "I'm Kirillov," said Solomon, referring to the nihilistic character in *The Idiot* who declares "I will assert my will," and then kills himself.¹⁴ One of Solomon's best-known pieces of writing is *Report from the Asylum: Aftershocks of a Shock Patient*.

Ginsberg had been experimenting with drugs since the 1940s as a way of achieving what he and his friends named the "New Vision," methodically keeping lists of the drugs he sampled. He experimented with morphine with Burroughs, and

marijuana with fellow jazz fans. Ginsberg and the other Beat writers had also been experimenting with peyote and ayahuasca as far back as the early 1950s. Ginsberg moved to San Francisco where in October 1955 he first performed *Howl* at Six Gallery, in which he memorialized the experience of Burroughs and his fellow Beats writing that he saw the “best minds” of his generation “dragging themselves through the negro streets at dawn looking for an angry fix.” Ginsberg’s reading was received with great acclaim by his audience, and marked the beginning of what was to be later called the San Francisco Renaissance, as well as the beginning of Ginsberg’s fame as a writer.

Burroughs was known to have a morbid obsession for weapons which he kept around himself at all times. Even in his later years, he still retained a large collection of handguns, rifles and shotguns, slept with a .38 under his pillow, and never went out unless armed, and not only with a pistol but also with mace, a blade disguised as a credit card and a steel whip. He often seemed far too well informed about the efficiency of his weapons in inflicting particular types of injuries, fatal or otherwise. He was known to sport a cane with a sword concealed inside it, and another cane that fired cartridges.¹⁵

It is possible that Burroughs’ rejection from the OSS merely served as a cover to allow him to infiltrate the underground more effectively. Always dressed in a suit, tie, trench coat and fedora, Burroughs looked more like E. Howard Hunt than the radical bohemians he inspired. Much of Burroughs’ work, which is semi-autobiographical, covers a level of activity and travel which would suggest intelligence work. It primarily draws from his experiences as a heroin addict, as he lived throughout Mexico City, London, Paris, Berlin, the South American Amazon and Tangier in Morocco. His *Naked Lunch*, which details the adventures of William Lee, aka “Lee the Agent,” who is Burroughs’ alter ego in the novel, may have been an admission to his secret work as an assassin for the CIA, and of his penchant for sadism. Burroughs also eerily referred to himself as an “exterminator,” referring to one of the many odd jobs he had taken.

To escape possible detention in Louisiana or forging a narcotics prescription, Burroughs fled to Mexico where he attended classes at the Mexico City College in 1950 studying with R.H. Barlow, a personal friend of H.P. Lovecraft and Robert E. Howard. In that same year, E. Howard Hunt became station chief in Mexico City, where he supervised his lifelong friend William F. Buckley Jr, who worked for the CIA in Mexico during the period 1951–1952. In Mexico, Hunt helped devise Operation PBSUCCESS, the successful covert plan to overthrow Jacobo Arbenz, the elected president of Guatemala.

It was in Mexico that Burroughs was also guilty of having “accidentally” shot his wife in a drunken game of “William Tell.” After the incident he lamented: “I live with the constant threat of possession, and a constant need to escape from possession, from Control. So the death of Joan brought me in contact with the invader, the Ugly Spirit, and maneuvered me into a lifelong struggle, in which I have had no choice except to write my way out.”¹⁶ As late as 1992, Burroughs attempted to have the “Ugly Spirit” exorcised by a Navajo shaman. Burroughs had warned the shaman of the challenge before him, in that he “had to face the whole

of American capitalism, Rockefeller, the CIA... all of those, particularly Hearst.”¹⁷ Afterward he told Ginsberg, “It’s very much related to the American Tycoon. To William Randolph Hearst, Vanderbilt, Rockefeller, that whole stratum of American acquisitive evil. Monopolistic, acquisitive evil. Ugly evil. The ugly American. The ugly American at his ugly worst. That’s exactly what it is.”¹⁸

After leaving Mexico, Burroughs had drifted through South America for several months with Ginsberg to experiment with ayahuasca, whose active ingredient is DMT, having read that it increases telepathic powers. There he met with Wasson collaborator and Harvard ethnobotanist, Richard Evans Schultes. Schultes, in both his life and his work, has directly influenced a number of notable figures, including Allen Ginsberg and Timothy Leary. Schultes’ book *The Plants of the Gods: Their Sacred, Healing, and Hallucinogenic Powers*, co-authored with LSD chemist Albert Hofmann is considered his greatest popular work.

Burroughs exercised a life-long fascination with the occult. As a child, Burroughs experienced visions, and in his own words, he said, “I’ve always been a believer in spirits, the supernatural, like my mother. It was a weird family.”¹⁹ He delved into witchcraft, to understand these visions, and Tibetan Tantra and read numerous books on the subject, including Sir John Woodroffe’s translation of the Mahanirvana Tantra. He studied astrology and took up yoga, sometimes locking himself in his room for several days, when friends heard him mumbling to himself in subvocal speech as part of his yoga training.²⁰ Burroughs was also interested in the Orgone theories of Wilhelm Reich.

Burroughs’ interest in Sufism may be attributable to his fondness of repeating the phrase attributed to Hassan ibn Sabba, the leader of the eleventh century Ismaili terrorist society, known as the Assassins, who said: “nothing is true and all is forbidden.” Burroughs went to Tangiers in 1954, and was introduced to the secrets of Moroccan magic by Brion Gysin, who was an expert in the subject. Describing Burroughs’ weird aura, Gysin explained, “An odd blue light often flashed around under the brim of his hat.”²¹ Burroughs was called *El Hombre Invisible* (“the Invisible Man”) by the Spanish boys in Tangiers.

Burroughs befriended Paul Bowles, who had been a part of Gertrude Stein’s literary and artistic circle and a friend of Stephen Spender and Christopher Isherwood, and who introduced him to Ahmed Yacoubi (1928–1985) a Moroccan painter and story-teller. Burroughs liked Yacoubi because he was very much into magic, and Yacoubi thought Burroughs was a great magic man. Although Burroughs did not get along well with Bowles’s wife Jane, he “had no difficulties” with her Moroccan girlfriend Sherifa: “She thought I was a sorcerer, I was a magic man, a holy man.”²²

Burroughs said of Gysin, “He was, is, a tremendous influence, he introduced me to the whole magical universe... we had extraordinary, hallucinatory encounters.”²³ From Tangier, Burroughs and Gysin went to the “Beat Hotel” in Paris in 1959, where they conducted scrying and mirror-gazing sessions among other occult experiments. Unfazed by the paranormal activity they were able to produce, Burroughs described, “It was a great period, a lot of fun, just a lot of fun. The thing about it for me, about magic, and that whole area of the occult, is that it is FUN! Fun, things happen. It’s great. And none of it ever bothers me, you can’t get too extreme.”²⁴ This was

despite the fact that, on one occasion, a friend peeked in, and happened to see a spirit materialize. Burroughs said, “He took one look and said, ‘Oh shit!’ and walked out.”²⁵

Gysin and Burroughs also devised the “Dream Machine,” based on a concept first devised by Al Hubbard, as part of the “set and setting” to accompany LSD experimentation²⁶ The Dream Machine was inspired by the experiments of cybernetics pioneer Grey Walter with stroboscopic light, described in *The Living Brain*. Walter specialized in the very new field of electroencephalography (EEG), the technique of detecting the electrical activity of the brain, brainwaves, using electrodes attached to the scalp. Walter discovered that the flicker or flashing of lights at certain rates synchronized with brain waves to produce strange visions of color and pattern. The Dream Machine was a stroboscopic flicker device that produces visual stimuli, and allows one to enter a hypnagogic state, the experience of the transitional state from wakefulness to sleep.

Burroughs both referred to flicker in his writing and built it into his prose style in his “cut-up” experiments.²⁷ With Gysin, Burroughs also popularized the “cut-up,” a fusion of magic and literary technique, which was apparently effective. Burroughs’ method was to take photographs and make tape recordings in targeted places, and then play them back at those locations, thus “tampering with actual reality,” and thereby leading to, as he put it, “accidents, fires or removals.”²⁸ He conducted such an attack on Scientology’s London headquarters, and sure enough, after a couple of months, they were forced to move to another location. Similarly, at a coffee shop in Soho, where he had been subjected to “outrageous and unprovoked discourtesy and poisonous cheesecake,” Burroughs returned half a dozen times to play back the previous day’s recordings and take more photographs, until they were eventually forced to shutdown.²⁹

Burroughs’ book *Naked Lunch*, which was included in Time magazine’s “100 Best English-language Novels from 1923 to 2005,” was first published by the synarchist Maurice Girodias’ Olympia Press. When the book was published in 1959, it became the subject of the last major literary obscenity suit in the US. Because of US obscenity laws, a complete American edition by Grove Press was not published until 1962. Grove Press’ founder was Barney Rosset, another graduate of the New School for Social Research. Rosset and lawyer Charles Rembar had fought and overturned in court in 1959 a ban against *Lady Chatterley’s Lover*, *Tropic of Cancer* and *Fanny Hill*. First published in London in 1748, *Fanny Hill* is considered the first prose pornography and one of the most prosecuted and banned books in history. Both *Tropic of Cancer* and *Fanny Hill* were published by Obelisk Press of Jack Kahane and Olympia Press of his son Maurice Girodias.

Lady Chatterley’s Lover was then published by Grove Press, with the complete opinion by United States Court of Appeals Judge Frederick van Pelt Bryan, which first established the standard of “redeeming social or literary value” as a defense against obscenity charges. Grove is also the exclusive United States publisher of the unabridged complete works of the Marquis de Sade. In the 1960s, Grove Press published works by Malcolm X, Frantz Fanon, and Régis Debray. In 1982, they published Martin Lee’s *Acid Dreams: The Complete Social History of LSD: the CIA, the Sixties, and Beyond*.

Girodias was responsible for introducing Henry Miller to Grove Press who published *Tropic of Cancer* in 1961. That led to obscenity trials that tested American laws on pornography in the early 1960s. The right to publish and distribute Miller's novel in the US was affirmed by the Supreme Court of the United States in 1964, in a landmark ruling for free speech and the First Amendment, which declared the book non-obscene. In 1966, after hearing testimony from his friend Allen Ginsberg and Pulitzer Prize winner Norman Mailer, the Massachusetts State Supreme Court ruled that Burroughs' *Naked Lunch* had social merit. This was despite the fact that the book featured child murder and acts of pedophilia. It is now widely regarded as an important masterpiece of twentieth-century literature.

Acid Tests

Allen Ginsberg's cousin was Macy Conference attendee Oscar Janiger, a University of California Irvine psychiatrist and psychotherapist, known for his LSD research, which lasted from 1954 to 1962, and for having introduced LSD to Cary Grant and Aldous Huxley. Ginsberg himself was introduced to LSD by his friend Gregory Bateson. It was the Macy Foundation's chief LSD executive Harold Abramson who gave LSD for the first time to Bateson. Bateson then became the director of a hallucinogenic drug experimental clinic at the Palo Alto Veterans Administration Hospital.³⁰ Bateson was also associated with John Lilly who also became friends with both Leary and Ginsberg. When Lilly read Aldous Huxley's *Brave New World*, he had chosen to give up his study of physics and pursue biology, eventually focusing on neurophysiology. In 1952, Lilly had studied the effects of sensory deprivation tanks, and also briefed the intelligence community with his progress.³¹ The 1980 movie *Altered States* starring William Hurt is partly based on his life.

In 1963, Bateson was hired as the associate director of research for Lilly's Communication Research Institute, which studied dolphins in the Virgin Islands.³² From experimenting with LSD and ketamine while floating in isolation tanks, Lilly came to believe that he was in psychic contact with the aliens of what he called the Earth Coincidence Control Office, who were guiding events in his life to lead him to work with dolphins, which were psychic conduits between aliens and humans. The aliens, he believed, were acting for the survival of organic lifeforms against artificial intelligences, called solid state lifeforms.³³ Lilly apparently gave dolphins LSD and told a story of one dolphin who seduced a man into having sex with her in a holding tank.³⁴ While Lilly implies that he left the National Institute of Health because of unethical government interference, his Communications Research Institute, founded in 1958 to study dolphins, was partially funded by the Air Force, NASA, NIHM, the National Science Foundation, and the Navy.³⁵

Bateson gave LSD to Ginsburg at Stanford University in 1959 under controlled experimental conditions. Following the framework of a typical Grey Walter setup suggested to him by Burroughs, Ginsburg had himself hooked up to EEG machine connected to a flicker stroboscope, while listening to recordings of Wagner and Gertrude Stein. Ginsberg had a bad trip which became the basis of his poem, "Lysergic Acid," and which he recounted as follows:

I had the impression that I was an insignificant speck on a giant spider web, and that the spider was slowly coming to get me, and that the spider was God or the Devil—I wasn't sure—but I was the victim. I thought I was trapped in a giant web or network of forces beyond my control that were perhaps experimenting with me or were perhaps from another planet or were from some super-government or cosmic military or science-fiction Big Brother.

As Geiger put it, “By 1968... stroboscopic lights were flashing everywhere. They . . . had been taken up by the drug culture. Ken Kesey featured strobe lights in his ‘Acid Tests’—parties where he served guests LSD-laced Kool-Aid to the music of the Grateful Dead.”³⁶ After hearing about Leary’s Psilocybin Project at Harvard, Ginsberg asked to join the experiments. Leary and Ginsberg shared an optimism for the benefits of psychedelics in helping people “turn on,” and Ginsberg convinced Leary of the idea of recruiting popular artists and intellectuals to take these drugs. Leary would later come right out and say, “From the time that Ginsberg showed up on my doorstep, everything changed. After that, the project was different, my life was different, and I was on a different path.”³⁷ As pointed out by Peter Connors, author of *White Hand Society*, about the collaboration of Leary and Ginsberg, Leary began to abandon not only sound scientific methods in his research, getting him fired from his position at Harvard, but started favoring “hip talk and poetic language he was getting from Allen,” which blossomed into his counterculture reputation.³⁸ Together they began a campaign of introducing other intellectuals and artists to psychedelics.³⁹

Ginsberg joined Leary at an experimental community he created at Millbrook, a retreat in upstate New York, after leaving Harvard in 1962. At Millbrook, Leary was working for William Mellon Hitchcock’s CIA front, the International Foundation for Internal Freedom (IFIF), later renamed the Castilia Foundation.⁴⁰ According to Jay Stevens, author of *Storming Heaven*, “Anyone who was hip in the 1960s came to Millbrook. On any given weekend there were a hundred people there floating through. Strange New York city types, bohemians, jet setters, German counts. You name it, you could find it at Millbrook.”⁴¹ Among the musicians who visited the estate were Maynard Ferguson, Steve Swallow, Charles Lloyd and Charles Mingus. Other guests included Alan Watts, psychiatrists Humphry Osmond and R.D. Laing, cartoonist Saul Steinberg, and actress Viva Superstar, a prominent figure in Andy Warhol’s avant-garde art circle in New York City.⁴²

Following his interest in Tibetan Buddhism, Ginsberg travelled to India in 1962 with Gary Snyder, and then met with the Dalai Lama to hear what the thought of LSD.⁴³ One of Ginsberg’s most influential teachers was the Tibetan Buddhist, the Venerable Chögyam Trungpa, founder of the Naropa Institute, now Naropa University at Boulder, Colorado, and originator of a radical reformulation of the Shambhala vision. Trungpa collaborated with Gerald Yorke, a veteran British intelligence agent and a personal friend and secretary to Aleister Crowley. As reported by Tim Cummings in *The Guardian*, Yorke is the man credited with “almost single-handedly bringing Tibetan Buddhism to the West.”⁴⁴ Trungpa hired Allen Ginsberg to teach poetry and William Burroughs to teach literature at Naropa. Trungpa had a number of notable students, among

whom were José Argüelles, Ken Wilber, David Deida, Francisco Varela, David Bowie and Joni Mitchell, who portrayed Trungpa in the song “Refuge of the Roads” in her 1976 album *Hejira*.

Trungpa was very interested in the work of another key personality of the San Francisco Renaissance and the burgeoning interest in Eastern philosophy, Alan Watts. In early 1963, when IFIF filed incorporation papers, Leary was designated president, Alpert, director, with Gunther Weil, Ralph Metzner, George Litwin, Walter Houston Clark, Huston Smith, and Alan Watts listed as members of the Board of Directors. A friend of Aldous Huxley, Watts was also introduced to LSD by Gregory Bateson, and served as a consultant on Bateson’s schizophrenia project.⁴⁵ Watts was a British-born philosopher who became a popularizer of Zen Buddhist philosophy and at the same time founded the Pacifica FM radio stations, which were among the first to push the British-imported rock of The Rolling Stones, The Beatles, and the Animals. As a young man, Watts became interested in Buddhism, and sought membership in the London Buddhist Lodge, which had been established by Theosophists, and run by the barrister Christmas Humphreys, and which hosted prominent occultists like Nicholas Roerich and Blavatsky’s leading successor, Alice Bailey.

Politically, Watts was of the right, having also spent his spare time under the tutelage of Dimitrije Mitrinovic, the influential Bosnian mystic from the circles of Orage’s *New Age magazine*. Watts had been an enthusiastic member of Mitrinovic’s New Britain. New Britain had its origins in the New Europe Group, which had been created in 1931 also under Mitrinovic’s initiative, and which was closely linked to the Adler Society in London. New Britain rejected capitalism and was pledged to social credit, the welfare state, a united Europe, Rudolf Steiner’s Threefold Commonwealth and a resorted Christianity.

In 1936, Watts attended the World Congress of Faiths at the University of London, where he heard D.T. Suzuki, a Japanese author of books and essays on Buddhism, Zen and Shin that were instrumental in spreading interest in both Zen and Shin to the West. In 1911, Suzuki married Beatrice Erskine Lane, a Theosophist with multiple contacts with the Bahai Faith both in America and in Japan. Later, Suzuki himself joined the Theosophical Society Adyar and was an active member. Suzuki also devoted an entire book to Swedenborg, describing him as the “Buddha of the North.”⁴⁶ Watts became an Episcopal priest in 1945, but left the ministry by 1950, partly as a result of an extramarital affair and because he could no longer reconcile his Buddhist beliefs. He then became acquainted with Joseph Campbell and his wife, Jean Erdman, as well as the composer John Cage.

In early 1951, Watts moved to California, where he joined the faculty of the American Academy of Asian Studies in San Francisco through which Watts helped popularize Zen among the beatnik scene. There Watts taught from 1951 to 1957 alongside Frederic Spiegelberg, a refugee from Hitler’s Germany and Stanford University professor of Asian religions, who had studied with Rudolf Otto, Paul Tillich, Martin Heidegger and Carl Jung and like Joseph Campbell, had participated in Jung’s Eranos conferences. In 1951, Spiegelberg invited Haridas Chaudhuri, a disciple of Sri Aurobindo, to join the staff.

Watts taught that society imposed “double binds,” or moral demands that were illogical or contrary to one’s true self, and which therefore produced frustration and neurosis, or what Buddhists call *dukkha*. The idea was used by Bateson and his colleagues as the suggested basis for schizophrenia. According to Alan Watts, the double bind has long been used in Zen Buddhism as a therapeutic tool. The Zen Master purposefully imposes the double bind upon his students, hoping that they achieve enlightenment (*satori*). One of the most prominent techniques used is called the *koan*, a paradoxical question, to lead the student to realize the impossibility of achieving truth, but only to live it intuitively.⁴⁷

While Watts was noted for an interest in Zen Buddhism, his reading and discussions delved into Vedanta, “the new physics,” cybernetics, semantics, process philosophy, natural history, and the anthropology of sexuality. In 1957, Watts published one of his best-known books, *The Way of Zen*. Drawing on the lifestyle and philosophical background of Zen, Watts introduced ideas drawn from general semantics directly from the writings of Alfred Korzybski, and also from Norbert Wiener’s early work on cybernetics, which had recently been published. Watts offered analogies from cybernetic principles possibly applicable to the Zen life. The book sold well, eventually becoming a modern classic, and helped widen his lecture circuit. In 1958, Watts toured parts of Europe with his father, and met Carl Jung.

The foremost among Gregory Bateson’s Palo Alto recruits was mental patient turned author Ken Kesey. Along with Robert Hunter, who later became lyricist for the Grateful Dead, Kesey was given LSD by Dr. Leo Hollister at Stanford. It is from that point that it was said to have spread “out of the CIA’s realm.”⁴⁸ Beginning in 1959, Kesey had volunteered as a research subject for medical trials financed by the CIA’s MK-Ultra. Kesey wrote many detailed accounts of his experiences with drugs, both during the MK-Ultra study and in the years of private experimentation that followed. Kesey’s role as a medical guinea pig inspired him to write *One Flew Over the Cuckoo’s Nest* in 1962.

Kesey continued experimenting on his own and involved many close friends who collectively became known as “The Merry Pranksters.” Together they helped shape the counterculture of the 1960s, when they embarked on a cross-country voyage during the summer of 1964 in a psychedelic school bus named “Further.” The Pranksters also created a direct link between the 1950s Beat Generation and the 1960s psychedelic scene: the bus was driven by Neal Cassady, Allen Ginsberg was onboard for a time, and they dropped in on Jack Kerouac. The Pranksters also visited Timothy Leary at Millbrook.

The first show of the Grateful Dead under that name took place in 1965 at one of Kesey “Acid Tests.” These were a series of parties centered entirely around the advocacy and experimentation with LSD, later popularized in Tom Wolfe’s 1968 book, *The Electric Kool-Aid Acid Test*. Jerry Garcia, the band’s leader grew up in Menlo Park, site of the Tavistock-affiliated Stanford Research Institute, which conducted extensive intelligence operations for the CIA, particularly experiments into telepathy and remote viewing. Fellow band member Bill Kreutzmann as a teenager met Aldous Huxley at his high school who encouraged him in his

drumming. Another member, Bob Weir is a member of the Bohemian Club, and has attended and performed at the secretive club's annual bacchanal.⁴⁹

It was also at one of these parties that the members of the Grateful Dead met Owsley Stanley, or "Bear," who was the primary LSD supplier to Ken Kesey and the Merry Pranksters, and became the band's soundman.⁵⁰ At the age of fifteen, Owsley had voluntarily committed himself to St. Elizabeth's Hospital in Washington DC. As Colin Ross explained in *The CIA Doctors*, it was there that Dr. Winfred Overholser Sr. funded LSD research through the Scottish Rite Committee and was at the center of the mind control network.⁵¹ St. Elizabeth's is also where presidential assailants, serial killers or other federal cases are kept, such as Ezra Pound and John Hinckley, Jr. who shot Ronald Reagan.

Nevertheless, Owsley attended the University of Virginia for some time, and after a stint in the US Air Force beginning in 1956, he later moved to Los Angeles, where he worked at Pasadena's Jet Propulsion Laboratory, founded by Jack Parsons.⁵² Leary said of Owsley: "I've studied with the wisest sages of our times: Huxley, Heard, Lama Govinda, Sri Krishna Prem, Alan Watts—and I have to say that AOS3, college flunkout, who never wrote anything better (or worse) than a few rubber checks, has the best up to date perspective on the divine design than anyone I've ever listened to."⁵³

Hippies

According to Watts, the American Academy of Asian Studies "was one of the principal roots of what later came to be known, in the early sixties, as the San Francisco Renaissance."⁵⁴ The term San Francisco Renaissance is used to refer to a range of poetic activity centered on San Francisco and which brought it to prominence as a hub of the American poetic avant-garde affiliated with the California Beat scene. However, Watts, in his autobiography, mentioned that by around 1960 or so "... something else was on the way, in religion, in music, in ethics and sexuality, in our attitudes to nature, and in our whole style of life."⁵⁵ As Jay Stevens explains in *Storming Heaven: LSD & The American Dream*:

At first the hippies used LSD as a deconditioning agent. This, you may recall, had been William Burroughs's great project, one he had bequeathed to Ginsberg and Kerouac, and one that had become, by the mid-Sixties, part of the Baby Boom's emotional baggage. That American society was manipulative was one of the Haight's basic tenets. LSD put this into perspective, and by doing so (as Leary tirelessly pointed out) it opened up the possibility of reprogramming oneself; using LSD the games could be examined, the defenses leveled, and better strategies adopted.⁵⁶

A key example of "underground press" that developed in America and elsewhere in the 1960s was the San Francisco Oracle, an underground newspaper published in 12 issues between 1966 and 1968, in the Haight-Ashbury neighborhood. The Oracle gave much space to writings by Gary Snyder, Allen Ginsberg, Lawrence Ferlinghetti, Michael McClure, and other Beat writers, along with emerging younger writers. The influence of the Beat writers contributed to

rock music's famous "San Francisco Sound." It succeeded in luring the "hippies," the disenfranchised youth, and runaways from across America to San Francisco, to bring about the Haight-Ashbury phenomenon and the famed 1967 "Summer of Love." The siren song was "San Francisco (Be Sure to Wear Flowers in Your Hair)," sung by the *Mamas and the Papas*.

Along with Allen Cohen, Oracle was founded by Michael Bowen, an icon of the American Beat Generation and the 1960s counterculture. Bowen was a member of a group of LSD evangelists known as the Psychedelic Rangers, headed by a mysterious CIA-connected guru named John Starr Cooke. Cooke was in contact with Sherman Kent, Allen Dulles's right-hand man during the Cold War.⁵⁷ Cooke achieved renown as a psychic and for his possession of a tarot deck with the handwritten annotations of its previous owner, Aleister Crowley. Some of his admirers claimed he could activate Shakti, or Kundalini energy, by merely touching people on the forehead. From his headquarters in Cuernavaca, Mexico, Cook dispatched a number of his rangers to various locations of psychedelic activity in North America and Europe.⁵⁸ Bowen went to Millbrook to lure Leary's entourage back to Mexico where Cooke was leading séances while high on acid. Among those who are said to have visited Cooke in Mexico were Ralph Metzner, Leonard Cohen, Andrija Puharich, and Seymour ("The Head") Lazare, a wealthy business associate of William Mellon Hitchcock.

Under Cooke's instructions, Bowen settled in Haight-Ashbury in 1966, to carry out a plan of bringing about a "Gathering of the Tribes," known as the first Human Be-In.⁵⁹ The Human Be-In, a gathering of 30,000 hippies in Golden Gate Park in San Francisco, brought national media attention to the counterculture movement. The event was announced in response to a new California law banning the use of LSD. The new law was slated to go into effect on October 6, 1966, a date that took on mystical significance for the Oracle group.⁶⁰ Music was provided by Jefferson Airplane and The Grateful Dead. Counterculture personalities in attendance included comedian Dick Gregory and Jerry Rubin. Speakers included Timothy Leary in his first San Francisco appearance and Richard Alpert (soon to be known as "Ram Dass"), and Allen Ginsberg who chanted mantras.

Leary set the tone that afternoon with his famous phrase "Turn on, tune in, drop out." In a 1988 interview, Leary stated that the slogan was "given to him" by Marshall McLuhan during a lunch in New York City. Leary added that McLuhan "was very much interested in ideas and marketing, and he started singing something like, 'Psychedelics hit the spot / Five hundred micrograms, that's a lot,' to the tune of a Pepsi commercial of the time. Then he started going, 'Tune in, turn on, and drop out.'"⁶¹

"In effect," explains Martin A. Lee in *Acid Dreams* "the goal was to psychedelicize the radical left."⁶² The guru of the "New Left" was Frankfurt School member Herbert Marcuse. During World War II, Marcuse worked for the OSS, before moving on to the CIA where he worked until 1952. Marcuse then worked at the Russian Institute of Columbia University in New York, funded by Rockefeller, before he became a professor first at Columbia, Harvard, then Brandeis from 1958 to 1965, and finally at the University of California, San

Diego. His work heavily influenced intellectual discourse on popular culture and scholarly popular culture studies.

Perhaps the most influential contributor to the Sexual Revolution, Marcuse acknowledged the work of Wilhelm Reich as precedent for his own.⁶³ Marcuse's best-known works are *Eros and Civilization* (1955) and *One-Dimensional Man* (1964). *Eros and Civilization*, whose title alludes to Freud's *Civilization and Its Discontents*, synthesizes Marx and Freud. It discusses history seen not as a class struggle, but a fight against repression of our instincts. Marcuse's critiques of capitalist society resonated with the student movement in the 1960s, and because of his willingness to speak at student protests, he soon became known as "the father of the New Left in the United States."

Thus, the counterculture of the 60s was aligned with the social justice causes of the New Left, which served as a sugar coating to the poison pill of experimentation in sex and drugs, to lure the youth of America away from their traditional faith and values. It was Marcuse who coined the phrase, "make love, not war," during the anti-Vietnam War demonstrations. The key to promoting Marcuse's ideas of the combination of sexual liberation and Marxist class struggle with the anti-war movement was a pact between the Black Panthers and the Youth International Party whose members were commonly called Yippies. The founders of the Yippie movement were Jerry Rubin, Abbie Hoffman, Paul Krassner, Stew Albert and others, who came together in 1968 to use media publicity as a means of bolstering the counterculture of the hippies by aligning it with the revolutionary politics of the New Left.

Abbie Hoffman had also been a student of Herbert Marcuse at Brandeis University, who he said had a profound effect on his political outlook. The Yippies most well-known manifestos included Jerry Rubin's *Do It! Scenarios of the Revolution* and Abbie Hoffman's *Revolution for the Hell of it*. Their message, explains historian Hilary Radner, "was consistent; politics alone would never draw the young together, the Yippies maintained, but sex, pot and good music—the liberation of desire—by offering a viable revolutionary alternative lifestyle to American puritanism, would."⁶⁴

The New Left, explained John Coleman, was a creation of the Tavistock Institute, through the agency of the Institute for Policy Studies (IPS).⁶⁵ IPS was funded by the son of Paul Warburg, James Warburg, who had been Allen Dulles' assistant in the OSS. It was founded in 1963 by Marcus Raskin, aide to McGeorge Bundy and president of the Ford Foundation, and Richard Barnet, aide to John J. McCloy.⁶⁶ McGeorge Bundy was National Security Advisor to Presidents Kennedy and Johnson from 1961 through 1966, and president of the Ford Foundation from 1966 through 1979. He was also a member of Skull and Bones. Raskin and Barnet, both highly trained Tavistock Institute graduates, according to Coleman, controlled such diverse elements as the Black Panthers, Daniel Ellsberg the RAND Corporation employee who was known for releasing the Pentagon Papers, National Security Council staff member Halprin, the Weather Underground, the Venceramos and the campaign staff of candidate George McGovern.⁶⁷

Angela Davis, who emerged as a nationally prominent activist and radical in the 1960s as a leader of the Communist Party USA and Black Panther Party, was a

student of Marcuse, saying in a television interview that “Herbert Marcuse taught me that it was possible to be an academic, an activist, a scholar, and a revolutionary.”⁶⁸ On Marcuse’s urging, Davis spent the next two years studying at Johann Wolfgang von Goethe University, Institute of Social Research under Theodor Adorno. Prior to her return to the US, Davis spent the summer of 1967 at the Tavistock Conference on the Dialectics of Liberation, which involved political debate, poetry and performance art, led by R.D. Laing, fellow Black Panther Stokely Carmichael, Allen Ginsberg and Marcuse.⁶⁹

And in 1971, Black Panther leader and former psychopath and convicted rapist Eldridge Cleaver encouraged the revolutionary wing of Students for a Democratic Society (SDS), the Weather Underground, to bust Timothy Leary out of prison. Both the SDS and the Weather Underground were also part of the Institute for Policy Studies (IPS) network.⁷⁰ After his break from prison, Leary and his wife Rosemary stayed with Cleaver in Algeria. According to Leary, “Panthers are the hope of the world,” he wrote to Allen Ginsberg. Cleaver, he added, “is a genial genius. Brilliant! Turned on too!”⁷¹ However, Cleaver placed Leary under “revolutionary arrest” as a counter-revolutionary for promoting drug use. Cleaver later led a short-lived revivalist ministry called Eldridge Cleaver Crusades, “a hybrid synthesis of Islam and Christianity he called ‘Christlam.’”⁷² Cleaver eventually turned to the right-wing, becoming a Mormon and a member of the Republican Party.

During the 1960s and 1970s, another prominent Black Panther member, James Forman, lived with and had two children from Constancia (“Dinky”) Romilly, the second and only surviving child of Jessica Mitford, of the infamous Mitford sisters, who belonged to the “Children of the Sun,” and whose sister Unity was a friend of Hitler. Jessica’s first husband was Esmond Romilly, who was a nephew-by-marriage of Sir Winston Churchill. During the 1970s and 1980s, Forman received a PhD from the Union of Experimental Colleges and Universities, in cooperation with the Institute for Policy Studies (IPS). In 1964, several leading African-American activists joined the staff and turned IPS into a base of support for the civil rights movement in the nation’s capital.

18. The Church of Satan

Agape Lodge

As Michael Rossman wrote in *The Wedding Within the War*, his memoir of the 1960s, it seemed that the energy unleashed at Berkeley was beginning to turn, not right or left, “but into... something else, without a name.”¹ Behind the hippies’ seemingly benign calls for “peace & love” lurked the dark influences of the occult. An excellent online article by David McGowan, titled “Inside The LC: The Strange but Mostly True Story of Laurel Canyon and the Birth of the Hippie Generation,” has shown the bands who signaled the birth of the folk rock phenomenon were all associated with a network of groups located in Laurel Canyon, involved in occult activities, all with ties to military intelligence, Aleister Crowley’s OTO, Charles Manson’s “Family” and the Church of Satan.

Charles Stansfeld Jones, or *Frater Achad* by his occult name, started a lodge of the OTO in Vancouver. Crowley considered Jones his “magical son” and the “one” prophesied in the *Book of the Law*, and Theodor Reuss made Jones Grand Master (X^o) for North America. Jones’ initiate W.T. Smith and his wife Jane Wolfe founded an incorporated Church of Thelema, which gave weekly public performances of the Gnostic Mass from their home in Hollywood. Notable attendees of the church included Hollywood actor John Carradine, and Jack Parsons, the creator of solid rocket propellant fuel, who went on to become one of the founders of the Jet Propulsion Laboratory in Houston and the Aerojet Corporation. Prior to the World War II, Parsons had been in contact with Wernher von Braun, the central figure in the Nazis’ rocket development program, responsible for the design and realization of the V-2 combat rocket, after which he was hired through Operation Paperclip to head NASA’s space program. Von Braun, who was nicknamed “The Father of Rocket Science,” once argued that Parsons was more deserving of the name.²

W.T. Smith started his own group, Agape Lodge, in California in the 1930s. Smith wrote to Crowley claiming that Parsons was “a really excellent man... He has an excellent mind and much better intellect than myself... JP is going to be very valuable.”³ Wolfe wrote to German OTO representative Karl Germer that Parsons was “an A1 man... Crowleyesque in attainment as a matter of fact,” and proposed Parsons as a potential successor to Crowley himself as Outer Head of the Order.⁴ Crowley concurred with such assessments, informing Smith that Parsons “is the most valued member of the whole Order, with no exception!”⁵ At Crowley’s bidding, Parsons replaced Smith as the leader in 1942 and ran the Lodge from his mansion on Orange Grove Avenue, Pasadena.

The Agape Lodge soon came under investigation by both the Pasadena Police Department and the FBI. Both had received allegations of a “black magic cult” involved in sexual orgies. One complainant, a sixteen-year-old boy, claimed that he was raped by lodge members. Neighbors also reported a ritual involving a naked pregnant woman jumping through fire. After Parsons explained that the Lodge was simply “an organization dedicated to religious and philosophical speculation,” neither agency found evidence of illegal activity and came to the conclusion that the Lodge constituted no threat to national security.⁶

In 1945, Parsons met L. Ron Hubbard, the founder of the Church of Scientology, and introduced him to the OTO, though Hubbard claimed he joined the order as part of an infiltration assignment on behalf of the Office of Naval Intelligence.⁷ When Jack met Hubbard, he described him to Crowley as “the most Thelemic person I have ever met.”⁸ Jack also noted about him to Crowley, “although he has no formal training in Magick, he has an extraordinary amount of experience and understanding in the field.”⁹

Like Hubbard, Parsons was also interested in science fiction and was connected to the Lost Angels Science Fantasy Society (LASFS). The LASFS grew out of the Science Fiction League of Hugo Gernsback, a wealthy Jewish immigrant who pioneered the science fiction genre with his pulp *Amazing Stories* in 1926. Gernsback called the stories “Scientifiction” and described them as “the Jules Verne, H.G. Wells, Edgar Allen Poe type of story.”¹⁰ LASFS eventually hosted weekly meetings where writers and fans converged. Parsons gave talks on rocketry and befriended sci-fi legends like Ray Bradbury, Robert A. Heinlein, German sci-fi pioneer Fritz Lang, and Vril Society theorist Willy Ley. Robert Heinlein, along with Arthur C. Clarke and Isaac Asimov, was considered one of the “Big Three” of science fiction.¹¹ Heinlein was also a close friend of L. Ron Hubbard, and the Church of Scientology claimed that Heinlein had been the clandestine Navy operative who had been sent as an undercover agent by the US Navy to intercept and destroy Parsons’ “black magic cult.”¹²

At his home in Laurel Canyon, Heinlein hosted meetings of a literary society that included Parsons and other science fiction writers such as Cleve Cartmill, Jack Williamson, and Anthony Boucher. In his science fiction stories, Heinlein repeatedly explored the themes of personal liberty, the influence of organized religion on culture and government, and the tendency of society to repress nonconformist thought. For Heinlein, personal liberation included sexual liberation, and free love was a major subject of his writing. In books written as early as 1956, Heinlein dealt with incest and the sexual nature of children. Many of his books (including *Time for the Stars*, *Glory Road*, *Time Enough for Love*, and *The Number of the Beast*) dealt explicitly or implicitly with incest, sexual feelings and relations between adults and children, or both.

Together, beginning in 1946, Parsons and Hubbard started the “Babalon Working,” a series of rituals designed to manifest an individual incarnation of the archetypal divine feminine called Babalon. The entity was a reference to the Babylonian goddess Ishtar, related to the Canaanite Astarte, and with the “Great Whore” of the Book of Revelation. During the ceremony, Hubbard acted as a

scribe. When rituals were complete, Parson met Marjorie Cameron whom he regarded as the creation of the ritual and considered her his “Scarlet Woman.” They soon began the next stage of the series, an attempt to conceive a child through sexual magic. Parsons wanted to create a *Moonchild*, as outlined in Crowley’s occult novel by the same name.¹³ Although no child was conceived, Parsons and Cameron soon married. By 1952, Parsons referred to himself as Belarion Arniluss Al Dajjal Antichrist, “Al Dajjal” being the Islamic name for the Antichrist.

When Germer died in 1962, Ray Burlingame, a member of the *Astrum Argenteum* (A.:A.:) and the second Agape Lodge that was closed in 1953 by Karl Germer, initiated Georgina “Jean” Brayton, which led to the creation of the Solar Lodge of the OTO in 1965. In 1969, police raided the Solar Lodge’s compound, after which eleven members of the sect were charged with mistreatment of the six-year-old son of one the members, in a case that came to be known as “The Boy in the Box.”¹⁴ When the deputy sheriffs arrived at Solar Ranch, they found the boy sitting inside a six-foot by six-foot box, with a chain padlocked to his left leg and attached to a heavy metal plate.

The scandal led to a leadership squabble in the OTO as part of efforts to distance the organization from the Solar Lodge. Following Germer’s death, several others had also proclaimed themselves Outer Head of the OTO, like Kenneth Grant, Hermann Metzger of Switzerland and later Marcelo Ramos Motta of Brazil. However, the title was disputed by the American Grady McMurtry, who had been introduced to the OTO by Jack Parsons, and who during World War II had become a personal student of Aleister Crowley. These developments were brought to McMurtry’s attention in 1968 by Phyllis Seckler, a student of Jane Wolfe, one of the founders of the Agape Lodge. In 1969, McMurtry claimed that the Solar Lodge had burglarized the archives in Germer’s widow’s care, including Aleister Crowley’s library. McMurtry decided to restore the Order by invoking the “emergency orders” issued to him by Crowley. His witnesses were Dr. Israel Regardie and Gerald Yorke, who both offered their support. Seckler and McMurtry were married, and it was under their combined leadership that OTO was incorporated under California law, and began to grow again in North America for the first time since Crowley’s death.¹⁵ The OTO then repudiated the Solar Lodge, claiming it was “irregular.”¹⁶

Charles Manson

Ed Sanders in *The Family*, published in 1971, asserted that Charles Manson was a member of the Solar Lodge.¹⁷ In prison, Manson studied psychiatry, hypnosis, and the occult. Manson was also fascinated by Robert Heinlein’s *Stranger in a Strange Land*, and used it as a sort of model for his “family,” even naming his illegitimate son after the book’s protagonist. Manson was released from a California prison in March 1967. Manson was required by law to report regularly to a parole officer named Roger Smith, who was based at the Haight-Ashbury Medical Clinic in San Francisco. The clinic was a project of the National Institute of Mental Health (NIMH), which was founded by Robert Hanna

Felix, 33rd degree Mason, who was a director of the Scottish Rite's psychiatric research. It was later revealed that as part of MK-Ultra, under Felix, Dr. Harris Isbell carries out experiments using mainly black drug addicts, at the Addiction Research Center in Lexington, Kentucky.

As demonstrated by Carol Greene in *TestTube Murder: The Case of Charles Manson*, the Haight-Ashbury clinic director was Smith's colleague, David E. Smith (no relation), who was also the publisher of the *Journal of Psychedelic Drugs*, and a leading national advocate for the legalized use of narcotics. David and Robert Smith both shared an interest in the concept of "behavioral sinks," whereby rats, in response to overcrowding were naturally inclined to violence and criminality, and believed that these tendencies could be aggravated by drugs. By way of the clinic, Manson's parole officer was officially commissioned to scientifically investigate the effects that various kinds drugs had on addicts served by the NIMH clinic.

Manson and his "Family," with which he used LSD to effect much of his control over, were intimately connected with the various rock groups that emerged from Laurel Canyon. These groups were closely associated with Vito Paulekas, his wife Zsou and Karl Franzoni. Vito also happened to be first cousin of Eva Paul, wife of Winthrop Rockefeller.¹⁸ According to Barry Miles in his book *Hippie*, "The first hippies in Hollywood, perhaps the first hippies anywhere, were Vito, his wife Zsou, Captain Fuck [Franzoni] and their group of about thirty-five dancers. Calling themselves Freaks, they lived a semi-communal life and engaged in sex orgies and free-form dancing whenever they could."¹⁹ According to Miles, Vito operated "the first crash pad in LA, an open house to countless runaways where everyone was welcome for a night, particularly young women."²⁰

Also in the troupe were most of the young girls who would later become part of Frank Zappa's GTO project, including Gail Sloatman, who would later become Zappa's wife. According to McGowan, Frank Zappa in the early years was Laurel Canyon's father figure. He led an entourage in a residence dubbed the "Log Cabin" where, in the words of Michael Walker, author of *Laurel Canyon*, there "raged a rock-and-roll salon and Dionysian playground."²¹ Like many in the Laurel Canyon set, Zappa came from a family with a military and intelligence background. Zappa's father was a chemical warfare specialist assigned to the Edgewood Arsenal, a facility frequently connected with MK-Ultra and the work of Andrija Puharich.

By the mid 1960s, the group had expanded into a guesthouse known as "the treehouse" at the Log Cabin. The "treehouse" attendees included Mick Jagger and his girlfriend Marianne Faithfull, members of the Animals, Mark Lindsay from Paul Revere and the Raiders, Alice Cooper who joined Zappa's Mothers of Invention, Janis Joplin, and Roger McGuinn and Mike Clarke from the Byrds. Retired journalist John Bilby recalls, "Tim Leary was definitely there, George Harrison and Ravi Shankar were there."²² By 1967, the Zappa dancers were splitting their rent with staff from The Oracle. Zappa took over the commune in 1968. Also included in the pack was Kim Fowley, who had spent time working as young male street hustler, but had his greatest success creating the Runaways, featuring Joan Jett. The group were recently the subject of a film in 2010. Fowley crassly attired the

band in leather and lingerie, and boasted, “everyone loved the idea of 16-year-old girls playing guitars and singing about fucking.”²³

One of the earliest to arrive on the Laurel Canyon scene was Jim Morrison, whose band The Doors was named after Huxley’s *The Doors of Perception*. Jim was the son of US Navy Admiral George Stephen Morrison, who was in command of the warships that purportedly came under Viet Cong attack, in the false-flag operation known as the Gulf of Tonkin incident of 1964., which provided the US the pretext to invade Vietnam

The first of the Laurel Canyon bands to produce an album were The Byrds, called “Mr. Tambourine Man.” It was soon followed by releases from the John Phillips-led Mamas and the Papas, Frank Zappa and The Mothers of Invention, and Buffalo Springfield, featuring Stephen Stills and Neil Young. The Byrd’s David Crosby was the son of an Annapolis graduate and World War II military intelligence officer, Major Floyd Delafield Crosby.²⁴

Crosby was kicked out of The Byrds and joined up with Graham Nash and Stephen Stills to form Crosby, Stills & Nash. Stills spent much of his childhood in Central America, and was educated primarily at schools on military bases and at elite military academies, and would later spend time fighting in Vietnam. Crosby, Stills and Nash were later joined by another former member of Buffalo Springfield, Neil Young. In 1966, while in Toronto, Young joined the Mynah Birds, fronted by Rick James, who would later transform himself into a pimp persona to create the 1981 hit “Super Freak.” In 1966, while in Toronto, Young joined the Mynah Birds, fronted by Rick James, who would later transform himself into a pimp persona to create the 1981 hit “Super Freak.”

As the story goes, in 1964, an AWOL James Johnson (Rick James) made his way to Toronto and nearly got into a fight when he was rescued by a couple of local musicians, Levon Helm and Garth Hudson. Helm and Hudson were former members of Ontarian Ronnie Hawkins’ band the Hawks and went on to form the legendary group The Band. Hudson and Helm took James to a local bar, where he jumped up onstage with the band playing at the time. That group was impressed and invited him to join them. Initially known as the Sailorboys, they later changed their name to the Mynah Birds. The band was composed of Goldy McJohn and Nick St. Nicholas who would later become members of the rock band Steppenwolf. They were also joined by Palmer who along with Young went on to become the founding members Buffalo Springfield, together with Stephen Stills and Richie Furay.

Young was introduced to Charles Manson by Dennis Wilson of the Beach Boys, and was impressed enough with Manson’s musical abilities to recommend him to Mo Ostin, president of Warner Brothers. Reminiscing years later, Young seemed to be still enthralled with Mason’s personality, saying: “he was an angry man. But brilliant... He sounds like Dylan when he talks.”²⁵ He went even further: “He’s like one of the main movers and shakers of time – when you look back at Jesus and all these people, Charlie was like that.”²⁶ For his part, Manson said in a 1995 interview from prison in California that all his old musician friends “didn’t give a sh*t,” except Neil Young, he remembered, who once gave him a motorcycle.²⁷

As Neil Young explained, “a lot of pretty well-known musicians around L.A. knew him, though they’d probably deny it now.”²⁸

Manson and his “Family,” with which he used LSD to effect much of his control over, also spent time at the Laurel Canyon home of “Mama” Cass Elliot.²⁹ Bandmate “Papa” John Phillips would organize, along with Manson associate Terry Melcher, the famed Monterey Pop Festival, at which thousands of young attendees were introduced to LSD, and which through unprecedented media exposure would first popularize the music and fashions of the nascent “hippie” movement. Melcher, the son of Doris Day, was introduced to Mason by Dennis Wilson of the Beach Boys. Phillips was the son of US Marine Corp Captain Claude Andrew Phillips and a mother who claimed to have psychic powers.³⁰ John’s father was stationed as a Marine in Haiti as part of a military occupation in 1927, the same year that David Crosby’s father was in the country. John attended a series of elite military prep schools in the Washington DC area, culminating in an appointment to the US Naval Academy at Annapolis.

Phillips later married Michelle Phillips, then only sixteen, who became a founding member of the Mamas and Papas. John and Michelle Phillips’ daughter Mackenzie eventually became the star of the hit TV show in the 70s called *One Day at a Time*, before gaining infamy for substance abuse issues. In September 2009, Mackenzie released her memoir, *High on Arrival*, which revealed the source of her anxieties. In addition to introducing her to drugs at the age of eleven by injecting her with cocaine, Mackenzie claimed that “Papa” John had raped her on the eve of her first marriage, and had engaged in an incestuous affair with her that spanned a decade, and ended only when she became pregnant and did not know who the father was. Likewise, her sister Chynna Phillips, who hinted at similar abuse, also eventually entered rehab. Chynna first became known in 1990 as the third of the vocal group Wilson Phillips. Fellow bandmates Carnie and Wendy Wilson were daughters of the reclusive Brian Wilson of the Beach Boys, at whose home were held recordings sessions of Charles Manson playing music.

In addition to fellow Mamas and the Papas member Denny Doherty, Michelle Phillips would eventually also marry Dennis Hopper. Among many others, Michelle also had affairs with Jack Nicholson and Warren Beatty, brother to Shirley MacLaine. Beatty and Nicholson were part of a network of actors and musicians known as Hollywood’s “Young Turks,” who were featured in a series of films now considered counter-cultural classics, also featuring actors such as Peter Fonda, Bruce Dern as well as Dennis Hopper. One such movie was 1967’s *The Trip*, an attempt to create a film version of an LSD experience, written by Jack Nicholson. Nicholson would later star in the 1975 film version of Kesey’s book, *One Flew Over the Cuckoo’s Nest*.

According to authors such as Craig Heimbichner in *Blood on the Altar*, Martin P. Starr in *The Unknown God*, and John Carter in *Sex and Rockets*, Dennis Hopper and fellow actor John Carradine were both members of the Parsons’ Agape Lodge of the OTO, alongside actor Dean Stockwell and science fiction author Robert Heinlein. According to Gregory Mank in Hollywood’s Hellfire Club, John Carradine and John Barrymore were also members of the so-called “Bundy Drive Boys,” who engaged in such practices as incest, rape and cannibalism.

John's Carradine son was David Carradine of *Kung Fu* fame, who later died in what appeared to be a ritualistic murder. The "Carradine Family" dynasty of actors also included David's brother, Academy Award-winning songwriter and actor Keith Carradine; Robert Carradine, who would later star in *Revenge of the Nerds*; and Keith's daughter Martha Plimpton, child-star of Steven Spielberg's *The Goonies*. Robert had also starred in a strange 1983 B-movie called *Wavelength*, about a young couple who discover aliens being held by the US government for experimentation in an underground base in Laurel Canyon.

Hollywood Babalon

Two weeks before the raid on the Solar Lodge, the film *Easy Rider* premiered, which was one of the most critically acclaimed counter-cultural films of the decade, and starred Peter Fonda, was directed by Dennis Hopper, and was art directed by Jeremy Kay, a member of the Solar Lodge.³¹ Kay had also worked on underground filmmaker Kenneth Anger's Crowley-inspired *Scorpio Rising*. Anger enjoyed cult status in Hollywood as author of two controversial *Hollywood Babylon* books, and as experimental filmmaker of Crowley-inspired films that merged surrealism with homoeroticism and the occult. Anger's *Inauguration of the Pleasure Dome* starred Jack Parson's wife Marjorie Cameron as "the Scarlet Woman," and Anaïs Nin as "Astarte." Anger's *Lucifer Rising* was based on the concept from Crowley's *Book of the Law* that mankind had entered the Aeon of Horus. Crowley associate and OTO member Gerald Yorke was credited as a consultant. Yorke had also been the personal representative of the Thirteenth Dalai Lama to the West, and worked closely with Allen Ginsberg's guru, Chögyam Trungpa.

Anger's mentor was Harry Everett Smith, whom he frequently referred to as "the greatest living magician."³² Smith was a surrealist filmmaker, and themes of mysticism, surrealism and Dada were common in his work. A member of the OTO, Smith claimed that Aleister Crowley was "probably" his biological father.³³ Smith's parents were Theosophists. His paternal great-grandfather John Corson Smith, who had been a high-ranking Union officer in the American Civil War, and had served from 1885-89 as Lieutenant Governor of the state of Illinois, had been a prominent Freemason and authored several books about the history of the order.³⁴ Smith claimed to have become acquainted with the Lummi Indians through his mother's teaching work and to have participated in shamanic initiation at a young age. In the late 1940s in California, Smith is said to have worked with Charles Stansfeld Jones, and to have designed a set of Tarot cards used for the degree certificates of a branch of the OTO. In 1986, Smith was consecrated a bishop in the Gnostic Catholic Church of the OTO, which also claims William Blake among its saints.³⁵

Smith was associated with Arthur M. Young, from Puharich's Round Table Foundation.³⁶ According to Ed Sanders, Smith was the key advisor for Allen Ginsberg and the Fugs's effort to levitate the Pentagon. Known for experimenting heavily in hallucinogenic drugs, Smith became a hero not only of the Beat generation but of the Hippies of the 1960s, and in the last years of his life was financed by the Grateful Dead. He produced the *Folkways* anthology, the standard collection

on which the sixties folk music revival was based. *Folkways* became an important influence for such artists as Bob Dylan and Smith received a Grammy in 1991 for his contribution to the music industry.

Smith frequented Weiser Books in New York, which *The Encyclopedia of Occultism & Parapsychology* referred to as “perhaps the most famous occult bookstore in the U.S.”³⁷ One of the shop’s customers was Karl Germer, successor to Aleister Crowley as head of the OTO in North America. After Crowley’s death, most of his papers and other possessions were shipped to Germer, who then sold them in 1955 to Samuel Weiser, the shop’s founder. Germer also sold Weiser a collection of the First Edition of Crowley’s masterwork on the tarot, *The Book of Thoth*. The store also had a publishing house, which used Smith’s designs for its paperback edition of Aleister Crowley’s *Holy Books of Thelema*.

Anger also struck up a close friendship with controversial sexologist Alfred Kinsey, as both shared an interest in Aleister Crowley. Kinsey was an important influence in the rise of the Sexual Revolution, and is generally regarded as the first major figure in American sexology.³⁸ Kinsey, whose research was funded by the Rockefeller Foundation, developed a scale measuring sexual orientation, now known as the Kinsey Scale. The authors of *Alfred C. Kinsey: A Public/Private Life* have speculated that Kinsey was driven by his own sexual needs.³⁹ Kinsey’s sex research included observation of and participation in sexual activity, encouraging his staff to also engage in a wide range of sexual experimentation.

Kinsey wrote about pre-adolescent orgasms, which report observations of orgasms in over three-hundred children between the ages of five months and fourteen years. Kinsey said he also interviewed nine men who had sexual experiences with children. Where Kinsey had gained this information began to be questioned nearly forty years later, when it was revealed that Kinsey used data from a single pedophile and presented it as being from various sources.⁴⁰ In 1955, Anger and Kinsey traveled to Crowley’s derelict Abbey of Thelema in Sicily in order to film a short documentary titled *Thelema Abbey*. Anger restored many of the erotic wall-paintings that were found there as well as performing certain Crowleyn rituals at the site. The documentary was made for the British television series *Omnibus*, but later lost.

Anger became acquainted with Keith Richards, Jimmy Page, and Mick Jagger and his girlfriend Marianne Faithfull, whom he involved in his Crowley-themed works, *Invocation of My Demon Brother* (1969) and *Lucifer Rising* (1972). Faithfull’s father was a British Army officer and professor of psychology, and her mother Eva von Sacher-Masoch, Baroness Erisso, was originally from Vienna, with aristocratic roots in the Habsburg Dynasty with Jewish ancestry on her maternal side. Faithfull’s maternal great uncle was Leopold von Sacher-Masoch, the nineteenth century Austrian nobleman whose erotic novel, *Venus in Furs*, spawned the word “masochism.” In the 1980s Faithfull taught songwriting workshops at Naropa University of Allen Ginsberg’s guru, Rinpoche Trungpa.

Tony Sanchez, a friend of the Rolling Stones, describes that Mick Jagger and Keith Richards, and their girlfriends Marianne Faithfull and Anita Pallenberg, “listened spellbound as Anger turned them on to Aleister Crowley’s powers and ideas.”²⁴¹ Anger, commenting on Anita, said, “I believe that Anita is, for want of a better word, a

witch... The occult unit within the Stones was Keith and Anita... and Brian Jones. You see, Brian was a witch too.²⁴² The home of Brian Jones, where he drowned in his own pool in 1969, was described by Marianne Faithfull as “a veritable witches’ coven of decadent illuminati, rock princelings and hip aristos.”²⁴³ In rare footage of a television special named *Rolling Stones Rock and Roll Circus*, Mick Jagger tears off his shirt to reveal a Baphomet tattoo.⁴⁴

Brian Jones had been introduced to the Master Musicians of Jajouka, who had been discovered in Morocco by William S. Burroughs and Brion Gysin. Their mutual friend Paul Bowles described his association with the Master Musicians of Jajouka in *Days: A Tangier Journal*, and with a grant from the Rockefeller Foundation, Bowles travelled throughout Morocco in 1959 recording traditional Moroccan music. They were introduced to them by Mohamed Hamri, who was a Moroccan painter and author and one of the few Moroccans to participate in the Tangier Beat scene. After Hamri introduced Gysin to the Zaijouka village, Gysin became a lifelong promoter of the Sufi trance master musicians who lived there. Brian Jones met Hamri when he visited Morocco in 1967. They then developed a close friendship. In 1968, Gysin and Hamri took Jones to the village to record the master musicians in the groundbreaking release *Brian Jones Presents The Pipes of Pan at Jajouka*.

Both Jagger and Faithfull were associated with the Process Church,⁴⁵ which researcher Terry Maury, author of *The Ultimate Evil*, has implicated in Charles Manson and Son of Sam multiple murders. Terry painted The Process as being the major player behind a vast Satanic underground network that dealt in pornography, drugs, and ritual murder. Manson was interested in Scientology, from which the Process Church was developed by its British founders as a splinter client cult group.⁴⁶ The Process Church was founded by the English couple Mary Anne MacLean, the ex-wife of former boxing champion Sugar Ray Robinson, and Robert DeGrimston. DeGrimston was known as The Teacher, and MacLean as The Oracle. They supposedly had no relationship with the magazine of the same name, though they had tried unsuccessfully to establish one.⁴⁷ The Church established its American headquarters in Haight-Ashbury, only two blocks from where Manson was living. The Process Church was often viewed as Satanic as they worshipped both Christ and Satan, who they believed would become reconciled, and come together at the end of the world to judge humanity. “Christ said,” wrote DeGrimston, “Love thine enemy. Christ’s enemy was Satan and Satan’s enemy was Christ.”⁴⁸ The Process Church venerated Adolf Hitler and their symbol was a variation of the red Templar cross in a derivative of the swastika.⁴⁹

Led Zeppelin guitarist Jimmy Page composed a soundtrack for Anger’s *Lucifer Rising*, which was never used. Anger also introduced Page to Aleister Crowley, after which Page became the owner of one of the world’s largest collections of Crowley memorabilia, including becoming the owner of Crowley’s notorious Boleskine estate on the shores of Scotland’s Loch Ness. Page was helped in founding the Equinox Bookstore in London by Eric Hill, OTO member and resident Crowley expert of Weiser Books. As explained by Gary Lachman, founding member of the New Wave band Blondie and now author, in *Turn Off Your Mind: The Mystic Sixties and the Dark Side of the Age of Aquarius*, “tales of pacts with the Devil followed Zeppelin throughout their

career, and stories of orgies, black masses and satanic rites were commonplace, mostly centered around the infamous Chateau Marmont off the Sunset Strip.²⁵⁰

Like a number of other influential rock musicians, Led Zeppelin were heavily indebted to blues musician Robert Johnson, who was reputed to have sold his soul to the devil “at a crossroads” to achieve success. Robert Plant referred to Robert Johnson as, “to whom we all owed our existence, in some way.”²⁵¹ Led Zeppelin recorded “Traveling Riverside Blues,” which drew from Johnson’s original. In 2008, *Rolling Stone* magazine ranked Johnson fifth on their list of the “100 Greatest Guitarists of All Time.” Musicians who proclaim his profound impact on them, including Keith Richards, Jimi Hendrix and Eric Clapton, all rated in the top ten with him on the list. Keith Richards said in 1990, “You want to know how good the blues can get? Well, this is it.” Eric Clapton, founder and member of many legendary groups, considered Johnson “the most important blues musician who ever lived.”²⁵² Bob Dylan wrote of Johnson, “If I hadn’t heard the Robert Johnson record when I did, there probably would have been hundreds of lines of mine that would have been shut down—that I wouldn’t have felt free enough or upraised enough to write.”²⁵³

Magic Circle

Playing the role of the devil in Anger’s *Invocation of My Demon Brother* alongside Mason “Family” member, Bobby Beausoleil, was Anton LaVey, founder of the Church of Satan. In 1961, LaVey and Anger had begun hosting regular parties in San Francisco for friends interested in magic and the supernatural, known as the Magic Circle, which became the precursor of the Church of Satan. Inspired by Sir Francis Dashwood’s Hellfire Club, LaVey believed that the Magic Circle could provide a modern-day version. Lectures included discussions on vampires, werewolves, ghosts, ESP and zombies, among other subjects. Guests included Cecil E. Nixon, Michael Harner, Gavin Arthur, Chester A. Arthur III, a Danish baroness named Carin de Plessen, along with a selection of science-fiction writers, a tattoo artist, a dildo manufacturer and a handful of San Francisco police officers.⁵⁴

LaVey’s mentor was Doctor Cecil E. Nixon, a dentist by profession, as well as a magician and ventriloquist. Attired as a Victorian, Nixon’s eccentricity was legendary in San Francisco. During the heyday of his life, the 1920s and 1930s, a number of dignitaries, including Harry Houdini visited his mansion, “The House of a Thousand Mysteries,” which was filled with collectibles and shut to the outside world. A skilled inventor and mechanic of some skill, he built a variety of automata, including the famous “Isis,” a working female automaton who could play any tune requested on a zither.⁵⁵

Born Chester A. Arthur III, Gavin Arthur was an astrologer and contributor to *The Oracle*, where he was responsible for popularizing the concept of the “Age of Aquarius.”⁵⁶ He was the grandson of US President Chester A. Arthur. Himself a sexologist, he was a friend to Hevelock Ellis, and claimed to have had an affair with Walt Whitman’s lover Edward Carpenter, who would have then been in his seventies.⁵⁷ Arthur was said to have also been intimate with Beat personality Neal Cassady, and to have been a friend of Allen Ginsberg, Alan Watts and Alfred Kinsey, and was active in the early gay liberation movement.⁵⁸

Journalist Lawrence Wright, a contributor to Rolling Stone, eventually discovered that LaVey's biography, written by his former partner and high priestess of the Church of Satan, Blanche Barton, was largely fictitious. LaVey claimed to have worked for a time as a carnival entertainer, and to have studied criminology and then become photographer with the San Francisco police department. He also supposedly played oboe for the San Francisco Ballet Orchestra, appeared in the part of the devil in Polanski's *Rosemary's Baby*, and had an affair with Marilyn Monroe before she was famous. LaVey also claimed he was a "multimillionaire" and maintained that the Church of Satan had "hundreds of thousands" of paying members. However, according to his daughter Zeena Schreck, LaVey lived in near poverty for most of the 1970s, and this Church of Satan had no more than 300 members.⁵⁹

With his kitschy b-movie version of Satanism, LaVey nevertheless achieved quite a bit of notoriety, attracting celebrities like Jane Mansfield and Sammy Davis Jr., and attention from talk shows like Donahue and *The Johnny Carson Show*. LaVey wrote the bestselling *The Satanic Bible* (1969) and later *The Satanic Rituals* (1971), which employed occult novelist H.P. Lovecraft, the Enochian Keys of Elizabethan magician John Dee, psychodrama and the chant "Are We Not Men" from H.G. Well's *The Island of Dr. Moreau*, later employed by the rock band Devo.

"Freaks" Vito Paulekas and his wife Zsou's three-year-old boy was the first candidate to play in Kenneth Anger's *Lucifer Rising*, before dying of a tragic accident which betrayed connections with the Church of Satan. The child's death was ascribed in the documentary *Mondo Hollywood* in morbid sarcasm as "medical malpractice," being that Vito had fed the child LSD before it fell from a scaffolding and died. The child died on December 23, 1966, the very winter solstice heralded the Age of Satan by Anton LaVey. The boy's mother suggested the fall occurred during a "wacky photo session," which may be connected to the fact that, according to Bobby Beausoleil, the eventual star of *Lucifer Rising*, some of Anger's film projects were for private collectors: "Every once in a while he'd do a little thing that wouldn't be for distribution." According to biographer Bill Landis, Kenneth Anger was at one time investigated by the police on suspicion that he had been producing snuff flicks.⁶⁰

Bobby Beausoleil was convicted of killing Gary Hinman in 1970 under the orders of Charles Manson. Having lost his star performer, Anger then asked Mick Jagger to play Lucifer, but finally settled on Anton La Vey. The film was released in 1969 with the title *Invocation To My Demon Brother*.

The later Manson murders of Stephen Parent, Sharon Tate, Jay Sebring, Voytek Frykowski and Abigail Folger involved a series of cross-associations that hint of a bizarre and depraved world involving the celebrities of Laurel Canyon and the black arts. Susan Atkins, who stabbed Sharon Tate to death, was for a time a dancer in LaVey's Topless Witches Revue. According to Sammy Davis Jr., had he been in L.A at the time, he likely would have been at the same residence as the Manson murders. "Everyone there," he explained, "had at one time or another been into Satanism, or, like myself, had dabbled around the edges for sexual kicks."⁶¹ The murders took place in a house rented earlier by Terry Melcher. John Phillips was one of the

investors in Sebring International founded by Jay Sebring, hair-dresser to the stars, on whom the 1975 movie *Shampoo* starring Warren Beatty was based.

Sharon Tate, who was eight-an-a-half months pregnant at the time she was killed, was the wife of Roman Polanski, who had had an affair with Michelle Phillips in London while he was married to her. Tate had been initiated into witchcraft by Alex Sanders, the High Priest of Gerald Gardner's Wicca, during the filming of *13*, also known as *Eye of the Devil*.⁶² Polanski had just directed *Rosemary's Baby* in 1968, based on the best-selling book by the same name by Ira Levin, major elements of which were inspired by the notion of Crowley's *Moonchild*, as well as the publicity surrounding LaVey's Church of Satan.⁶³ In the movie, the role played by Mia Farrow is drugged by a Satanic coven to be impregnated by Satan, to be born in 1966, the same year LaVey started his Church of Satan, and celebrated in the movie as "the Year One." LaVey attended the San Francisco premiere of the movie to serve as publicity.⁶⁴

A week before *Rosemary's Baby* premiered in Los Angeles, Polanski and Tate attended a party hosted by John Frankenheimer, director of *The Manchurian Candidate*, where Robert F. Kennedy was the guest of honor, the same evening that he was later shot to death by Palestinian Sirhan Sirhan at the Ambassador Hotel. Witnesses to the shooting say that Sirhan's demeanor was strangely calm, and Sirhan himself claims to have no recollection of the killing.⁶⁵ Sirhan had become interested in the psychic teachings of AMORC, a subject that also interested Charles Manson when he was in prison.⁶⁶ After his arrest, Sirhan requested copies of Blavatsky's *The Secret Doctrine*, as well as *Talks on the Path of Occultism, Volume I: At the Feet of the Master*, co-authored by Annie Besant and Charles W. Leadbetter. William Turner, a former FBI agent and Democratic Party Congressional candidate, who with his campaign manager John Christian co-authored *The Assassination of Robert F. Kennedy: The Conspiracy and Cover-Up* (1993), showed that Sirhan's famous notebook contained numerous allusions to the Illuminati and "Kuthumi," the equivalent Koot Humi, an Ascended Master contacted by Blavatsky's successor Alice Bailey.

According to Beatles biographer Geoffrey Giuliano, at a party in California in 1973, John Lennon "went berserk, hurling a chair out the window, smashing mirrors, heaving a TV against the wall, and screaming nonsense about film director Roman Polanski being to blame."⁶⁷ John Lennon was shot in 1980 in front of the Dakota Building in New York, which was used in the filming *Rosemary's Baby*.

Manson had instructed Beausoleil to make the murders look like they had been committed by Black revolutionaries, because he had been predicting to his Family that a race war, which he referred to as Helter Skelter, was imminent. Helter Skelter was borrowed from a Beatles' song of the same name, on the so-called *White Album*. According to former Manson follower, Catherine Share:

When the Beatles' White Album came out, Charlie listened to it over and over and over and over again. He was quite certain that the Beatles had tapped in to his spirit, the truth—that everything was gonna come down and the black man was going to rise. It wasn't that Charlie listened to the White Album and started following what he thought the Beatles were saying. It was the other way around. He thought that the Beatles were

talking about what he had been expounding for years. Every single song on the White Album, he felt that they were singing about us. The song “Helter Skelter”—he was interpreting that to mean the blacks were gonna go up and the whites were gonna go down.⁶⁸

The Beatles, according to John Coleman, were a Tavistock project. Their music, he said, was actually written by Theodor Adorno, whose 12-atonal discords were scientifically pitched to create mass “environmental social turbulences.”⁶⁹ Adorno wrote on the role of modern music that, “it is not that schizophrenia is directly expressed therein; but the music imprints upon itself an attitude similar to that of the mentally ill. The individual brings about his own disintegration... He imagines the fulfillment of the promise through magic, but nonetheless within the realm of immediate actuality... Its concern is to dominate schizophrenic traits through the aesthetic consciousness. In so doing, it would hope to vindicate insanity as true health.”⁷⁰

The Beatles famously included Crowley as one of the many figures on the cover sleeve of their 1967 album *Sgt. Pepper’s Lonely Hearts Club Band*. Others figured included H.G. Wells, Aldous Huxley and William S. Burroughs. The album contained a fantasized version of an LSD trip, called “Lucy in the Sky with Diamonds.” As John Lennon later noted, reflecting the intent of the Tavistock Institute, “changing the lifestyle and appearance of youth throughout the world didn’t just happen—we set out to do it. We knew what we were doing.”⁷¹ Leary referred to the Beatles as “the four evangelists,” and referring to Sgt. Pepper’s he conceded, “I’m already an anachronism in the LSD movement anyway. The Beatles have taken my place. That latest album—a complete celebration of LSD.”⁷²

Leary once recruited Lennon to write a theme song for his California gubernatorial campaign against Ronald Reagan, which was interrupted by his prison sentence due to cannabis possession. Lennon was inspired to come up with “Come Together,” based on Leary’s catchphrase for the campaign. Leary was also present when Lennon and his wife, Yoko Ono, recorded “Give Peace a Chance” in 1969 during one of their bed-ins in Montreal, and is mentioned in the lyrics of the song.

19. The Computer

Man-Machine

Like MK-Ultra, the personal computer was a project of the Cybernetics Group, and designed to provide the ultimate tool of social control. Knowing that the rest of society would easily recognize the pervasive deployment of computers in every household as an intrusion of “Big Brother,” the hippie counterculture was aligned with the nascent technology of culture of California, to market the computer instead as a tool of personal liberation. At the root of it was the idea of “spiritual evolution,” where by networking every human individual on the planet, and collecting into it the summation of human knowledge, the Internet would be envisioned as the collective consciousness, the end-point of millenarian expectations of the Kabbalah, where man becomes or creates God.

It is the occult project of creating a golem, like Dr. Frankenstein producing life from inanimate matter. Underlying all of the efforts of the Cybernetics Group was the absurd belief that the human mind was a machine, and a Tower-of-Babel-like conviction that its functioning could be reverse engineered and eventually surpassed by computers. The pioneer in this project, known among its members as the “Man-Machine Project,” was John von Neumann, one of the Cybernetics Group’s leaders, and known for his work in mathematics and computer science. According to Jeffrey Steinberg, in *From Cybernetics to Littleton*:

For John von Neumann and Norbert Wiener, the core of the Cybernetics Group project was the development of computers, and the prospect of combining high-speed computers with so-called Artificial Intelligence, to literally “program” the human race. Underlying all of these efforts was the unshakable, albeit preposterous conviction, most avidly presented by von Neumann, that there was nothing sacred about the human mind, and that the human brain was a machine, whose functioning could be replicated, and eventually surpassed, by computers.

Von Neumann’s mentor was cybernetics pioneer Norbert Wiener (1894–1964). Wiener later helped develop the theories of cybernetics, robotics, computer control, and automation. In *God and Golem, Inc.*, Wiener compares the creative power of God with that of man creating machines, and machines ultimately reproducing themselves. Wiener suggests that resistance to these ideas is rooted in the same prejudices that once stigmatized magic, and draws parallels to the practices of the Black Mass, as well as the Golem of Rabbi Loew and Goethe’s *The Sorcerer’s*

Apprentice. According to Wiener, “If we adhere to all these taboos, we may acquire a great reputation as conservative and sound thinkers, but we shall contribute very little to the further advance of knowledge. It is the part of the scientist—the intelligent man of letters and of the honest clergyman as well—to entertain heretical and forbidden opinions experimentally, even if he is finally to reject them.”¹

Wiener’s fame helped MIT to recruit a research team in cognitive science, composed of researchers in neuropsychology and the mathematics and biophysics of the nervous system. These included Warren S. McCulloch, an associate of Andrija Puharich, and Walter Pitts, who later made pioneering contributions to computer science and artificial intelligence. Von Neumann had contributed critical work on the idea of a general-purpose computer, and helped to develop ENIAC, the first electronic general-purpose computer. He was also central to the development of the idea of neural nets, the conceptual forerunner of the Internet.

Ultimately, the vision for the Internet was the mystical idea that dated back to William James, the American Transcendentalists’ World-Soul, and Maurice Bucke’s “Cosmic Consciousness.” Similar ideas were also developed in 1912 by French philosopher Émile Durkheim, who argued in *The Elementary Forms of Religious Life* that society constitutes a higher intelligence because it transcends the individual over space and time. Other antecedents include H.G. Wells’ concept of “world brain.” In *World Brain*, a collection of essays and addresses, dating from the period of 1936–38, Wells describes his vision of a new, free, synthetic, authoritative, permanent “World Encyclopaedia” that could help “world citizens” make the best use of universal information resources in order to contribute to world peace.

Canadian media theorist Marshal McLuhan is known for coining the expressions “the medium is the message” and the “global village,” and for predicting the Internet as an “extension of consciousness.” According to McLuhan in *The Gutenberg Galaxy: The Making of Typographic Man*:

The next medium, whatever it is — it may be the extension of consciousness — will include television as its content, not as its environment, and will transform television into an art form. A computer as a research and communication instrument could enhance retrieval, obsolesce mass library organization, retrieve the individual’s encyclopedic function and flip into a private line to speedily tailored data of a saleable kind.²

While studying the trivium at Cambridge McLuhan took the first steps toward his eventual conversion to Roman Catholicism in 1937, founded on his reading of G.K. Chesterton.³ McLuhan tutored and befriended Jesuit priest Walter J. Ong, who would go on to write his PhD dissertation on a topic McLuhan had called to his attention. Ong would also later become a well-known authority on communication and technology.

Ong introduced McLuhan to the ideas of his friend, fellow Jesuit priest Pierre Teilhard de Chardin (1881 – 1955), a key figure in the history of transhumanism and the New Age. Known as the “Catholic Darwin,” Teilhard de Chardin was a key figure in the history of transhumanism and the New Age. But Teilhard’s version of evolution was a mystical one. Teilhard is known for his attempt at

synthesizing Christianity and the theory of evolution. Teilhard's reading of *The Creative Evolution* by Henri Bergson was, he said, the "catalyst of a fire which devoured already its heart and its spirit."⁴ In the 1930s it was not the Vatican but his own order the Jesuits who forbade Teilhard de Chardin from publishing any religious works or lecturing during his lifetime. However, soon after becoming Pope, Pius XII persuaded the Jesuits to lift the ban so that a series of Teilhard lectures could take place in German-occupied Paris during the latter years of the war. It was also Pius XII who worked with Cardinal Spellman to help Nazi war criminals escape justice, and who awarded OSS head Bill Donovan the Grand Cross of the Order of Saint Sylvester.

Teilhard, who was trained as paleontologist and geologist, took part in the infamous Peking Man and Piltdown Man, the largest academic scandal in history, that attempted to substantiate the truth of Darwin's evolutionary hypothesis. Teilhard was closely associated with Julian Huxley, from the Huxley family who had been the predominant promoters of Darwin's theory since Julian and Aldous' grandfather, Thomas Huxley, known as "Darwin's Bulldog." Julian wrote the introduction to Teilhard's *Phenomenon of Man*. According to Julian Huxley: "evolution is nothing but matter become conscious of itself."⁵

Julian was the first person to coin the word "transhuman," to rebrand eugenics after it was negatively associated with Nazism. In 1957, Julian wrote:

Up till now human life has generally been, as Hobbes described it, 'nasty, brutish and short'; the great majority of human beings (if they have not already died young) have been afflicted with misery... we can justifiably hold the belief that these lands of possibility exist, and that the present limitations and miserable frustrations of our existence could be in large measure surmounted... The human species can, if it wishes, transcend itself --- not just sporadically, an individual here in one way, an individual there in another way, but in its entirety, as humanity.

Teilhard signed the *Eugenics Manifesto* together with Julian Huxley and Theodosius Dobzhansky, the eminent twentieth century biologist, through whom he exercised his greatest influence on science, through Dobzhansky's development of the Modern Evolutionary Synthesis. Teilhard was unapologetic about the eugenic basis of his theory:

So far we have certainly allowed our race to develop at random, and we have given too little thought to the question of what medical and moral factors must replace the crude forces of natural selection should we suppress them. In the course of the coming centuries it is indispensable that a nobly human form of eugenics, on a standard worthy of our personalities, should be discovered and developed. Eugenics applied to individuals leads to eugenics applied to society.⁶

Effectively, Teilhard's ideas are a modern interpretation of the aspirations of the Kabbalah, a prophecy believed to be fulfilled at the culmination of a process of evolution where man finally becomes God. Teilhard applied the scientific concept of evolution to the Christian notion of spiritual rapture, believing that technology

would bring about the ultimate spiritual evolution of mankind. According to him, this is the work of Christ. Teilhard's beliefs also reconciled panpsychism, the idea that all matter is intelligent.

Teilhard is regarded as the "patron saint of the Internet" through his postulation that man would create the Noosphere, a supreme consciousness.⁷ The word Noosphere derives from the Greek word *Nous*, meaning mind. According to Neoplatonic philosophy, the primeval Source of Being is the One and the Infinite, which is the source of all life. The One initially emanates the *Nous*, which is a perfect image of the One and the archetype of all existing things. The *Nous* is the highest sphere accessible to the human mind, while also being pure intellect itself. The *Nous* is the Demiurge, the energy which manifests or organizes the material world into existence. As the Demiurge the *Nous* is one of the ordering principles which includes the *Logos* ("word"). According to the Poimandres, *Nous* is Light or Fire. The *Logos* is the Son of God, at one with the Father, *Nous*.

Teilhard developed the Omega Point Theory, which posits that all the organisms on Earth will reach a higher evolutionary point by merging into one "planetized spirit." Teilhard argued that the Omega Point resembles the Christian Logos, namely Christ, who draws all things into himself, and who in the words of the Nicene Creed is "God from God" and "through him all things were made." However, humans would have to merge their collective intelligence into one super-mind through computer technology, as a necessary first step in the collective evolution of the universe. Teilhard writes briefly but positively about computers and the "young science of cybernetics."⁸ Explaining the significance of his vision, Erik Davis in *TechGnosis: Myth, Magic and Mysticism in the Age of Information*, explains of Teilhard:

Writing in the early 1950s, he underscored the global reach of radio, cinema, and television, while also drawing attention to "the insidious growth of those astounding electronic computers." In a sense, Teilhard recognized the emergent outlines of a worldwide electronic and computational brain at a time when few engineers were even thinking about the possibilities of networked computers. Or as Jennifer Cobb Kreisberg bluntly declared in *Wired*, "Teilhard saw the Net coming more than half a century before it arrived."⁹

Teilhard laid the ground for aspirations of creating artificial intelligence by arguing that as mankind organizes itself in more complex social networks, the Noosphere will grow in awareness, culminating in the goal of history, which he referred to as the Omega Point, a maximum level of complexity and consciousness towards which he believed the universe was evolving. Teilhard called on humanity to create a "sphere of mutually reinforced consciousness, the seat, support and instrument of super-vision and super-ideas."¹⁰ In other words, mankind was to build the Noosphere. Effectively, man will create God, the all-seeing eye featuring on the back of the dollar bill, floating above the pyramid of human society, whose omniscience and wisdom will be derived from mining the accumulated data from recording every facet of human activity. According to John Perry Barlow, a former lyricist for the *Grateful Dead* and a founding member of the *Electronic Frontier Foundation*, "What Teilhard was saying here can easily be

summed up in a few words. The point of all evolution up to this stage is the creation of a collective organism of Mind.”¹¹

Teilhard de Chardin also influenced Arthur C. Clarke who explored transhumanist ideas in his 1968 novel, *2001: A Space Odyssey*, which is widely considered to be one of the most influential films of all time.¹¹ Teilhard is mentioned by name and the Omega Point is briefly explained in Arthur C. Clarke’s and Stephen Baxter’s *The Light of Other Days*. In the 60s Clarke also prophesied that in the near future “ultraintelligent” machines would make possible an “uninhibited, hedonistic society” of cradle-to-grave leisure.¹² According to Clarke, in *Childhood’s End*, the destiny of humanity as well as most of the other intelligent species in the universe seems to merge with an overall cosmic intelligence.

In his 1962 book *Profiles of the Future*, Clarke predicted that the construction of what H.G. Wells called the World Brain would take place in two stages. Clarke identified the first of these as the construction of the World Library, or Wells’ universal encyclopaedia, accessible to everyone from their home on computer terminals by the year 2000. In the second stage, the World Library would be incorporated into the World Brain, a superintelligent artificially intelligent supercomputer that humans would be able to interact with to solve various world problems. He suggested that this supercomputer should be installed in the former war rooms of the US and the Soviet Union, once the superpowers had matured enough to agree to co-operate rather than war with each other. Clarke predicted the construction of the “World Brain” would be completed by the year 2100.¹⁴

Arthur C. Clarke, along with OTO member Robert Heinlein and Isaac Asimov, is considered one of the “Big Three” of science fiction.¹⁵ In the seminal short story by Isaac Asimov, “The Last Question” (in the book *Robot Dreams*), humanity merges its collective consciousness with its own creation: an all-powerful cosmic computer. The resulting intelligence spends eternity working out whether “The Last Question” can be answered, namely, “Can entropy ever be reversed.” When the intelligence discovers that entropy can be reversed, it does so with the command: “LET THERE BE LIGHT.”

ARPANET

As cybernetics gave birth to both MK-Ultra and the development of the personal computer, the life of these two seemingly contradictory trajectories continued to be closely connected. This was evidenced by Andrija Puharich’s experiments into paranormal phenomena which were supported by Stanford Research Institute (SRI), which also played a foundational role in the rise of the personal computer. According to former British intelligence officer John Coleman, SRI “can be described as one of the ‘jewels’ in Tavistock’s crown in its rule over the United States.”¹⁶ Headquartered in Menlo Park, California, SRI is one of the world’s largest scientific research organizations, funded directly by US intelligence agencies, particularly the CIA’s Office of Technical Services and Office Research. Originally founded as a means of attracting commercial business research at Stanford University in California, SRI began taking on military and intelligence contracts, many of them classified.

Research at Stanford was connected to work in computing at MIT, which began with Vannevar Bush (1890 – 1974), a Dean of the MIT School of Engineering. His most important contribution was as head of the US Office of Scientific Research and Development (OSRD) during World War II, through which almost all wartime military R&D was carried out, including initiation and early administration of the Manhattan Project. His office was considered one of the key factors in winning the war. He is known in engineering for his work on analog computers and for founding Raytheon.

Bush is also known for the invention of the Memex, an adjustable microfilm viewer with a structure analogous to that of the World Wide Web. In 1945, Bush published “As We May Think” in *The Atlantic Monthly* in which he predicted:

Consider a future device for individual use, which is a sort of mechanized private file and library. It needs a name, and, to coin one at random, “Memex” will do. A Memex is a device in which an individual stores all his books, records, and communications, and which is mechanized so that it may be consulted with exceeding speed and flexibility. It is an enlarged intimate supplement to his memory.¹⁷

Much of the work at the Artificial Intelligence labs at Stanford University in Palo Alto, and at MIT was funded through the Pentagon’s Defense Advanced Research Projects Agency (DARPA). In 1952, Dr. Jerome Wiesner, the president of MIT, who had participated in several of the Macy Foundation sessions, took over the directorship of the Research Laboratory of Electronics (RLE) at MIT, where leading members of the Cybernetics Group had all taken up residence. Soon, the RLE had spun off the Artificial Intelligence Lab. DARPA began as the Advanced Research Projects Agency (ARPA) created in 1958 by President Dwight D. Eisenhower, for the purpose of forming and executing research and development projects to expand the frontiers of technology and science able to reach far beyond immediate military requirements.

ARPA funded the Advanced Research Projects Agency Network (ARPANET), the progenitor of what was to become the Internet. The Arpanet developed when, in the late 1960s, Robert Taylor, a rocket specialist from NASA and enthusiast of Wiener’s cybernetics and the first computers, transferred to the Pentagon. While Taylor was trained as an experimental psychologist and mathematician, his earliest career was devoted to brain research and the auditory nervous system. At the Pentagon, Taylor became a scientific manager, and made the decisions on Defense Department funding for research, projects for university laboratories, companies or individual scientists.

In late 1962, Taylor met J.C.R. Licklider, who was heading the new Information Processing Techniques Office of ARPA. Licklider, who had done his graduate work in psychoacoustics, has been called “computing’s Johnny Appleseed” and been credited as an early pioneer of cybernetics and artificial intelligence (AI). He is particularly remembered for being one of the first to foresee modern-style interactive computing, and its application to a wide variety of applications. He is also remembered as an Internet pioneer, with an early vision of a worldwide computer

network long before it was built. Licklider did much to initiate all that through his funding of research, resulting in today's canonical graphical user interface, and ultimately the ARPANET, the direct predecessor to the Internet.

In 1960, Licklider's seminal paper on "Man-Computer Symbiosis" foreshadowed interactive computing:

The hope is that, in not too many years, human brains and computing machines will be coupled together very tightly, and that the resulting partnership will think as no human brain has ever thought and process data in a way not approached by the information-handling machines we know today.¹⁸

Licklider formulated the earliest ideas of a global computer network in August 1962 in a series of memos discussing ideas around an "Intergalactic Computer Network," which contained almost everything that the Internet is today, including cloud computing.¹⁹ During his time as director of ARPA's Information Processing Techniques Office (IPTO) from 1962 to 1964, he convinced Ivan Sutherland, Bob Taylor, and Lawrence G. Roberts that an all-encompassing computer network was a very important concept.

During his time as director of ARPA's Information Processing Techniques Office (IPTO) from 1962 to 1964, Licklider funded Project MAC at MIT, which had produced the first computer time-sharing system, CTSS, in which many users could work at terminals to share a single large computer. Project MAC (Multiple Access Computer, Machine Aided Cognitions, or Man and Computer) was launched in 1963 with a grant from the DARPA. The project was interested principally in the problems of vision, mechanical motion and manipulation, and language, which was viewed as the keys to more intelligent machines. It enlisted an "AI Group" that included Marvin Minsky as director, and John McCarthy who invented Lisp. Computer scientist Marvin Minsky was co-founder of Massachusetts Institute of Technology's AI laboratory, and wrote on relationships between human and artificial intelligence beginning in the 1960s.

Taylor worked for NASA in Washington, DC while the Kennedy administration was backing scientific projects such as the Apollo program for a manned moon landing in late 1962. In 1965, Taylor moved from NASA to ARPA, first as a deputy to Ivan Sutherland, to fund a few large programs in advanced research in computing at major universities and corporate research centers throughout the US. Among the computer projects that ARPA supported was time-sharing. Taylor hoped to build a computer network to connect the ARPA-sponsored projects together. Taylor's office in the Pentagon had a terminal connected to time-sharing at MIT, a terminal connected to the Berkeley Timesharing System at the University of California at Berkeley, and a third terminal to the System Development Corporation in Santa Monica, California.

Taylor noticed each system developed a community of users, but was isolated from the other communities.²⁰ In 1968, when Licklider became director of Project MAC, he and Taylor published "The Computer as a Communication Device," which lays out the future of what the Internet would eventually become. Their paper starts out stating: "In a few years, men will be able to communicate more effectively through a machine than face to face."²¹

Whole Earth Catalogue

The director of Educational Policy Research Center at SRI was Willis Harman, who hired Al Hubbard as a “special investigative agent.”²² Willis Harman was also vice president of the International Foundation for Advanced Study (IFAS) in Menlo Park, which was Hubbard’s brainchild. The founder and president of IFAS was Myron J. Stolaroff. Born in Roswell, New Mexico, Stolaroff received a Masters in Electrical Engineering from Stanford University, and from 1946 to 1960 he worked at Ampex, one of the first of the high-technology companies to emerge in the valleys south of San Francisco. Stolaroff was in contact with Gordon Wasson, and was introduced to psychedelics by Gerald Heard and travelled to Vancouver to partake of Al Hubbard’s LSD sessions.²³ Hubbard became a member of IFAS’s board, along with Humphry Osmond and Abram Hoffer.²⁴

While Stolaroff was president, IFAS conducted clinical studies that attempted to measure the effects of LSD, mescaline, and other drugs on creativity. The real purpose of the foundation, explains John Markoff in *What the Dormouse Said: How the Sixties Counterculture Shaped the Personal Computer Industry*, was to make LSD credible to the medical establishment. The group published a glowing research report based on a survey of its first 153 subjects reporting that 83 percent of those who had taken LSD found that they had lasting benefits from the experience. The behavioral changes mentioned were: increase in ability to love (78 percent), to handle hostility (69 percent); to communicate (69 percent), to understand self and others (88 percent), improved interpersonal relations (72 percent), decreased anxiety (66 percent), increased self-esteem (71 percent), a new way of looking at the world (83 percent). Most importantly, the researchers found a capacity to produce a religious experience, leading to “greater awareness of a higher power, or ultimate reality.”²⁵

Stolaroff was convinced that, if used as part of the Ampex product-design process, LSD could be used as a tool for improving a company’s business by inspiring creativity in both engineers and artists. IFAS ultimately led more than 350 people, including some of the best engineers in the region, through their first psychedelic experiences. Among the test subjects of IFAS was Stewart Brand, who spearheaded the movement that drew on the 1960s counterculture to present the “personal computer,” a term he coined, as a tool of personal empowerment. Brand was deeply influenced by Marshall McLuhan, as well as cybernetics visionary Norbert Wiener, and architect and designer Buckminster Fuller, known for his designs of biospheres. As explained in *Computer: A History of the Information Machine*, the personal computer was in large part a product of the “computer liberation” movement that grew out of the counter-culture of California in the 1960s. Beginning in the 1950s, the computer was perceived as a symbol of large, centralized, bureaucratic institutions. Lewis Mumford, writing in *The Myth of the Machine: The Pentagon of Power*, denounced the computer scientists who worked at creating superhuman machines, believing they were created in opposition to human freedom. In the course of a single decade, however, those suspicions were completely reversed, and computers were embraced as a symbol of emancipation.

Brand was introduced to LSD at IFAS by Clifton Fadiman. First a student of Learly's colleague at Harvard, Dr. Richard Alpert, Fadiman later became Harman's teaching assistant. Fadiman eventually taught at San Francisco State, finished his PhD in psychology at Stanford. His research at the foundation focused on the changes in beliefs, attitude, and behavior that resulted from taking LSD. In the 1950s, as a Stanford student, Brand had read Huxley's *Doors of Perception* and later met the author. Before studying biology at Stanford University, Brand attended Phillips Exeter Academy, a prestigious American private prep school in New Hampshire, one of the oldest secondary schools in the US. *The Economist* described the school as belonging to "an elite tier of private schools" in Britain and America that counts Eton and Harrow in its ranks. Exeter has a long list of famous former students, including Mark Zuckerberg, founder of Facebook, novelist John Irving, and Dan Brown the author of *The Da Vinci Code* and the Masonic-inspired *The Lost Symbol*.

Phillips Exeter Academy was established in 1781 by banker Dr. John Phillips, who was a great-grandson of the Rev. George Phillips, founder of the Congregational Church in America. Phillips had arrived on the ship *Arbella* in 1630 with Governor Winthrop, who was one of the leading figures in the founding of the Massachusetts Bay Colony, the first major settlement in New England after Plymouth Colony. Winthrop was an alchemist and follower of the infamous sorcerer John Dee.²⁶ Winthrop was also a member of the circle around Samuel Hartlib, that was comprised of an international network of Rosicrucians involved in instigating the mission of Sabbatai Zevi. Comenius would later turn down an invitation from Winthrop to become president of Harvard University, which had been founded in 1636, but Comenius and moved to Sweden instead.²⁷

First serving as a soldier in the US Army, Brand was a parachutist and taught infantry skills. Toward the end of his tour, he had worked at the Pentagon as a photographer, and in 1961 he had asked to go to Vietnam. In 1962, he studied design at San Francisco Art Institute and photography at San Francisco State College. With a number of his friends who were part of the bohemian scene, he had already explored peyote, and while he was in the army he had made frequent trips to New York City. There he hung out with members of the Beat scene, like Gerd Stern, who is considered a pioneer in the genre of multimedia art. Stern had known Allen Ginsberg and Carl Solomon, since the three of them had met when they were patients of the New York Psychiatric Institute in 1949, which was headed by Dr. Nolan D.C. Lewis, the Scottish Rite's Field Representative of Research on *Dementia Praecox*.²⁸ Stern also collaborated with Marshall McLuhan, taught communications and media at Harvard University's School of Education, and served as consultant for the Rockefeller Foundation arts program.²⁹

Stern, Brand and other artists and engineers formed what was known as USCO, for "The Company of Us," a media art collective which produced multimedia art internationally. They were influenced by McLuhan, and used stroboscopes, projectors and audiotapes in their performances. Gerd's solo work and collaborative multi-media projects with USCO have been exhibited at the Museum of Modern Art, Whitney Museum of American Art, Guggenheim Museum, Tate Museum,

Vienna's Kunsthalle, and Centre Georges Pompidou. Other career highlights included manager for Maya Angelou, writer for *Playboy* and producer of the Timothy Leary Psychedelic Theater.

In the course of his research Brand lived with two different Indian tribes, the Oregon Silcots and the Navajos of the southwestern desert. Of the latter he has said, "Anything I know about organization, I learned at a Navajo peyote meeting one night."³⁰ Ken Kesey's book, *One Flew Over the Cuckoo's Nest*, featured a schizophrenic Indian chief Bromden who was from the same reservation where Brand had done some work, supposedly as a photo-journalist. Brand was inspired by Kesey's book, where he thought the struggle between Bromden and the mental hospital was reflective of the one between the government and the Indian reservations.³¹

In 1963, based on their mutual interest, Brand contacted Kesey who invited him to join the Merry Pranksters. Brand is described in the beginning of Tom Wolfe's 1968 book, *The Electric Kool-Aid Acid Test*. During his time with them, Brand produced the Trips Festival, involving rock music and light shows, which was one of the first venues at which the Grateful Dead performed in San Francisco. According to Jay Stevens in *Storming Heaven*, Kesey and the Acid Tests, particularly the Trips Festival, were the catalyst of the cultural explosion at Haight-Ashbury, "which had been like throwing a switch that sent a surge of energy through the isolated pockets of hipness surrounding the Bay Area."³²

Brand created the *Whole Earth Catalogue*, published between 1968 and 1971, which identified and promoted key products or tools for communal living and to help "transform the individual into a capable, creative person." According to John Markoff in *What the Dormouse Said*, "The catalog ultimately helped shape the view of an entire generation, which came to believe that computing technologies could be used in the service of such goals as political revolution and safeguarding the environment."³³

In 1974, Brand published a collection of essays under the title *II Cybernetic Frontiers*. Two of the essays consisted of interviews he conducted with Gregory Bateson. As explained by Erik Davis in *TechGnosis*, "Bateson later bloomed into the quintessential California philosopher, a resident of Esalen and patron saint of the *Whole Earth Catalog*." Brand's other, longer essay, *Fanatic Life and Symbolic Death Among the Computer Bums*, first published in the 1972 issue of *Rolling Stone*, provided a seminal influence, announcing, "Ready or not, computers are coming to the people." Brand had been credited with creating the computer hacker subculture as the direct result of the article.³⁴

Brand's knowledge was derived from his familiarity with the research being undertaken at the Advanced Research Project Agency (ARPA) of the United States Department of Defense. Already in 1972, in the same *Rolling Stone* article, Brand mentioned that one of the accomplishments of ARPA-funded research during that time was "Time-sharing" which allowed a large number of users to sit down "on-line" with a computer. Brand also discusses a popular feature on "the Net," being Stanford's Artificial Intelligence (AI) Laboratory's Associated Press service, where a user could log in and get the news coming live over the wire. As Brand presciently noted, "so much for newspapers (in present form)." Additionally, he also foresaw

that since large quantities of information could be digitalized and transmitted, music researchers could swap records over “the Net.” As he again noted, “So much for record stores (in present form).”

WYSIWYG

Robert Taylor of ARPA was founder and later manager of Xerox PARC’s Computer Science Laboratory from 1970 through 1983, and founder and manager of Digital Equipment Corporation’s Systems Research Center until 1996. PARC is a research and development company based in Palo Alto, with a distinguished reputation for its significant contributions to the modern personal computer, including graphical user interface (GUI), featuring windows and icons and operated with a mouse. PARC hired many employees of the nearby Augmentation Research Center of the Stanford Research Institute (SRI) as that facility’s funding from DARPA, NASA, and the US Air Force began to diminish.

At SRI, Taylor met another visionary Douglas Engelbart, one of Fadiman’s first LSD subjects at IFAS, and directed funding to his studies of computer-display technology.³⁵ In the early 1960s, Engelbart had assembled a team of computer engineers and programmers, as well as Fadiman, at his Augmentation Research Center (ARC) located in Stanford University’s Stanford Research Institute (SRI). His idea was to free computing from merely being about number crunching to becoming a tool for communications and information-retrieval. He wanted to turn Vannevar Bush’s idea for a Memex machine into reality, where a machine used interactively by one person could “Augment” their intelligence. Over the course of six years, with the funding both NASA and ARPA, Engelbart’s team went about putting together all the elements that would make such a computer system a reality.

At the urging of ARPA’s then director Robert Taylor, a complete computer hardware-software system called the oN-Line System, or more commonly NLS, would make its first public appearance at the Fall 1968 Joint Computer Conference in San Francisco. Approximately 1,000 computer professionals were in attendance. The conference session was presented under the title “A research center for augmenting human intellect.” Engelbart’s public demonstration of a mouse-based user interface was later called “the Mother of All Demos,” and was filmed by Stewart Brand. The 90-minute presentation essentially demonstrated almost all the fundamental elements of modern personal computing, all tools that Engelbart believed would save the world by empowering people, in a similar way to the communes, to be free as individuals: multiple windows, hypertext, graphics, efficient navigation and command input, video conferencing, the computer mouse, word processing, dynamic file linking, revision control, and a collaborative real-time editor (collaborative work). Engelbart’s presentation was the first to publicly demonstrate all these elements in a single system. The demonstration was highly influential and spawned similar projects at Xerox PARC in the early 1970s.

In 1979, a young Steve Jobs, the founder of Apple, was allowed into PARC’s inner sanctum to peer at its secrets. Jobs had been given a demonstration of Xerox’s Alto, which included icons, windows, folders, a mouse, pop-up menus, WYSIWYG

(What You See Is What You Get) text editor, Ethernet-based local networking, and network-based printing and games, and the concept of “cut, copy and paste,” as well as the Smalltalk programming environment. Jobs remarked to a PARC employee, “You are sitting on a goldmine. Why aren’t you doing something with this technology... you could change this world.”³⁶ Jobs hired a number of engineers from PARC and the end-result was the Macintosh, and its graphical user interface. As Jobs later boasted, “Picasso had a saying — good artists copy, great artists steal — and we have always been shameless about stealing great ideas.”³⁷ However, Jobs was the victim of his own bravado as the idea, in turn, was “stolen” by Bill Gates, to create Windows for Microsoft, though both revolutionized the personal computer.

Jobs exemplified the pretense designed to disguise the true purpose of the development of the personal computer, when he co-opted the themes of Orwell’s 1984, to suggest that the Macintosh represented an assault against Big Brother. Jobs was the quintessential example of the merger of the California hippie culture and the burgeoning technology community. Following high school graduation in 1972, Jobs had enrolled at Reed College in Portland, Oregon, which had also been a locale for some of the Beat poets. Gary Snyder studied Anthropology there, Philip Whalen attended Reed, and Allen Ginsberg held multiple readings on the campus around 1955 and 1956. Gary Snyder and Philip Whalen were students in Reed’s calligraphy class taught by Lloyd J. Reynolds, the same class which Jobs credits with formulating his taste for beautiful typography, which he later applied to Apple computers. According to Steve Jobs, Brand’s *Whole Earth Catalogue* was “one the bibles of my generation.”³⁸ And, as Jobs himself admitted:

Taking LSD was a profound experience, one of the most important things in my life. LSD shows you that there’s another side to the coin, and you can’t remember it when it wears off, but you know it. It reinforced my sense of what was important—creating great things instead of making money, putting things back into the stream of history and of human consciousness as much as I could.³⁹

Timothy Leary mentioned that it is no accident that “the term ‘LSD’ was used twice in *Time magazine’s cover story about Steve Jobs*.”⁴⁰ As Leary explains, “It’s well known that most of the creative impulse in the software industry, and indeed much of the hardware [...] derived directly from the sixties consciousness movement,” he asserts.

Steve Jobs went to India, took a lot of acid, studied Buddhism, and came back and said that Edison did more to influence the human race than Buddha. And Gates was a big psychedelic person at Harvard. It makes perfect sense to me that if you activate your brain with psychedelic drugs, the only way you can describe it is electronically.⁴¹

According to Erik Davis in *TechGnosis*, “With a name that hearkened back to Eden’s fruit of knowledge (and an initial selling price of \$666), the Apple proffered the Promethean dream of putting godly power in your hands.”⁴²

20. Hail Discordia!

Neopaganism

That hedonism of the 1960s was nothing new. It was merely a rehashing of the age-old licentiousness that has tended to accompany man questioning his innate sense of morality and decency. It issues from the errant belief that man's conscience is not guided by an innate impulse for good, but represents anxieties that have been imposed from the outside by society. It derives from the suggestion that there is no divine order that guides the universe, but instead that it has come about by accident, and therefore governed by chaos, where no rules apply except for the pursuit of one's own pleasure. The same teachings can be found in the Ancient Mysteries, and the bacchanalia of the worshippers of Dionysus in Ancient Greece, which have since been repackaged as neopaganism and New Age.

Modern paganism, or neopaganism, is the attempt to revive what has been interpreted to be the polytheistic cults of ancient times, but often colored by modern interpretation. Frazer's thesis of the dying-god and the sacred king had an immense influence on a large number of authors inspired by the occult, such as Robert Graves, William Butler Yeats, H.P. Lovecraft, Sigmund Freud, James Joyce, Ernest Hemingway, D.H. Lawrence, Aleister Crowley, Ezra Pound and Julius Evola. T.S. Eliot acknowledged indebtedness to Frazer in his first note to his poem *The Waste Land*. Also influential was Margaret Murray, the principal theorist of witchcraft as a "pagan survival," in *The Witch-Cult in Europe*.

Borrowing from Frazer's thesis of the dying-god, the "horned god" of modern pagans is the lord of the underworld, and the Sun while the goddess is the Moon. The dying-god is born at the winter solstice, unites with the goddess in sacred marriage at Beltane, and dies at the summer solstice, to bring fertility to the land as the "sacred king."¹ According to Frazer, the sacred king, as the human embodiment of the dying-god, was supposed to have originally been an individual chosen to rule for a time, but whose fate was to suffer as a sacrifice, to be offered back to the earth so that a new king could rule for a time in his stead. Margaret Murray used Frazer's work to propose the thesis that many Kings of England who died as kings were secret pagans and witches, and whose deaths were the re-enactment of the human sacrifice that was the core of Frazer's thesis.

Effectively, the New Age, as it has surfaced in popular culture, is largely a haphazard collage of ideas and practices that have percolated to the surface as popular culture, from the underground activities of secret societies and occult organizations, of which the larger movement might be unaware. From a

historical perspective, the New Age movement is rooted in the counterculture of the 1960s.² It has been accompanied the emergence of a variety of new religious movements that drew upon Theosophy, Anthroposophy, Zen Buddhism, Yoga, astrology, alternative healing and spirit channeling. Another key component included neopaganism and Satanism.³

A central influence in neopaganism and the New Age movement, primarily through his role in the promotion of Discordianism, was Robert Anton Wilson. The principles of the parody religion called Discordianism were in part developed in *The Illuminatus! Trilogy*, speculative fiction novels co-authored with Robert Shea. But Discordianism began with Greg Hill (aka Malaclypse the Younger or Mal-2) and Kerry Thornley (aka Omar Khayyam Ravenhurst or Lord Omar), who were drawn together by their common interest in humanism, atheism, black magic, hypnotism and their own deranged sense of humor.

Wilson was passionately interested in literature, particularly Ezra Pound, William S. Burroughs and James Joyce, on whom he wrote and lectured extensively. A longtime collaborator with Leary, and like him a spokesman for the psychedelic culture, Wilson was fascinated with mysticism, conspiracy theories, alternative realities, the ideas of Wilhelm Reich, Buckminster Fuller, Aleister Crowley and Charles Fort. In the partly autobiographical *Cosmic Trigger I*, Wilson deals with the Bavarian Illuminati conspiracy, which he neither rejects nor affirms as true. The book also examines Freemasons, Discordianism, Sufism, Futurology, Zen Buddhism, Dennis and Terence McKenna, Jack Parsons, Aleister Crowley, George Gurdjieff, Yoga and many other topics. Wilson also credited Alan Watts with being one of his “Light[s] along the Way” in the opening appreciation.

Cosmic Trigger I deals with Wilson’s experiences during a time when he put himself through a process of “self-induced brain change” as well as vignettes of his earlier life. Wilson employs several models for his experiences, such as the interstellar ESP connection, during which he enters what he refers to as a “reality tunnel,” at which time he claims to communicate telepathically with extraterrestrials from the Sirius star system. Similarly, according to Wilson, one of his contacts told him that the secret of the 33rd degree of Freemasonry was that the order was in contact with beings from Sirius.⁴ When asked whether such entities seemed “real,” he answered they seemed “real enough.”⁵ As observed by Robert Anton Wilson:

The fairy-folk are like that. They come on as Holy Virgins to the Catholics, dead relatives to the spiritualist, UFO’s to the Sci-Fi fans, Men in Black to the paranoids, demons to the masochistic, divine lovers to the sensual, pure concepts to the logicians, clowns from the heavenly circus to the humorist, psychotic episodes to the psychiatrist, Higher Intelligences to the philosopher, number and paradox to the mathematician and epistemologist. They can even become totally invisible to the skeptic.⁶

The *Illuminatus! Trilogy* won the Prometheus Hall of Fame award for science fiction in 1986. The trilogy comprises *The Eye in the Pyramid*, *The Golden Apple*, and *Leviathan*, which were first published as three separate volumes starting in September 1975. The trilogy is a satirical, postmodern, science fiction-influenced

adventure weaving drugs, sex, Lovecraftian gods, Kabbalah and conspiracy, related to the authors' version of the Illuminati. It is revealed at the end of the trilogy that the Discordians, a group who despite eternal battle against the Illuminati, had been infiltrated by an Illuminatus Primus, who had been playing both sides against each other in order to keep balance. He is a representative of the "true" Illuminati, whose aim is to spread the idea that everybody is free to do whatever they want at all times.

Whenever something goes wrong, pagans will typically pronounce, "Hail Discordia!" in reverence of the goddess of chaos of Discordianism. Margot Adler in *Drawing Down the Moon*, which provided the first comprehensive look at modern nature-based religions in the US, credits Kerry Thornley the founder of Discordianism, for being the first to coin the word "pagan" to refer to the various occult movements who paraded themselves as "nature" religions. Margot was the granddaughter of the psychologist Alfred Alder, associate of Mitrinovic, and collaborator with Freud and Crowley.

Modern paganism, also known as neopaganism, is a group of contemporary religious movements influenced by or claiming to be derived from the various historical pagan beliefs of the dying-god and goddess cults of pre-modern Europe and the Middle East. According to historian Carole Cusack, the modern pagan revival is largely understood to be the result of the influence of Gerald Gardner, the founder of Wicca, whose rituals were developed with Aleister Crowley.⁷ Shortly before his death, Crowley elevated Gardner to the VII^o of the OTO, and issued a charter decreeing that Gardner could perform its preliminary initiation rituals.⁸ After Crowley's death in 1947, Gardner was regarded as the chief representative of the OTO in Europe.

Wicca is based on the worship of the goddess and her consort the "horned-god," who is identified with the dying-god of the ancient mysteries, although denying his association with Lucifer. Wicca was an attempt to revive the premise of Margaret Murray's *The Witch-Cult in Europe*, which suggested that medieval witchcraft represented the underground survival of ancient paganism in Europe. Although Gardner claimed to have been initiated into Wicca by a member of an ancient coven, Aidan Kelley has conclusively demonstrated that he did not revive an old religion, but rather created a new one. Gardner's main sources were the ritual magic in the tradition of Aleister Crowley and the Golden Dawn, and popular works of folklore and mythology, such as Charles Leland's *Aradia* and James Frazer's *Golden Bough*.⁹

Gardner's secretary and companion was Idries Shah, who towards the end of the 1950s established contact with Wiccan circles in London. In 1961, Shah met Robert Graves, a close friend of Gordon Wasson, and later wrote to him that he was researching ecstatic religions, and that he had been "attending... experiments conducted by the witches in Britain, into mushroom-eating and so on."¹⁰ Graves encouraged Shah to publish his book on Sufism for a Western audiences, which became *The Sufis*, published in 1964, for which Graves wrote the foreword. In 1960, Shah founded his publishing house, Octagon Press, one of its first titles being a biography titled *Gerald Gardner, Witch*, which Shah wrote under the pen name of Jack

L. Bracelin. Octagon Press was named after the Enneagram of George Gurdjieff. In 1962, a few of years prior to the publication of *The Sufis*, Shah also established contact with members of the movement that had formed around the teachings of Gurdjieff and Ouspensky. A press article had appeared describing the Shah's visit to a secret monastery in Central Asia, where methods similar to Gurdjieff's were being taught. The purported monastery had, it was implied, a representative in England.

One of Ouspensky's earliest students, Reggie Hoare, who had been part of the Gurdjieff work since 1924, made contact with Shah through that article. Through Hoare, Shah was introduced to other Gurdjieffians, including John G. Bennett, Gurdjieff's noted student. According to Bennett, "Knowing Reggie to be a very cautious man, trained moreover in assessing information by many years in the Intelligence Service, I accepted his assurances and also his belief that Shah had a very important mission in the West that we ought to help him to accomplish."¹¹ Bennett became convinced that Shah was a genuine emissary of the "Sarmoung Monastery" in Afghanistan, the purported brotherhood mentioned by Gurdjieff. Graves' introduction described Shah as being "in the senior male line of descent from the prophet Mohammed" and as having inherited "secret mysteries from the Caliphs, his ancestors. He is, in fact, a Grand Sheikh of the Sufi Tariqa..." Graves confessed, however, that this was "misleading: he is one of us, not a Moslem personage."¹²

The modern popularization of the terms "pagan" and "neopagan," as they are currently understood, is largely traced to Oberon Zell-Ravenheart, co-founder of the Church of All Worlds (CAW). Beginning in 1967 with the early issues of *Green Egg*, he used both terms to refer to the growing movement. The CAW began in 1961 when a young group of high-school friends began discussing the novels of Ayn Rand and Abraham Maslow, and eventually conducting experiments in extrasensory perception. Oberon Zell-Ravenheart serves the Church as "Primate," with his wife Morning Glory designated High Priestess. The Church aims at the reawakening of Gaia and reuniting her children through tribal community dedicated to responsible stewardship and evolving consciousness. Zell-Ravenheart claims to have articulated the Gaia Thesis (using the spelling "Gaea") in 1970, independently of Dr. James Lovelock.

As a supposed survival of ancient dying-god cults, Wiccan rituals take place during the four Greater Sabbats, including Candlemas (February 2), May Eve (April 30), Lammas (August 1) and Halloween (October 31). The Lesser Sabbats are those marked by the midsummer and midwinter solstices and the spring and fall equinoxes. Like the ancient ceremonies, Wicca claims to be a fertility-based cult, where a sex ritual, presented as the worship of the "sacred feminine," is performed by a priest and priestess personifying the union of the "god" and "goddess." This in ancient times was called the *Hieros Gamos*, or sacred marriage.

Wicca involves three levels of initiation. For the first degree, Covens often request that candidates fast for several days, then are asked to bathe and are brought naked ("sky-clad") and blindfolded to the sacred circle, usually with their hands bound with ritual cords. Once the new candidate has been accepted within the circle, he or she is welcomed by the initiator, who kneels and bestows kisses upon

the new candidate on the feet, phallus/womb, breasts and lips. For the second degree, candidates will need to find an opposite sex partner with whom they can work in partnership. An important feature of the second degree rite includes a mystery play called the “Legend of the Goddess,” in which the initiate and other coven members enact the descent of the goddess into the Underworld.

The third and more important degree in Wicca, which is referred to as the Great Rite, is bestowed upon two individuals who are already a couple. The union can be enacted symbolically, by ritually plunging the athame dagger into the chalice, when it is said to be performed in “token.” Or, two partners taking the role of God and Goddess may enact their “sacred” sexual union, the high priest offers the third degree to his partner in “token,” and the high priestess returns it to him in “true.” The final part of the Great Rite is performed in private after other coven members have left the circle. These rites may even include incest, being performed by a family member, as symbolized by the dying-god and goddess who were regarded as father and daughter, as well as mother and son.¹³ Although there is also a usual practice in Wicca that a man must be initiated by a woman and a woman by a man, as stipulated by Gardner, a parent may initiate a child of the same sex.¹⁴

The incestuous tradition of Wicca is alluded to by Alex Sanders, who was initiated into Gardnerian Wicca in 1963, before founding his own coven, known as Alexandrian Wicca. Sanders claims to have stumbled on his grandmother naked and standing in a circle drawn on the kitchen floor. She told Sanders to step into the circle, take off his clothes, and put his head between his thighs. She took a sickle-knife and nicked his perineal (between the anus and scrotum), saying, “You are one of us now.” And then proceeded to “initiate” him. His grandmother was purportedly a hereditary witch, a descendant of the Welsh chieftain Owain Glynder, the last man to have called himself “King of the Witches.”

Prescriptions for pedophilia and incest are also found in the Church and School of Wicca, founded in 1968 by Gavin and Yvonne Frost. The Frosts also have a number of important friends in the Wiccan community, including Oberon Zell. The Frosts have written several books on magic, Wicca, and related subjects such as the *Witch's Bible*, first published in 1972, and later republished as the *Good Witch's Bible*. *The Witch's Bible* stated that a child was ready for sexual initiation when they began puberty, or rather when “the physical attributes of reproduction are present.” Girls are given two wooden phalluses of different sizes and instructions on how to use them in order to prepare for sexual intercourse over a period of one month. It is also stated that they should be helped by their father or sponsor if they have any pain or difficulty using them.¹⁵ The boys, meanwhile, receive instructions from their sponsors, sometimes their own mother, on how to have sex and what will be expected of them during initiation.

Killing the King

Zell was inspired to use the word “pagan” to describe the CAW by Kerry Thornley, founder of the Discordian Society, who was implicated in the assassination of JFK, which has often been suspected by conspiracy theorists as representing the

killing of the “sacred king.” While in a bowling alley in 1957, Thornley and Hill debated about chaos. Thornley believed from chaos would come order, much like the Masonic dictate *Ordo ab Chao* (“order from chaos”). Greg instead believed that order was merely an idea that humans projected onto reality, where only chaos prevails. They identified this chaos with Discordia, the Roman equivalent of Eris, the Greek goddess of discord. The Discordian Society was founded after the 1965 publication of its first holy book, the *Principia Discordia*.

There is some question as to whether Discordianism should be regarded merely as a parody of religion. According to Robert Anton Wilson, however, “Many people consider Discordianism a complicated joke disguised as a new religion. I prefer to consider it a new religion disguised as a complicated joke.”¹⁶ Discordians use irreverent humor to promote their philosophy and to prevent their beliefs from becoming “dogmatic.” Their favored prank has been spreading false legends about the Illuminati, who are mentioned as the inheritors of the Assassins in the *Principia Discordia*.

As Adler indicates, some, like Robert Anton Wilson, have alleged that the entire pagan movement is a plot centered around Thornley’s Discordia, the Roman equivalent of Eris.¹⁷ Wilson, who was himself a frequent participant in paganism, described in *Drawing Down the Moon* the differences and similarities between neo-pagans and Discordian the following way: “Much of the Pagan movement started out as jokes, and gradually, as people found out they were getting something out of it, they became serious. Discordianism has a built-in check against getting too serious.”¹⁸

However, besides his apparent fun-loving disposition, Thornley was deeply implicated in the strange and murky world of JFK’s assassination suspects. Thornley had been a friend of Lee Harvey Oswald as the two had served in the US Marines together. Thornley wrote *The Idle Warriors* about their friendship before Oswald was arrested for the assassination of JFK. Oswald was recruited by CIA agent David Ferrie at a two-week summer camp of the Louisiana Civil Air Patrol in 1957.¹⁹ Ferrie was the bizarre character and known pedophile portrayed by Joe Pecci in Oliver Stone’s *JFK*. A career US intelligence agent, Ferrie was a participant in the Kennedy assassination, and the first focal point of Jim Garrison’s investigation into the murder. Ferrie also was an amateur hypnotist and has therefore been suspected of being Oswald’s MK-Ultra handler²⁰

The assassination team went by the name of Operation 40, established by Allen Dulles under Eisenhower in 1960, and later presided over by then Vice President Richard M. Nixon until 1961. Operation 40 played a major role in the Bay of Pigs invasion, and recruited former Batista-regime intelligence officers, mob henchmen, and mercenaries. These included Frank Sturgis, CIA case officer E. Howard Hunt who would later become one of the Watergate burglars, and Felix Rodriguez, who was later involved in the execution of Che Guevara.²¹ Agents of Operation 40 were also commanded by Otto Skorzeny for operations in Guatemala, Brazil and Argentina.²²

Recruited the same weekend as Oswald was Barry Seal, who would turn out to be the biggest drug dealer in American history.²³ Seal was a key operative in

the Iran-Contra Operation which traded cocaine with the Contras of Nicaragua as part of a covert operation to generate funds for the undercover support of the “*Mujabideen*” of Afghanistan in their war against the Soviet Union. Their bagman was Osama bin Laden.²⁴

In 1957, Oswald was stationed as a radar technician at Atsugi Air Base in Japan, the CIA’s headquarters in the Far East. Kerry later served at Atsugi in 1959, also as a radar technician, though they were not stationed at the same time. Kerry’s experience with the consequent mayhem and insubordination that predominated at the base was recounted in *The Idle Warriors*. While he seemed unaware of it, the rambunctious atmosphere was obviously the result of the unwitting use of LSD. Since the early 1950s, Atsugi served as one of two overseas field stations where the CIA conducted extensive LSD testing.²⁵ Similarly, in 1961, the US Army started Operation Third Chance to test LSD on their troops stationed at West European military bases, especially in Germany. The trials included psychological and physical torture and focused on interrogation techniques in case of a suspicion of espionage, as well as on the behavior of soldiers in battle situations. Similar LSD army experiments were carried out in 1962 under the code name Derby Hat at a number of US bases in Asia and Hawaii.²⁶

The Idle Warriors was about a soldier who defects to the Soviet Union. As Thornley described it, he wrote the novel as a way of exploring Oswald’s possible reasons for doing the same, by projecting his personality into Oswald’s.²⁷ After the assassination, Thornley wrote the non-fiction *Oswald*, which largely corroborated the “lone nut assassin” theory peddled by the Warren Commission, the official investigation of the JFK assassination, headed by former CIA director Allen Dulles. However, in 1968, Jim Garrison subpoenaed Thornley to appear before a grand jury, believing that Thornley and Oswald were involved together in covert CIA operations.

After he moved to New Orleans in 1961, Thornley had also met David Ferrie at one of his “parties,” as well as Clay Shaw and Guy Banister. These men formed the hotbed of the anti-Kennedy conspiracy uncovered by Garrison, which involved the Mafia, anti-Castro activists, writers, artists, bohemians, Nazis and a homosexual subculture. According to researcher Loren Coleman, “During Lee Harvey Oswald’s last week in New Orleans, he attended many ritualistic parties in private homes and apartments with David Ferrie.”²⁸ Ferrie was reportedly a practitioner of black magic rituals, which involved animal sacrifices, blood drying and homosexual rites. Ferrie was also a high priest in the Apostolic Old Catholic Church of North America, which researcher Jim Keith speculated was in reality the Gnostic Catholic Church of the OTO.⁸³³ Jim Garrison suspected that the Church was a CIA front.²⁹

Oliver Stone advanced the theory that has been proposed that Kennedy was assassinated by the CIA who felt threatened that the president would shut down the organization, or in revenge for causing the failure of the Bay of Pigs incident. But not many reasons seem to add up to plausible justification. It was possibly a black magic ritual. Garrison’s theory was that the assassination was “a homosexual thrill-killing, plus the excitement of getting away with a perfect crime.”³¹ Reverend Raymond Broshears, an active member of the New Orleans homosexual community and a

former roommate of David Ferrie, placed Thornley in the company of Oswald, Clay Shaw, and David Ferrie in New Orleans in the fall of 1963. According to Broshears, Oswald was a homosexual, and said that Thornley, “maintains he is not a homosexual. But I say he is and I say to the whole world if he is not a homosexual why was he in homosexual bars, why if he is not?”³²

Broshears also noted that Thornley’s resemblance to Oswald was “rather frightening.”³³ Garrison argued that Thornley had impersonated Oswald between the years 1961 and 1963. Thornley lived only a few blocks away from Oswald, in New Orleans, and they were seen together on repeated occasions according to several witnesses. One of these was Barbara Reid, a voodoo priestess who was a member of Thornley’s Discordian Society, and “up to her ass” in the Process Church.³⁴ A number of people who lived in that neighborhood saw Thornley at the Oswalds’ apartment a number of times, and in fact reported that they saw him there so often that they did not know which was the husband, Oswald or Thornley.

Six Degrees of Separation

The concept of “six degrees of separation” was put forth by Hungarian author Frigyes Karinty, who was an admirer of H.G. Wells. Six degrees of separation implies that everyone and everything is only six or fewer steps away, by way of introduction, from any other person in the world. In other words, a network of “a friend of a friend” can be made to connect any two people in the world in a maximum of six connections. While the theory has been demonstrated to be an “academic urban myth,”³⁵ the concept certainly applies to the tight network of conspirators involved in the assassination plot to kill JFK.

In addition to its numerous other connections, the assassination cabal also involved neo-Nazi connections, through the person of Oswald’s friend, petroleum geologist and professor George de Mohrenschildt. After his death in 1977, an address book was retrieved from de Mohrenschildt’s briefcase, in which was found the names, among others, of Gordon Wasson, who himself was associated with at least six people suspected of being involved in the JFK assassination, including C.D. Jackson and Henry Luce. The address book also contained an entry for “Bush, George H. W. (Poppy).”³⁶ Other entries included Willam F. Buckley and William S. Paley of CBS.³⁷

Although de Mohrenschildt denied any Nazi sympathies, his application to join the OSS during World War II was rejected, because, according to a memo by former CIA director Richard Helms he “was alleged to be a Nazi espionage agent.”³⁸ Nevertheless, de Mohrenschildt’s brother Dimitri, who was also a staunch anti-Communist, did become a member of the OSS, and was one of the founders of the CIA’s Radio Free Europe and Amcomlib (aka Radio Liberty) stations.³⁹ After the end of World War II, de Mohrenschildt moved to Venezuela where he worked for Pantepec Oil, a company owned by the family of Skull and Bones member William F. Buckley.

In addition to the Bush family, de Mohrenschildt was also acquainted with the Bouvier family, including young Jacqueline Bouvier, future wife of John F.

Kennedy. Jacqueline grew up calling de Mohrenschildt “Uncle George” and would sit on his knee.⁴⁰ He became a close friend of Jacqueline’s aunt Edith Bouvier Beale, a socialite and amateur singer, known for her eccentric lifestyle. Her life and relationship with her daughter Edith Bouvier Beale were highlighted in the 1975 documentary *Grey Gardens*, which depicted their bizarre life in a derelict mansion in East Hampton, New York, where they lived in squalid conditions. The house was infested by fleas, inhabited by numerous cats and raccoons, deprived of running water, and filled with garbage and decay. In a 2014 Sight and Sound poll, film critics voted *Grey Gardens* the ninth best documentary film of all time.

De Mohrenschildt was well connected with the oil tycoons of Dallas, like Clint Murchison, H.L. Hunt, John W. Mecom Sr. and Sid Richardson.⁴¹ Madeleine Duncan Brown, who claimed to have had an extended love affair and a son with President Lyndon B. Johnson, said that she was present at a party in Murchison’s Dallas home on the evening prior to the assassination of JFK, which was attended by Johnson as well as other famous, wealthy and powerful individuals, including John J. McCloy, J. Edgar Hoover, Richard Nixon, H. L. Hunt and Sid Richardson. According to Brown, Johnson had a meeting with several of the men after which he told her: “After tomorrow, those goddamn Kennedys will never embarrass me again. That’s no threat. That’s a promise.”⁴²

De Mohrenschildt had numerous ties to the CIA and would often make international trips after which he would be debriefed by J. Walton Moore, an agent of the CIA’s Domestic Contacts Division in Dallas.⁴³ On March 29, 1977, de Mohrenschildt gave an interview to author Edward Jay Epstein, during which he claimed that in 1962, Moore had given him the go-ahead to meet Oswald. “I would never have contacted Oswald in a million years if Moore had not sanctioned it,” de Mohrenschildt said. “Too much was at stake.”⁴⁴ That afternoon, de Mohrenschildt was found dead from a supposedly self-inflicted shotgun wound to the head in a house where he was staying in Florida. The coroner’s verdict was suicide.

It was also at a party on February 22, 1963, being thrown amongst the émigré White Russian community by de Mohrenschildt, that Oswald met Ruth Hyde and Michael Paine, who together became notable after the assassination of JFK because of their acquaintance with him. Michael Paine was the son of Ruth Forbes Paine, from her first husband before she married Arthur M. Young, who was a friend of Harry Everett Smith and involved in Puharich’s Round Table Foundation séances. Ruth Forbes was also a close personal friend of Mary Bancroft, devoted student of Carl Jung and mistress to former CIA head Allen Dulles, who headed the Warren Commission. Michael Paine had managed to get a job at his stepfather’s old firm, Bell Helicopter, at a branch facility in Fort Worth, Texas. At the time, Bell’s research was being run by the former Nazi General Walter Dornberger, a scientist brought to the US under Operation Paperclip, along with his protégé Werhner von Braun.

Ruth Forbes Paine’s first husband, and Michael Paine’s father, was George Lyman Paine Jr, whose great-great grandfather was Robert Treat Paine, who like many of the signers of the Declaration of Independence was a Freemason. The Treat family in particular had a long history in the British colonies dating back to the Mayflower. Lyman was an associate of former Trotskyite James Burnham, a

friend of E. Howard Hunt. During World War II, Burnham had worked for the OSS. Before turning to the right, and coming to be regarded as a public intellectual of the American conservative movement, Burnham was a friend to Trotsky, and along with Sidney Hook helped to organize the American Workers Party in 1953. In 1955, Burnham helped William F. Buckley found the *National Review*. Buckley referred to Burnham as “the number one intellectual influence on National Review since the day of its founding.”²⁴⁵

Burnham was described as a “very articulate expounder of the dirty tricks department.”²⁴⁶ When Frank Wisner decided on the plan for Operation Ajax, for the overthrow of the democratically elected Prime Minister of Iran Mohammad Mosaddegh in 1953, he turned to Burnham to give a history lesson, because he felt it needed “a touch of Machiavelli.” In his 1943 book *The Machiavellians, Defenders of Freedom*, which became a manual for CIA strategists, he used, in addition to Machiavelli, the ideas of the founders of fascist terrorism like Gaetano Mosca, Vilfredo Pereto, Robert Michels and Mussolini’s idol, George Sorel, to “challenge egalitarian political theory and to show the persistence and inevitability of elite rule, even in an age of equality.”²⁴⁷ In 1983, President Ronald Reagan awarded Burnham the Presidential Medal of Freedom.

Burnham was also a friend of E. Howard Hunt, who was given the assignment of forging Cuban exile leaders in the US into a broadly representative government-in-exile that would, after the Bay of Pigs Invasion, form a provisional government to take over Cuba. After the Bay of Pigs, Hunt became a personal assistant to Allen Dulles. According to Tad Szulc, Hunt was assigned to temporary duty as the acting CIA station chief in Mexico City, between August and September 1963, at the time when Lee Harvey Oswald was there.⁴⁸

It was Ruth Hyde who helped Oswald get his job at the Texas School Book Depository while his wife Marina and child continued to live with her in Irving, Texas. When the assassination occurred, it was Ruth and Michael who led the police to where Oswald hid his rifle, and provided much evidence, such as some of the famous photos of Oswald posing with his rifle, and so forth. However, documents concerning Michael and Ruth Paine and their parents were sealed by the Warren Commission, and even Garrison couldn’t get access to them. It also turned out that Ruth’s brother went on to become a doctor and was the family physician of Robert Anton Wilson and his wife and children.⁴⁹

Garrison also began to speculate that the infamous photos of Oswald with a rifle in one hand and a copy of the communist newspaper *The Daily Worker* in the other, had likely been fabricated by Thornley and other accomplices. Oswald himself denied the authenticity of the photo, claiming his face had been superimposed on the body of someone else. Garrison also believed *The Idle Warriors* was written by Thornley to portray Oswald as a communist sympathizer, a tactic known in the intelligence community as “sheepdipping.”²⁵⁰

Principia Discordia

Thornley's additional CIA connections included Gordon Novel whom he met in 1957 when Thornley pledged Delta Sigma Phi at USC. Novel came to the attention of Garrison after allegedly making claims that he was an employee of the CIA in 1963 and knew both Lee Harvey Oswald and Jack Ruby.⁵¹ In February 1961, Novel had been part of an action planned by Guy Banister and David Ferrie to procure weapons from a munitions bunker in Louisiana, owned by the Schlumberger Company. Although Garrison hired Novel as an investigator, Novel later admitted, "I was working as Garrison's chief of security, while at the same time working for the White House to destabilize Garrison's operation."⁵² Novel later worked as investigator for automobile industry executive John DeLorean and US Attorney General Ramsey Clark, who provided legal counsel for some of the surviving members of Branch Davidians, in the aftermath of the Waco Siege of 1993. As a private investigator, Novel also provided strategic advice to various celebrities including Michael Jackson and Jean-Claude Van Damme.

Called upon by the government to examine Jack Ruby, who had killed Lee Harvey Oswald before Oswald could stand trial, was American psychiatrist Dr. Louis Jolyon West. An expert in brainwashing for the Air Force and the CIA, West first achieved infamy as part of MK-Ultra when he injected LSD into an elephant and killed it.⁵³ West was trained in Group Dynamics at the British Tavistock Institute, and as a fellow at the Center for Advanced Study in Behavioral Sciences at Stanford University (1966-69), West did field work in Haight-Ashbury. His friend Aldous Huxley suggested to West that he hypnotize his MK-Ultra subjects prior to administering LSD, in order to give them "posthypnotic suggestions aimed at orienting the drug-induced experience in some desired direction."⁵⁸ West believed that drugs could be used to control populations through either prohibition or supply. In his own words, supply, "foreseen by Aldous Huxley in *Brave New World* (1932), has the governing element employing drugs selectively to manipulate the governed in various ways."⁵⁴ West eventually became director of the American Family Foundation, which is the parent organization of the Cult Awareness Network (CAN).

Garrison later suspected that the Discordian Society itself was a CIA front. What especially incriminated Thornley was his public celebration on the announcement of JFK's murder, and the fact that he would introduce himself as follows: "I'm Kerry Thornley. I masterminded the assassination—how do you do?"⁵⁶ And then less than two weeks after the assassination, Thornley moved to Alexandria, Virginia, right near CIA headquarters. Garrison finally charged Thornley with perjury after Thornley denied that he had been in contact with Oswald since 1959. The perjury charge was eventually dropped by Garrison's successor Harry Connick, Sr., father of the successful singer and movie actor Harry Connick, Jr.

An early prototype of the *Principia Discordia* was copied using a mimeograph machine in Garrison's office, by Greg Hill and his friend Lane Caplinger, who worked as a typist in the office. Lane Caplinger's sister was Grace (Caplinger) Zabriskie, who became one of Thornley's lovers. Thornley wrote a book on

her, named *Can Grace Come Out to Play*. There were rumors that Grace was the subject of Bob Dylan's *Like A Rolling Stone*, and the lines "You used to be so amused/ At Napoleon in rags" and the language that he used were in reference to Thornley.⁵⁷ Grace's father owned the famous French Quarter gay bar, Café Lafitte in Exile. Growing up in New Orleans, Grace has said that her family was visited by Tennessee Williams, Gore Vidal and Truman Capote.⁵⁸ She later became a successful Hollywood actress, appearing in many popular films, including *Norma Rae*, *Fried Green Tomatoes*, *Twin Peaks* (as the eerily psychic mother of the doomed Laura Palmer), *Seinfeld*, *Big Love* and *Charmed*, which follows three sisters, known as "The Charmed Ones," and the most powerful good witches of all time.

While Thornley feebly claimed not to have had a part in the assassination plot, in the mid-seventies he developed the persona of a paranoid schizophrenic, or "mind-control" subject, claiming to have started to remember the details of his involvement. In 1992, in an interview with the tabloid magazine show *A Current Affair*, Thornley confessed that prior to the assassination, "I wanted to shoot him. I wanted to assassinate him very much...I wanted him dead I would have shot him myself. I would have stood there with a rifle and pulled the trigger if I would have had the chance."

The interview was arranged with the assistance of Thornley's friend Sondra London, otherwise known as the Erisian Elestria. London has since come to be known as the "Serial Killer Groupie." According to London, she was first inspired to write about crime after she contacted the incarcerated serial killer G.J. Schaefer, her former boyfriend, and the two collaborated on works of fiction together. London also collaborated with serial killer Danny Rolling, with whom she also fell in love. Rolling's killing spree inspired screenwriter Kevin Williamson to pen the script of the popular 1996 slasher film *Scream*. Together London and Rolling wrote *The Making of a Serial Killer: The Real Story of the Gainesville Murders*. Published by Feral House, it was illustrated by 50 pictures hand-drawn by Rolling in prison. Feral House also published London's study of vampirism *True Vampires in 2004*, which was illustrated by French cannibalistic killer Nicolas Claux, the "Vampire of Paris."

London declared at Thornley's memorial service in 1998 that she was his true love and the one chosen to carry on this legacy.⁵⁹ Between 1992 and 1998, Thornley had participated in a series of interviews with London about what he would recollect of his knowledge of the JFK assassination, which are now available on YouTube.⁶⁰ London and Thornley collaborated on writing *Confessions of a Conspiracy to Assassinate JFK*. However, as in his Garrison depositions, Thornley's confessions rarely provided direct responses, and most often were clumsy and convoluted. Rather, it would seem that Thornley's confession was another Discordian ploy by mixing the truth with nonsense so it appears as a joke.

As part of his various confessions, Thornley claimed to have had numerous meetings with two mysterious middle-aged men named "Gary Kirstein" and "Slim Brooks." Gary explained to Thornley that he was from a Germanic mid-Western family and that he was a Nazi. Among the strange subjects they discussed were how to assassinate President Kennedy, whose beliefs and policies Thornley deeply disliked at the time. Thornley later came to believe that Kirstein had in

reality been senior CIA officer and future Watergate burglar E. Howard Hunt. According to Hunt's autobiography, he was stationed at the Atsugi Air Base at the same time as Thornley.

Thornley also determined Brooks to have been Jerry Milton Brooks, a member of the 1960s right-wing activist group "The Minutemen," which Garrison also connected to the assassination.⁶¹ Another Minutemen member in New Orleans was Guy Banister, who was allegedly connected to Lee Harvey Oswald through the Fair Play for Cuba Committee leaflet.⁶² Thornley also claimed that "Kirstein" and "Brooks" had accurately predicted Richard M. Nixon's accession to the presidency six years before it happened, as well as anticipating the rise of the 1960s counterculture, and the subsequent emergence of Charles Manson and his cult. This led Thornley to believe that the US government had somehow been involved, directly or indirectly, in creating and supporting these events.

Garrison also came to believe that the Discordian Society had been infiltrated very early by the CIA, who had used it as a cover for an assassination bureau. Thornley also finally became convinced that he and Oswald were products of MK-Ultra, and that his parents were undercover Nazis. He further believed that he was a product of a Nazi breeding experiment that used both him and Oswald, who he suspected might have been his brother, as guinea pigs. Kerry even came to suspect his own parents were Nazis spies who had made a deal with occult Nazis to conduct these eugenics experiments, the ultimate purpose of which was to create a Manchurian candidate. In fact, Thornley viewed the whole psychoanalytical establishment as a product of Nazism and an outgrowth of the eugenics movement.⁶³

Thornley ultimately came to believe that Robert Anton Wilson was his MK-Ultra handler. Famed JFK assassination researcher Mae Brussell also asserted that Robert Anton Wilson was a CIA agent. When asked about the claim, Wilson retorted, "Ahh, if I were, I would deny it."⁶⁴ Wilson, who was working as associate editor of *Playboy* magazine at the time, met Hill and Thornley in 1967, and helped develop many of the Discordian Society's creeds and dogmas.⁶⁵ Wilson and Thornley developed "Operation Mindfuck" (OM) in 1968, and Adam Gorightly argues that Thornley deliberately issued statements during the investigation claiming he was an agent of the Bavarian Illuminati, simply to "mindfuck" Garrison.⁶⁶

Eris

For all its purported comedic qualities, Discordianism worship of Eris, the goddess of chaos, represented forces that were all too real: mayhem, destruction, violence, suffering and even death. Discordianism's role in the development of either real cults, like neopaganism or other parody religions like the Church of the SubGenius, prove that their buffoonery merely disguised the darkest kind of cynicism, which in reality was the worship of evil. By the mid-1970s, Discordianism had become less of a joke, and more of a real religion. According to Greg Hill, who was interviewed by Margot Adler:

Eris is an authentic goddess... In the beginning I was myself as a cosmic clown... But if you do this type of thing well enough, it starts to work. In

due time the polarities between atheism and theism become absurd. The engagement was transcendent. And when you transcend one, you transcend the other I started out with the idea that all gods are an illusion. By the end I had learned that it's up to you to decide whether gods exist, and if you take a goddess of confusion seriously, it will send you through as profound and valid a metaphysical trip as taking a god like Yahweh seriously. The trip will be different, but they will both be transcendental.⁶⁷

Oswald had briefly converted Thornley to Marxism, before he became inspired by the novels of Ayn Rand and became an Objectivist. He later abandoned Rand for anarchism, and eventually evolved his own philosophy of Zenarchy. Thornley also put out a newsletter called the Liberated Yoga Network (LYN), in which he listed the principles of liberated yoga, which included “advocation of sexual freedom; condemnation of sexism; support for erotic mysticism.” It also included advocacy for pedophilia. In 1965 his book *Oswald* was published, and the first edition of *Principia Discordia* appeared. In California in 1966, Thornley, who was interested in “sex, drugs and treason,” joined Kerista, an early free love cult founded in Haight-Ashbury, which Thornley described as being “more akin to the religions of the East and, also, the so-called pagan religions of the pre-Christian West.”⁶⁸ Margo Adler credits Kerista as “the true beginnings of the neopagan movement in contemporary culture.”⁶⁹

Kerista was centered on the ideals of polyfidelity and the creation of intentional communities (communes). According to Carole Cusak, Kerista’s sexual practices were influenced, as was that of the Church of All Worlds, by OTO member Robert Heinlein’s science-fiction novel *Stranger in a Strange Land*. In the science-fiction novel, a Martian-raised human named Michael Valentine Smith founded The Church of All Worlds, preached sexual freedom and the truth of all religions, and is martyred by narrow-minded people who are not ready for his teachings.⁷⁰ Cusack speculates that the person who invited Heinlein to speak at Kerista’s Los Angeles chapter may have been Thornley. Thornley was known to be a lifelong science-fiction fan. But, Heinlein turned down the invitation.⁷¹

Thornley’s eclectic entourage included a pilot for the Flying Tiger Airlines (a long-time CIA asset), a student from MIT, swingers, writers, SDS students and bikers. Thornley befriended Becky Glaser, who had been “helping line up relationships to run machine guns” for the Minutemen and infiltrating left-wing organizations on college campuses.⁷² Another founding member of Thornley’s Discordian Society was Louise Lacey, who edited Thornley’s *Oswald*. Lacey was involved in a Discordian group at the university of UC Berkeley who went by the name of “Bavarian Illuminati.” Her moniker within the society was Lady L, F.A.B., for “fucking anarchist bitch,” as her friend Eldridge Cleaver affectionately referred to her.⁷³

On November 23, 1976, a holy Discordian holiday, Kenneth Campbell premiered a ten-hour stage production of *Illuminatus* in Liverpool. The presentation was attended by Queen Elizabeth, for whose benefit Robert Anton Wilson performed a cameo appearance. In his own words, as he described it: “...there I was, bare-ass naked, chanting Do what thou wilt shall be the whole of the law under the patronage of Elizabeth II, Queen of England, and I will never stop wondering how much of that was programmed by [Aleister] Crowley before I was even born.”⁷⁴

Thornley was also a leading member of the Church of the SubGenius, an American UFO and parody religion and offshoot of Discordianism founded in the 1970s. The Church is inspired by Robert Anton Wilson, who is referred to as “Pope Bob,” and much like their “Operation Mindfuck” strategy, the Church of the SubGenius uses sarcasm and mockery to criticize society and hide both their true occult and conspiratorial roots. Wilson called it “the best of the One True Religions.”⁷⁵ According to Eric Davis, despite their “goofy devotion to flying saucers, thrift store kitsch,” the Church, “conceal rather profound explorations of America’s magical mind.”⁷⁶

The Church is a spoof focused on the excesses of American tele-evangelism, which it mocks as the root of the mindless conformity of the 1950s, and which it embodied with the personality of a god named J. R. “Bob” Dobbs. Purportedly a successful salesman from the 1950s, Bob’s Ward Cleaver-like image is derived from a piece of 1950s clip art. In the Church’s mythology, God (Jehovah 1) had intended for Dobbs to lead a powerful conspiracy and brainwash people to make them work for a living. However, Dobbs refused to support the group, and instead infiltrated it and organized a counter-movement. Church leaders teach that Bob was a very intelligent child and, as he grew older, he travelled to Tibet and studied several religious traditions, including Sufism, Rosicrucianism, and George Gurdjieff’s Fourth Way and Scientology.

The group seeks the quality of “Slack” which involves the avoidance of hard work and the embrace of leisure and sex, the attainment of which is suppressed by “the conspiracy” led by the Elder Gods, the leader of which is Yog-Sothoth, a character from Lovecraft’s Cthulhu Mythos. Bob is referred to as the “Slack Master.” As proclaimed in *Arise!*, the 1989 feature-length VHS video spoof-documentary or “recruitment film” for the Church of the SubGenius: “Repent, quit your job, slack off, the world end’s tomorrow, you may die.”

Since Bob’s initial appearance, his face has appeared in numerous places around the world, and has had cameo appearances in graffiti art, on highway overpasses and even as part of the graphical character set of the Atari ST operating system. His face has appeared in musical albums by many underground bands and several popular mainstream bands, ranging from Devo to Sublime. He has also appeared in movies like *The Wizard of Speed and Time* or TV appearances like *Pee-wee’s Playhouse*.

The Church of the SubGenius was connected to the Moorish Orthodox Church of America, founded in 1964 by Peter Lamborn Wilson.⁷⁷ Also known as Hakim Bey, Wilson is an American anarchist author, who spent time at Millbrook with Timothy Leary and later collaborated with Robert Anton Wilson.⁷⁸ The Moorish Orthodox Church purports to be an outgrowth of the Moorish Science Temple of America, founded by Noble Drew Ali. According to Hakim Bey, in *Sacred Drift: Essays on the Margins of Islam*, Ravanna Bey of the Moorish Academy of Chicago claimed that, in 1882-1883, the Drew family had been initiated into Salafism by Jamal ud Din al Afghani, Grand Master of Freemasonry in Egypt, and purported member of the Hermetic Brotherhood of Luxor, and according to K. Paul Johnson, one of H.P. Blavasty’s “Ascended Masters.”⁷⁹

The Nation of Islam was founded by Elijah Mohammed, who was instructed by a mysterious member of the Moorish Science Temple, an Arab named Wallace Fard Muhammed who claimed he was God. According to the FBI, Fard had as many as 27 different aliases and was a sometime petty criminal. Fard's activities were brought to wider public notice after a major scandal involving an apparent ritual murder in 1932, reportedly committed by one of his early followers, Robert Karriem. Karriem had quoted from Fard's booklet titled *Secret Rituals of the Lost-Found Nation of Islam*: "The unbeliever must be stabbed through the heart."⁸⁰ Karriem told the detectives that he intended to carry out more murders, which he called "sacrifices." He referred to Fard as the "gods of Islam," and told the investigators, "I had to kill somebody. I could not forsake my gods."⁹¹ When Fard was interviewed, he told detectives, "I am the Supreme Ruler of the Universe," resulting in his being placed in a straightjacket and padded cell for psychiatric examination.⁸²

Rather, Fard's religion was a hodge-podge of Islam, Jehovah's Witness doctrine, Gnosticism, ufology, and heretical Christian teachings and Prince Hall Freemasonry, a branch of North American Freemasonry composed predominantly of African Americans.⁸³ Since then, the Nation of Islam, under its current leader, former Calypso singer Louis Farrakhan, has openly adopted the teachings of the Church of Scientology.

The Moorish Orthodox Church was founded by group a of Jewish beatniks, who through their interest in jazz, came into contact with a number of African-American musicians associated with the Moorish Science Temple. Yale Jean Singer, who was born to an Orthodox Jewish family, and after his conversion to Islam in the late 1950s, taking on the name Sultan Rafi Sharif Bey, he became actively involved in the Moorish Science Temple of America and then the Ahmadiyya Muslim Community.⁸⁴

Singer co-founded the Noble Order of Moorish Sufis in 1957, and recruited Warren Tartaglia (a.k.a. Walid al-Taha) a jazz musician, poet and heroin addict. His maternal grandfather, Harry Frank, was the first son of a Rabbi and his maternal grandmother was Ida Frank.⁸⁵ Singer introduced Tartaglia to the Moorish science, mixing them with Assassin teachings. Their followers became known New York University and Columbia among anarchists, Marxist and syndicalists, and Tartaglia played with musicians such as Yusuf Lateef, Art Blakey, Jim Green, Freddie Mitchell, and Pony Poindexter. Together with Hakim Bey, and a number of other recruits, they formed the Moorish Orthodox Church.⁸⁶

The Moorish Orthodox Church supposedly consists of an ostensibly Eastern Christian liturgical and devotional tradition, combined with a theology sampling from the Assassins, Bektashi Sufism, Tantra and Vedanta teachings.⁸⁷ The *silsilah* (Sufi lineage of authenticity) of the order is traced back to Rofelt Pasha, the reputed founder of the Ancient Egyptian Arabic Order of the Nobles of the Mystic Shrine (AEAONMS), an African-American version of the Shriners, that grew out of Prince Hall Freemasonry. The Shriners trace their lineage to the Bektashi.⁸⁸

21. Postmodernism

Situationism

Dada continued to exercise an important influence in the modern avant-garde, through the philosophy of situationism, from chaos magic, which was connected to Discordianism, and then to punk, and finally to the latest expression of MK-Ultra, cyberpunk. Situationism began with the Situationist International (SI), an international organization of social revolutionaries, active from its formation in 1957 to 1972. The intellectual foundations of the SI were derived from Marxism and the avant-garde art movements of the early twentieth century, particularly Dada and Surrealism. The SI reached the peak of its influence in 1967 and 1968, with the publication of the two most significant texts of the movement, *The Society of the Spectacle* by Guy Debord and *The Revolution of Everyday Life* by Raoul Vaneigem, which were greatly influential in shaping the student protests and massive general strikes of May 1968 in France.

According to author and occultist historian Stewart Home, who had been associated with the Situationists, the SI was a Masonic organization. As Home indicates, the founding document of the SI was written by Ivan Chtcheglov, a leading representative of Lettrisme. Lettrism, has its theoretical roots in Dada and Surrealism, was a French avant-garde movement established in Paris in the mid-1940s by Romanian immigrant Isidore Goldstein, or Isidore Isou. Isou viewed his fellow countryman, Tristan Tzara, as the greatest creator and rightful leader of the Dada movement, and dismissed most of the others as plagiarists and falsifiers. Among the Surrealists, André Breton was a significant influence. Two leading members of the movement, Isou and Maurice Lemaitre, were introduced to each other by Louis Pauwels, a former student of Gurdjieff and co-author of *Morning of the Magicians*. According to Pauwels, Breton was responsible for bringing him and Bergier together, and Bergier asserted throughout his life that he had been a correspondent of H.P. Lovecraft.

According to Home, Lettrism is an advanced form of the Kabbalah, whose real purpose is hidden from the uninitiated under the guise of an “art” movement. As explained by Home, “the SI developed the deeply coded form of Qabalah that Marx learnt from Hegel. Returning briefly to Chtcheglov, he later revealed that the ‘secret chiefs’ who controlled the Situationist International were based in Tibet, as had also been the case with a British forerunner of the group, the Hermetic Order of the Golden Dawn.”²¹

The Situationists were heavily influenced by the preceding avant-garde movements of Dadaism and Surrealism, in seeking to apply critical theories to all

areas of art and culture, most notably in poetry, film, painting and political theory. Situationism is characterized by a Marxist and surrealist perspective on aesthetics and politics, without separation between the two, considering art and politics as bound together and in revolutionary terms. The SI believed that the notion of artistic expression being separated from politics was deliberately cultivated by capitalist societies to protect them from criticism.

Instead, the masses were deluded by the “spectacle,” by which they meant the mass media, a critique that is a development and application of Marx’s concept of fetishism of commodities, reification and alienation, as articulated by Georg Lukács. Semiotics was also important, particularly the work of Debord’s contemporary, Roland Barthes, who had coined the term, “the society of the spectacle.” Central to this school of thought was the claim that alienation is more than an aspect of individual emotional psychology. Rather, it is a consequence of the climax of capitalism, as theorized by Herbert Marcuse of the Frankfurt School. The Situationists argued that advanced capitalism manufactured false desires; literally in the sense of ubiquitous advertising and the glorification of accumulated capital, and more broadly in the abstraction and reification of the more ephemeral experiences of authentic life into commodities.

However, the Situationist International strongly resisted the use of the term “situationism.” Debord called it a “meaningless term,” as the Situationists maintained a philosophical opposition to all ideologies, conceiving of them as abstractions invented to protect capitalist structure.² Debord described official culture as a “rigged game,” where subversive ideas first get trivialized and sterilized, and then are safely incorporated back within mainstream culture, where they can be exploited anew under a new guise. According to this theory, artists and intellectuals that accept such compromises are rewarded by art dealers and praised by the dominant culture.³

In response, situationist activity consisted of setting up “situations,” temporary environments favorable to the fulfillment of true and authentic human desires.⁴ The founding manifesto of the Situationist International, *Report on the Construction of Situations* (1957), defined the construction of situations as “the concrete construction of momentary ambiances of life and their transformation into a superior passional quality.”⁵ For example, the technique of the spectacle, sometimes called “recuperation,” is countered by Situationists with the “détournement.”⁶ First developed in the 1950s by the Lettrist International, a détournement consist in “turning expressions of the capitalist system against itself,” like turning slogans and logos against the advertisers or the political establishment.⁷ Détournement was prominently used to set up subversive political pranks, an influential tactic that was reprised by the punk movement in the late 1970s and inspired the culture jamming movement in the late 1980s.

Swinging London

An important connection between the Situationists and the London underground, was Scottish author and pornographer Alex Trocchi, who claimed “sodomy” as a

basis for his writing.⁸ In the late 1950s, Trocchi lived in Venice, California, then the center of the Southern California Beat scene. His novel *Cain's Book* (1960) is often considered a Beat classic. From his base in Paris, Trocchi had edited *Merlin*, a literary magazine that had published Samuel Beckett, Henry Miller, Jean-Paul Sartre and Terry Southern. Like Burroughs, Trocchi's books were also published by the synarchist Maurice Girodias' Olympia Press. His early novel *Young Adam* was adapted into a film starring Ewan McGregor and Tilda Swinton in 2003.

According to author Lynne Tillman, Trocchi "was considered the most evil man in England" and blamed for bringing heroin into the country.⁹ A lifelong heroin addict, Alex Trocchi, who had a doctor's subscription for the drug, was able to supply heroin for his close friend William S. Burroughs, who had moved to London in 1960 where he would remain for six years.¹⁰ Trocchi first acquired his heroin addiction in Paris, but left for the US, settling in New York. This period is chronicled in *Cain's Book*, which caused a sensation because of its study of heroin addiction sex that got it banned in Britain, although in America it received favorable reviews. Deep in the thralls of heroin addiction, his wife Lyn prostituted herself on the streets of the Lower East Side. He injected himself on camera during a live television debate on drug abuse, despite being on bail at the time. When a jail term seemed certain, with the help of friends, including Norman Mailer, Trocchi was smuggled over the Canadian border where he was given refuge in Montreal by poet Irving Layton and met up with Leonard Cohen.

Having met Guy Debord in Paris, Trocchi became a member of the Lettrist International, and a member of the Situationist International central committee in 1962. Before leaving the Situationists, Trocchi published in the *Situationist Internationale* which evoked the ideas of what would become the basis of his later Project Sigma. He set out his sigma project in *The Invisible Insurrection of a Million Minds* and *Sigma: A Tactical Blueprint*. In *The Invisible Insurrection*, Trocchi called for a coup d'état not in a classic sense as a transformation in the way Lenin had seized the state in Russia in 1917, but a "seizure of the world." Whereas communism took power by seizing infrastructures of power, the cultural revolt of the 1960s could succeed only by seizing the powerhouses of the mind. This "invisible insurrection" would have to be accomplished through art, in order to open the way to the international construction of what Trocchi called "the new underground."¹¹

Trocchi's Project Sigma played a formative part in England's version of the counter-culture. It was called "Swinging London," a term applied to the fashion and cultural scene of optimism and hedonism that flourished in London in the 1960s. It was featured in a cult documentary film *Tonite Lets All Make Love in London*, and later lampooned in Mike Meyers' Austin Powers films. William Burroughs himself also became a celebrity of the underground scene of Swinging London, operating in the upper echelons of the city's literary elite. He became friendly with Sonia Orwell, and people like Mary McCarthy and Stephen Spender, who were both associated with the CIA's Congress for Cultural Freedom (CCF). Spender was an editor of *Encounter*, until it was exposed in 1967 as a CIA front.¹²

Trocchi was friends with Michael Hollingshead, a British-born researcher in psychedelic drugs. Hollingshead was the Executive Secretary for the Institute

of British-American Cultural Exchange in 1961. When Dr. John Beresford received a package of LSD from Sandoz, he in turn gave a gram to Hollingshead. Hollingshead then contacted Aldous Huxley who suggested he introduce Timothy Leary to the same. After working with Leary on the Harvard Psilocybin Project, and living at Millbrook, Hollingshead was sent to London in September 1965, where he opened the World Psychedelic Center. Being one of only two reliable sources for LSD in London at the time, Hollingshead began welcoming key personalities from the scene, including Roman Polanski, Alex Trocchi, William Burroughs, Paul McCartney, Eric Clapton, Donovan and the Rolling Stones. Hollingshead, who dubbed himself “the man who turned on the world,” is reputed to have introduced to LSD people such as Storm Thorgerson, Maynard Ferguson, Keith Richards, Paul Krassner, Houston Smith, Paul Lee, Pete LaRoca, Charles Mingus, Saul Steinberg and Alan Watts.

Trocchi also associated with R.D. Laing, a psychiatrist associated with the Tavistock Institute, with a particular interest in schizophrenia. Laing was the “celebrity psychiatrist to swinging London.”¹³ Among his most celebrated admirers in the 1960s when he was a regular feature on television were the Beatles, Jim Morrison, Sylvia Plath and Ted Hughes. He administered Sean Connery LSD to deal with his struggles to come to terms with his new-found fame after appearing as James Bond in *Goldfinger*. As well as suffering from bouts of alcoholism and depression, Laing fathered 10 children by four women.

Along with Francis Huxley, the son of Julian Huxley, Laing was one of the directors the Society of Mental Awareness (SOMA) founded in 1967 by Stephen Abram, which ran the first human experiments with the active principle of cannabis, tetrahydrocannabinol (THC), synthesized in their laboratory. David Cooper, an “existential Marxist” and also one of SOMA’s directors, coordinated the Congress on the Dialectics of Liberation held in London in 1967 whose participants included R.D. Laing, Paul Goodman, Allen Ginsberg, Gregory Bateson, Herbert Marcuse, Alex Trocchi and the Black Panthers’ Angela David and Stokely Carmichael.¹⁴

“Insanity,” said Laing, who was heavily influenced by Nietzsche, “is a sane response to an insane situation.”¹⁵ Laing and Cooper were the leading exponents of a new form of cybernetic psychiatry, what came to be known as “anti-psychiatry,” a term coined by David Cooper who wrote *Psychiatry and Anti-psychiatry* in 1971.¹⁶ Anti-psychiatry attacked the psychiatric establishment’s abuse of electro-shock and drug therapies made notorious in Ken Kesey’s *One Flew Over the Cuckoo’s Nest*. Laing’s “anti-psychiatry” was influenced by a theory proposed in 1956 by Gregory Bateson and his colleagues that schizophrenia stemmed from “double bind” situations, where a person receives different or contradictory moral messages. Laing and others argued that schizophrenia resulted from psychological injuries inflicted by invasive “schizophrenogenic” parents or others, and is sometimes seen as a transformative mental state reflecting an attempt to cope with a sick society. To counter the trend, Laing, through the Philadelphia Association founded with Cooper in 1965, set up over 20 therapeutic communities including Kingsley Hall, where mentally ill patients and their doctors lived together in equal status and any medication used was voluntarily.

Other exponents of anti-psychiatry included Thomas Szasz, who introduced the definition of mental illness as a myth in the 1961 book *The Myth of Mental Illness*, as well as Michel Foucault and Erving Goffman, a participant of the Macy Conferences on Cybernetics. In particular, many anti-psychiatrists came to question the very diagnosis of schizophrenia. As Laing in 1967:

If the human race survives, future men will, I suspect, look back on our enlightened epoch as a veritable age of Darkness. They will presumably be able to savor the irony of the situation with more amusement than we can extract from it. They laugh's on us. They will see that what we call 'schizophrenia' was one of the forms in which, often through quite ordinary people, the light began to break through the cracks in our all-too-closed minds.¹⁷

Trocchi was also associated with Michael X, the founder of the Racial Adjustment Action Society. Michael X was born Michael de Freitas in Trinidad to “an Obeah- practicing black woman from Barbados and an absent Portuguese father from St Kitts.”¹⁸ By the mid-1960s, Michael X became a well-known exponent of Black Power in London. In 1967, he was involved with the counterculture and hippie organization, the London Free School (LFS), through his contact with John “Hoppy” Hopkins, a British photographer and political activist, and “one of the best-known underground figures of “Swinging London”” in the late 1960s.¹⁹ Involved with the Free School were Trocchi, the Warhol star Kate Heliczer, R.D. Laing, Anjelica Huston the daughter of John Huston, and Pink Floyd.

In 1969, Michael X became the self-appointed leader of a Black Power commune in North London called the “Black House” which was supported by John Lennon and Yoko Ono. In February 1971, he fled back to Trinidad where he started an agricultural commune devoted to Black empowerment. But in 1972, he was convicted of murder for burying alive commune member Gale Ann Benson, a British model, socialite and daughter of Conservative MP Leonard Plugge. She had met Michael X through her relationship with Malcolm X's cousin Hakim Jamal. Michael X was executed by hanging in 1975.

The hub of Swinging London was Indica Books, which was owned by Barry Miles along with Marianne Faithfull's husband John Dunbar and Peter Asher, whose sister was Paul McCartney's girlfriend. The bookstore was named after *Cannabis Indica*, which Crowley equated with the “*Elixir Vitae*” of the alchemists in *The Psychology of Hashish*. Dunbar and Faithfull were married on May 6, 1965, with Peter Asher as the best man, and spent their honeymoon in Paris with the Beat poets Allen Ginsberg and Gregory Corso. Indica was supported by Paul McCartney, whom Barry Miles later introduced to the works of Burroughs and Ginsberg, and subjects such as Buddhism and drugs. Miles later wrote Paul McCartney's official biography, *Many Years from Now*. Miles has also written biographies of Frank Zappa, John Lennon, William S. Burroughs, Jack Kerouac, Charles Bukowski and Ginsberg, in addition to books on The Beatles, Pink Floyd and The Clash, as well as a definitive history of London's counterculture since 1945, *London Calling*.

When McCartney and Lennon visited the newly opened Indica bookshop, Lennon had been looking for a copy of *The Portable Nietzsche* but found a copy of *The Psychedelic Experience* by Timothy Leary, Richard Alpert, and Ralph Metzner, adapted from the translation of the *Tibetan Book of the Dead* by Walter Evans-Wentz, which was introduced to Leary by Aldous Huxley.²⁰ Lennon bought the book, went home and followed the instructions exactly as stated in the book. It discussed an “ego death” experienced under the influence of LSD and other psychedelic drugs, supposedly essentially similar to the dying process, and requiring similar guidance. With lyrics adapted from the book, Lennon wrote “Tomorrow Never Knows,” the final track of the Beatles’ 1966 album *Revolver*.²¹

Indica hosted a show of Yoko Ono’s work in November 1966, at which she first met John Lennon. Ono was a representative of Fluxus, a “neo-Dada” movement conceived by Lithuanian-born George Maciunas as an attempt to “fuse... cultural, social, & political revolutionaries into [a] united front and action.”²² At the end of World War II, Maciunas’ family fled to New York where he came into contact with a group of avant-garde artists and musicians centered around avant-garde composer John Cage, at the New School for Social Research in New York, the Frankfurt School in America. Cage’s major influences included Indian philosophy and Zen Buddhism, having attended the lectures of D.T. Suzuki. He also further read the works of Ananda Coomaraswamy. Cage’s work from the sixties features the influences of Marshall McLuhan on the effects of new media, and R. Buckminster Fuller on the power of technology to promote social change. Cage also described himself as an anarchist, and was influenced by Henry David Thoreau.²³

Sponsoring Ono’s show was a close friend of William S. Burroughs, Robert Fraser, also known as “Groovy Bob,” a noted London art dealer who was a pivotal figure of Swinging London. After being educated at Eton, Fraser joined the Kings African Rifles to serve in Uganda, where, as he boated to Marianne Faithfull, he had a fling with the infamous Idi Amin, his sergeant major.²⁴ After a period spent working in galleries in the US, he returned to England and in 1962 he established the Robert Fraser Gallery in London. Fraser’s gallery became a focal point for modern art in Britain and helped to launch and promote the work of many important new British and American artists, including Andy Warhol.

Fraser’s London flat and his gallery were the focal point of Swinging London, featuring, in addition to Burroughs, guests which included Tony Curtis, Tom Wolfe, John Paul Getty Jr., Andy Warhol, Anita Pallenberg as well as members of The Beatles and The Rolling Stones, Michael Cooper, designer Christopher Gibbs, Marianne Faithfull, Dennis Hopper (who introduced Fraser to satirist Terry Southern), and Kenneth Anger who Burroughs claims put a hex on him. Anger was known for throwing curses on just about anyone, even threatening his best friends like the Rolling Stones.²⁵ Fraser also art-directed the cover for The Beatles’ *Sgt. Pepper’s* album, which featured Burroughs, among others, which was created by Peter Blake, a pop artist whose work was exhibited in Fraser’s gallery.

Terry Southern, who was featured on The Beatles’ *Sgt. Pepper’s* album, had been part of the Paris postwar literary movement in the 1950s, a companion to Beat writers in Greenwich Village, and also at the center of Swinging London in the

1960s. He worked on the screenplay of Stanley Kubrick's 1964 film *Dr. Strangelove*, and his work on *Easy Rider* helped create the independent film movement of the 1970s. Southern and Burroughs, who had first become acquainted in London, would remain lifelong friends and collaborators.

Fraser's guest, John Paul Getty Jr, son of the founder of Getty Oil, named the richest American in 1957, became Anger's patron. The Getty's would gain world media attention in 1973 when John Paul Getty Jr's son was kidnapped and his ear was sent when the grandfather first refused to pay the ransom. In 1966, Getty married Dutch actress Talitha Dina Pol, who was regarded as a style icon of the period, and they became part of the Swinging London scene, becoming friends with, among many others, Mick and his girl-friend Marianne Faithfull. After splitting with Jagger, Faithfull took up with Talitha's lover, Count Jean de Breteuil, a young French aristocrat who supplied drugs to rock stars such as Jim Morrison of The Doors, Keith Richards, and Marianne herself. According to Marianne, Breteuil "saw himself as dealer to the stars," and has claimed that he delivered the drugs that accidentally killed Morrison less than two weeks before Talitha's own death in 1971.²⁶ Talitha died within the same twelve-month period as Jimi Hendrix, Janis Joplin, Edie Sedgwick, Jim Morrison and other cultural icons of the 1960s.

Burroughs' London reputation was established through the popularity of "Call Me Burroughs," a spoken word album released in 1965, which included readings from his novels *Naked Lunch*, *The Soft Machine*, and *Nova Express*. The album was produced by Ian Sommerville, Burroughs' lover in the 1960s, who worked for a period as a recording engineer for the Beatles, using Ringo's flat in Montagu Square as a base for the sessions and for just hanging out. It was there that Burroughs met Paul McCartney and the two formed a creative friendship. While Burroughs experimented with his cut-up recordings, McCartney composed "Eleanor Rigby" and considered incorporating cut-ups in his own work.²⁷

Poet Emmett Williams, the European coordinator of Fluxus, and pop artist Jean-Jacques Lebel, were asked to write liner notes for the album, which was published both in English and French. Williams was an assistant to the ethnologist Paul Radin in Switzerland, who worked for the Bollingen Foundation.²⁸ Williams was later friends with Václav Havel during his dissident years. Jean-Jacques Lebel is the son of Robert Lebel, art critic and friend of Dada pioneer Marcel Duchamp. He was for a brief period of time associated with the Surrealists, and later translated into French and published various works by William S. Burroughs, Allen Ginsberg and Gregory Corso. Lebel is known primarily for his work with "Happenings," a term first coined by Allan Kaprow, a student of John Cage, referring to a performance, event or "situation" meant to be considered art, usually as performance art.²⁹

The first discussions about filming *Naked Lunch* were introduced by Mick Jagger. Also, Jagger and Richards used Burroughs' cut-up technique to help them write lyrics for *Exile On Main St.*'s "Casino Boogie." By the time of recording *Exile On Main St* at a makeshift studio at a villa in southern France, Keith Richards had begun a daily habit of using heroin. Thousands of pounds worth of heroin flowed through the mansion each week, in addition to a list of visitors that included Burroughs and Terry Southern.³⁰

Semiotext(e)

John Cage was involved in Semiotext(e), a journal which synthesized French theory with American literary, cultural and architectural avant-garde movements, founded in 1974 by Sylvère Lotringer at Columbia University. Born to Polish-Jewish immigrants who suffered the Nazi occupation of Paris in 1949, Lotringer immigrated to Israel where he became a leader of the left-wing Zionist movement Hashomer-Hatzair (The Young Guard). After returning to France, he studied with Roland Barthes, the famous professor of Semiotics. Lotringer's PhD dissertation was on the novels of Virginia Woolf, in which he was aided by his friendship with Leonard Woolf and T.S. Eliot. According to Lotringer, who was hired to teach Semiotics at Columbia, he started the journal as a vehicle for introducing French radical thought into the US. Regarding academia with some suspicion, his real intent was to put French thought into circulation in New York's burgeoning artistic and literary community.

The magazine, which was initially devoted to readings of Nietzsche and Saussure, brought together the fathers of postmodernist philosophy. By the late 1960s, Roland Barthes, Jacques Derrida and Michel Foucault had come to represent a new wave of predominantly French intellectuals, by attacking the basic tenets of structuralism. Derrida, who was originally born in Algeria to a Sephardic Jewish family, is one of the major figures associated with post-structuralism and postmodern philosophy, for this development of "deconstruction," a theory for philosophy, literary criticism, and textual analysis. Derrida, along with Gilles Deleuze was co-founder of the International College of Philosophy, with Jean-François Lyotard, who is best known for his articulation of postmodernism after the late 1970s and the analysis of the impact of postmodernity on the human condition.

And from the early 1960s until his death, French post-structuralist philosopher Gilles Deleuze wrote influential works on philosophy, literature, film, and fine art. His most popular work was the two volumes of *Capitalism and Schizophrenia: Anti-Oedipus*, written with Félix Guattari. Suzanne Guerlac has argued that the more recent resurgence of scholarly interest in Henri Bergson is related to the growing influence of Deleuze within continental philosophy.³¹ Although the Process Church's "processean" theology is considered unrelated to the process theology of Alfred North Whitehead, after its leader DeGrimston was removed by the Council of Masters as Teacher, many former members of the cult joined Deleuze, in his leadership of the Anti-Oedipal movement of 1968.³² Deleuze once remarked of Whitehead that, "he stands provisionally as the last great Anglo-American philosopher before Wittgenstein's disciples spread their misty confusion, sufficiency, and terror."³³

In 1978, Lotringer and his collaborators published a special issue *Schizo-Culture* in the wake of a conference of the same name he organized two years before at Columbia University. The provocative "Schizo-Culture" conference on "Madness and Prisons" in 1975 at Columbia University, brought together activists, thinkers, patients, and ex-cons in order to discuss the challenge of penal and psychiatric institutions. More than 2,000 attendees witnessed "show-downs" between Michel

Foucault, conspiracy theorist Lyndon LaRouche, Félix Guattari, feminist Ti-Grace Atkinson, R.D. Laing, William S. Burroughs and others. According to Burroughs:

I think “schizo-culture” here is being used rather in a special sense. Not referring to clinical schizophrenia, but to the fact that the culture is divided up into all sorts of classes and groups, etc., and that some of the old lines are breaking down. And that this is a healthy sign.³⁴

Foucault, Derrida and Deleuze were also exponents of anti-psychiatry, following Surrealist Georges Bataille’s reinterpretation of the mystical significance of Nietzsche’s mental illness. Bataille was relatively ignored during his lifetime and scorned by contemporaries such as Jean-Paul Sartre as an advocate of mysticism, but after his death he exercised considerable influence. In “Nietzsche’s Madness,” Bataille says, “He who has once understood that in madness alone lies man’s completion, is thus led to make a clear choice not between madness and reason, but between the lie of ‘a nightmare of justifiable snores,’ and the will to self-mastery and victory.”³⁵

Erving Goffman, Deleuze, Guattari and others criticized the power and role of psychiatry in society, including the use of “total institutions” and the use of models and terms that were seen as stigmatizing. Foucault’s 1961 publication *Madness and Civilization: A History of Insanity in the Age of Reason*, marked a turning in his thought away from phenomenology toward structuralism: though he uses the language of phenomenology to describe an evolving experience of “the other” as mad, an evolution which he attributes to the influence of specific powerful social structures.³⁶ In 1967, R.D. Laing’s associate David Cooper provided an introduction.

Foucault commented that *Madness and Civilization* should be read “under the sun of the great Nietzschean inquiry.” To understand the kind of Nietzschean “madness” that Foucault celebrated, he tragically concluded his life with a rampage through the San Francisco gay scene, indulging in promiscuous sex and sado-masochism, which he described as “the real creation of new possibilities of pleasure, which people had no idea about previously.”³⁷ More disturbingly still, he claimed that the Marquis de Sade, “had not gone far enough.”³⁸ Foucault finally died of AIDS in 1984.

Semiotext(e) sought the collaboration of artists like William S. Burroughs and John Cage to bridge the postmodernists to the new underground. According to Lotringer:

[W]e were preparing the ground with all this French theory, and especially with Nietzsche. I knew we would have to work with America, in America, because that was where we were, and also because America was where the world was, I always thought to myself, “If you want to reach 5,000 people, you have to be visible to 250 million.” And American culture seemed to already embody, to live, the philosophical reality described by French theory. The problem was, no one seemed aware of it then, except maybe these extraordinarily sensitive people, like Cage, Merce Cunningham, William Burroughs.³⁹

Burroughs had decided to relocate back to the US permanently in 1976, living in an apartment he dubbed “The Bunker.” He then began to associate with New

York cultural players such as Andy Warhol, Brion Gysin's lover John Giorno, Lou Reed, Patti Smith, Susan Sontag, Marshall McLuhan and Terry Southern. In 1972, Burroughs and Southern unsuccessfully attempted to adapt *Naked Lunch* for the screen in conjunction with American game-show producer Chuck Barris. Throughout early 1977, Burroughs collaborated with Terry Southern and Dennis Hopper on a screen adaptation of *Junky*. In the 1980s he wrote for Saturday Night Live and lectured on screenwriting at several universities in New York. Southern would attend parties hosted by George Plimpton, and other engagements at Studio 54, where he cultivated a friendship with co-owner Steve Rubell.

In 1978, Lotringer staged the Nova Convention in New York, a three-day multimedia retrospective of Burroughs' work. The event featured readings by Patti Smith, Frank Zappa, Laurie Anderson, Robert Anton Wilson, Timothy Leary, Burroughs himself, and performances by The B-52's, Suicide, Philip Glass, and Blondie. The event acclaimed Burroughs as "a philosopher of the future [...] the man who best understood post-industrial society." The convention popularized his work within "no-wave," that had its beginnings during the late 1970s through the mid-1980s in downtown New York City. No-wave was an underground scene of music, Super 8 film, performance art, video art and contemporary art, which rejected commercial elements in general. No-wave would last a relatively short time but profoundly influence the development of independent film, fashion and visual art.⁴⁰

Burroughs' personal assistant during the Nova Convention was Victor Bockris, an English poet, who over the following months brought over Susan Sontag, Christopher Isherwood, Joe Strummer, Mick Jagger, Andy Warhol and various others for tape-recorded dinners at the Bunker. As Bockris explained, "In 1979 when I started having dinner with him several nights a week, Burroughs was the worshipped King of the Beats and Godfather of Punk as well as King of the Underground."⁴¹

The Factory

The hub of New York's artistic underground was the Factory, the name for Andy Warhol's studio, which became a meeting place of artists and musicians such as Lou Reed, Bob Dylan and Mick Jagger, as well as writer Truman Capote. Less frequent visitors included Salvador Dalí and Allen Ginsberg. During the 1960s, Warhol also groomed a retinue of bohemian and counterculture eccentrics upon whom he bestowed the designation "Superstars," who all participated in the Factory films, like Nico, Joe Dallesandro, Edie Sedgwick, Viva, Ultra Violet, Holly Woodlawn, Jackie Curtis and Candy Darling. Important figures in the New York underground art/cinema world, such as writer John Giorno and filmmaker Jack Smith, also appear in Warhol films of the 1960s. Less well known was his support and collaboration with several teenagers during this era who would achieve prominence later in life, including writer David Dalton, photographer Stephen Shore and artist Bibbe Hansen (mother of pop musician Beck).⁴²

Reflecting the sexual "liberation" of the 1960s, "free love" took place in Warhol's studio. Almost all Warhol's work filmed at the Factory featured nudity,

graphic sexuality, drug use, same-sex relations and transgender characters. By making the films, Warhol created a sexually lenient environment at the Factory for the “happenings” staged there, which included fake weddings between drag queens, porn film rentals and vulgar plays. Warhol also used footage of sexual acts between his friends in his work, such as in *Blue Movie* in 1969, which stars Viva and Louis Waldon having sex.

Warhol included the band he managed, The Velvet Underground, in the *Exploding Plastic Inevitable*, a spectacle that combined art, rock, Warhol films and dancers of all kinds, as well as live S&M enactments and imagery. The band’s 1967 debut album, *The Velvet Underground & Nico*, featured German singer and Warhol “Superstar” Nico, with whom the band collaborated. Nico, who had roles Federico Fellini’s *La Dolce Vita* (1960) and Andy Warhol’s *Chelsea Girls*, was hanging out with Brian Jones and Bob Dylan before she started with the Velvet Underground. The band was headed by Lou Reed and John Cale, who had studied with John Cage.

Multiple people associated with Warhol’s Factory were residents of the Hotel Chelsea in New York, a hub of eccentrics associated with the underground. Warhol shot his experimental film *Chelsea Girls* (1966), his first major commercial success after a long line of avant-garde art films, which follows the lives of several of the young women who lived at the Hotel Chelsea, and stars many of Warhol’s superstars. The Chelsea has been the home of numerous writers, musicians, artists and actors, including Arthur C. Clarke, Dylan Thomas, Charles Bukowski, Bob Dylan, Janis Joplin, Tom Waits, Leonard Cohen, Patti Smith, Iggy Pop and Viva, and it was where Sid Vicious of the Sex Pistols killed his girlfriend Nancy Spungen, before he died himself four months later from a heroin overdose.

Poet Dylan Thomas also died at Hotel Chelsea in 1953 from alcohol poisoning after consuming 18 whiskeys. Arthur C. Clarke wrote *2001: A Space Odyssey* while staying at the Chelsea. There, Clarke would meet with Arthur Miller who moved into the Chelsea after he and Marilyn Monroe divorced in 1961, and stayed for six years. Miller deemed Chelsea, “the high spot of the surreal.” “This hotel does not belong to America,” he wrote. “There are no vacuum cleaners, no rules and shame.”²⁴³ In a short piece, “The Chelsea Affect,” describing life at the hotel, he commented, “The Chelsea in the Sixties seemed to combine two atmospheres: a scary optimistic chaos which predicted the hip future, and at the same time the feel of a massive, old-fashioned, sheltering family. That at least was the myth one nursed in one’s mind, but like all myths it did not altogether stand inspection.”²⁴⁴

Poets Allen Ginsberg, Gregory Corso, as well as Brion Gysin and his lover John Giorno, chose it as a place for philosophical and artistic exchange. It was at the Chelsea that Burroughs met Arthur C. Clarke and wrote *The Naked Lunch*. Ginsberg also introduced Burroughs to Harry Everett Smith who was also living there. In 1971–1973, Smith recorded performances held at his room at the Hotel Chelsea of folk and protest songs written and performed by his long-time friend, Allen Ginsberg.

Also living at the Chelsea was Maurice Girodias, the founder of Olympia Press, where he met Valerie Solanas, who would later shoot Andy Warhol. Girodias offered to publish Solanas’ future writings, but Solanas became convinced that

Girodias and Warhol were conspiring to steal her work. On June 3, 1968, after first seeking out Girodias, who was gone for the weekend, she then went to The Factory where she found Warhol and shot him. After she turned herself in, she was diagnosed with paranoid schizophrenia and sentenced to a three-year jail term. Olympia Press then published her SCUM (Society for Cutting Up Men) Manifesto, which urged women to “overthrow the government, eliminate the money system, institute complete automation and eliminate the male sex.”²⁴⁵

The SCUM Manifesto also featured essays by Girodias and Paul Krassner, from whom Solanas borrowed the money to buy the gun that shot Warhol.⁴⁶ Krassner was the founder, editor and a frequent contributor to the freethought magazine *The Realist*, first published in 1958. Krassner became a key figure in the counterculture of the 1960s as a member of Ken Kesey’s Merry Pranksters and a founding member of the Yippies. According to the FBI files, Krassner was “a raving, unconfined nut.”²⁴⁷ Krassner’s most notorious prank was “The Parts That Were Left Out of the Kennedy Book,” a greusome article published in *The Realist* following the censorship of parts of William Manchester’s book on the Kennedy assassination, *The Death of a President*. At the climax of the short story, Lyndon B. Johnson is on Air Force One committing necrophilia on the bullet-hole wound in the throat of JFK’s corpse. According to Elliot Feldman, “Some members of the mainstream press and other Washington political wonks, including Daniel Ellsberg of Pentagon Papers fame, actually believed this incident to be true.”²⁴⁸

Punk Movement

Hinting at the extensive occult activity that must have taken place there, one tenant related in a BBC documentary on the hotel that, “there are things that go on here that are very far from the norm... I don’t think that most people realize how strange it really is.”²⁴⁹ Dee Dee Ramone, the bassist of the Ramones, cited as the first band to define the punk rock sound, wrote a novel called *Chelsea Horror Hotel*, in which the hotel’s resident demons, including punk ghosts and Satanists lure bums into the basement and feeding them to piranhas, literally annoy the narrator to death.

The Chelsea district became the hub of an occult explosion in New York in the 1970s, due to the presence of The Magickal Childe, a bookstore opened by Wiccan priest Herman Slater and his lover Ed Buczynski. That shop also served as the launching pad for the explosive growth of Aleister Crowley’s OTO in the city. Robert Anton Wilson and Robert Shea had just published their *Illuminatus!* trilogy, and interest in secret societies and occult lore was sweeping through counterculture circles. Grady McMurtry was attempting to revive the OTO in California and had just succeeded in having Aleister Crowley’s Thoth tarot deck published. According to one participant:

Punks and proto-goth/industrial types searched out obscure Satanic treatises and rare tracts from the seemingly defunct Process Church of the Final Judgement. Unrepentant hippies and uber-feminists found common ground in the gentle, woodsy eco-cult of the wicca, available in enough variant “traditions” to suit any palate with an appetite for sweets.⁵⁰

Having earned a “reputation as the first underground rock band,” The Velvet Underground inspired, directly or indirectly, many of those involved in the creation of punk rock.⁵¹ The origins of New York’s punk rock scene can be traced back to such sources as late 1960s trash culture, and an early 1970s underground rock movement centered on the Mercer Arts Center in Greenwich Village, known as “The Kitchen.” The venue became known as a place where many no-wave bands like Glenn Branca, Lydia Lunch and James Chance performed. Notable Kitchen alumni also include Philip Glass, Laurie Anderson and Brian Eno. Also performing at The Kitchen were the New York Dolls, who donned an androgynous wardrobe, wearing high heels, eccentric hats, and satin, predating the punk and glam metal movements. Regarded as “one of the most influential rock bands of the last 20 years,”⁵² the New York Dolls influenced bands such as the Sex Pistols, Kiss, the Ramones, Guns N’ Roses, the Damned, and the Smiths.

Where LSD represented the idealism of the 1960s, and the hope of “expanding” one’s mind, heroin was a contrary indulgence, which served the self-destructiveness of the nihilism of the 1970s, which responded to what came to be seen as the only rational response to the disappointment of the failed idealism of the previous generation. According to no-waver Lydia Lunch, who was named one of the ten most influential performers of the 1980s, “The whole fucking country was nihilistic. What did we come out of? The lie of the Summer of Love into Charles Manson and the Vietnam War. Where is the positivity?”⁵³

With the collapse of The Kitchen in 1973, a new scene began to develop around the CBGB club, the seedy area of Bowery Street in lower Manhattan, which simultaneously functioned as a site for the sale and consumption of drugs. As explained by Eric C. Schneider in *Smack: Heroin and the American City*, clubs like CBGB, “existed for those who consumed life at night, and they established alcohol, cocaine, heroin, and Quaaludes as an integral part of punk music making and lifestyle.”⁵⁴ Being just a block away from his own “bunker,” Burroughs would visit the club to hear the performances of Patti Smith and Richard Hell who revered him as an icon. David Byrne of Talking Heads, noted that Burroughs and Ginsberg both lived nearby, “and their attitudes toward life and art were part of the mystique of the area.”⁵⁵

CBGB became a famed venue of punk rock and new wave bands like Television, Patti Smith Group, Talking Heads, the Ramones, Blondie, and Joan Jett & the Blackhearts. Tommy Ramone recalled that, both musically and visually, “we were influenced by comic books, movies, the Andy Warhol scene, and avant-garde films.”⁵⁶ The Ramones, along with Patti Smith, who was called the “punk poet laureate,” were recognized as the vanguard of a new musical movement. Smith’s debut album *Horses* was produced by John Cale, as was that of the protopunk band The Stooges, led by singer Iggy Pop.

After a brief period unofficially managing the New York Dolls, Malcolm McLaren returned to London in May 1975. Inspired by the new scene he had witnessed at CBGB, he created the Sex Pistols, which brought punk to worldwide attention. Situationist ideas exerted a strong influence on the design language of the punk rock phenomenon of the 1970s. In particular were the UK wing King Mob, which promoted absurdist

and provocative actions as a way of endeavoring to contribute to worldwide proletarian social revolution. King Mob was a mutation of the Situationists and the Up Against the Wall Motherfuckers (often referred to as simply “The Motherfuckers,” or UAW/MF). An anarchist group based in New York, the Motherfuckers grew out of a Dada-influenced art group called Black Mask with some additional people involved with the anti-Vietnam movement. Most of the lyrics for the 1969 song “We Can Be Together” by Jefferson Airplane were taken virtually word-for-word from a leaflet written by Motherfucker John Sundstrom, and published as “The Outlaw Page” in the *East Village Other*. The UAW/MF are said to have inspired members of the Weather Underground and the Yippies. Like the Weather Underground, UAW/MF were part of the network of leftist organizations associated with the Institute for Policy Studies (IPS), and funded by the Ford Foundation.⁵⁷ Early Motherfuckers included Tom Neumann, the stepson of Herbert Marcuse.

McLaren was raised by his maternal grandmother, Rose Corre Isaacs, the formerly wealthy daughter of Portuguese Sephardic Jewish diamond dealers. McLaren told Andrew Denton on *Enough Rope*, that his grandmother always said to him, “To be bad is good... to be good is simply boring.”⁵⁸ Situationism, explains Dominic Molon in *Sympathy for the Devil: Art and Rock and Roll Since 1967*, with reference to McLaren’s outlook:

...was dedicated to the abolition of art as a realm of existence separate from everyday life. Instead of the passively contemplated artwork, the goal was to create participatory events of ‘situations,’ an open-ended concept that could refer to anything from total art happenings to yippie-style pranks to wild eruptions of festivity to inner-city riots.⁵⁹

According to his friend and fellow art school student Fred Vermorel, “before he resigned himself to the fact that the music industry represented a fertile playground for subsidizing his mischief, McLaren was not the slightest bit interested in rock or any sort of popular music. Indeed we all had a disdain for such music and particularly for the culture surrounding it, which seemed obese and abject.”⁶⁰

McLaren’s first exploitation of rock as a catalyst for chaos was the cross-dressing New York Dolls, which he was attracted to for their utter lack of musical abilities: “I thought it was the worst record I’d ever heard... what mattered was that they were so good at being bad.”⁶¹ The potential use of pop music for mischief-making was apparently inspired in McLaren during his time with King Mob. One its member, Christopher Gray, proposed the idea of creating a “totally unpleasant” and utterly anti-musical pop band.⁶² King Mob associates included Jamie Reid, an English artist and anarchist, whose work, featuring letters cut from newspaper headlines in the style of a ransom note, came close to defining the image of punk rock, particularly in the UK. Reid’s best known works include the Sex Pistols albums and the singles “Anarchy in the UK,” and “God Save The Queen,” featuring Queen Elizabeth II, with a safety pin through her nose and swastikas in her eyes.

22. Chaos Magick

Eight-Circuit Model of Consciousness

Discordianism, which worships Discordia, the goddess of chaos, was one of the sources for the development of what is called chaos magic, the most important recent development in the occultism of Aleister Crowley. Chaos magic has been described as the “emergent magical ethos” of postmodernism. Though it is representative of the Western occult tradition, with an emphasis on ritual magic and Kabbalah, it eclectically incorporates neoshamanism, quantum physics, and chaos theory.¹ By merging with situationism, punk, and Timothy Leary’s theories of technology, chaos magic would produce the subculture of cyberpunk, which shaped the development of subsequent hacker ethic and the emergence of transhumanism. The bridge between these worlds was the work of Robert Anton Wilson.

Wilson wrote *Prometheus Rising*, first published in 1983, as a guide book of “how to get from here to there,” an amalgam of Gurdjieff’s self-observation exercises, Alfred Korzybski’s general semantics, Aleister Crowley’s magical theorems, Sociobiology, Yoga, relativity, and quantum mechanics amongst other approaches to understanding the world around us. The book, which has found many readers among followers of alternative culture, also discusses the effect of certain psychoactive substances and how these affect the brain, tantric breathing techniques, and other methods and holistic approaches to expanding consciousness. The current edition also includes an introduction by Israel Regardie, an occultist and Aleister Crowley’s personal secretary and transcriptionist, widely known for his books and commentaries on the Hermetic Order of the Golden Dawn.

Prometheus Rising also incorporated Timothy Leary’s eight-circuit model of consciousness, which became an element of both chaos magic and the emerging cyberpunk movement. The term “circuits” came from the first wave of cybernetics research and development in the United States in the 1970s. First proposed by Leary, the eight-circuit model of consciousness was expanded on by Robert Anton Wilson and Antero Alli. Wilson talks about Leary’s model in several of his books, for example, in *Cosmic Trigger*, first published in 1977 and *Quantum Psychology* (1996).

In the preface of his 1976 book, *What Does Woman Want?* Leary explains how “Dr. Adams,” a Hindu scholar from Rutgers University, arrived at his Millbrook estate in the early 1960s and initiated him to an esoteric practice of the Hindu Chakra System. Leary assimilated this new teaching by replacing “chakra” with the modern term “circuit” and adding Western scientific terminology, in addition to recent breakthroughs in genetics and quantum physics towards the completion of *Exo-Psychology*.²

Leary's model, expounded in *Exo-Psychology* published in 1977, describes eight circuits of information (eight "brains") that operate within the human nervous system. Each circuit is concerned with a different sphere of activity. The lower four circuits, the larval circuits, deal with normal psychology, while the upper four, the stellar circuits, deal with psychic, mystical, enlightened and psychedelic states of mind. These higher circuits are thought to have only recently evolved, with just a fraction of human beings using them. The higher the circuit, the fewer people have activated it. Leary describes the four larval circuits, which are activated by psychedelic drugs or Kundalini, as necessary for surviving and functioning in a terrestrial human society. Leary proposed that the higher four exist primarily for future use by humans who might someday migrate to outer space and live extraterrestrially.

Chaotes

Leary's eight-circuit model is prominent in chaos magic, having been detailed in *Chaotopia!* by Dave Lee, a leading member of the Illuminates of Thanateros (IOT), a secret society of chaos magic, to which belonged not only Timothy Leary, but also Robert Anton Wilson as well as William S. Burroughs.³ Chaos magic is magic adapted to the modern world. It consciously eschews the dogma of magical "orthodoxy," deemphasizing the importance of tradition and symbolism in favor of what just works. For that reason, chaos magic freely adopts from other traditions and has often reinvented ritual by incorporating elements of modern times. According to Grant Morrison, who wrote the foreword to Phil Hine's *Prime Chaos* in 1993:

'It' currently embraces aspects of the Crowley cult, shamanism, NLP, Reichian bodywork, Eastern thought, voodoo, Situationist theory, H.P. Lovecraft, Clive Barker, Walt Disney and anything else you might care to add to that list. Shattering and binding simultaneously, always up for a laugh, Chaos provides one useful model for the next stage in the collective upgrading of human consciousness.⁴

Despite wide individual variation, chaos magicians (sometimes called "chaotes") often work with chaotic and humorous paradigms, such as the worship of Hundun from Taoism or Eris from Discordianism.⁵ It is also common for chaotes to believe in whatever god suits their current paradigm and do away with it when necessary. Chaotes can be agnostic or atheist, and regard magical practice as merely psychological, and not paranormal. Some chaos magicians also use psychedelic drugs in practices such as chemognosticism.⁶

According to Carole Cusack, "The broad Pagan tendency to find magic in life in general, rather than in formalized workings, is congruent with both the Discordian approach to magic, and the unstructured and non-hierarchical magic of Chaos magicians."⁷ This experimentation was the result of many factors, including the counterculture of the 1960s and early 1970s, the wide publication of information on magic by "magickians" such as Aleister Crowley and Israel Regardie, the influence

of Discordianism and Robert Anton Wilson, and the popularizing of magick by Wicca and Satanism, and the use of psychedelic drugs.

According to Brian Morris in *Religion and Anthropology: A Critical Introduction*, there are two key influences in the development of chaos magic. The first is H.P. Lovecraft and his Cthulhu Mythos, which is said to contain all the key elements of a “magical belief system” that is embraced by chaos magicians.⁸ The second is artist and mystic Austin Osman Spare (1886–1956), who is largely credited as the source of chaos magickal theory and practice. Chaos magic is described by its practitioners as a “spiritual heir” to the school of magic inspired by Spare, which is a “fusion of Thelemic Magick, Tantra, The Sorceries of Zos [or Zos Kia Cultus] and Tao.”⁹

Crowley introduced himself to Spare, becoming a patron and champion of his art, which he proclaimed to be a message from the Divine. Spare was briefly a member of Crowley’s A.∴A.∴ but later broke from the order to work independently, advancing his own system of “New Sexuality.” Specifically, Spare developed the use of sigils, or what he called the “alphabet of desire,” in *The Book of Pleasure*. Spare developed his sigils by configuring letters of the alphabet into intricate diagrammatic glyphs of desire, which were to be integrated into Yoga-like postures. Although Spare died before chaos magick emerged, many consider him to be the father of chaos magic because of his repudiation of traditional magical systems in favor of a technique based on gnosis.

Spare’s esoteric legacy was largely maintained by his friend, Crowley’s personal secretary, Kenneth Grant (1924–2011). Under Grant’s influence, Spare began to show an increasing interest in witchcraft and the witches’ Sabbath, producing artworks with titles such as *Witchery*, *Walpurgis Vampire* and *Satiated Succubi*, and claiming that he had encountered a group of female witches on a bus on their way to the Sabbath. Interested in witchcraft, he was introduced to Gerald Gardner, but remained unconvinced that Wicca offered anything of spiritual worth.¹⁰ In his later publications, Grant made a number of assertions regarding Spare that have been widely considered dubious. Grant claimed that Spare had been a member of the secretive Cult of Ku, a Chinese occult sect who met in Stockwell to worship a serpent goddess.¹¹

Spare also apparently painted an altar piece for Grant’s magical New Isis Lodge. Historian Dave Evans noted that Grant was “certainly unique” in the history of British esotericism because of his “close dealings” with Crowley, Spare and Gardner, the “three most influential Western occultists of the 20th century.”¹² During World War II, the European branches of OTO were either destroyed or driven underground, the only surviving OTO body being the Agape Lodge in California which was headed by Jack Parsons. At this time, Karl Germer, who had been Crowley’s representative in Germany, migrated to the US after being released from Nazi confinement for being an associate of the “High Grade Freemason Aleister Crowley.”¹³ In 1942, Crowley appointed Germer as his successor, who became head of the order until Crowley’s death in 1947.

When Crowley died, Grant was seen as his heir apparent in Britain and was appointed as such by Germer. Crowley had also granted Gerald Gardner, a charter to run an OTO Camp in England, and Karl Germer acknowledged him

as the OTO's main representative in Europe. In 1951, Germer granted Kenneth Grant a charter to run an OTO Camp in England to, and put him in contact with W.T. Smith of the Agape Lodge, for his experience in founding a lodge. In 1954, Grant began the work of founding the New Isis Lodge. Grant added to many of Crowley's Thelemite teachings, bringing in extraterrestrial themes and influences from the work of H.P. Lovecraft. As this was anathema to Germer, Grant was excommunicated from the OTO.

Grant's Order became known as the Typhonian OTO, absorbing the New Isis Lodge in 1962. One of Grant's most controversial theories was his discovery of the "Sirius/Set current," which is purportedly an extra-terrestrial dimension connecting Sirius, the Earth and Set, the Egyptian god of Chaos, who was later associated with Satan. According to Grant, Aiwass, Crowley's entity who dictated the *Book of the Law*, came from the planet Sirius, which he described as being a powerful center of "magickal" power, and as holding the key to unlocking the mysteries of the Egyptian and Typhonian traditions.

Grant's order is seen to represent the culmination of Crowley's history of "Aeons." Crowley identified himself as the prophet entrusted with ushering humanity into the Aeon of Horus. In the religion of Thelema, it is believed that the history of humanity can be divided into a series of aeons, each of which was accompanied by its own forms of "magical and religious expression."¹⁴ The first of these was the Aeon of Isis, which Thelemites believed occurred during prehistory and which saw mankind worshipping a Great Goddess, symbolised by the ancient Egyptian deity Isis. This was followed by the Aeon of Osiris, a period that took place in the classical and mediaeval centuries, when humanity worshipped a singular male god, symbolized by the Egyptian god Osiris, and was therefore dominated by patriarchal values. And finally the third aeon is the Aeon of Horus, which was controlled by the child god, symbolized by Horus. In this new aeon, Thelemites believe that humanity will enter a time of self-realization and self-actualization.

Grant's Typhonian Order implies an Aeon of Set, an esoteric Aeon wherein Death himself dies. It is seen as the Aeon when all past Aeons would exist together, outlined in *Liber Kaos* by Peter Carroll, one of the founders of the Illuminates of Thanateros. The Aeon of Set, begun in 1975, is associated with Michael Aquino's the Temple of Set. In that year, Aquino, a major in the US Army Reserve, took the majority of the Church of Satan's membership into his new religious organization, which he called the Temple of Set, dedicated to Set. Aquino had also composed a "Call to Cthulhu" ritual before he left the Church of Satan, and adopted aspects of Lovecraft's mythos.

The Temple of Set invoked the Prince of Darkness and on June 21, 1975 Aquino supposedly received a direct revelation from Satan, later published as *The Book of Coming Forth by Night* (1985). In the book, Satan identified himself as Set, presented the twentieth century as the beginning of a new satanic dispensation and included Crowley's prophecy of a new Age of Horus, marked by power politics and mass destruction.¹⁵ Impressed by the power and conquests of the Third Reich, Aquino also dabbled in Nazi occultism, regarding Heinrich Himmler as a satanic initiate. Aquino held a magical ceremony at Wewelsburg Castle used by Heinrich Himmler's magical order, the Ahnenerbe. In 1982, in a secret chamber inside the

castle known as the Walhalla, or Hall of the Dead, Aquino performed a ritual invocation of the Prince of Darkness.¹⁶

The New Religious Movements by Eugene V. Gallagher relates that Aquino became embroiled in several controversies starting in 1986. He and his wife Lilith were implicated in suspicions of child molestation at the day care center at the Presidio Army base in San Francisco, but were never charged.¹⁷ In 1994, Aquino sued Linda Blood, a former member of the Temple of Set, for libel in her book *The New Satanist*, which made claims that the temple was part of the nation-wide Satanic conspiracy that was molesting children and committing murders. The book depicted Aquino and his followers as “pedophiles, child abusers, murderers and the masterminds behind a nationwide satanic conspiracy.”¹⁸ The case was settled out of court, with details of the settlement kept confidential.

lluminates of Thanateros

The birth of chaos magic came about in the late 1970s, at about the time chaos science was beginning to be taken seriously by mathematicians, economists, and physicists and as the punk rock music scene was emerging. The two names most associated with the birth of chaos magic were Ray Sherwin and Peter Carroll, two young British occultists with a strong interest in ritual magic, though there were others lurking in the background, such as the Stoke Newington Sorcerers (SNS) who later became entwined with the first stirrings of the punk movement. As explained by Nevill Drury in *Stealing Fire from Heaven: The Rise of Modern Western Magic*, “Chaos Magick was like the punk rock of modern occultism.”¹⁹

In the late 1970s, Sherwin and Carroll began to publish a magazine called *The New Equinox*, a publication that serves as the official organ of Aleister Crowley’s A·∴·A·∴. However, both men quickly became dissatisfied with the state of the magical arts and the deficiencies they saw in other occult groups. In 1977, they met at Burg Lockenhaus, a medieval fortress located in eastern Austria, near the Hungarian border, and formally arranged themselves into the Magical Pact of the Illuminates of Thanateros, which is usually shortened to “the Pact.”²⁰ Since then, the Pact evolved into sixteen temples in the UK, Germany, Austria, Switzerland, Australia and the USA.

Burg Lockenhaus was then owned by Paul Anton Keller, a writer of ghost tales. The castle was built around 1200, and in 1535 came into the possession of Francis II Nadasdy, the “Black Hero of Hungary,” and the scion of one of the most powerful and richest families of Hungary.²¹ Francis married serial killer Elizabeth Bathory, the infamous “Blood Countess,” whose family were hereditary members of the Order of the Dragon.²² Lockenhaus was named by Rudolf Steiner as the historic castle of the Knights Templar in his mystery drama, *The Soul’s Probation*.²³ However, the “indelible bloodstain” in the great hall, which is said to originate from the massacre of innocent Templars, turned out to be red algae on the moist brickwork.²⁴ The castle also features the so-called “Cult Room,” a crypt located in the center of the building, lit only by a hole in the ceiling, which was purportedly used for Templar rituals. The castle currently features a Templar museum, as well as a torture chamber equipped with an Iron Maiden.

According to Peter Carroll, the word “Illuminates” was used in accordance with the claimed tradition of calling those in such societies who have mastered the secrets of magic “the Illuminati.”²⁵ The word “Thanateros” is a combination of *Thanat*, the Greek god of death, and *Eros*, the god of sex. Their idea is that sex and death represent the positive and negative methods of attaining “magical consciousness,” though it of course appears to be an allusion to sex magic and human sacrifice, or necrophilia. Like Wiccans, the IOT identifies Thanateros with the “horned god” of the Ancient Mysteries, which they believed was falsely maligned as the “Devil” by the monotheistic religions.

Peter Carroll, in *Liber Null Psychonaut: An Introduction to Chaos Magic*, published by Samuel Weiser, Inc, the publishing arm of Weiser Books, regarded the serpent element in Eliphas Lévi’s depiction of the Baphomet of the Templars as referring to power of Kundalini.²⁶ According to Carroll, explaining the fascist tendencies of their Luciferian doctrine:

The programs of the reptilian consciousness do not extend to compassion or conscience and contain only enough forethought for the necessities of hunting, killing, eating, and reproducing. Society and religions have been concerned with keeping the dragon and wolf permanently suppressed except at such times as it suited them to make war. For the magician, these atavistic forces are a source of personal power. Thus Baphomet, the magicians’ God, is frequently shown in composite man-mammal-serpent form, as are many shamanic gods.²⁷

A curious feature of chaos magic is the concept of the magickal paradigm shift. Borrowing a term from philosopher Thomas Samuel Kuhn, Carroll made the technique of arbitrarily changing one’s world view (or paradigm) of magic, a major concept of chaos magic. An example of a magickal paradigm shift is performing a rite based on the mythology of H.P. Lovecraft, followed by using a technique from an Edred Thorsson book in the following ritual. Stephen Edred Flowers also known by the pen-name Edred Thorsson, is an American Runologist and proponent of occultism and Germanic mysticism. Flowers received his PhD in Germanic Languages and Medieval Studies, and has over two dozen published books and hundreds of published papers on a range of subjects. Flowers advocates “Esoteric Runology” or “O dianism,” an occultist version of Germanic Neopaganism. Flowers joined the Church of Satan, and later served as Grand Master of the Order of the Trapezoid with the Temple of Set. Flowers has also had contact with the Armanen-Orden, which was founded as a revival of the Ariosophical Guido von List Society, named after the Aryosophist who helped shape the occult theories of the Nazis.

In addition to Carroll and Sherwin, notable published authors on chaos magic include John Balance, Jan Fries, Jaq D. Hawkins, Marilyn Manson, Alan Moore, Grant Morrison, Ian Read, Lionel Snell, Ralph Tegtmeier and Phil Hine. Hine, a British writer and occultist, became the leader of the English branch of the Illuminates of Thanateros in the early 1990s after founder Peter Carroll stepped down as leading Magus. Hine attributed the sources of chaos magic to the development of chaos theory in the sciences, as well as the transmission of Discordianism from Robert Anton Wilson. He praised Discordianism for promoting a religion “based on the

celebration of confusion and madness,” and included a chapter titled “All Hail Discrodia!” in his *Oven-Ready Chaos*.²⁸ Hine published a series of booklets on urban shamanism, and a magic primer that has since been titled *Condensed Chaos*. The book was described by William S. Burroughs as “the most concise statement of the logic of modern magic.”²⁹ Hine became known internationally through his written works which also included *Pseudomicon* and *Prime Chaos*, as well as several essays on the topics of chaos magic and Cthulhu Mythos magic.

23. The New Age

Age of Aquarius

Transhumanism, like the New Age movement, is a utopian aspiration derived from the millenarianism which has been the consistent theme of the occult, being derived from the messianic expectations of the Kabbalah. For its basis in shamanism, no religion has better served as a gateway to the occult than Tibetan Buddhism. The San Francisco Renaissance, the activities of the Crowley followers like Gerald Yorke, and also personalities like Robert Thurman, who is close to the Dalai Lama, and who married Timothy Leary's ex-wife Nena von Schlebrügge, and even the TV series *Kung Fu*, starring David Carradine of the "Carradine Family" dynasty, all helped to open the way for the broad popularity of the religion. A Theosophically-themed document titled "The New Tibet — The Pure Land," which was sent to the Tibetologist Donald S. Lopez, Jr. in 1993, explains Tibet's role in the New Age agenda.

It is time for the unveiling of Shangri-la—The Pure Land—the impending rebirth of the New Tibet. where sister/brotherhood, compassion, respect for each other and all life forms, sharing and interdependence are the foundation stones of a Great New Society...

When Tibet has regained its full independence and is designated the world's first Sacred Nation it will act as the Point of Synthesis, as the hub of the Wheel of Transformation for Universal Love, Wisdom and Goodwill. It is then that we will go there to initiate Tibet into becoming the integrating element which will start the process of serious and lasting global transformation to World Peace.¹

Ultimately, Willis Harman's disciple Marilyn Ferguson attributed the cultural transformations of the New Age as resulting from an "Aquarian Conspiracy," a growing interest in alternative states of consciousness, often induced through the use of psychedelic drugs, which served as a bridge to new religious ideas. "It is impossible to overestimate the historic role of psychedelics as an entry point drawing people into other transformative technologies," explained Ferguson. "The annals of the Aquarian Conspiracy are full of accounts of passages: LSD to Zen, LSD to India, psilocybin to Psychosynthesis."² According to Ferguson:

The individual may experience himself as a field of consciousness rather than as an isolated entity. Past, present, and future are juxtaposed. Space itself seems multidimensional, limitless. Matter is no longer perceived as tangible

but disintegrates into patterns of energy. Subjects report direct experience of microcosm and macrocosm, vibrating molecules and spinning galaxies, archetypes and deities, the reliving of early experiences, even what seems to be their own birth or uterine existence.³

The Aquarian Conspiracy (1980) was the title of Ferguson's book, which became regarded as the "handbook of the New Age." Ferguson had developed an interest in what came to be known as the "human potential" movement, which inspired her to write *The Brain Revolution: The Frontiers of Mind Research* in 1973. Two years later Ferguson launched *Brain/Mind Bulletin*, which at its peak in the 1980s had a worldwide base of some 10,000 subscribers, and which helped to popularize the ideas of such notables as physicists Fritjof Capra and David Bohm, psychologist Jean Houston and many others. She eventually earned numerous honorary degrees, and befriended such diverse figures as Buckminster Fuller, Ram Dass, Nobel Prize-winning chemist Ilya Prigogine and billionaire Ted Turner. Ferguson's work also influenced Vice President Al Gore, who participated in her informal network while a senator and later met with her in the White House.

The *Aquarian Conspiracy* was praised by author and CIA agent Arthur Koestler, who called it "stunning and provocative." UN Assistant Secretary-General and prominent New Ager Robert Muller described it as "remarkable" and "epoch-making." Psychologist Carl Rogers credited her with having "etched, in unforgettable vividness, the intricate web of changes shaping the inevitable revolution in our culture," and said the book "gives the pioneering spirit the courage to go forward."⁴ Philosopher and religious scholar Jacob Needleman also predicted that the book would help to make "New Age" thinking "more understandable and less threatening" to the general public in America.⁵ *The Aquarian Conspiracy* steadily climbed the best-seller list, and was credited by *USA Today* as "the handbook of the New Age" and by *New York Times* as "working its way increasingly into the nation's cultural, religious, social, economic and political life."⁶

Ferguson's title was in reference to the Age of Aquarius, an idea that began with Carl Jung and which was popularized by Blavatsky's main successor, Alice Bailey (1880 – 1949). Bailey, together with her Freemason husband Foster Bailey, launched Lucifer Publishing Company in 1923, which published the theosophical periodical *Lucifer*. They later changed the name to the Lucis Publishing Company. They worked to implement what is termed "the Plan," as was revealed in 24 books written by Bailey and published by Lucis Trust. Bailey described the majority of her work, written between 1919 and 1949, as having been telepathically dictated to her by a Master of Wisdom, identified as Djwal Khul. These works speak of "the Plan" to usher in the "Harmonic Convergence," also known as the Omega, Mind Convergence, Fusion or Turning Point, which can occur only when nations put aside their "differences" in a "New World Order" of global unity based on the principles of Freemasonry. According to Baily, Freemasonry is:

... the custodian of the law; it is the home of the Mysteries and the seat of initiation. It holds in its symbolism the ritual of Deity, and the way of salvation is pictorially preserved in its work. The methods of Deity are

demonstrated in its Temples, and under the All-seeing Eye the work can go forward. It is a far more occult organisation than can be realised, and is intended to be the training school for the coming advanced occultists. In its ceremonials lies hid the wielding of the forces connected with the growth and life of the kingdoms of nature and the unfoldment of the divine aspects in man. In the comprehension of its symbolism will come the power to cooperate with the divine plan. It meets the need of those who work on the first Ray of Will or Power.⁷

From Shambhala, according to Bailey, Lord Sanat Kumara, who was equated with Lucifer by Blavatsky, heads the Spiritual Hierarchy only known to a few occult scientists with whom they communicate telepathically. But as the need for their personal involvement in the plan increases there will be an “Externalization of the Hierarchy,” when everyone will know of their presence on Earth. When world government and religion are finally realized, the New Age, or the Age of Aquarius, will have dawned. Only then will Jesus Christ the Avatar appear and the implementation of the New World Order fully begin. This “Christ,” regarded as a reincarnation of the Comte de St. Germain, is known as Lord Maitreya, and said to be awaited also by Jews, Muslims, Buddhists and Hindus, though known respectively as the Messiah, Imam Mahdi, the fifth Buddha, or Krishna.

Lucis Trust is an influential institution that enjoys “Consultative Status,” which permits it to have a close working relationship with the United Nations, including a seat on the weekly sessions. It also operates the one religious chapel at the UN, the Meditation Room. Among a group of international trustees who run the Lucis Trust are the leading lights of the Council on Foreign Relations (CFR), including David Rockefeller’s nephew, John D. Rockefeller IV, Robert McNamara, Norman Cousins and Henry Kissinger. As Terry Melanson pointed out, “this would then tie Bailey’s influential occult organization into the international conspiracy of elitists, including the Council on Foreign Relations (CFR), the Bilderbergs, and the Trilateral Commission.”⁸

Ferguson referred to the development of the New Age as a “conspiracy” in a positive light, suggesting that it was a spontaneous and desirable development. Ferguson was inspired in the choice of her title when she read about Canadian Prime Minister Pierre Trudeau’s speech to the United Nations Habitat Conference in Vancouver, where he quoted a passage where Teilhard de Chardin called for a “conspiracy of love.” According to Ferguson, throughout history there have been lone individuals “at the fringes of science or religion,” who believed that humanity might someday transcend narrow “normal” consciousness. Led by a small minority, they would attract others and ultimately transform the whole through the development of a “new mind.”⁹

According to Ferguson, these traditions were first transmitted by “alchemists, Gnostics, cabalists, and hermetics,” and she names Meister Eckhart, Pico della Mirandola, Jacob Boehme, Emanuel Swedenborg and William Blake as important exemplars. “I will not cease from Mental Fight,” she quotes Blake as saying, “Till we have built Jerusalem/In England’s green and pleasant land.” She then notes that Blake, “like later mystics, saw the American and French revolutions as only initial

steps toward worldwide liberation, spiritual as well as political.”¹⁰ She notes that Swedenborg and Blake influenced the American Transcendentalists, starting with Ralph Waldo Emerson and Henry Thoreau, and ultimately Nathaniel Hawthorne, Emily Dickinson, Herman Melville, Walt Whitman, John Dewey, the founders of the British Labor party (Fabians), Gandhi and Martin Luther King.

Transpersonal Psychology

What Ferguson is referring to is evidently the tradition which forms the basis of Western occultism, and which has historically been closely identified with Sabbateanism. The continuity of so coherent a tradition could only have been transmitted over the centuries by the activities of secret societies which are difficult to determine as they remain secret. The likely candidate is Freemasonry. Ferguson’s mentor Willis Harman may have betrayed a clue in May 1974, when he led a Stanford Research Institute study titled “Changing Images of Man.” The report was prepared by a team that included Margaret Mead, B.F. Skinner, Ervin Laszlo and Sir Geoffrey Vickers of British intelligence. Others involved in this project included Carl Rogers, James Fadiman, Ralph Metzner and Joseph Campbell. The stated aim of the study was to change the image of mankind from that of industrial progress to one of “spiritualism.” The report stressed the importance of the United States in promoting Masonic ideals, effectively creating the ideal Masonic state.¹¹

In 1976, Harman wrote *An Incomplete Guide to the Future* in which he advocated a society based on the ideals of Freemasonry. Harman believed that the symbol of the pyramid with the floating capstone on the Great Seal “indicates that the nation will flourish only as its leaders are guided by supraconscious intuition,” which he defined as “divine insight.”¹² This recalls the words of Henry Wallace, who was responsible for the adoption of the Great Seal, who wrote:

It will take a more definite recognition of the Grand Architect of the Universe before the apex stone is finally fitted into place and this nation in the full strength of its power is in position to assume leadership among the nations in inaugurating “the new order of the ages.”¹³

As an indication of who represents the modern leaders of this tradition, Ferguson conducted a survey of 185 leaders of the New Age and Human Potential Movement and found that they answered that the most influential thinkers in their lives were, in order, Teilhard de Chardin, followed by Carl Jung Aldous Huxley, Abraham Maslow and Jiddu Krishnamurti. Others frequently mentioned included: Hermann Hesse, Alfred North Whitehead, Margaret Mead, Gregory Bateson, Alan Watts, Sri Aurobindo, D.T. Suzuki, Thomas Merton, Willis Harman, Erich Fromm, John Lilly, Werner Erhard, Oscar Ichazo, Buckminster Fuller, Alfred Korzybski and Marshall McLuhan, who is also celebrated throughout Ferguson’s book.

Abraham Maslow was a protégé of Alfred Adler and a student of Kurt Lewin, a Frankfurt School member and important influence on Tavistock. Maslow, who is known for his famous hierarchy of needs, was the founder of humanistic psychology based on his critique of the limitations of Freudian psychoanalysis

and B.F. Skinner's behaviorism, or the First and the Second Force in psychology, as he called them. Maslow's main objection to behaviorism was that the study of animals is of no relevance for the understanding of specifically human qualities. His main criticism of psychoanalysis was that Freud and his followers drew their conclusions from the study of pathology, which tended to explain all psychological processes in terms of base instincts. By contrast, the primary interest of humanistic psychology, Maslow's Third Force, was an emphasis of the capacity of human beings to be internally directed and motivated to achieve self-realization and fulfill their human potential.¹⁴

Thus, Maslow became interested in what he called "peak experiences," which reframed what had in the past been referred to as a religious experience or illumination. He described them as "rare, exciting, oceanic, deeply moving, exhilarating, elevating experiences that generate an advanced form of perceiving reality, and are even mystic and magical in their effect upon the experimenter."¹⁵ Maslow based his theory partially on his own assumptions about human potential and partially on his case studies of historical figures, whom he believed to be self-actualized, including Albert Einstein and Henry David Thoreau.¹⁶

Along with Carl Jung, Maslow is also considered an important figure in the establishment of transpersonal psychology. Maurice Bucke's *Cosmic Consciousness* and William James's classic work *The Varieties of Religious Experience*, which cites Bucke, have become part of the foundation of transpersonal psychology, a "school" that integrates the spiritual and transcendent aspects of the human experience with the framework of modern psychology. It is also defined as a "spiritual psychology." In 1968, Maslow characterized transpersonal psychology as a "fourth force" in psychology.

In 1961, Maslow, along with Marilyn Ferguson, founded the Association for Humanistic Psychology, of which futurist Barbara Marx Hubbard was a past president. Maslow and his network, explains Ferguson, accepted the invitation extended by Hubbard in 1967 to a thousand people around the world, to form a "human front" of those who shared a belief in the possibility of transcendent consciousness. Hubbard was motivated by Teilhard de Chardin's vision of evolving human consciousness. Of the hundreds who responded were Lewis Mumford and Thomas Merton. American philosopher of technology and literary critic Lewis Mumford, a friend to Vannevar Bush, had been a student of the New School for Social Research. His *The Golden Day* contributed to a resurgence in scholarly research on the American Transcendentalists. Thomas Merton was an American Catholic writer and admirer of William Blake, who was introduced to mysticism by reading Aldous Huxley. Merton was a proponent of interfaith understanding, and pioneered dialogue with the Dalai Lama and D.T. Suzuki, and authored books on Zen Buddhism and Taoism.

A Jewish agnostic, Hubbard was the daughter of Louis Marx, whose toy company was the largest in the world in the 1950s. Barbara's sister Patricia was the second wife of Daniel Ellsberg, an employee of the RAND Corporation, who she assisted in the release of the Pentagon Papers, which precipitated a national controversy in 1971. Hubbard has been called "the voice for conscious evolution..."

by Deepak Chopra, and according to Buckminster Fuller, “There is no doubt in my mind that Barbara Marx Hubbard—who helped introduce the concept of futurism to society—is the best informed human now alive regarding futurism and the foresights it has produced.”¹⁷ Hubbard ran for vice-president for the Democratic Party in 1984, and shared the following overt Masonic symbolism in her speech to the national convention:

Our forbears set for the vision. It is written on the dollar bill, as it is written in our hearts: *E Pluribus Unum*, “Out of Many One.” Novus Ordo Seclorum, “A New Order of the Ages.” You see the unfinished pyramid with the cosmic eye. This means, that when we combine our magnificent building power with our spirit and love, we will have a New World Order of the Ages.¹⁸

Another important personality in the field of transpersonal psychology is Jean Houston, who collaborated with Hubbard. After working with Leary at Harvard and Millbrook, Michael Hollingshead set up a New York-based project of his own together with Jean Houston.¹⁹ Their experiments with psychedelic drugs formed the core material for Robert Masters and Houston’s book *The Varieties of Psychedelic Experience*, modeled after the title of William James’ *Varieties of Religious Experience*. Masters and Houston were married in 1965, and soon became known for their work in the Human Potential Movement, establishing The Foundation for Mind Research, where she and Masters tested the ESP of subjects under the influence of LSD or psilocybin.

Houston, who is notorious for her name-dropping, claimed to have been a friend of Maslow from a very young age, and that Margaret Mead was her friend and mentor.²⁰ She also claims that as a teenager she had gone for walks in Central Park with a “Mr. Tayer,” which she only realized later was Teilhard de Chardin.²¹ According to Thomas King, a Jesuit priest and professor of theology at Georgetown University, “Through [Jean Houston] Teilhard has entered into the Human Potential Movement, the Omega Institute and different New Age workshops.”²² King was member of the American Teilhard Association, and wrote or edited several books on Pierre Teilhard de Chardin.

For the movie *The Exorcist*, the interior of the room at Georgetown of Damien Karras, the young priest and psychiatrist who assists Father Merrin, was a meticulous reconstruction of King’s “corridor Jesuit” room in New North Hall at the university. Every element of King’s room, including posters and books, was recreated for the set, including a poster of Teilhard de Chardin. The character of Father Lankester Merrin was also based on Teilhard. Parts of the plot were themed on Teilhard’s theory of evil (or the existence of Satan) in the world possibly being Lucifer (or matter-energy spirit) working out its salvation through the process of physical evolution ending in Teilhard’s Omega Point.²³

It is noteworthy that the Holy Office did not place any of Teilhard’s writings on the Index of Forbidden Books, which existed during Teilhard’s lifetime. Shortly thereafter, prominent clerics began a strong theological defense of Teilhard’s works. In 1981, Cardinal Agostino Casaroli, on behalf of Pope John Paul II,

wrote approvingly on Teilhard on the front page of the Vatican newspaper, *l'Osservatore Romano*. Later that decade, a German theologian, Joseph Ratzinger, later Pope Benedict XVI, spoke glowingly of Teilhard's Christology in his famous *Introduction to Christianity*.

Jean Houston is also the founder and principal teacher, since 1983, of the Mystery School, now called the Renaissance of Spirit. As revealed in a book by Bob Woodward, during the Clinton presidential years, fist lady Hillary Clinton became close with Houston who assisted her in communing with the deceased Eleanor Roosevelt and Gandhi.²⁴

In 1993, in her synthesis of political and social philosophy she was forming, Hillary Clinton included the "politics of meaning," a concept developed by Michael Lerner, a Jewish-American political activist. While at Berkeley, Lerner became a leader in the student movement and chair of the Berkeley chapter of the Students for a Democratic Society.²⁵ In 1986, Lerner founded a magazine called *Tikkun*, which has also featured the writings of Houston. *Tikkun* is named after *Tikkun olam*, the popular Jewish concept of "mending the world," a term derived from Isaac Luria.²⁶ Lerner promotes the concept of Jewish Renewal, a recent movement in Judaism which endeavors to reinvigorate modern Judaism with Kabbalistic, Hasidic and musical practices.

One of the founders of the Jewish Renewal was Zalman Meshullam Schachter-Shalomi, commonly called "Reb Zalman," whose innovations have influenced virtually all of the Jewish denominations. A maverick rabbi, he was friends with Timothy Leary, Thomas Merton and Ram Dass, and a proponent of psychedelics. Strongly influenced by Sufism and Buddhism, Schachter-Shalomi was a proponent of inter-faith dialogue. Schachter-Shalomi was among the group of rabbis, from a wide range of Jewish denominations, who met the Dalai Lama in India and discussed diaspora survival for Jews and Tibetan Buddhists. In later years, Shachter-Shalomi held the World Wisdom Chair at Chögyam Trungpa's Naropa Institute.

Writing in *Tikkun*, Shaul Magid, who was with the Sabbatean-oriented Jewish Theological Seminary of America before becoming professor at Indiana University, explained that Schachter-Shalomi "advocated for a 'Paradigm Shift Judaism' that is as radically new and heretical today as Maimonides, the Zohar, Isaac Luria, and the Baal Shem Tov [Sabbatean-influenced rabbi and founder of Hasidism] each were in their own times..."²⁷ Magid characterizes the shift as "Postmonotheistic." In other words, it declares that all Gods are One, though they are named differently and worshipped in different ways. This is in contrast to monotheism, which negates the validity of all gods except the one. As Magid explained, "We have sought to usher in a new Aquarian Age of Judaism."²⁸

Jean Houston is listed in the closed membership of the Tavistock-affiliated Club of Rome.²⁹ The Club of Rome was a project initiated in 1968 by the Rockefeller family at their estate at Bellagio, Italy.³⁰ The founders of the Club of Rome were all senior officials of NATO. These included Aurelio Peccei, the chairman of Fiat, who was also chairman of the Economic Committee of the Atlantic Institute, and co-founder Alexander King, who was Director General of Scientific Affairs of the Organization for Economic Co-operation and Development (OECD). The Club

of Rome achieved renown with the publication of its Malthusian “The Limits to Growth” report in 1972. As revealed by Alexander King in *The First Global Revolution*, a report from the Club of Rome, in 1993:

The common enemy of humanity is man. In searching for a new enemy to unite us, we came up with the idea that pollution, the threat of global warming, water shortages, famine and the like would fit the bill. All these dangers are caused by human intervention, and it is only through changed attitudes and behavior that they can be overcome. The real enemy then, is humanity itself.³¹

The Club of Rome helps coordinate an international network of environmental agencies, whose ultimate purpose is to use the movement to promote New Age ideas, as the worship of “Mother Nature,” an idea rooted in neopaganism. Ferguson, referring to this network, which in addition to environmental groups also includes peace groups, human rights groups, and groups fighting hunger, quotes Peccei as saying that they represent “the yeast of change... scattered, myriad spontaneous groupings of people springing up here and there like antibodies in a sick organism.”³²

Likewise, “it is increasingly clear,” Maslow is quoted in *The Aquarian Conspiracy* as saying, “that a philosophical revolution is under way. A comprehensive system is swiftly developing, like a tree beginning to bear fruit on every branch at the same time.” He described a group he thought of as Transcenders, “advance scouts for the race,”—individuals who far exceeded the conventional standards of psychological health.³³ Ferguson finally relates that Frankfurt Schooler Erich Fromm, who wrote *Revolution of Hope* (1968), foresaw a “new front,” a movement that would combine the desire for social change with a new spiritual perspective for the humanization of a technological world. According to Fromm, neither political nor religious organizations could provide the leadership for such a thrust. The key to its success would be its adoption by its most committed members, who would work in small groups toward personal transformation.

Noosphere

Marilyn Ferguson was also a director and Willis Harman a president of the Institute for Noetic Sciences (IONS), named after the Noosphere of Teilhard de Chardin, an organization that plays a central role in Dan Brown’s *The Lost Symbol* about Freemasonry. IONS funded remote-viewing experiments at SRI, until the CIA eventually acknowledged responsibility for them. IONS was established in 1973 by Edgar Mitchell, the sixth astronaut to walk on the moon, who claimed to have undergone a cosmic consciousness experience on his return flight to earth. Mitchell founded IONS to encourage and conduct research on human potentials. IONS, it claims, “conducts, sponsors, and collaborates on leading-edge research into the potentials and powers of consciousness, exploring phenomena that do not necessarily fit conventional scientific models while maintaining a commitment to scientific rigor.” Mitchell briefed then CIA director George Bush on the activities and results of the IONS.³⁴

The director of IONS was James Hurtak, a key member of Puharich's Lab Nine. Although Hurtak has never been officially employed by SRI, he has retained close contact with its senior figures. A former professor at California State University, Northridge and California State University, Los Angeles, Hurtak's educational background includes a PhD from the University of California and a second PhD from the University of Minnesota. Although Hurtak has never been officially employed by SRI, he has retained close contact with its senior figures.

Hurtak's *The Book of Knowledge: The Keys of Enoch*, published originally in 1973, is a book of channeled revelations from The Nine, which he claims he was chosen to receive, and which draws on many ideas from Crowley, H.P. Blavatsky, Alice Bailey and Schwaller de Lubicz. Hurtak claimed to belong to a group called the Sons of Light of the Order of Melchizedek, "designed to change the destinies of the world by occult means," and that he and others with access to "confidential and secret information," were working to make the public aware that the people of Earth were soon to be contacted by "highly evolved beings."³⁵

Hurtak established himself as a New Age guru, travelling the world giving workshops on his book of channeled revelations from The Nine, *The Keys of Enoch*. In 1975, Hurtak participated in the First Psychic Tournament in 1975 as part of Gnosticon, sometimes called the Gnostica Aquarian Convention. The events, which attracted many of the best-known Witches, Wiccans, Magicians and Neopagans of the time from all around the world, were covered in 1974 in *Playboy Magazine* by Mordecai Richler, author of *The Apprenticeship of Duddy Kravitz*.

Hurtak was also associated with the Human Potential Foundation, founded in 1989 by Senator Claiborne Pell, who was also a member of the Institute of Noetic Sciences (IONS). Also a member of the CFR, Pell was a very powerful figure in Washington, having served as Chairman of the Senate's Foreign Relations Committee from 1987 to 1994. Pell was also a leading member of the Club of Rome as well as friend of its founder Aurelio Peccei.³⁶ Pell was also a close friend of BCCI figure Clark Clifford.

Pell was mentor to former Vice-President Al Gore, with whom he shares an avid interest in the paranormal, with both supporting government-funded research into the matter. In 1988, Pell introduced a bill to acquire government funding for the new age group the National Committee on Human Resources, of which Al Gore was a co-sponsor. The resolution was to establish the Center for Human Resource Development and spoke of the "normal aspiration of all citizens to more fully achieve their potential in body, mind and spirit... [and] there is a role for government to assist in research and education on techniques that promote the... fuller realization of human potential."³⁷ Al Gore, in his book *Earth in the Balance*, argues that Teilhard de Chardin helps us understand the importance of faith in the future. "Armed with such faith," Gore writes, "we might find it possible to resanctify the earth, identify it as God's creation, and accept our responsibility to protect and defend it."³⁸

The Human Potential Foundation's president was one of Pell's aides, C. B. "Scott" Jones, a veteran of U.S. Navy intelligence. According to researcher Jim Schnabel, "Scott was in touch with a ring of psychics around the United

States, who he occasionally put in touch with various intelligence officials on operational matters.”³⁹ The Human Potential Foundation also received funding from Laurance Rockefeller, brother to David Rockefeller. Its employees included Dick Farley, who resigned over concern that the Council of Nine exercised increasing influence over politicians and decision-makers. He wrote that The Nine “maintain a working network of physicists and psychics, intelligence operatives and powerful billionaires, who are less concerned about their ‘source’ and its weirdness than they are about having every advantage and new data edge in what *they* believe is a battle for Earth itself.”⁴⁰

Teilhard de Chardin has also exercised a formative influence on the direction of the United Nations. On September 20 to 21, 1983, at the UN headquarters in New York, an international colloquium was held in honor of Teilhard. In a message to participants, secretary-general H. E. Javier Perez de Cuellar mentioned that he, as did his predecessors Dag Hammarskjöld and U Thant, revered Teilhard as one of the contemporary thinkers who exercise great influence on them. At the colloquium, the recipient of the Teilhard Foundation Award was Robert Muller, for his important contribution to shaping the UN, an “institution that functions so specifically in the spirit of the Noosphere.”⁴¹

Muller, who served as Assistant Secretary-General of the UN for forty years, was also the former vice president of the Teilhard Center. Robert Muller wrote that, “Teilhard had always viewed the United Nations as the progressive institutional embodiment of his philosophy.”⁴² He also noted:

...Teilhard de Chardin influenced his companion [Father de Breuver], who inspired his colleagues, who started a rich process of global and long-term thinking in the UN, which affected many nations and people around the world. I have myself been deeply influenced by Teilhard.⁴³

In the 1980s, numerous projects were sponsored by the United Nations to promote notions of a universal religion and global citizenship, such as World Healing Day, World Instant of Cooperation, World Peace Day, Annual Global Mind Link, Human Unity Conference, World Conference on Religion and Peace, and Provisional World Parliament. In 1995, the UN asked the Temple of Understanding, founded by Bailey’s Lucis Trust, to host the 50th Anniversary of its founding, and to organize two inter-faith services. The Temple of Understanding is located in Manhattan’s historic Cathedral of St. John the Divine, dedicated to St. John, traditionally revered by Freemasons. The completion of the cathedral was such a prized accomplishment for the Freemasons that it was featured on the front page of *Masonic World* of March 1925. The Cathedral is replete with occult symbolism and often features unusual performances.

The presiding bishop of the cathedral was the bisexual Bishop Paul Moore whose family were heirs to the Nabisco company fortune, and as a priest in Indianapolis had also given Jim Jones’s People’s Temple cult its start. Having been dormant for several years, the Temple of Understanding was revived at the cathedral in 1984 at a ceremony presided over by Moore and the Dalai Lama. While the chairman of the Temple was Judith Dickerson Hollister, those involved with its founding included: Dame Margaret

Mead, Robert Muller, who had been involved as well with the Lucis Trust, and Winifred McCulloch, leader of the New York-based Teilhard de Chardin Society.

The Cathedral also houses the Lindisfarne Center founded in 1972 with funding from Laurance Rockefeller, by cultural historian William Irwin Thompson, a former professor of humanities from MIT and Syracuse University. Lindisfarne was founded for the “study and realization of a new planetary culture.” It was inspired by the philosophy of Alfred North Whitehead’s idea of an integral philosophy of organism, and by Teilhard’s idea of planetization. Their aim is to participate in the emerging planetary consciousness, or Noosphere.

Thompson, who held visiting appointments at the California Institute of Integral Studies, is influenced by, in addition to Alfred North Whitehead, Rudolf Steiner, Sri Aurobindo and Marshall McLuhan. Thompson said: “We have now a new spirituality, what has been called the New Age movement. The planetization of the esoteric has been going on for some time... This is now beginning to influence concepts of politics and community in ecology... This is the Gaia [Mother Earth] politique... planetary culture.” Thompson further stated that, the age of “the independent sovereign state, with the sovereign individual in his private property, [is] over, just as the Christian fundamentalist days are about to be over.”⁴⁴

Lindisfarne functioned as a sponsor of New Age events and lectures as well as a think tank and retreat, similar to the Esalen Institute with which it shared several members like Gregory Bateson and Michael Murphy. Lindisfarne has also been supported by the Lilly Endowment, the Rockefeller Brothers Fund, and Rockefeller Foundation, and lists among its faculty members Stewart Brand, Teilhard de Chardin-influenced Gaia theory biologist James Lovelock, and Luciferian adept and New Age author David Spangler, who is often referred to as the “Father of the New Age.”⁴⁵ According to Spangler, in *Reflections on the Christ*:

Lucifer, like Christ, stands at the door of man’s consciousness and knocks. If man says, “Go away because I do not like what you represent, I am afraid of you,” Lucifer will play tricks on that fellow. If man says, “Come in, and I will give to you the treat of my love and understanding and I will uplift you in the light and presence of the Christ, my outflow,” then Lucifer becomes something else again. He becomes the being who carries that great treat, the ultimate treat, the light of wisdom....⁴⁶

24. Entheogens

Esalen Institute

Closely connected with mystical experimentation, aimed at achieving new states of consciousness within the New Age, was the use of drugs. Now referred to as “entheogens” (“generating the divine within”), they are interpreted as serving a form of neo-shamanism, allowing contact with the “spirit” world, or in other parlance, extra-terrestrials. The neologism “entheogen” was coined in 1979 by a group of ethnobotanists, including Carl A. P. Ruck, Richard Evans Schultes and R. Gordon Wasson. The term is derived from the word “*entheos*,” which for the ancient Greeks referred to the kind of demonic possession experienced during the Mysteries of Dionysus. Thus, an entheogen is implied to refer to a drug that causes one to become inspired or to experience feelings of inspiration, often in a religious or “spiritual” manner. The term was first mentioned in *The Road to Eleusis: Unveiling the Secret of the Mysteries*, co-authored by Ruck with Wasson and Albert Hofmann, who proposed that the special potion “*kykeon*,” used in the ceremony, contained psychoactive substances from the fungus ergot, from which LSD was developed.

Entheogen was coined as a replacement for the terms hallucinogen and psychedelic. Ruck and the others argued that the term “hallucinogen” was inappropriate owing to its etymological relationship to words relating to “delirium” and “insanity.” The term “psychedelic” was also seen as problematic, due to the similarity to words like “psychosis” and to the fact that it had become associated with excesses of the 1960s counterculture.

As indicated by Jeroen W. Boekhoven in *Genealogies of Shamanism*, it was a shift in modern psychiatry which came to view schizophrenics as seers and artists, which opened the way for the development of neoshamanism. This view was exemplified by Tavistock “anti-psychiatrist” R.D. Laing, for whom mental illness could be a transformative episode whereby the process of undergoing mental distress was compared to a shamanic journey. Thus, Laing opened the way for schizophrenia to be reinterpreted in light of the foundational experiences of the New Age: “Madness need not be all breakdown. It may also be breakthrough.”¹

Laing, who was himself one of the institute’s teachers, was greatly admired by the founders of the Esalen Institute in Big Sur. As noted by Boekhoven, Esalen became “Crucial for the development of humanistic psychology and the genesis of a field of shamanism...”² The Esalen Institute served as the primary platform both for the influences listed by Ferguson as well as the leading exponents of

neoshamanism, such as Gordon Wasson, Myron Stolaroff, Robert Anton Wilson and his collaborator Terence McKenna.

According to Wouter Hanegraaff in *New Age Religion and Western Culture: Esotericism in the Mirror of Secular Thought*, in addition to the hippies, Esalen had been the second major influence of the 60s counterculture and the rise of the New Age movement.³ Essentially, Esalen taught the same Freudian notions of repressed desires asserted by Reich and the Frankfurt School. According to BBC documentary filmmaker Adam Curtis in *The Century of the Self*, referring to Esalen, “The ideas and the techniques that were taught there in the 1970s have fundamentally transformed both society and politics as much, or possibly even more, than any right-wing free market theories.” As Adam Curtis explains:

[Esalen founder Michael Murphy] gathered together a group of radical psychoanalysts and psychotherapists and encouraged them to give classes in their techniques. What united them was the belief that modern society repressed individuals inner feelings. Because of this the individuals led narrow, desiccated lives and their true feelings were bent and warped. Esalen taught people how to break out of this prison, how to let their inner feelings out and so become liberated beings. It was a wonderful dream—and thousands of people who had turned away from radical politics in the 1960s came to learn how to change society by changing themselves.⁴

Esalen was established in 1962, in Big Sur, California, with the assistance of Aldous Huxley. Its nominal founders were two transcendental meditation students, Michael Murphy and Richard Price. Price’s father, Herman Price (anglicised from Preuss) was born into an Eastern European Jewish family in 1895. Price graduated in 1952, with a major in psychology from Stanford University, where he studied with both Gregory Bateson and Frederic Spiegelberg, who would both later be pivotal influences in the founding and development of Esalen. After graduating, Price attended Harvard University to continue studying psychology, and then joined the Air Force and was given an assignment in San Francisco.

Before also settling in San Francisco, Murphy traveled to India to study with Sri Aurobindo (1872 – 1950. Like Teilhard de Chardin who also exercised an important influence at Esalen, Sri Aurobindo described a progression from inanimate matter to a future state of Divine consciousness. Teilhard de Chardin refers to this as the Omega Point, and Sri Aurobindo as the Supermind. In the mid-1960s, Aurobindo’s close spiritual collaborator, known as The Mother, who had studied with Max Theon, personally guided the founding of Auroville, an international township endorsed by UNESCO to further human unity in Tamil Nadu, near the Pondicherry border in southern India, which was to be a place “where men and women of all countries are able to live in peace and progressive harmony above all creeds, all politics and all nationalities.”

Price took a room in San Francisco at Alan Watts’ and Frederic Spiegelberg’s newly founded American Academy of Asian Studies (the precursor to the California Institute of Integral Studies). This placed Price at the center of the emerging North Beach Beat scene, where he became involved with Jack Kerouac, Allen Ginsberg and Gary Snyder in particular.⁵ In 1956, in San Francisco, Price experienced a

transformative psychotic break and was admitted to a mental hospital for a time. In May 1960, Price returned to San Francisco where he met Michael Murphy, also a graduate of Stanford University. Price's interest in the expansion of human potential led him to investigate many avenues of research, including the exploration of altered states of consciousness with psychedelic drugs, and participating in experiments at Gregory Bateson's Palo Alto Veterans Hospital.⁶

After they met in 1961, Murphy and Price began formulating plans for a forum that would be open to ways of thinking beyond the constraints of mainstream academia, while hoping to avoid the dogmatism typically associated with cults. They envisioned a laboratory for experimentation in a wide range of philosophies, religious disciplines and psychological techniques. They were given networking support by Watts, Huxley and his wife Laura, as well as by Gerald Heard and Gregory Bateson. The concept of Esalen was partially modeled upon Trabuco College, founded by Heard as a quasi-monastic experiment in Southern California, and later donated to the Vedanta Society of Southern California.

Murphy and Price's goal was to assist in the coming transformation by exploring work in the humanities and sciences, in order to fully realize what Aldous Huxley had called the "human potentialities." Esalen thus represented a fruition of The Human Potential Movement (HPM), whose founding has often been attributed to Gurdjieff. The movement took as its premise the belief that through the development of this "human potential" humans could experience an exceptional quality of life filled with happiness, creativity and fulfillment. According to Kripal in *Esalen: America and the Religion of No Religion*, Huxley's call for an institution that could teach the "nonverbal humanities" and the development of the "human potentialities" functioned as the working mission statement of early Esalen, and Huxley offered lectures on the "Human Potential" at Esalen in the early 1960s.⁷

At Esalen, Murphy and Price hosted a lineup of speakers that effectively mirrored the list of New Age influencers identified in the survey that was the basis of Marilyn Ferguson's *Aquarian Conspiracy*. These included Arnold Toynbee, B.F. Skinner, Abraham Maslow, Carl Rogers, Aldous Huxley, Alan Watts, Gregory Bateson and Carlos Castaneda. The more famous guests of Esalen would also include mystically inclined scholars like Carl Sagan, Joseph Campbell and Fritjof Capra, as well as astronauts and Apple executives, Christie Brinkley and Billy Joel, Robert Anton Wilson, Uri Geller, Erik Erikson, as well as numerous countercultural icons including Joan Baez (a former girlfriend of Steve Jobs), Hunter S. Thompson and Timothy Leary.

Gestalt Practice

In 1964, Fritz Perls, the psychiatrist who developed Gestalt therapy together with his wife Laura Perls, arrived at Esalen. Price became one of his primary students, and was also influenced by Wilhelm Reich, who had been Perls' analyst. Price developed his own Gestalt Practice, following Alan Watts' suggestion that he combine practices from the cultures of East and West. Gestalt Practice provided what Price considered a more humane approach than traditional psychiatry, by

pulling together all these strands of ancient and modern knowledge into a coherent technique, similar to shamanistic methods of healing.⁸

Due to his own experience in a mental hospital, Price became interested in the methods of “anti-psychiatry” for treating schizophrenia. Murphy and Price were both admirers of R.D. Laing, whom they invited to lead a seminar at Esalen in 1967. In the same year, psychologist Julian Silverman, researcher on schizophrenia at the National Institute of Mental Health (NIMH) at Bethesda, Maryland, came to Esalen to teach a workshop entitled “Shamanism, Psychedelics, and the Schizophrenias.” NIMH was founded by Robert Hanna Felix, 33rd degree Mason, who was a director of the Scottish Rite’s psychiatric research, which operated the Ashbury Medical Clinic in San Francisco that assessed Charles Mason while on parole.⁹ In the summer of 1968, Price recruited Silverman to put together a series of seminars and workshops entitled “The Value of Psychotic Experience.” Participants in the study included Czech psychiatrist Stanislav Grof, Alan Watts and Fritz Perls.¹⁰

Stanislav Grof was one of the founders of the field of transpersonal psychology. In 1967, a small working group, including Stanislav Grof, Abraham Maslow, Anthony Sutich, Miles Vich, and Sonya Margulies and Willis Harman’s partner at IFAS, James Fadiman, met in Menlo Park, with the purpose of creating a new psychology that would honor the entire spectrum of human experience. As Grof explained:

The renaissance of interest in Eastern spiritual philosophies, various mystical traditions, meditation, ancient and aboriginal wisdom, as well as the widespread psychedelic experimentation during the stormy 1960s made it absolutely clear that a comprehensive and cross-culturally valid psychology had to include observations from such areas as mystical states; cosmic consciousness; psychedelic experiences; trance phenomena; creativity; and religious, artistic, and scientific inspiration.¹¹

During these discussions, Maslow and Sutich accepted Grof’s suggestion and named the new discipline “transpersonal psychology,” a term to replace their own original name “transhumanistic,” or “reaching beyond humanistic concerns.” They soon launched the Association of Transpersonal Psychology (ATP), and later the International Transpersonal Association in 1977, of which Grof was founding president. Grof was also interested in the enhancement of human potential through non-ordinary states of consciousness. He had conducted research with LSD at the Psychiatric Research Center in Prague, followed by similar research at Johns Hopkins University and the Maryland Psychiatric Research Center. At Esalen, under Price’s encouragement, Grof developed the therapeutic technique of Holotropic Breathwork, which functioned as a substitute for psychedelic drugs.

Grof went on to become adjunct faculty member at the California Institute of Integral Studies, a position he holds till today. Integral theory, a philosophy with origins in the work of Sri Aurobindo and Jean Gebser, which seeks a synthesis of the best of pre-modern, modern, and postmodern reality, was developed by Grof’s collaborator Ken Wilber, a major figure in the field of transpersonal psychology.¹² Wilber argues that the account of existence

presented by the Enlightenment is incomplete, as it ignores the spiritual and noetic components of existence. In his work *Sex, Ecology, Spirituality* (1995), he builds many of his arguments on the emergence of the noosphere and the continued emergence of further evolutionary structures. In a review of the book, Michael Murphy said it was one of the four most important books of the twentieth century, the others being Aurobindo's *The Life Divine*, Heidegger's *Being and Time*, and Alfred North Whitehead's *Process and Reality*.

While Wilber has been considered an influential writer and theoretician in the field, his split from Transpersonal psychology became more evident towards the end of the 1990s, when he founded the Integral Institute. Notable members included Michael Murphy and Deepak Chopra, who calls Wilber "one of the most important pioneers in the field of consciousness." Cultural figures as varied as Bill Clinton, Al Gore and musician Billy Corgan of the Smashing Pumpkins have mentioned his influence.¹³

Another professor at the California Institute of Integral Studies, and who has also been associated with Arthur M. Young's Institute for the Study of Consciousness, is Richard Tarnas, who was heavily influenced by Rudolf Steiner. From 1974 to 1984, he taught and studied with Grof at Esalen where, according to Jeffrey Kripal, he was both the literal and figurative gate-keeper.¹⁴ From 1980 to 1990, Tarnas wrote *The Passion of the Western Mind*, which advanced the ideas of Henri Bergson, Alfred North Whitehead and Teilhard de Chardin. Tarnas argues that the transition from the Greek and Christian world views, through modernity and to postmodernism can be seen as a natural and dialectical unfolding of a collective mind or psyche. The book was a bestseller, and highly acclaimed by his colleagues at Esalen, including Joseph Campbell, Gregory Bateson and Huston Smith.

Tarnas' second book, *Prometheus the Awakener*, was published in 1995 and focuses on the astrological properties of the planet Uranus. The book was described as a "description of the uncanny way astrological patterns appear to coincide with events or destiny patterns in the lives of both individuals and societies."¹⁵ Tarnas' third book, *Cosmos and Psyche: Intimations of a New World View*, published in 2006, rests on the claim that the major events of Western cultural history are consistently and meaningfully correlated with the observed angular positions of the planets. In 2007–2008 John Cleese and Tarnas offered public lectures at Esalen about regaining a connection to the sacred in the modern world.¹⁶

Huston Smith, an Esalen regular and professor of Philosophy and Religion at Syracuse University, was a participant in Leary's Marsh Chapel Experiment under the Harvard Psilocybin Project. Smith said that Wilber's integral theory brings Asian and Western psychology together more systematically and comprehensively than other approaches.¹⁷ Smith developed an interest in the Traditionalism of René Guénon and Coomaraswamy, and was influenced by the writings of Gerald Heard, who arranged for him to meet Aldous Huxley, who introduced him to Vedanta. Huston's *World's Religions* (originally titled *The Religions of Man*) has sold over two million copies, and remains a popular introduction to comparative religion. Smith later became the host of two series from the National Educational Television (the forerunner of PBS): "The Religions of Man and Search for America." Bill Moyers devoted a 5-part PBS

special to Smith's life and work, "The Wisdom of Faith with Huston Smith." Smith has produced three series for public television: "The Religions of Man", "The Search for America", and "Science and Human Responsibility."

Also influenced by Abraham Maslow and Stanislav Grof was Joseph Campbell, another Esalen regular, who was famous for his work in comparative religion. As explained by Nevill Drury, Campbell was one of the bridging figures who continued the direct legacy of Carl Jung and who also served as a spiritual mentor to the Human Potential movement.¹⁸ Campbell edited the first papers from Jung's annual Eranos conferences, where he was an attendee, and helped Mary Mellon found Bollingen Series of books on psychology, anthropology and myth. The series was sponsored by the Bollingen Foundation, established by Paul Mellon of Gulf Oil. Although the Bollingen Series was not a Traditionalist organization, it published the works of central figures in Traditionalism, like René Guénon's leading disciple Coomaraswamy, and Romanian scholar Mircea Eliade.

According to Mircea Eliade, a shaman is "...believed to cure, like all doctors, and to perform miracles of the fakir type, like all magicians [...] But beyond this, he is a psychopomp, and he may also be a priest, mystic, and poet.¹⁹ And Eliade argued that the word shaman should not apply to just any magician or medicine man, but specifically to the practitioners of the ancient religion of the Turks and Mongols of Central Asia. The pre-Buddhist Bön culture was the national form of shamanism in Tibet, which was part of Tantric Buddhism, another area of interest to Eliade, who praised Tantra as the highest form of yoga, and therefore whose works were criticized in Romania for their eroticism.

Campbell, like Jung and Eliade, was also an important figure in the modern promotion of Yoga and Kundalini, an interest they were both preceded in by Carl Jung, whose seminars on Kundalini are compiled in *The Psychology of Kundalini Yoga*. In 1924, Campbell had befriended Jiddu Krishnamurti, sparking his lifelong interest in Hindu and Indian thought. Campbell regarded Kundalini as "India's greatest gift to us," and praised Ramakrishna as "a virtuoso in the experience of the Kundalini transformations."²⁰

Neo-Tantra

As Jay Stevens explained in *Storming Heaven: LSD & The American Dream*, "It was no accident that the group leaders at Esalen's first public seminar were all veterans of the psychedelic movement."²¹ The use of drugs at Esalen was closely connected with sexual experimentation. It was through their enduring interest in the neo-Vedanta of Vivekananda that Huxley, Heard, and Isherwood passed on their Hindu perennialism to Esalen and in turn to American culture. Vivekananda had achieved a wide network of influence that included Carl Jung, Joseph Campbell and author Henry Miller, who was also associated with Esalen. Heard had also become a guide and mentor to numerous well-known Americans, including Clare Boothe Luce (wife of Bonesman Henry Luce of *Time*, *Life* and *Fortune*), and Bill Wilson, co-founder of Alcoholics Anonymous, who had been a patient of Humphry Osmond, in his attempts to try to cure alcoholics with LSD.

In 1958, Henry Luce and his wife Clare Booth Luce dropped acid with a psychiatrist. In 1953 Clare became US Ambassador to Rome, and was made a Dame of Knights of Malta in 1956. According to counterculture icon Abbie Hoffman:

I've always maintained that Henry Luce did more to popularize acid than Timothy Leary [who also first learned of mushrooms through Wasson's *Life* article]. Years later I met Clare Boothe Luce at the Republican convention in Miami. She did not disagree with this opinion. America's version of the Dragon Lady caressed my arm, fluttered her eyes and cooed, "We wouldn't want everyone doing too much of a good thing."²²

Kripal also points out that Huxley's discussions of Tantra and the mystical possibilities of psychedelics, and what he called the "perennial philosophy," were foundational at Esalen. When Leary had inquired about Tantra from Huxley, he recommended to him the works of Sir John Woodroffe (aka Arthur Avalon), Heinrich Zimmer's chapter on Tantra in *Philosophies of India*, ghostwritten by Joseph Campbell, and the works of Mircea Eliade.²³ In 1962, a month after he had introduced Leary to "the ultimate yoga" of Tantra, and just two months after he met Michael Murphy and Richard Price in Big Sur, Huxley published his very last novel, *Island*, a celebration of Tantric eroticism.²⁴ Reflecting this interest in both subjects, Timothy Leary, a regular at Esalen, believed he discovered the sexual potential of LSD "to realize that God and Sex are one, that God for a man is woman, that the direct path to God is through the divine union of male-female."²⁵

It was Esalen guest Carlos Castaneda who was chiefly responsible for the rise of neoshamanism. Castaneda became famous for having written a series of books that describe his alleged training in shamanism and the use of psychoactive drugs like peyote, under the tutelage of a Yaqui "Man of Knowledge" named Don Juan. Castaneda's attention was drawn to psychedelics by reading Wasson, Huxley and Andrija Puharich's *Sacred Mushroom: They Key to the Door of Eternity*. An offshoot of Gordon Wasson's soma theories, Puharich discusses how Siberian shamans left their bodies in ecstasy under the influence of fly agaric mushrooms. Castaneda influenced another Esalen teacher, anthropologist Michael Harner, founder of the Foundation for Shamanic Studies, and an early attendee of Anton LaVey's and Kenneth Anger's Magic Circle. Harner, derisively referred to as a "plastic shaman," has been widely accused of inventing his system of American Native spirituality, which he falsely asserted shared "core" elements with those of the Siberian Shamans.²⁶

Castaneda was a close friend of a student of Idries Shah, Chilean psychiatrist Claudio Naranjo, who along with Oscar Ichazo, was a key figure in the Human Potential Movement. Ichazo, whose influence at Esalen is legendary, was heavily involved in psychedelic drugs and shamanism. According to John C. Lilly, who had been through the first levels of Ichazo's Arica training, Ichazo claimed to have "received instructions from a higher entity called Metatron," the name of the god of the Kabbalah.²⁷ Naranjo, like Shah, was also a member of the US Club of Rome, and in 1969 he was sought out as a consultant for the Education Policy Research Center, created by Willis Harman at SRI.²⁸ Naranjo

is regarded as one of the pioneers of the Human Potential Movement, for integrating psychotherapy and the spiritual traditions through the introduction of Gurdjieff's "Fourth Way" teachings.²⁹

According to Kripal, like Price, what Naranjo became known for was a creative synthesis of Asian meditation and western psychotherapy. Though his ideas were developed from Tantric Buddhism, Naranjo interpreted them in terms of Shamanism and derived from what he called his "tantric journey" which involved a Kundalini experience that he compared to both being possessed by a serpent and an alchemical process. As Kripal explains:

The "inner serpent" of kundalini yoga is simply a South Asian construction of a universal neurobiology; it is "no other than our more archaic (reptilian) brain-mind." The serpent power "is 'us'-i.e., the integrity of our central nervous system when cleansed of karmic interference," the human body-mind restored to its own native spontaneity.

Put a bit differently, Naranjo's "one quest" is a religion of no religion that has come to realize how "instinct" is really a kind of "organismic wisdom" and how libido is more deeply understood as a kind of divine Eros that can progressively mutate both spirit and flesh once it is truly freed from the ego.³⁰

Psychotronics

As part of its experimentation in neoshamanism, Esalen had also become involved the CIA's Stargate Project. Its aim was to seek contact with the discarnate entities known as The Nine, first contacted by Andrija Puharich, who claimed to be the Ennead of Ancient Egypt. Among other pronouncements about the nature of the universe and the history and future of mankind, the Council of Nine, describing themselves as "a circle of universal beings living outside time and space," would also often recommend the books of Blavatsky and her successor Alice Bailey. Puharich later confessed that his experiments with the Round Table Foundation were originally inspired by reading her works of Bailey.³¹

Robert Anton Wilson commented on Puharich in his famous *Cosmic Trigger I: The Final Secret of the Illuminati*, for which Timothy Leary wrote the foreword. The book deals with Wilson's experiences during a period of "self-induced brain change," when he communicated telepathically with extraterrestrials from the Sirius star system. According to Wilson:

The cumulative evidence in such books as Dr. Andrija Puharich's *The Sacred Mushroom*, John Allegro's *The Sacred Mushroom and the Cross*, R. Gordon Wasson's *Soma: Divine Mushroom of Immortality*, Robert Graves' revised fourth edition of *The White Goddess*, Professor Peter Furst's *Flesh of the Gods*, Dr. Weston LaBarre's *The Peyote Cult and Ghost Dance: Origins of Religion*, Margaret Murray's *The Witch Cult in Western Europe*, etc., leaves little doubt that the beginnings of religion (awareness of, or at least belief in, Higher Intelligences) is intimately linked with the fact that shamans—in Europe, in Asia, in the Americas, in Africa—have been dosing their nervous systems with metaprogramming drugs since at least 30,000 B.C.³²

Puharich became best known as the person who brought Israeli Uri Geller to the United States for scientific investigation. Like Puharich, the Israeli-born Geller, who became famous for his television performances of spoon bending and other supposed psychic effects, was also at times in the employ of Mossad. In August 1972, Puharich called Geller back from Europe in order to investigate his psychic abilities. First they met with Dr. Werner von Braun, before ending up at the Stanford Research Institute (SRI), which initiated what came to be known as the Stargate Project, the code name for a project established by the US Defense Intelligence Agency.

As what seems to be typical use of the charade of a standoff between the US and Russia, to provide a pretext to embark on questionable projects ostensibly for “intelligence” purposes, research began at SRI in 1972 after the CIA became concerned that a Soviet program on “psychotronics” research had produced results.³³ The project aimed to investigate claims of psychic phenomena with potential military and domestic application, particularly “remote viewing,” referring to the purported ability to psychically “see” events, sites, or information from a remote distance. It’s more commonly known as “astral projection” or “out of body experiences.”

At least three of the key remote-viewers at SRI—Hal Puthoff, Ingo Swann and Pat Price—were former leaders in Hubbard’s Church of Scientology. Price, a former police chief, after being trained as a remote-viewer, went to work for the CIA. Swann, a New York artist, went on to train remote-viewers at the Pentagon.³⁴ The program, which was terminated in 1995, inspired the book and film *The Men Who Stare at Goats*.

Puharich attributed Geller’s psychic powers to The Nine. At first Geller started to channel “Spectra,” an entity which claimed to be a conscious super-computer aboard a spaceship. When Puharich suggested to him there might be a connection with the Nine Principles, Spectra agreed. Through Geller, The Nine claimed to have been behind the UFO sightings starting with Kenneth Arnold in 1947, and alerted Puharich to his life’s mission, which was to use Geller’s talents to alert the world to an imminent mass landing of spaceships that would bring representatives of The Nine.

However, Geller finally turned his back on The Nine, saying: “I think somebody is playing games with us. Perhaps they are a civilization of clowns.”³⁵ When Puharich had to find other channellers, he joined up with Sir John Whitmore and psychic and healer Phyllis Schlemmer, who set up Lab Nine at Puharich’s estate in Ossining, New York. The Nine’s disciples included multi-millionaire businessmen, members of Canada’s Bronfman family, European nobility, scientists from SRI, Gene Roddenberry the creator of Star Trek and influential counterculture guru Ira Einhorn, who also offered seminars at Esalen and who referred to the group of scientists with Puharich as part of his “psychic mafia.”³⁶

Einhorn was also associated with Philip K. Dick. Dick was an American science fiction author who explored sociological, political and metaphysical themes in novels dominated by monopolistic corporations, authoritarian governments, and altered states. He often drew upon his own life experiences in addressing the nature

of drug abuse, paranoia, schizophrenia, and transcendental experiences in novels such as *A Scanner Darkly* and *VALIS*. In addition to 44 published novels, Dick wrote approximately 121 short stories, most of which appeared in science fiction magazines during his lifetime.

Dick was also influenced by Teilhard de Chardin, who was quoted by an auto mechanic in *A Scanner Darkly*. Although Dick spent most of his career as a writer in near-poverty, eleven popular films based on his works have been produced, several of which were leading examples of Hollywood promoting transhumanist themes. They include *Blade Runner*, *Total Recall*, *A Scanner Darkly*, *Minority Report*, *Paycheck*, *Next*, *Screamers*, *The Adjustment Bureau* and *Impostor*. In 2005, *Time* magazine named *Ubik* one of the hundred greatest English-language novels published since 1923. In 2007, Dick became the first science fiction writer to be included in The Library of America series.

Einhorn later became known as “The Unicorn,” a prominent figure in the New Age counterculture of the late sixties and seventies. Through *The Whole Earth Review*, a by-product of Stewart Brand’s *Catalogue*, he and Dick initiated discussion of Soviet psychotronics and mind control. Shortly afterwards, Einhorn’s ex-girlfriend Holly Maddux’s body parts were discovered in a trunk in his Philadelphia apartment, and Einhorn charged with her murder. In his own defense, Einhorn claimed that Maddux was murdered by CIA agents who attempted to frame Esalen for the crime due to Einhorn’s investigations on the Cold War and “psychotronics.”³⁷

Omega Point

For proponents of the “mind-expanding” qualities of psychoactive drugs, DMT, the active ingredient in ayahuasca, came to replace LSD. DMT (Dimethyltryptamine) is a psychedelic compound of the tryptamine family. The significance of its widespread natural presence remains undetermined. DMT occurs in trace amounts in mammals, where it functions as a neurotransmitter and putatively as a neuromodulator. DMT is also produced in humans. However, its production and purpose in the brain has yet to be proven or understood. Indigenous Amazonian Amerindian cultures consume DMT as the primary psychoactive chemical (one that affects the mind) in ayahuasca, a shamanistic brew used for divinatory and healing purposes.

And since it resembles the basic structure of neurotransmitters, when ingested, it is able to cross the human blood-brain-barrier, allowing it to act as a powerful hallucinogenic drug that dramatically affects human consciousness. Depending on the dose and method of administration, its effects can range from short-lived, milder psychedelic states to powerful immersive experiences. These are often described as a total loss of connection to external reality and an experience of encountering indescribable spiritual or alien beings and realms.³⁸

Ultimately, DMT, also referred as the “God Molecule,” is even equated to God himself. A prime example of the inebriated idealism of the proponents of the drug is *DMT: The Spirit Molecule*, a documentary film based on the work of Dr. Rick Strassman, who was inspired in his research by Willis Harman, then president of the Institute for Noetic Science.³⁹ While conducting DMT research in the 1990s at

the University of New Mexico, Strassman advanced the controversial hypothesis that a massive release of DMT from the pineal gland prior to death or near death was the cause of the near death experience (NDE) phenomenon. In Theosophy, the pineal gland is equated with the mystical concept of the Third Eye, which is believed to confer extra-sensory perception.⁴⁰ Strassman contends that pineal DMT release at 49 days after conception marks the entrance of the spirit into the fetus. He noted that this was the same length of time that the *Tibetan Book of the Dead* teaches it takes for the soul of the recently dead to “reincarnate,” and that the location of the pineal gland corresponds to the location of the Kabbalistic sephirah of Keter, and the Crown Chakra (Sahasrara) in Ayurveda.⁴¹

Timothy Leary heard of DMT from Allen Ginsburg and contacted Burroughs, who warned him against its use. Nevertheless, Leary, Alpert and Metzner began to experiment and came to believe that the DMT experience, although intense, was a positive one. Leary published in the *Psychedelic Review* in 1966 an article discussing DMT, recounting his experiences. The article caused a wave of interest in DMT among many in the counterculture, such as Esalen personality and “psychonaut” Terence McKenna. McKenna has been called the “Timothy Leary of the 90s,”²⁴² “one of the leading authorities on the ontological foundations of shamanism,”²⁴³ and the “intellectual voice of Rave culture.”²⁴⁴ McKenna worked closely with mathematician Ralph Abraham, a member of Lindisfarne, who credits his use of DMT for “swerv[ing his] career toward a search for the connections between mathematics and the experience of the Logos.”²⁴⁵

According to McKenna, Arthur M. Young asked him to give a talk at his Berkeley Institute for the Study of Consciousness, which resulted in invitations to speak at Esalen. According to McKenna, Esalen held conferences every year during the 1980s, where it paid all the leading personalities in the psychedelic scene to speak:

Anybody who was a researcher in psychedelics or who even had strong opinions... and we all got to know each other. That’s what Esalen did; it actually created a community by bringing us together from all over the country once or twice a year. Stan Grof, Gordon Wasson, John Lilly, Dave Nichols, Myron Stolaroff, Rick Jensen... virtually anybody who now has any visibility in the movement got to know everybody else during those years.⁴⁶

Wouter J. Hanegraaf, in *Entheogenic Esotericism*, describes McKenna as the leading modern exponent of entheogenic shamanism: “Several books published by McKenna in the early 1990s have become classics of the new underground scene of entheogenic shamanism; and McKenna himself has attained an iconic status as ‘public intellectual’ in that context, not least due to a series of audio and video recordings of his lectures that are now easily accessible online.”²⁴⁷ Hanegraaff provides a good assessment of McKenna’s personality, which partly explains his wide popularity:

His charismatic status rests upon the unique combination of a sharp intellect, a high level of erudition, a delightful self-relativizing sense of humour and excellent communication skills (his books are extremely well

written, and his unmistakable nasal voice and hypnotic style of delivery has even been sampled in trance music recordings online) – all in the service of expounding one of the weirdest worldviews imaginable.⁴⁸

McKenna's sources were also occult, as he revealed in a series of unpublished "Lectures on Alchemy" delivered at Esalen around 1990, available online as an unedited transcript. According to Hanegraaf, "McKenna's understanding of 'alchemy' and 'hermeticism' turns out to be a typical example of Eranos religionism, with Jung and Eliade as central figures."⁴⁹ McKenna showed an extensive knowledge of the history of alchemy, weaving the ideas of John Dee and Marsilio Ficino with his modern interpretations of their relevance to modern times. Ultimately, McKenna relates the teachings of the *Asclepius*, a Hermetic text of the second and third centuries AD, to the tenets of transhumanism:

Man takes on him the attributes of a god as though he were himself a god. And he is familiar with the demonkind for he comes to know that he is sprung from the same source as they. And strong in the assurance of that in him which is divine, he scorns the merely human part of his own nature. How far more happily blended are the properties of man than those of other beings. He is linked to the gods inasmuch as there is in him a divinity akin to theirs. He scorns that part of his own being which makes him a thing of earth and all else with which he finds himself connected to by heaven's ordering he binds to himself with the tie of his affection.

McKenna was heavily influenced by Teilhard de Chardin and Alfred North Whitehead, whose evolutionary theories he combined with his own ideas about entheogens. In *Food of the Gods: The Search for the Original Tree of Knowledge - A Radical History of Plants, Drugs, and Human Evolution*, he presented his "Stoned Ape" theory, which proposed that the transformation from *Homo erectus* to *Homo sapiens* was the result of the addition of the magic mushroom to their diet. For McKenna, access to and ingestion of mushrooms was an evolutionary advantage to humans' omnivorous hunter-gatherer ancestors, also providing humanity's first religious impulse. He believed that psilocybin mushrooms were the "evolutionary catalyst" from which language, projective imagination, the arts, religion, philosophy, science, and all of human culture sprang. He proposed that the biblical Fruit of the Tree of the Knowledge of Good and Evil was actually a psychedelic mushroom.

However, McKenna's ideas have been criticized for lacking evidence and for misrepresenting Fischer et al., who studied medium doses (not low doses) of psilocybin and found that perception (but not visual acuity) was altered. Fischer et al. further state that psilocybin "may not be conducive to the survival of the organism."⁵⁰ Others have pointed to civilizations such as the Aztecs, who used psychedelic mushrooms, and who engaged in horrendous acts of aggression, including human sacrifice.⁵¹ There are also examples of Amazonian tribes such as the Jivaro and the Yanomami who use ayahuasca ceremoniously and who are known for their violence.⁵²

McKenna became interested in psychology as early as age ten, reading Carl Jung's *Psychology and Alchemy*. At seventeen, he was introduced to psychedelics

through *The Doors of Perception* and *Heaven and Hell* by Aldous Huxley. In 1967, while enrolled in the Tussman Experimental College, at the University of California, Berkeley, he discovered and began studying shamanism through the study of Tibetan folk religion. That same year, which he called his “opium and kabbala phase” he traveled to Jerusalem, where he met Kathleen Harrison, who would later become his wife. In 1969, McKenna traveled to Nepal for his interest in Tibetan painting and hallucinogenic shamanism. He sought out shamans of the Bön tradition, trying to learn more about the shamanic use of visionary plants. During his time there, he also worked as a hashish smuggler, until “one of his Bombay-to-Aspen shipments fell into the hands of U.S. Customs.”⁵³

McKenna briefly returned to Berkeley to continue studying biology, before he, his brother Dennis and three friends, traveled to the Colombian Amazon in search of a plant preparation containing DMT. Instead, they found various forms of ayahuasca, or *yagé*, and fields of gigantic magic mushrooms (*Psilocybe cubensis*). In La Chorrera, at the urging of his brother, McKenna was the subject of a psychedelic experiment, which he claimed put him in contact with a divine voice he believed was universal to visionary religious experience.⁵⁴

Common to experiences on DMT is visitation by spirits or abduction by “aliens.” Speaking of his encounters, McKenna observed how, “the shamanic faith is that humanity is not without allies. There are forces friendly to our struggle to birth ourselves as an intelligent species. But they are quiet and shy; they are to be sought.”⁵⁵ McKenna also spoke of hallucinations while on DMT in which he claims to have met intelligent entities he described as “self-transforming machine elves.” Psychiatrist Rick Strassman reported that many DMT smokers had experienced similar pseudohallucinations.⁵⁶

McKenna cryptically related that whoever he was in contact with, wither discarnate entities or American Intelligence, or both, in his own words, recruited him to carry out “public relations.” From a recorded lecture at Esalen in 1994, McKenna confessed:

And certainly when I reached La Chorrera in 1971 I had a price on my head by the FBI, I was running out of money, I was at the end of my rope. And then THEY recruited me and said, “you know, with a mouth like yours there’s a place for you in our organization”. And I’ve worked in deep background positions about which the less said the better. And then about 15 years ago they shifted me into public relations and I’ve been there to the present.⁵⁷

McKenna claimed the divine voice he had contact with was the “Logos.” For McKenna, the revival of channeling and mediumship marked the awakening of the Logos, or the possible birth of a new Aeon, or astrological age. McKenna believed his studies of the paranormal comprised what he terms “Noetic archaeology.” According to McKenna, the *Nous*, which he equated with the Logos and the universal mind:

...was the *sine qua non* of Hellenistic religion and what it was an informing voice that spoke in your head or heart, wherever you want to put it, and it

told you the right way to live... For modern people, well no, for me, the only way I've ever had this experience is through the presence of psychedelic substances and then it is just crystal clear, there's just no ambiguity about it. Somehow, it's possible for an informing voice to come into cognition that knows more than you do. It is a connection with the collective unconscious, I suppose, that is convivial, conversational, that just talks to you about the nature of being in the world and the nature of your being in the world.

The *Logos*' revelations in La Chorrera prompted him to explore the structure of an early form of the I Ching, which led to his "Novelty Theory."⁵⁸ From his study of the I Ching, which he believed followed a fractal pattern, McKenna's idea was that the universe is an engine designed for the production and conservation of novelty, and that as novelty increases, so does complexity. So, the pattern of time itself is speeding up, with a requirement of the theory being that infinite novelty will be reached on a specific date. Population growth, peak oil, and pollution statistics indicated to McKenna an early twenty-first century end date. When looking for an extremely novel event in human history as a signal that the final phase had begun, McKenna picked the dropping of the atomic bomb on Hiroshima. This worked out to the pattern reaching zero in mid-November 2012.

In *The Invisible Landscape*, inspired by the concept of the Omega Point developed by Teilhard de Chardin, McKenna discussed the significance of the year 2012 without mentioning a specific day. Claimed portents of the year 2012 are based from the ending of the current *baktun* cycle of the Maya calendar, which many believe will create a global "consciousness shift" and the beginning of a New Age. Speculation about the date can be traced to the first edition of *The Maya* (1966) by Michael D. Coe, an archaeologist who also worked for the CIA, and married the daughter of Teilhard de Chardin's associate, eminent eugenicist Theodosius Dobzhansky. Coe suggested the winter solstice of December 24, 2011, as one on which the Maya believed "Armageddon would overtake the degenerate peoples of the world and all creation."⁵⁹ This date became the subject of speculation by Frank Waters, whose research in Mexico and Central America in 1970 funded by Rockefeller Foundation resulted in his 1975 book *Mexico Mystique: The Coming Sixth World of Consciousness*, a discussion of Mesoamerican culture and the lost continent of Atlantis, in which he tied Coe's original date of 24 December 2011 to astrology and the prophecies of the Hopi.⁶⁰

When McKenna later discovered that the end of the 13th *baktun* cycle had been correlated by Western Maya scholars as December 21, 2012, he adopted their end date instead. When describing his model of the universe McKenna stated that it, "is not being pushed from behind. The universe is being pulled from the future toward a goal."⁶¹ McKenna saw the universe as having a teleological attractor at the end of time, which increases interconnectedness and would eventually reach a singularity of infinite complexity. He also frequently referred to this as "the transcendental object at the end of time."⁶²

Therefore, according to McKenna, December 21, 2012, we would have been in the unique position in time where maximum novelty should have been experienced, an event he described as a "conrescence," a "tightening 'gyre'" with

everything flowing together. He speculated that, “when the laws of physics are obviated, the universe disappears, and what is left is the tightly bound plenum, the monad, able to express itself for itself, rather than only able to cast a shadow into physis as its reflection... It will be the entry of our species into ‘hyperspace,’ but it will appear to be the end of physical laws, accompanied by the release of the mind into the imagination.”⁶³

In 1987, Jose Argüelles, a student of Chögyam Trungpa, organized the Harmonic Convergence associated with the 2012 phenomenon at Sedona in Arizona, based on the concept of the same name from Blavatsky successor, Alice Bailey.

25. Cyberpunk

Turn On, Boot Up, Jack In

In the 1980s, Timothy Leary reemerged as a spokesperson of the “cyberdelic” counterculture, whose adherents called themselves “cyberpunks,” being a confluence of interest in computers and psychedelics. In the 1980s and 1990s, many young people became interested in Leary’s Eight-Circuit Model of consciousness, because they felt that by reconciling spirituality with science and technology, it helped them to define the new techno-generation they were part of.¹ In contrast to the hippies of the 1960s who were decidedly anti-science and anti-technology, the cyberpunks of the 1980s and 1990s enthusiastically embraced technology and the hacker ethic. As Leary proclaimed, rebranding his popular commandment, “PC is the LSD of the 1990s” and admonished bohemians to “turn on, boot up, jack in.”²

In the 1960s, Leary himself had very much been against computers. He saw them as devices that would merely increase the dependence of individuals on experts. As Leary put it: “[A]t that time, computers were mainframes that cost millions of dollars and were owned by Bell Telephone company, IBM, CIA, Department of Motor Vehicles – no friends of mine! So I had this prejudice that computers were things that stapled you and punched you and there were these monks, the few experts, who controlled it.”³

However, Leary’s attitude towards computers completely changed. The new direction was inspired from a meeting with Marshall McLuhan. In his autobiography *Flashback*, Leary reports what he was told McLuhan :

“Dreary Senate hearings and courtrooms are not the platforms for your message, Tim. You call yourself a philosopher, a reformer. Fine. But the key to your work is advertising. You’re promoting a product. The new and improved accelerated brain. You must use the most current tactics for arousing consumer interest. Associate LSD with all the good things that the brain can produce—beauty, fun, philosophic wonder, religious revelation, increased intelligence, mystical romance. Word of mouth from satisfied consumers will help, but your rock and roll friends to write jingles about the brain” He sang:

*“Lysergic acid hits the spot
Forty billions neurons, that’s a lot.”*

When Leary pointed out that there had been growing opposition due to negative reports of the drug's effects, McLuhan continued:

That's why your advertising must stress the religious. Find the god within. This is all frightfully interesting. Your competitors are naturally denouncing the brain as an instrument of the devil. Priceless!
 ...You're going to win the war, Timothy. Eventually. But you're going to lose some major battles on the way. You're not going to overthrow the Protestant Ethic in a couple of years. This culture knows how to sell fear and pain. Drugs that accelerate the brain won't be accepted until the population is geared to computers. You're ahead of your time. They'll attempt to destroy your credibility.⁴

As early as 1973, Leary was predicting that some day the world would be linked through an "electronic nervous system" (the Internet) and that computers could be used to empower the individual.⁵ Leary's model of an "electronic nervous system" is based on the assumption that every citizen would have a personal computer, which is connected to a worldwide electronic network, through which they can express their opinions, and help them to create a new governmental structure which "gets the country alive and laughing again."⁶ However, "He was literally laughed off the sets of TV news shows in the 1970s for predicting that most human beings would some day be sending one another 'messages through their word processors' and that the world would be linked together through a new 'electronic nervous system,'" writes Douglas Rushkoff, leading cyberpunk and friend of Leary's.⁷

In the early 1980s, when smaller sized and less expensive computers became accessible to millions of people, Leary came to believe that psychedelic drugs and computers actually have very much in common, and "are simply two ways in which individuals have learned to take the power back from the state."⁸ Leary argued that both psychedelics and computers can help us to liberate ourselves from authority and "create our own realities."⁹

In *Chaos & Cyberculture*, his last published work before his death, Leary also presents a theory on the evolution of countercultures from the 1950s to the 1990s, and defines the new counterculture called the "cyberpunks," or "new breed." Leary explained that in order to understand what the word "cyberpunk," or "cyber-person" really means we have to go back to the Greek roots of the term "cybernetics."¹⁰ Leary attributes this tradition to the Greeks, because of "psychogeographical factors" (an idea borrowed from situationism), which he believes "may have contributed to the humanism of the Hellenic religions that emphasized freedom, pagan joy, celebration of life, and speculative thought."¹¹ In the essay "The cyberpunk: The individual as reality pilot," Leary gives examples of cyberpunks from different periods of history, some of the most important being Prometheus, "a technological genius who 'stole' fire from the Gods and gave it to humanity"¹²

Leary claimed that the parallels between the alchemists of the Middle Ages and the cyberpunk computer adepts are numerous:

Alchemists of the Middle Ages described the construction of magical appliances for viewing future events, or speaking to friends distant or dead.

Paracelsus described the construction of a mirror of *electrum magicum* with such properties [...]

Today, modern alchemists have at their command tools of clarity and power unimagined by their predecessors. Computer screens are magical mirrors, presenting alternate realities at varying degrees of abstraction on command (invocation). Nineteenth-century occult legend Aleister Crowley defines magick – with a k [Crowley’s spelling] - as “the art and science of causing change to occur in conformity to our will.” To this end, the computer is the latter-day lever of Archimedes with which we can move the world.¹³

Leary makes further occult associations by claiming that both alchemists of the Middle Ages and cyberpunks employ knowledge of an arcanum unknown to the population at large: “The ‘secret symbols’ comprise the language of computers and mathematics, and the ‘words of power’ instruct the computer operating system to complete awesome tasks.”¹⁴ Leary compares the four elements the alchemists believed in (earth, air, fire, and water) with the Tarot’s four suits (wands, cups, swords, and pentacles or disks) with four essential parts of the computer: mouse, RAM chips, electricity, and the disk drives.¹⁵

In *The Politics of Ecstasy*, Leary writes that the hippies started a movement for individual freedom that was new to human history, because “it is not based on geography, politics, class, or religion. It has to do not with changes in the political structure, nor in who controls the police, but in the individual mind.”¹⁶ According to Leary, the hippies were the first generation in human history that knew how to “control their own nervous systems, change their own realities,” using psychedelic drugs to metaprogram their “bio-computers” (brains). Leary points out that this freedom movement, which liberated much of the world in the three decades prior, starting with fall of the Berlin Wall, would not have been possible without psychedelic drugs and the availability of new electronic appliances.

According to Leary, the revolution of individualism and freedom started by the hippies in the 60s was continued in the 80s, by young people using cybernetic technology to undermine authoritarian social structures and create their own digital realities. In *Chaos & Cyberculture*, Leary predicts that psychedelic drugs and computers will help this movement to create a post-political “cyber-society” that is based on individual freedom and “Ecstasy,” defined by Leary as “the experience of attaining freedom of limitations, self imposed or external.”¹⁷ Electronic technology would enable us to free ourselves from dogmatic social structures and create our own cyber-realities (cyberspace). Speaking of computer technology, in reference to McLuhan’s famous phrase, Leary explains that, “The medium is the message of cultural evolution.”¹⁸

According to Leary, a cyberpunk is “a resourceful, skillful individual who accesses and steers knowledge communication technology toward his/her own private goals, for personal pleasure, profit, principle, or growth”¹⁹ Leary created the cyberpunk code “Think for yourself; question authority.”²⁰

Mondo 2000

William Gibson’s 1984 novel *Neuromancer*, is considered the seminal work in the cyberpunk genre. It was the first winner of the science-fiction “triple crown”

— the Nebula Award, the Philip K. Dick Award, and the Hugo Award. In *Neuromancer*, Gibson describes a world of outlaw computer hackers who are able to link up their brains to computer networks and operate in cyberspace, described by Gibson as a “consensual hallucination experienced daily by billions of legitimate operators, in every nation.”

At age thirteen, Gibson purchased an anthology of Beat writing, gaining exposure to the work of Allen Ginsberg, Jack Kerouac and William S. Burroughs who, in particular, greatly altered Gibson’s notions of the possibilities of science fiction literature.²¹ Gibson’s *Virtual Light*, a science-fiction novel set in a postmodern, dystopian, cyberpunk future, depicts an “end-stage capitalism, in which private enterprise and the profit motive are taken to their logical conclusion.” This argument of the mass media as the natural evolution of capitalism is the opening line of the major Situationist work *The Society of the Spectacle*.

John Perry Barlow, a former lyricist for the Grateful Dead, was perhaps the first person to apply Gibson’s word cyberspace to real digital networks.²² He, John Gilmore, and Mitch Kapor, were the founders of the Electronic Frontier Foundation, an international non-profit digital rights group. Kapor, who studied cybernetics at Yale, is the founder of Lotus Development Corporation and the designer of Lotus 1-2-3. In 2001, he founded the Open Source Applications Foundation, and became the Chair of the Mozilla Foundation at its inception in 2003. John Gilmore is one of the founders of the Cypherpunks mailing list, informal groups aimed to achieve privacy and security through proactive use of cryptography. He created the alt.* hierarchy in Usenet and is a major contributor to the GNU project. Gilmore is also an advocate for the relaxing of drug laws, and has given financial support to Students for Sensible Drug Policy, Marijuana Policy Project, Erowid, MAPS, Flex Your Rights, and various organizations seeking to end the war on drugs.

The three met on the WELL, a pioneering Internet social site in the late 1980, that was a major online meeting place for fans of the Grateful Dead. The Whole Earth ‘lectronic Link, or simply the WELL, founded in 1985 by Stewart Brand and Larry Brilliant, is one of the oldest virtual communities in continuous operation. In 2006, Google Inc. appointed Brilliant as the Executive Director of Google.org, their philanthropic arm, a position which he held until 2009, when he joined the Skoll Foundation as its President, the philanthropic organization established by former eBay president Jeff Skoll. As described by Erik Davis in *TechGnosis*:

The system would be an “open-ended universe,” self-governing and self-designing—a cybernetic ecology of minds. And for the smart, white, and liberal Bay Area denizens who started posting to the WELL’s various conferences, the experiment worked like a charm. By creating a place where the clever exchange of helpful information became what Rheingold calls a source for “social capital,” the WELL played the role of the “superior man” described in the I Ching hexagram called the Well: “the superior man encourages the people at their work, / And exhorts them to help one another.”²³

An early and very active member was Howard Rheingold, who was inspired to write *The Virtual Community* from his experience on The WELL. Rheingold, who

also worked with Stewart Brand, had a lifelong fascination with mind augmentation and its methods, which led him to the Institute of Noetic Sciences (IONS) and Xerox PARC. Rheingold co-authored *Higher Creativity: Liberating the Unconscious for Breakthrough Insight* with Willis Harman. According to Rheingold's book, The WELL's Usenet feed was for years provided by Apple.

Rheingold, along with Timothy Leary, Albert Hoffmann, Terence McKenna and Robert Anton Wilson were often featured in the first cyberculture magazine *Mondo 2000* which, along with the print version of *Boing Boing*, with which it shared several writers, including Mark Frauenfelder, Richard Kadrey, Gareth Branwyn, and Jon Lebkowsky, helped develop what was to become the cyberpunk subculture. According to Jon Lebkowsky, a contributing editor of the online magazine *Hot Wired*, the evolution of the cyberpunk subculture within the vibrant digital culture of today was mediated by two important events: One was the opening of the Internet. The other was the appearance of *Mondo 2000*, published in California during the 80s and 90s.

According to Leary, *Mondo 2000* became "a beautiful merger of the psychedelic, the cybernetic, the cultural, the literary and the artistic."²⁴ R.U. Sirius (born Ken Goffman), co-founder and original editor-in-chief of *Mondo 2000*, became the most prominent promoter of the cyberpunk ideology, whose adherents were pioneers in the IT industry of Silicon Valley and the West Coast of the United States. *Mondo 2000* was subtitled *A Space Age Newspaper of Psychedelics, Science, Human Potential, Irreverence and Modern Art*.

It was first called *High Frontiers*, a name borrowed from O'Neill's book *The High Frontier*, which deals with the construction of a space colony. *High Frontiers* evolved into *Reality Hackers* in 1998, created by Sirius and hacker Jude Milhon, to better reflect its drugs and computers theme. Milhon, who is also known by her pseudonym St. Jude, and coined the term "cyberpunk," was a member of a "lefto-revolutionist programming commune" in Berkeley that created the legendary Community Memory project, the first public online computer system. *Reality Hackers* eventually evolved into *Mondo 2000*. The focus of the magazine shifted from the coverage of psychedelics in *High Frontiers*, to the coverage of cyberculture in *Mondo 2000*.

Timothy Leary, one of the contributing editors of the magazine, along with Global village prophet McLuhan and science fiction writer William Gibson, is portrayed as one of the most important pioneers of cyberspace. Many of Leary's essays about the cyberpunks and the subversive potential of computers (the most important of which can be found in *Chaos & Cyberculture*) were first published in *Mondo 2000*. R.U. Sirius has taught an online course in Leary's philosophy for the Maybe Logic Academy. He co-authored Leary's last book, *Design for Dying* (1998), and wrote the introduction for a 1998 edition of Leary's 1968 book *The Politics of Ecstasy*. In *Design for Dying*, Sirius argues that most of Leary's predictions in his Eight Circuit model about future technological and cultural developments have come true.

R.U. Sirius has written for the San Francisco Examiner, *Rolling Stone*, *Time*, *Esquire* and served as a contributing writer for Artforum International, and has been a regular columnist for *Wired*. Formerly known as *Wired News* or *HotWired*,

Wired's editorial direction was shaped in part by Kevin Kelly, another member of the Whole Earth network. A founding executive editor of *HotWired* was Howard Rheingold. In 1995, Jennifer Cobb Kreisberg declared in *Wired*, "Teilhard saw the Net coming more than half a century before it arrived."²⁵ As Erik Davis explained, in *TechGnosis: Myth, Magic and Mysticism in the Age of Information*:

Cobb later expanded her theological ideas about the sacred pulse of technological development in her book *Cybergrace*, but it is no accident that her thoughts first appeared in *Wired*. From its first issue, the magazine's infectious and often absurdly gung ho enthusiasm for both the Internet and the global technoeconomy has been informed with a kind of secularized Teilhardian fervor. Along with Kevin Kelly's paean to the coming neo-biological civilization, *Wired* regular John Perry Barlow is also a hard-core Teilhard fan, who announces in the magazine's pages that "the point of all evolution up to this stage is the creation of a collective organization of Mind." And in an online interview, the magazine's cofounder Louis Rossetto tipped his hat to Teilhard and the Jesuit's influence on Internet culture.²⁶

Working with R.U. Sirius and Queen Mu, was Rudy Rucker, the great-great-great-grandson of Hegel, and a member of the Church of the Subgenus.²⁷ Rucker, an American mathematician, science fiction author and philosopher, is one of the founders of the cyberpunk literary movement. The author of both fiction and non-fiction, he is best known for the novels in the *Ware Tetralogy*, the first two of which (*Software* and *Wetware*) won Philip K. Dick Awards. At present he edits the science fiction webzine *Flurb*. In *Mondo 2000: A User's Guide to the New*, in an obvious allusion to Freemasonry, Rucker referred to their efforts as "The Great Work," which in Freemasonry is equated with rebuilding the Temple of Solomon. Rucker goes so far as to compare their work to the cathedral builders of the Middle Ages, who according to Masonic lore were the Templars.²⁸

As Mark Dery notes in *Escape Velocity: Cyberculture at the End of the Century*, *Mondo 2000* had "one foot in the Aquarian age and the other in a *Brave New World*."²⁹ Featured in the magazine were the recurring themes of transhumanism, such as smart drugs, virtual reality, cyberpunk, interactive media, aphrodisiacs, artificial life, nanotechnology, brain implants, life extension, as well as designer aphrodisiacs, psychedelics, techno-erotic paganism, etc. *Mondo 2000* encompassed a considerable range of subcultures, among them computer hackers, ravers, and New Age technophiles, and technopaganism, a subculture that combines neopaganism, including faiths such as Wicca and Neo-druidry with digital technology.

A leading technopagan is Mark Pesce, another contributor to *Mondo 2000*. Pesce is an MTI dropout who in 1991 founded the Ono-Sendai Corporation, a first-generation Virtual Reality (VR) start-up, named after a fictitious company in William Gibson's *Neuromancer*. In 1993, Apple hired Pesce as a consulting engineer. In early 1994, Pesce spearheaded an effort to standardize 3D on the Web, and invented VRML ("virtual reality mark-up language") to allow for the creation of 3-D environments accessible through a web browser. Working in conjunction with such corporations as Microsoft, Netscape, Silicon Graphics, Sun Microsystems,

and Sony, Pesce convinced the industry to accept the new protocol as a standard for desktop virtual reality.

Mark Pesce is also a goddess-worshiper, ritual magician, and has experimented with psychedelic drugs. VRML is an extension of his occult thinking. As Pesce explained:

Both cyberspace and magical space are purely manifest in the imagination. Both spaces are entirely constructed by your thoughts and beliefs. Korzybski says that the map is not the territory. Well, in magic, the map is the territory. And the same thing is true in cyberspace. There's nothing in that space you didn't bring in.³⁰

Pesce and a group of programmers decided to inaugurate VRML with Cyber-Samhain, a technopagan ritual held in San Francisco just as the Internet was beginning to gain popularity. As Erik Davis explained, pagans usually invoke the powers that animate the four elements of magical lore: earth, air, water, and fire. Often symbolized by colored candles or statues, these four "Watchtowers" are imagined to stand for the cardinal directions of the magic circle. For Pesce's Cyber-Samhain, the Watchtowers were symbolized by four 486 PCs networked through an Ethernet and linked to a SPARC station hooked to the Internet. Each monitor became a portal to a VRML world, whose pentagrams and colored polyhedrons mirrored the actual room's magic circle.³¹

Cyberia

Also well known for association with the early cyberpunk culture, as well as his advocacy of open source solutions to social problems is American media theorist Douglas Rushkoff. Rushkoff emerged in the early 1990s as an active member of the cyberpunk movement, developing friendships and collaborations with people including Timothy Leary, R.U. Sirius, Paul Krassner, Robert Anton Wilson, Ralph Abraham, Terence McKenna, Ralph Metzner, Grant Morrison, Mark Pesce, Erik Davis and others.

Rushkoff is known for coining terms and concepts including "viral media" (or media virus), "digital native," and "social currency." References to Marshall McLuhan appear throughout Rushkoff's work as a focus on media over content, the effects of media on popular culture and the level at which people participate when consuming media. In 2001, Rushkoff produced *Merchants of Cool*, considered a groundbreaking and award-winning Frontline documentary, which explores the people, marketing techniques and ideologies behind popular culture for teenagers. Rushkoff taught classes in media theory and in media subversion for New York University's Interactive Telecommunications Program, participated in activist pranks with the Yes Men and eToy, contributed to numerous books and documentaries on psychedelics, and spoke or appeared at many events sponsored by the Disinformation Company. Rushkoff currently teaches in the Media Studies department at the New School University in Manhattan, originally the Frankfurt School in America.

Rushkoff worked with both Robert Anton Wilson and Timothy Leary on developing philosophical systems to explain consciousness, its interaction with technology, and social evolution of the human species, and references both consistently in his work. Rushkoff collectively calls these counterculture trends “Cyberia,” or the “cyberian” counterculture of the 90s. Rushkoff relates how Dan Kottke, one of the original engineers at Apple described that he became friends with Steve Jobs by the two of them taking LSD together and talking about Buddhism and listening to Bob Dylan. Rushkoff concludes:

... [The] very invention of the personal computer, then, was in some ways psychedelics-influenced. Maybe that’s why they called it Apple: the fruit of forbidden knowledge brought down to the hands of the consumer through the garage of a Reid College acid head? In any case, the Apple gave computing power and any associated spiritual insights to the public and, most important, to their children.³²

Of the enduring relationship between the computer industry and psychedelics, Rushkoff explains:

Psychedelics are a given in Silicon Valley. They are an institution as established as Intel, Stanford, marriage and religion. The infrastructure has accommodated them... The companies that lead in the Valley of the Nerds are the ones that recognize the popularity of psychedelics among their employees.³³

In *Cyberia: Life in the Trenches of Hyperspace*, Rushkoff explains that there are different ways to experience the fractal nature of the universe, or—in other words—there are different ways to access Cyberia, or “cyberspace.” “Cyberspace can be accessed through drugs, dance, spiritual techniques, chaos maths, and pagan rituals,” Rushkoff explains. Rushkoff adds, “Cyberia is the place a businessperson goes when involved in a phone conversation, the place a shamanic warrior goes when travelling out of body, the place an ‘acid house’ dancer goes when experiencing the bliss of a techno-acid trance. Cyberia is the place alluded to by the mystical teachings of every religion, the theoretical tangents of every science, and the wildest speculations of every imagination.”³⁴ According to Rushkoff:

Ultimately, the personal computer and its associated technologies may be the best access point to Cyberia. They even serve as a metaphor for cyberians who have nothing to do with computers but who look at the net as a model for human interaction. It allows for communication without the limitations of time or space, personality or body, religion or nationality. The vast computer-communications network is a fractal approach to human consciousness. It provides the means for complex and immediate feedback and iteration, and is even self-similar in its construction, with giant networks mirroring BBSs [Electronic Bulletin Board Services], mirroring users’ own systems, circuit boards, and components that themselves mirror each participant’s neural biocircuitry. In further self-similarity, the monitors on some of these computers depict complex fractal patterns mirroring the psychedelics-induced hallucinations of their

designers, and graphing – for the first time – representations of existence as a chaotic system of feedback and iteration.³⁵

Cyberculture and new media were supposed to promote democracy and allow people to transcend the ordinary. In *Cyberia*, Rushkoff states the essence of mid-1990s culture as being the fusion of rave psychedelia, chaos theory and early computer networks. The promise of the resulting “counter culture” was that media would change from being passive to active, that we would embrace the social over content, and that empowers the masses to create and react. Rushkoff reflects the aspirations of the transhumanists in seeing the potential of this technology as producing a historical end-point:

Nano-technology, psychedelic chemistry, the Internet, cloning,... – all of these things synergizing each other are producing very rapidly a world which is almost incomprehensible to most people. There is no reason to suppose that this process is going to slow down... At any point there could be a breakthrough—cold fusion, real extraterrestrial contact, a nanotechnological assembler, a telepathic drug, a longevity drug that stops aging. It could come from any of so many directions that I’m sure we will be surprised.³⁶

Rushkoff and Terence McKenna predicted that technology, by psychically connecting the people of the world and thereby creating a collective consciousness, will usher a “great leap into hyperspace.” In the introduction to *Cyberia*, Terence McKenna describes this phenomenon as follows:

We’re closing distance with the most profound event that planetary ecology can encounter, which is the freeing of life from the chrysalis of matter. And it’s never happened before – I mean the dinosaurs didn’t do this, nor did the prokaryotes emerging. No. This takes a billion years of forward moving evolution to get to the place where information can detach itself from the material matrix and then look back on a cast-off mode of being as it rises into a higher dimension.³⁷

In his last recorded public talk, “Psychedelics in The Age of Intelligent Machines,” McKenna outlined ties between psychedelics, computer technology, and humans. He also became enamored with the Internet calling it “the birth of [the] global mind,”³⁸ believing it to be a place where psychedelic culture could flourish.³⁹ According to McKenna, who never shied away from making wildly idealistic assertions, “We are to be the generation that witnesses the revelation of the purpose of the cosmos, he predicts. In our transmigration from the mundane world into hyperspace, we will be privileged to see the greatest release of constricted change probably since the birth of the universe.”⁴⁰ In his lecture “Psychedelics Before and After History,” he refers to an Earthly Eden, where “the technological appurtenances of the present world have been shrunk to the point where they have disappeared into [nature] and... we all live naked in paradise but only a thought away is all the cybernetic connectedness and ability to deliver manufactured goods and data that this world possesses.”⁴¹

26. Technopaganism

Necronomicon

As explained by Cusack, “Chaos Magick has thus been described as ‘postmodern shamanism,’ embracing a relativistic epistemology, neo-technophilia (with its fascination towards cyberspace and virtual reality), the fragmentation of subjectivity, and its emphasis on the immediacy of experience.”¹ At the forefront of this technopaganism are an offshoot of the Illuminates of Thanateros, Thee Temple ov Psychick Youth (TOPY), founded by Genesis P-Orridge, a friend of William S. Burroughs. P-Orridge fronted the pioneering industrial band Throbbing Gristle between 1975 and 1981, and the experimental band Psychic TV from 1981 to 1999. P-Orridge collaborated with Douglas Rushkoff, who was credited with composing music for Psychic TV’s album *Hell is Invisible Heaven is Her/e*. In addition to Burroughs, the band’s influences included Situationism, Philip K. Dick and the Marquis de Sade.

Peter Christopherson, a former member of Throbbing Gristle and Psychic TV, founded the band Coil in 1982, which included American musician William Breeze, the current international leader of OTO. Breeze has been connected with the occult since the 1970s, having been involved in the publishing of Aleister Crowley’s *Magical and Philosophical Commentaries on The Book of the Law*, edited by Kenneth Grant. Breeze also associated with Harry Smith and Kenneth Anger, along with other employees of Weiser Books.

In 1978, Breeze was initiated into the Minerval degree of OTO. Following the death of Grady McMurtry, who had headed the order from 1971 until 1985, Breeze was elected his successor as Frater Superior of Ordo Templi Orientis. Also associated with Breeze was James Wasserman, a book designer for Weiser Books. A member of the OTO, Wasserman worked with Brazilian occultist and claimants to successorship of the OTO, Marcelo Ramos Motta, and later Grady McMurtry. Wasserman founded one of the OTO’s oldest lodges, Tahuti Lodge, in New York City in 1979. He has played a key role within the Order in publishing the literary corpus of Aleister Crowley. Wasserman also wrote *The Templars and the Assassins: The Militia of Heaven* (2001) and republished Una Birch’s *Secret Societies: Illuminati, Freemasons, and the French Revolution*.

Wasserman left Weiser in 1977 to found Studio 31, where he produced the *Simon Necronomicon*, a volume purporting to be the mythological Necronomicon made famous by H.P. Lovecraft. The reputed author of the *Necronomicon*, who assumed the pen name Simon, is reputed to have been Peter Levenda, best known

for his book *Unholy Alliance*, about Esoteric Hitlerism and Nazi occultism, and his *Sinister Forces* trilogy. Among his numerous bizarre associations, Levanda confesses to have been involved with ASPR (American Society for Psychical Research), to have “gate-crashed” St. Patrick’s Cathedral during the RFK funeral in 1968; to have been involved as a teenager with the American Orthodox Catholic Church that numbered David Ferrie; to have worked with one of the CIA agents who was part of E. Howard Hunt’s front operation, the Mullen Corporation; and for Bendix when they were training troops in Saudi Arabia, and later for a major Israeli bank sending coded traffic to Tel Aviv via telex. During the period 1968-1980, he claims to have met with members of the PLO, the IRA, the Weathermen, the Panthers, NORAIID, the National Renaissance Party, the Klan, and so on.²

Simon describes himself in the preface to the second edition of the *Necronomicon* as, “attired in a beret, a suit of some dark fibrous material, and an attaché case which contained—besides correspondence from various Balkan embassies and a photograph of the F-104 fighter being crafted for shipment to Luxembourg—additional material on the *Necronomicon* which provided his bona fides.” Referring to Simon, Wasserman explained, “we’ve known each other for decades and I could not create a better description of this unique individual—seemingly equally at home in the worlds of clandestine intelligence agencies, corporate boardrooms, and candlelit temples.”³

The *Necronomicon*’s publication was sponsored by Herman Slater, owner of the Magickal Child bookstore in Chelsea. As Simon, Levanda threw parties with various forms of live entertainment and staged rituals presented by the various groups that collected around the shop, and which included science-fiction fans and occult and Wicca circles. Even Norman Mailer would attend, with his assistant Judith McNally, which whom Levanda was rumored to have had an affair. Levanda also had an affair with Bonnie Wilford, the wife of Chris Claremont, a noted comic book author of the *X-Men*, influenced by Robert Heinlein.⁴

TOPY

As described by Paul Hagerly, Throbbing Gristle’s work offered “a thoroughgoing critique or even attack on conventional, modern, Christian, artistic, moral, capitalist thought and living.”⁵ During the late 1970s, P-Orridge had become interested in “how a small number of fanatical individuals could “have a disproportionate impact on culture.”⁶ To P-Orridge the influence of an occult minority could exercise “esoterrorist” potential. For P-Orridge, who regarded himself as a “social engineer,” music is not only a platform for propaganda, but also a form of magick. Particularly central to P-Orridge’s efforts was Burroughs’ “cut-up” method, which has significantly influenced numerous musicians, such as Gus Van Sant, Bill Laswell, Kurt Cobain, David Bowie, Patti Smith and Thom Yorke. In his own words, P-Orridge explained, “It can be said, for me at least, that sampling, looping and reassembling both found materials and site-specific sounds selected for precision or relevance to their message implications or a piece of music or a Transmedia exploration is an All-Chemical, even a Magickal phenomenon.”⁷

In his article for *The Book of Lies*, P-Orridge explains how samples in a rave song can have magical consequences, and recounts his magical experiments with William Burroughs and Brion Gysin, using what were modern technologies at the time. According to P-Orridge:

Burroughs, and Gysin, both told me something that resonated with me for the rest of my life so far. They pointed out that alchemists always used the most modern equipment and mathematics, the most precise science of their day. Thus, in order to be an effective and practicing magician in contemporary times one must utilize the most practical and cutting-edge technology and theories of the era. In our case, it meant cassette recorders, Dream Machines and flicker, Polaroid cameras, Xeroxes, E-prime and, at the moment of writing this text, laptops, laptops, psychedelics, videos, DVDs and the World Wide Web.⁸

P-Orridge's later musical work received wider exposure with Psychic TV, founded with former members of Throbbing Gristle and of the Process Church of the Final Judgment. Psychick TV was conceived as the "mouthpiece for its own quasi-religious group" of Thee Temple ov Psychick Youth (TOPY) founded by P-Orridge. An influential group in the underground chaos magic scene and in the wider western occult tradition, TOPY are at the forefront of technopaganism and online occult activity. Christopher Partridge, a leading scholar of contemporary occultism, has identified TOPY as the most significant occult community operating online. Seen as a successor to Crowley's OTO, according to P-Orridge's *The Psychic Bible*, TOPY was founded as "a secret society created as an access point into the world of magick."⁹

P-Orridge's later musical work received wider exposure with Psychic TV, founded with former members of Throbbing Gristle and of the Process Church of the Final Judgment, which exercised a particular influence due to his early interest in Charles Manson. Psychick TV was conceived as the "mouthpiece for its own quasi-religious group" of Thee Temple ov Psychick Youth (TOPY) founded by P-Orridge. Christopher Partridge, a leading scholar of contemporary occultism, has identified TOPY as the most significant occult community operating online. Seen as a successor to Crowley's OTO, according to P-Orridge's *The Psychic Bible*, TOPY was founded as "a secret society created as an access point into the world of magick."¹⁰ Major influences include Beat poet Brion Gysin, the Process Church, William S. Burroughs, Aleister Crowley and Austin Osman Spare. The group focuses on the psychic and magical aspects of the human brain linked with "guiltless sexuality."¹¹

In the early 1990s, a "rift" occurred within the TOPY when Genesis P-Orridge, one of the few founding members still involved at that time and probably the most famous public face of TOPY during the 1980s, announced his departure from the organization. The "rift" was later exacerbated when P-Orridge later claimed that he had shut down the network upon his leaving. The remaining members of the network chose not to go along and carried on with their activities.

TOPY continued to grow and evolve throughout the 1990s and into the twenty-first century while Genesis P-Orridge moved on to other projects such as The Process, as well as a similar project to TOPY called Topi. The Process logo, which

is formed by the overlapping of 4 P's, along with the name, some philosophies, other symbols and texts was taken from The Process Church of the Final Judgment (Process Church). The group was originally created in tandem with the Skinny Puppy album *The Process*, and had contributions by musical artists Nivek Ogre and Genesis P-Orridge, and music video director William Morrison.

After P-Orridge married Lady Jaye Breyer in 1993, the couple began a complex, long-term artistic and spiritual “project Pandrogeny” to become Breyer P-Orridge, an entity described as an “amalgam” of their two selves. As a ten-year anniversary present on Valentine’s Day 2003, they received matching sets of breast implants from Dr Daniel Baker, a well-known Upper East Side cosmetic surgeon. That was followed by eye and nose jobs, and later \$200,000 worth of cheek and chin implants, lip plumping, liposuction, a tattooed beauty mark, and hormone therapy. They dressed in identical outfits, each mimicking the other’s mannerisms. When Breyer died of cancer in 2007, P-Orridge claimed she is now within him, and that their joint art project facilitated a merging of their identities, such that Lady Jaye lives on.

Fnord

Kembrew McLeod notes that Discordianism’s “irreverence had a certain appeal for the nascent hacker movement of the 1970s and 1980s, as well as other budding copyfighters,”¹² and “*Illuminatus!* appealed to those who actively resisted systems—social, technological, legal—that imposed restrictions on the way we can play with, remix, or ‘hack’, computer code, culture, and even so-called reality.”¹³ Robert Anton Wilson’s works have been of particular appeal to the computer subcultures of gamers, programmers and hackers. Wilson, *Illuminatus!*, Eris and Discordianism all receive prominent entries in the *New Hacker’s Dictionary*, originally an online glossary of hacker’s slang, and indeed Wilson was regarded as somewhat of a “hero” to hackers.¹⁴ Often used in computer subcultures is the word “Fnord,” which was coined in 1965 by Kerry Thornley and Greg Hill in the *Principia Discordia* and popularized following its use in *The Illuminatus! Trilogy*. It is used in newsgroup and hacker culture to indicate that someone is being ironic, humorous or surreal.

Also contributing to *Mondo 2000* was Peter Lamborn Wilson, aka Hakim Bey, founder of the Moorish Orthodox Church of America. Bey, along with Robert Anton Wilson and Rudy Rucker, also edited *Semiotext(e) SF*, a science fiction anthology released in 1989, which featured the writings of William S. Burroughs, Kerry Thornley, and authors who defined the cyberpunk genre such as William Gibson. *Semiotext(e) SF* was named as a science fiction version of Semiotext(e), the journal founded by Sylvère Lotringer. Semiotext(e) also published a translation of *The Coming Insurrection*, a French political tract that hypothesizes the “imminent collapse of capitalist culture.”¹⁵ *The Coming Insurrection* was mentioned in the New York Times, and also in the anti-consumerist magazine *Adbusters* in relation to the case of the Tarnac 9. In an interview with *The Hollywood Reporter*, Michael Moore mentioned the book as

being the most recent one he had read.¹⁶ Glenn Beck, host of *The Glenn Beck Program*, has at various times referred to the book as “crazy” and “evil.”¹⁷ Beck has also urged his viewers to order the book online themselves, so as to better understand what he claimed were the thoughts of leftist radicals.¹⁸

The Coming Insurrection was written by The Invisible Committee, an anonymous group of contributors and first published in 2007 by French company La Fabrique. The authors of the book, were found to be Tarnac 9, nine alleged anarchist saboteurs arrested in Tarnac, France in 2008 in relation to a series of instances of direct action.¹⁹ A number of Tarnac 9 members were responsible for producing *Tiqqun* (French version of “Tikkun,” a Kabbalistic term derived from Isaac Luria), a journal whose poetic style and radical political engagement are akin to the Situationists and the Lettrists. *Tiqqun* has influenced radical political and philosophical milieus, post-Situationist groups, and other elements of ultra-left, squat and autonomist movements, as well as some anarchists. *Tiqqun* was steeped in the tradition of radical French intellectuals that includes Michel Foucault, George Bataille, the Situationist International and Deleuze and Guattari.²⁰

Tiqqun's themes and concepts are strongly influenced by the work of the Italian philosopher Giorgio Agamben. Giorgio is an Italian continental philosopher and former student of Martin Heidegger. In 1974–1975, he was a fellow at the Warburg Institute, University of London, due to the courtesy of Frances Yates, the renowned expert on Rosicrucianism.²¹ The Warburg Institute is also home of Gerald Yorke's immense collection of Crowley manuscripts, and the original Thoth Tarot paintings. Agamben has been a friend and collaborator to such eminent intellectuals as Guy Debord, Jacques Derrida, Jean-François Lyotard and others.

In issue number five of *Mondo 2000*, Bey theorizes “temporary autonomous zones” (TAZ) in which the collective libido of repressed moralistic societies might obtain brief release. Bey's notion of TAZ is derived from his theory of Ontological Anarchism, which borrowed from Situationism, Dada and the occult. “The real genesis” of his theory of TAZ, explained Bey, “was my connection to the communal movement in America, my experiences in the 1960s in places like Timothy Leary's commune in Millbrook.”²² According to Erik Davis in *TechGnosis*, “Though Bey is critical of cyberhype, his political and poetic vision of the T.A.Z. became a highly influential conceptual fetish for the digital underground.”²³ Because of his TAZ work, Bey has been embraced by rave subculture, which identified the experience of raves as part of the tradition of Bey's TAZ.

The concept of TAZ was put into practice on a large scale by the Cacophony Society, in what they called Trips to the Zone, or Zone Trips. Their co-founder, John Law, also helped found Black Rock City, now called the Burning Man Festival. It originated in 1990, when Kevin Evans and John Law held an event on the remote dry lake known as Black Rock, which Evans conceived of as a Dadaist temporary autonomous zone with a sculpture to be burned along with Situationist performance art.²⁴ The Burning Man is an obvious allusion to a similar Celtic ritual that involved human sacrifice. In an early Christian document preserved in the *Book of Leinster*, it is said that the Celts would sacrifice their children to an idol to pray for fertility.²⁵ Julius Caesar's account of his wars in Gaul describe how at times, for those gravely

sick or in danger of death in battle, huge wickerwork images were filled with living prisoners and criminals, or even innocent victims, including children, and burned alive to garner the favor of the gods.

The ancient ritual was the basis of the 1973 celebrated cult film *The Wicker Man*. The plot centers around Sergeant Howie, a Christian who journeys to a remote Hebridean island to investigate the disappearance of a young girl. Howie finds the islanders practicing a pagan Celtic cult involving May Day celebrations. He believes they want to sacrifice the young girl, but is himself sacrificed in the end, burned alive inside a giant wicker man.

The Cacophony Society has been described as an indirect culture jamming outgrowth of the Dada movement and the Situationists.²⁶ Cacophony events often involve costumes and pranks in public places and sometimes going into places that are generally off limits to the public. Possibly the most widely known Cacophony member is novelist Chuck Palahniuk, who used the society as the basis for the fictional organization Project Mayhem in his novel *Fight Club*.

The Cacophony Society also has links to the Discordian offshoot, the Church of the SubGenius.²⁷ The Association for Consciousness Exploration (ACE) and pagan groups have occasionally assisted the Church of the SubGenius in its events, such as celebrations of holidays in honor of characters drawn from fiction and popular culture, such as Monty Python, Dracula, and Klaatu.²⁸ ACE was originally located at The Civic, a former synagogue in Cleveland Heights, OH, and there offered classes and featured appearances of Robert Anton Wilson, Timothy Leary, and Wiccan priestess Selena Fox.²⁹ In 1985 ACE moved its offices to the Masonic Temple Annex Building in the same city, before moving to the Starwood Center in 2014. ACE is best known for hosting the annual Starwood Festival, a seven-day Neo-Pagan, New Age, multi-cultural and world music festival presented in July, where clothing is “optional.”³⁰ Some specific groups whose members regularly appear at and attend Starwood include the Church of All Worlds (CAW), the Church of the SubGenius, the Neo-Druidic group Ar nDraiocht Fein (ADF), and various Neopagan Covens and organizations. Paul Krassner, who remains a prolific lecturer, has been a frequent speaker at the Starwood Festival.

Notable associates of the Church of the SubGenius in more recent times have included Mark Mothersbaugh of Devo, Paul Reubens (aka Pee Wee Herman), David Byrne of the Talking Heads, and cartoonist R. Crumb, who provided early publicity for the church by reprinting *Sub Genius Pamphlet #1* in his comics anthology *Weirdo*. References to the Church are present in several works of art, including the comic book *The Middleman*, the band Sublime’s album *40oz. to Freedom*, and the television program *Pee-wee’s Playhouse*. In 1985 Pee-wee’s Big Adventure, directed by the then-unknown Tim Burton, was a financial success and, despite receiving mixed reviews, it developed into a cult film. The Church’s culture of “Slack,” explains Kembrew McLeod in *Pranksters: Making Mischief in the Modern World*, “left traces on everything from the open-source operating system Slackware to *Slacker*, Richard Linklater’s zeitgeist-defining 1991 film.”³¹

Ong's Hat

The American journalist and supposed Muslim convert, Michael Muhammad Knight, likens the Church of the SubGenius to the Moorish Orthodox Church of America, founded by his mentor Peter Lamborn Wilson, aka Hakim Bey.³² After a long period of obscurity, the Moorish Orthodox Church experienced a revival in the mid-1980s due to the involvement of former members of the Beat movement, hippies and the gay liberation movement. In the late 1990s, the Moorish Orthodox Church's Diocese of New Jersey was under the leadership of Bishop Sotemohk A. Beeyayelel. Bishop Sotemohk has been particularly receptive to the influences of the Bektashi Sufi order, as well as the Queer Spirit and Radical Faerie movements, and has sought to promote the church's activity in the areas of educational and social reform.

The Radical Faeries are a loosely affiliated worldwide network and counter-cultural movement seeking to redefine queer consciousness through spirituality. Sometimes deemed a form of contemporary Paganism, it adopts elements from anarchism and environmentalism. They were founded in 1979 by Harry Hay, who is considered the founder of the Gay Liberation Movement. He was a founder of the Mattachine Society, the first sustained gay rights group in the United States. Hay, who was a practitioner of Crowley's sex magick, was a member of the Agape Lodge in Los Angeles under W.T. Smith, where he was hired to play the organ for the OTO's Gnostic Mass.³³

Hay was also a supporter of North American Man/Boy Love Association (NAMBLA), a pedophile advocacy organization in the US that works to abolish age of consent laws criminalizing adult sexual involvement with minors.³⁴ Hakim Bey has also received criticism for writing for the NAMBLA Bulletin.³⁵ Bey has also written on the alleged connections between Sufism and ancient Celtic culture, technology and Luddism, Amanita muscaria use in ancient Ireland, and sacred pederasty in the Sufi tradition.³⁶

In the late 1990s, Bishop Sotemohk of the Moorish Orthodox Church, established its primatial see in the southern village of Ong's Hat, New Jersey. Ong's Hat is actually a ghost town, which has become the subject of an urban legend developed by Joseph Matheny, titled *The Incunabula Papers: Ong's Hat and Other Gateways to New Dimensions*. The name may have been used in reference to Walter J. Ong, the friend of Teilhard de Chardin who worked closely with Marshal McLuhan.

The threads of the story can be traced back as far as the 1980s on BBSs, old Xerox mail art networks and early zines. The story is largely fictional, but encrypts various references to known occult groups and practices. Ong's Hat is often cited as the first alternate reality game (ARG). The collaborative conspiracy fiction Ong's Hat first appeared on The WELL.³⁷ In "A full color brochure for the Institute of Chaos Studies and the Moorish Science Ashram in Ong's Hat, New Jersey," Matheny recounts the story of a purported conflict between two camps within the study of chaos theory. One rejects the notion of chaos as disorder, while the other is more inclined to its connections with chaos magic, and according to Matheny, comprised an "alternative network" which included

“pen-pals and computer enthusiasts, Whole Earth nostalgists, futurologists, anarchists, food cranks, neo-pagans and cultists, self-publishing punk poets, armchair schizophrenics, survivalists and mail artists.”³⁸

The story begins with Wali Fard (modeled after Wallace Fard, the founder of the Nation of Islam), who travels the world seeking occult knowledge. Fard establishes the Moorish Science Ashram in Brooklyn, for the enhancement of consciousness and consequent enlargement of mental, emotional and psychic activities. There, he is joined by runaway boys from Paramus, New Jersey, an anarchist lesbian couple from Brooklyn, and Frank and Althea Dobbs, the purported children of “Bob” Dobbs, who conduct experiments in cybernetic processes and awareness.

Matheny hints that Ong’s Hat was “perilously close” to South Jersey Nuclear Waste Dump near Fort Dix, which was evacuated due to an “accident.” He then recounts that the Ashram was joined by two more scientists from Ong’s Hat, who founded the Institute of Chaos studies (ICS). They began conducting experiments using sex and drugs through the use of device referred to as “The Egg,” a modified sensory-deprivation chamber in which the subject’s attention was focused on a computer terminal and screen. The Egg was tested on one of the Paramus runaways at the precise moment of the Spring Equinox, when the entire egg vanished from the laboratory. Moments later, it rematerialized and the boy was able to recall having traveled to another dimension: “This was the opening of The Gate.”

The Egg inspired a children’s TV series called *Galidor* to use an interdimensional travel device of the same name, which aired on YTV in Canada and Fox Kids in the US. The show is centered upon Nick Bluetooth, a 15-year-old boy led (with his friend Allegra Zane) by an extraterrestrial map to a spacecraft nicknamed the Egg, which moves them into an “Outer Dimension” threatened by Gorm, there to protect the story’s eponymous realm.

Muhammad Knight’s book, *William S. Burroughs vs. The Qur’an*, covers his relationship with Hakim Bey, as well as his literary experimentation with the Quran using the cut-up methods of William S. Burroughs. Knight obtained a master’s degree from Harvard University in 2011 and is a PhD student in Islamic studies at the University of North Carolina at Chapel Hill. He was described in *The Guardian* as “the Hunter S. Thompson of Islamic literature.”³⁹ *The San Francisco Chronicle* described him as “one of the most necessary and, paradoxically enough, hopeful writers of Barack Obama’s America.”⁴⁰ *Publishers Weekly* describes him as “Islam’s gonzo experimentalist.”⁴¹

After reading Alex Haley’s *Autobiography of Malcolm X* at the age of fifteen, Knight converted to Islam, and at seventeen he traveled to Islamabad, Pakistan, to study the religion and came close to making the decision to join the “Jihad” against Russian rule in Chechnya. However, Knight is criticized for his participation in woman-led prayer, controversial articles, disrespectful attitude toward leaders of the American Muslim community, open admission of past apostasy, embrace of the Nation of Islam and Five Percenters, and often irreverent treatment of the Prophet Muhammad.

In 2002 Knight wrote *The Taqwacores*, about a fictitious group of Muslim punk-rockers living in Buffalo, which was picked up for distribution by Alternative Tentacles, the punk record label founded by Jello Biafra, the lead singer of the Dead Kennedys, who was also connected to the Church of the SubGenius. Knight became

involved with the Five Percenters, aka the Nation of Gods and Earths, a movement that broke from the Nation of Islam in 1964, and which taught that the black man was himself God personified. Knight wrote the first ethnography of the movement, *The Five Percenters: Islam, Hip-hop and the Gods of New York*. An excerpt from the book appears in the booklet included with *The 5% Album* by Lord Jamar of Brand Nubian, which also features members of Wu-Tang Clan such as the RZA and GZA.

Neoism

According to his own bio, “Joseph Matheny is a pseudonym used by a plethora of evolutionary intelligence agents throughout the galaxy. Like Monty Cantsin, Luther Blisset or Saint Germain, you never know when or where he’s going to pop up.”⁴² Monty Cantsin is a multiple-use name that anyone can adopt, that has close ties to a post-situationist movement called Neoism. Monty Cantsin also appears in the introduction to the fifth edition of Kerry Thornley’s *Principia Discordia*, as the name of a participant in a prank that supposedly took place during his time at the Atsugi Air Base in Japan.

The name was coined in 1978 by the critic, prankster and Mail Artist David Zack. Zack suggested to Hungarian-born artist Istvan Kantor the idea of adopting the multiple identity “Monty Cantsin,” a pseudonym that became chiefly associated with him. Kantor emigrated via Paris to Montreal and, in 1978, lived one year with Zack and Blaster Al Ackerman in Portland, Oregon. There, Kantor encountered and worked with artists involved in Mail Art, an outgrowth of Fluxus, and industrial music scenes. Al Ackerman’s influence in the 1980s was strongly felt by a number of artists and musicians, including Genesis P-Orridge who used one of Ackerman’s letters as the text of Throbbing Gristle’s song “Hamburger Lady.”⁴³

Returning to Montreal, Kantor organized a Mail Art show, “The Brain in the Mail,” and gathered together a group of people, many of them teenagers or in their early 20s, under the moniker of Neoism. Neoism also gathered participants with backgrounds in graffiti and street performance, language writing, experimental film and video, Mail Art, the early Church of the SubGenius and gay and lesbian culture. Neoism became an international subculture in continuity with, among others, Dada, Surrealism, Fluxus and Concept Art, punk, industrial music and electropop, revolutionary politics and speculative science. By his own description, Kantor explained Neoism was merely a name and the only rule was that you would have to do everything in the name of Neoism.⁴⁴

Neoists refer to their strategies as “the great confusion” and “radical play.”⁵⁴ Neoism operates with collectively shared pseudonyms and identities, pranks, paradoxes, plagiarism and fakes, and has created multiple contradicting definitions of itself in order to deliberately defy categorization. Soon afterwards, Neoism expanded into an international subcultural network that collectively used the Monty Cantsin identity. Monty Cantsin was originally conceived as an “open pop star.” In a philosophy anticipating that of free software and open source, anyone should perform in his name and thus contribute to and participate in his fame and achievements. Later, multiple names like Karen Eliot and Luther Blissett drew inspiration from Monty Cantsin and Neoism.

Other artists who credit Neoism include The KLF, one of the seminal bands of the British music style known as “acid house,” a term attributed to Genesis P-Orridge.⁴⁶ The KLF were also known as The Justified Ancients of Mu Mu, after the fictional conspiratorial group “The Justified Ancients of Mummu,” from Robert Anton Wilson and Shae’s *The Illuminatus! Trilogy*. The KLF released a series of international hits on their own KLF Communications record label, and became the biggest-selling singles act in the world for 1991. From the outset, they adopted the philosophy of Discordianism, gaining notoriety for various anarchic situationist manifestations. Most infamously, they burned what was left of their KLF earnings—a million pounds in cash—and filmed the performance.

Following a split with Neoism, artist and historian Stewart Home, founded the Neoist Alliance as an occult order with himself as the magus in 1994. Home’s mother, Julia Callan-Thompson, was a model who was associated with the radical arts scene in Notting Hill. According to Home, his mother’s friends comprised the leading personalities of the LSD scene of Swinging London, including Alexander Trocchi, Michael X, Bob Guccione (founder of Penthouse Magazine), Timothy Leary, Tavistock psychiatrist and Esalen personality R.D. Laing, Eric Clapton and William S. Burroughs, Stephen Abrams the founder of SOMA and celebrity photographer John “Hoppy” Hopkins.⁴⁷

Callan-Thompson was also friendly with Christine Keeler and others caught up in the Profumo Affair. Keeler was an English former model and showgirl, who had an affair with married government minister John Profumo, as well as a Soviet diplomat, at the height of the Cold War. A shooting incident between two of her other lovers revealed that her affairs could be threatening to national security. After Profumo admitted to improper conduct, the incident discredited the Conservative government of Harold Macmillan in 1963.

In the 1980s and 1990s, Stewart Home exhibited art and also wrote a number of non-fiction pamphlets, magazines, and books, and edited anthologies. They chiefly reflected the politics of the radical left, punk culture, the occult, the history and influence of the Situationists, and other radical left-wing twentieth century anti-art avant-garde movements such as Dada and Lettrism. Typical characteristics of his activism in the 1980s and 1990s included use of group identities of Monty Cantsin and Karen Eliot, and overt employment of plagiarism, pranks and publicity stunts. An example of Home’s pranks was the Neoist Alliance’s protest against Ian Stuart’s performance of Stockhausen’s *Harlequin* in 1993, while holding up their hands to shape a pyramid symbol, in the same way now made popular by Jay Z. Their press release stated:

We object to Stockhausen because his music and theoretical writings are elitist and imperialist. Using techniques passed down to us from secret societies such as the Rosicrucians and the Illuminati, we’ll attempt to levitate the Pavilion Theatre. This is the most effective and least violent way in which we can disrupt the concert.⁴⁸

27. Occulture

Disinformation

R.U. Sirius is associated with Richard Metzger, a television host and author, who is currently the host of the online talk show *Dangerous Minds*. Both have been guestbloggers on Boing Boing, which started as a zine in 1988, and along with *Mondo 2000* was an influence in the development of the cyberpunk subculture. It later became a group blog, with themes including technology, futurism, science fiction, gadgets, intellectual property, Disney and left-wing politics, and it twice won the Bloggies for “Weblog of the Year” in 2004 and 2005.

Metzger was the host of the TV show *Disinformation*, the Disinformation Company and its website *Disinfo.com*, featuring the tagline “everything you know is wrong,” that focuses on current affairs titles and seeks to expose alleged conspiracy theories, occultism, politics, news oddities and purported disinformation. *Disinformation*, also known as *Disinfo Nation*, was a television show hosted by Metzger, which aired for two seasons on Channel 4’s late night “4Later” programming block in the UK. The sixteen 30-minute episodes produced for C4 were then cut down to four one-hour “specials,” intended for the Sci Fi Channel in America, but never aired due to their controversial content. Those four shows have subsequently been released on a DVD, with a second bonus disc presenting highlights of *DisinfoCon*, a twelve-hour event held in 2000, featuring Metzger, Marilyn Manson, Kenneth Anger, painter Joe Coleman, Douglas Rushkoff, Mark Pesce, Grant Morrison, Robert Anton Wilson, Todd Brendan Fahey and others.

Metzger admits that from an early age he identified himself as a “warlock,” and that, “through a careful study of Anger’s work and through this influence, in part, I continued to move towards combining my career ambitions of working in film, television and publishing with my private magical interests.”¹ Thus, Metzger considers the *Disinformation Company* to be a “magick business,” and explains:

Magick—defined by Aleister Crowley as the art and science of causing change in conformity with will—has always been the vital core of all of the projects we undertake at The *Disinformation Company*. Whether via our website, publishing activities or our TV series, the idea of being able to influence reality in some beneficial way is what drives our activities. I’ve always considered The *Disinformation Company Ltd.* and our various activities to constitute a very complex spell.²

The Disinformation Company has also been responsible for a number of apparently establishment-critical or conspiracy-inclined documentaries, such as *Outfoxed: Rupert Murdoch's War on Journalism* (2004), *Uncovered: The Whole Truth About the Iraq War* (2004), *Bush Family Fortunes: The Best Democracy Money Can Buy* (directed by Greg Palast), *Wal-Mart: The High Cost of Low Price* (2005), *Iraq for Sale: The War Profiteers* (2006), *Slacker Uprising* (a movie of Michael Moore's tour of colleges in swing states during the 2004 election, with a goal to encourage 18–29 year olds to vote, and the response it received), *9/11: Press for Truth* (2006), *9/11 Mysteries* (2006) and has distributed a number of documentaries by right-wing loud-mouth conspiracy celebrity, Alex Jones, including *Endgame: Blueprint for Global Enslavement* and *New World Order*.

The bizarre irony is that, in a Discordian sense, Disinformation seems to produce just that: disinformation. A telling example is Metzger's interview on Disinfo Nation of Ted Gunderson, a former FBI agent who is known for his investigations of a secret and widespread network of groups in the US who kidnap children and subject them to Satanic ritual abuse and human sacrifice. However, Metzger's "documentary" is obviously a mockery, in the Discordian style of "humor," and the playing of both sides typical of Robert Anton Wilson. Gunderson's focus has been on abuse within the CIA and military establishment, and he mentions that southern California is a pivotal area of Satanic cult activity. However, although Metzger's documentary claims to be a "deep and undercover look" at the "shadowy figures" in Satanism today, he juxtaposes Gunderson's comments by reporting on a pitiful group of bumpkin Satanist wannabes.

Metzger's video recalls a similar piece of disinformation produced by Britain's Channel 4 in 1992, titled "Beyond Belief," which purported to provide evidence of Satanic ritual abuse (SRA). The show was hosted by Andrew Boyd, an active opponent of SRA and author of *Blasphemous Rumours*, a book on the topic. "Beyond Belief" featured references to both law enforcement agencies and the opinions of medical experts, as well as an interview with the now debunked cult survivor "Jennifer" who claimed to have been part of the group which made the video. Footage included obscene rituals involving a hooded man having ritual symbols carved into his flesh, a naked woman tied up and raped, and an apparent abortion on another restrained and possibly drugged woman. Another scene shows a young teenaged girl tied up and involved in a violent sexual act. These sequences are interposed with shots of explicit sex, human skulls and Satanic symbols.

However, the footage turned out to have been that of an experimental film created slightly less than a decade earlier by Genesis P-Orridge's TOPY. Additionally, the footage itself had been partially funded during the 1980s by Channel 4, used previously as part of a program on experimental British cinema, and as an element of various performances by associated bands including Psychick TV.³

Book of Lies

In 2003, Metzger put together *The Book of Lies*, named after Aleister Crowley's book of the same name. Subtitled *The Disinformation Guide to Magick and the Occult*,

the book is an anthology of occultism that features almost the entire pantheon of its modern-day exponents, including Robert Anton Wilson, Terence McKenna, Hakim Bey, Gary Lachman, Mark Pesce, Genesis P-Orridge, Phil Hine, Erik Davis, Daniel Pinchbeck, Tracy Twyman, and T. Allen Greenfield. According to the book's description:

Disinformation's "wicked warlock" Richard Metzger gathers an unprecedented cabal of modern occultists, magicians, and forward thinkers in this large format Disinformation Guide. Just as Russ Kick's Guides focusing on secrets and lies from the mainstream media, government, and other establishment institutions rethought what a political science book could look like and whom it would appeal to, *Book of Lies* redefines occult anthologies, packaging and presenting a huge array of magical essays for a pop culture audience.

The book features "Leary and Crowley," an excerpt from Robert Anton Wilson's *Cosmic Trigger*, and "Tryptamine Hallucinogens and Consciousness" by Terence McKenna. Included is an article on Hitler and the occult, from an interview with Peter Levenda by Tracy Twyman. The book features several articles on Aleister Crowley, as well as the first ever biographical essay on Marjorie Cameron, and Richard Metzger's "The Crying of Liber 49: Jack Parsons Antichrist Superstar." Peter Lamborn Wilson, aka Hakim Bey, the founder of the Moorish Orthodox Church, contributed an article titled "Secret of the Assassins."

The well-known author of chaos magic, Phil Hine, contributed an article titled, "Are You Illuminated?" Hine was a founder and co-editor of *Pagan News* between 1988-1992, in partnership with Rodney Orpheus, and is a former editor and contributor to Ian Read's magazine *Chaos International*. Ian Read is an English neofolk and traditional folk musician, and occultist active within chaos magic and Germanic mysticism circles, who became the leader of the English branch of the Illuminates of Thanateros (IOT) in the early 1990s, after founder Peter Carroll stepped down as leading Magus.⁴

Before founding his own band Fire + Ice in 1991, Read had joined Sol Invictus, a band founded by Tony Wakeford, another member of the Illuminates of Thanateros.⁵ The name "Sol Invictus," which is Latin for "the unconquered Sun," derives from the Roman cult of the same name, which was closely associated with the cult of Mithras. The band's imagery and lyrical content was influenced by Traditionalism and antipathy towards the modern world and materialism. Wakeford admits to "shamelessly stealing from" Julius Evola for song titles and also admired Ezra Pound.⁶ Wakeford's membership in the British National Front, a British neo-fascist and neo-Nazi party, and the association of his band *Above The Ruins* (a reference to Evola's *Men Among the Ruins*) with the Nazi groups like Skrewdriver and Brutal Attack, has meant that Sol Invictus has been accused of neofascism.⁷

Rodney Orpheus is a Northern Irish musician, record producer and a leading member of the OTO.⁸ Orpheus led one of Ireland's first experimental punk bands, The Spare Mentals. He is known for his work with the musical group The Cassandra Complex, whose 1989 album was called *Cyberpunk*, and for his book on the magick of Aleister Crowley, *Abrahamadabra*, published by Looking Glass

Press in Sweden and later republished by Weiser Books. He was described as a “technopagan” in Mark Dery’s *Escape Velocity*:

To Rodney Orpheus the ease with which such metaphors are turned upside down underscores his belief that there’s nothing oxymoronic about the term technopagan in end-of-the-century cyberculture. “People say ‘pagans sit in the forest worshipping nature; what are you doing drinking diet coke on front of a Macintosh?’” says Orpheus, who in addition to being a card-carrying Crowleyite is a hacker and a mind machine aficionado. “But when you use a computer, you’re using your imagination to manipulate the computer’s reality. Well, that’s exactly what sorcery is all about – changing the plastic quality of nature on a nuts-and-bolts level. And that’s why magickal techniques dating back hundreds of years are totally valid in a cyberpunk age.”⁹

Mark Pesce, author of “The Playful World,” compares computer programming and spellcasting. According to Pesce, the universe is composed of code, which is language. A forthcoming theory of everything will be analogous to a computer program. Therefore, there is a convergence between the aims of the scientist and the magicians where, “The magician will utter his spells, the scientist will speak his codes, but both will be saying the same thing.” He goes on to explain, “The masters of linguistic intent in both magical and scientific forms (a false distinction) will be masters of word and world.”¹⁰

The inclusion of *The Occult War* by Julius Evola is an indication of the contributors’ far-right inclinations, such as Michael Moynihan, who was frequently identified as a fascist or neo-fascist by some critics and fans. Moynihan is founder of the music group Blood Axis, the music label Storm Records and publishing company Dominion Press. Moynihan is author of *Lords of Chaos: The Bloody Rise of the Satanic Metal Underground*, a non-fiction account of the early Norwegian black metal scene, with a focus on the string of church burnings and murders that occurred in the country around 1993. Moynihan contributed an article to the *Book of Lies* titled, “Julius Evola’s Combat Manual for a Revolt Against the Modern World,” as well as an exclusive interview, “Anton LaVey: A Fireside Chat with the Black Pope.”

Erik Davis, author of *TechGnosis*, writes “Lovecraft’s Magick Realism.” Allen H. Greenfield, who contributed an article titled “The Secret History of Modern Witchcraft,” is an American occultist and writer, and bishop of the *Ecclesia Gnostica Catholica* (EGC), or the Gnostic Catholic Church, the ecclesiastical arm of the OTO. He is known for his books *Secret Cipher of the UFOonauts* and *The Story of the Hermetic Brotherhood of Light*.

Also contributing an article on witchcraft is Gary Lachman, a founding member of the New Wave band Blondie, who has written about Gurdjieff disciple P.D. Ouspensky, Rudolf Steiner, Emanuel Swedenborg and Carl Jung. He is the author of *Turn Off Your Mind: The Mystic Sixties and the Dark Side of the Age of Aquarius* and *Politics and the Occult: The Right, the Left, and the Radically Unseen*, which addresses the theme of fascism and the occult through the work of Julius Evola, Rene Schwaller de Lubicz, Mircea Eliade and others.

Marvel Universe

The close association of the cyberpunk scene and chaos magic connects them to the personalities and content of comic books. The connection is not accidental. Occultists have infiltrated and greatly influenced many aspects of popular culture, from Hollywood to popular music, but the clearest articulation of their influence is to be found in the world of comic books, where it has contributed to a nihilism which results in homoerotic interpretations of masculinity and the gross objectification of women.

H.P. Lovecraft in particular has had a pervasive influence in the comic book culture. Many later figures were influenced by Lovecraft's works, including author and artist Clive Barker, prolific horror writer Stephen King, film directors John Carpenter, Stuart Gordon, Guillermo Del Toro, artist H.R. Giger and comics writers Alan Moore, Neil Gaiman and Mike Mignola. The creator of *Hellboy*, Mike Mignola, has described the books as being influenced primarily by the works of Lovecraft, in addition to those of Robert E. Howard and the legend of Dracula. His work was adapted into the 2004 film *Hellboy*. His *Elseworlds* mini-series *The Doom That Came to Gotham* reimagines Batman in a confrontation with Lovecraftian monsters.

Entities also called "Many-Angled Ones" appear in the Marvel Universe in the storyline "Realm of Kings" where they rule an alternate reality. The Marvel Universe is the shared fictional universe where stories in most comic book titles and other media published by Marvel Entertainment take place, including those featuring Marvel's most familiar characters, such as Spider-Man, the Hulk, the X-Men, the Fantastic Four and the Avengers. The Marvel Universe also contains a range of Cthulhu Mythos comics, including the Elder Gods.

Alan Moore, an English writer primarily known for his work in comic books, is an occultist and anarchist. Frequently described as the best graphic novel writer in history, he has been called "one of the most important British writers of the last fifty years."¹¹ Despite his own personal objections, his books have provided the basis for a number of Hollywood films, including *From Hell*, *The League of Extraordinary Gentlemen*, *V for Vendetta*, and *Watchmen*.

In 1993, on his fortieth birthday, Moore openly declared his dedication to being a ceremonial magician, something he saw as "a logical end step to my career as a writer."¹² According to a 2001 interview, his inspiration for doing so came when he was writing *From Hell* in the early 1990s, a book containing much Freemasonic and occult symbolism. Taking up the study of the Kabbalah and the writings of Aleister Crowley, Moore accepted ideas from Thelema about True Will.¹³ Moore took as his primary deity the ancient Roman snake god Glycon, who was the center of a cult founded by a prophet known as Alexander of Abonoteichus, mid-second century AD.¹⁴

Moore has featured occult themes in works including *Promethea*, *From Hell*, and *V for Vendetta*, as well as performing avant-garde spoken word occult "workings" with a group of occultists and performers named The Moon and Serpent Grand Egyptian Theatre of Marvels, which included David J. a member of Bauhaus. Moore

has occasionally used such pseudonyms as Curt Vile (based on Kurt Weill, original composer of “Mack The Knife”), Jill de Ray (after Gilles de Rais, a companion-in-arms of Joan of Arc, who is best known for his reputation and later conviction as a serial killer of children) and Translucida Baboon.

Moore’s series *Promethea*, which told the story of a teenage girl, Sophie Bangs, who is possessed by an ancient pagan goddess, explored many occult themes, particularly the Kabbalah and the concept of magic, with Moore stating, “I wanted to be able to do an occult comic that didn’t portray the occult as a dark, scary place, because that’s not my experience of it... [Promethea was] more psychedelic... more sophisticated, more experimental, more ecstatic and exuberant.”¹⁵ A Cobweb story Moore wrote for *Tomorrow Stories No. 8* featuring references to L. Ron Hubbard, Jack Parsons, and the “Babalon Working,” was blocked by DC Comics due to the subject matter. DC had already published a version of the same event in their Paradox Press volume *The Big Book of Conspiracies*.¹⁵

The “Mask of King Mob,” a reference to the UK situationist group, can be seen in the background of the comic book *Watchmen*, written by Moore. A commercial success, *Watchmen* has received critical acclaim both in the comics and mainstream press, and is frequently considered by several critics and reviewers as comics’ greatest series and graphic novel. *Watchmen* was recognized in *Time*’s List of the 100 Best Novels as one of the best English language novels published since 1923.

Alan Moore’s interest in the occult was revealed when he wrote *From Hell* about the Jack the Ripper murders, which was made into a film in 2001 by the Hughes brothers, starring Johnny Depp, Heather Graham and Ian Holm. The graphic novel is based on the premise of Stephen Knight’s theory that the murders were part of a Masonic conspiracy headed by the Prince of Wales to suppress knowledge of his illegitimate grandchild. The murders are carried out by Queen Victoria’s royal physician Sir William Gull. While Gull justifies the murders by claiming they are a Masonic warning to an apparent Illuminati threat to the throne, the killings are, according to Gull, part of an elaborate ritual sacrifice designed to usher in the twentieth century.

As Moore himself explained, “the Ripper murders — happening when they did and where they did — were almost like an apocalyptic summary of... that entire Victorian age. Also, they prefigure a lot of the horrors of the 20th century.”¹⁷ He notes that the period of the murders saw the first examples of Islamic fundamentalism, the beginnings of the atomic bomb, the growth of both Zionism and anti-Semitism, the conception of Adolf Hitler, and the final scene alludes to the outbreak of World War II. After the final murder, during which Gull has an extended vision of 1990s England, Gull says, “It is beginning... Only just beginning. For better or worse, the twentieth century. I have delivered it.”¹⁸

Around the world, Occupy protesters have adopted the Guy Fawkes mask from Moore’s *V for Vendetta*. The mask has also been adopted by Anonymous, WikiLeaks, Egyptian revolutionaries, and anti-globalization demonstrators. Moore described Occupy as “ordinary people reclaiming rights which should always have been theirs” and added:

I can’t think of any reason why as a population we should be expected to stand by and see a gross reduction in the living standards of ourselves and

our kids, possibly for generations, when the people who have got us into this have been rewarded for it – they’ve certainly not been punished in any way because they’re too big to fail. I think that the Occupy movement is, in one sense, the public saying that they should be the ones to decide who’s too big to fail. As an anarchist, I believe that power should be given to the people whose lives this is actually affecting.¹⁹

However, Moore had the following comments to make on the possible existence of a global conspiracy, evidently trying to dismiss his own influence and that of others like him:

Yes, there is a conspiracy, indeed there are a great number of conspiracies, all tripping each other up ... the main thing that I learned about conspiracy theories is that conspiracy theorists actually believe in the conspiracy because that is more comforting. The truth of the world is that it is chaotic. The truth is, that it is not the Jewish banking conspiracy, or the grey aliens, or the twelve-foot reptiloids from another dimension that are in control, the truth is far more frightening; no-one is in control, the world is rudderless.²⁰

Grant Morrison is a Scottish comic book writer, playwright and occultist. He is known for his nonlinear narratives and countercultural leanings in his runs on titles including DC Comics’ *Animal Man*, *Batman*, *JLA*, *The Invisibles*, *Action Comics*, *All-Star Superman*, and *Doom Patrol*, and Marvel Comics’ *New X-Men* and *Fantastic Four*. *The Invisibles* combined political, pop and sub-cultural references. A protagonist in *The Invisibles* is codenamed “King Mob,” after the UK situationist group. Tapping into pre-millennial tension, the work was influenced by the writings of Robert Anton Wilson, Aleister Crowley and William Burroughs, and Morrison’s practice of chaos magic. Morrison wrote the foreword to Phil Hine’s *Prime Chaos* in 1993 and the introduction to Richard Metzger’s 2003 *The Book of Lies*.

At *DisinfoCon* in 1999, Morrison explained how the contents of *The Invisibles* were aimed to “demolish the counter-culture and replace it with something useful.”²¹ He recounts how he became interested in magic when he started reading Robert Anton Wilson, who said Aleister Crowley had methods for contacting alien intelligence and for changing the world. Morrison said that much of the content in *The Invisibles* was information gained after following those practices, which resulting in aliens abducting him in Kathmandu, who told him to spread this information to the world via a comic book. And he relates that they looked exactly like what Terence McKenna described.

The plot of *The Invisibles* follows (more or less) a single cell of The Invisible College, named after the Rosicrucian order of the same name, a secret organization battling against physical and psychic oppression, using time travel, magic, meditation and physical violence. However, when sales tanked, Morrison suggested a “wankathon” (group masturbation) in the hope of bringing about a magical increase in sales by a mass of fans simultaneously masturbating at a set time.²²

The third and final series was meant to be a countdown to the new millennium, but shipping delays meant the final issue did not appear until April 2000. Morrison saw the series censored due to the publisher’s concern over the possibility of pedophilic and child abuse content.²³ The first such case was in volume one, issue 7

(“Arcadia part 3 : 120 Days Of Sod All”); dialogue was altered in one scene where a group rapes and degrades several nameless characters. The term “lost souls” was used to ensure the characters could not be identified as children, as in the Marquis de Sade’s original *120 Days of Sodom*, the book the characters find themselves trapped in. Later in the series, the names of people and organizations were simply blacked out, much to Morrison’s dismay. DC had one line that originally read “Walt Disney was a shit” blacked out at the suggestions of their lawyers. Many of these examples of censorship were restored when reprinted in trade paperback.

Pedophilia

The sordid themes buried in comic books have come to the fore through revelations of rampant pedophilia in Hollywood. In an August 2011 interview with ABC’s Nightline, former child-star Corey Feldman, who became famous in the 1980s for his roles in films such as *The Goonies*, *Stand by Me*, *The Lost Boys* and *Gremlins*, said that he and his best friend and fellow actor Corey Haim were victims of what he called Hollywood’s biggest secret: pedophilia.²⁴ Former *Little House on the Prairie* star Alison Arngrim, who revealed her own sexual abuse in her 2010 autobiography, *Confessions of a Prairie Bitch*, explains, “This has been going on for a very long time. It was the gossip back in the ‘80s. People said, ‘Oh yeah, the Coreys, everyone’s had them.’ People talked about it like it was not a big deal.”²⁵ Paul Peterson, another child star from an earlier era, who starred in *The Donna Reed Show*, a sitcom popular in the 1950s and 60s said, “When I watched that interview, a whole series of names and faces from my history went zooming through my head.”²⁶

After listening to Feldman’s interviews Matthew Valentinas, a Boston entertainment attorney, and hedge fund manager Alan Hoffman were moved to produce a documentary. They approached Amy Berg who received an Oscar nomination for her 2006 documentary *Deliver Us From Evil*, which explored sexual abuse in the Catholic Church. In 2012, Berg also produced *West of Memphis* about the infamous Memphis Three, who were accused in 1994 of the ritual murder of three eight-year old boys. Due to newly provided DNA evidence in 2011, they were released from prison, after they entered Alford pleas, which allow them to assert their innocence while acknowledging that prosecutors have enough evidence to convict them. The Memphis Three, and Damien Echols in particular, have received the support of a number of Hollywood celebrities, including Johnny Depp, whom he refers to as his “bother,” both of them sporting matching tattoos, as well as Henry Rollins, Axel Rose, Marilyn Manson and Genesis P-Orridge.²⁷

As a result, Berg produced a film called *An Open Secret*, which featured the accusations of Michael Egan III. In a lawsuit filed in early 2014, Egan accused Bryan Singer, the director of the movie version of *X-Men* of repeatedly drugging, threatening and forcibly sodomizing a minor. Bryan Singer, who also created *H+*, a web series on YouTube, which touched on the subject of transhumanism.

As pointed out in “Making Gay Sense of the X-Men” by William Earnest, just months before he created the X-Men series, Stan Lee wrote Sgt. Fury and His Howling Commandos, which featured a gay Englishman named Percival Pinkerton.

Director Singer, who frequently sought Lee's input for the making of the *X-Men* movie, observed that the original story "was sort of Stan Lee's and Jack Kirby's way of commenting on prejudice."²⁸ Singer, as well as gay *X-Men* screenwriters Dan Harris and Michael Dougherty readily admitted that the mutants of X-Men and their struggle for acceptance in society as corresponding to homosexuality. Singer confessed that *X2* featured what was the obvious equivalent of a coming-out scene. And gay actor Ian McKellen told *The Advocate* that accepted to take on the role of Magneto only after Singer convinced him the mutants were a perfect analogy for the social struggles of lesbians and gays.²⁹

Michael Egan also filed lawsuits against veteran TV executive Garth Ancier, former Disney exec David Neuman and producer Gary Goddard. All four denied the allegations, and by August 2014, Egan had dropped the suits after prior inconsistent statements emerged. Nevertheless, the film features Singer's connection to Marc Collins-Rector, who held alcohol and drug-fueled parties attended by teen boys. "They would pull away the better-looking younger kids and keep them for their own afterparty," where skinny-dipping was mandatory, says Egan in the film, alleging that Singer was in attendance.³⁰ There is also the fact that to record the commentary for the first X-Men, Singer enlisted his friend Brian Peck, who in 2003 was arrested for lewd acts with a child. Peck pled guilty to two, and is now a registered sex offender.³¹

An Open Secret also examines several other cases: Talent manager Marty Weiss. Weiss pleaded no contest in 2012 to two counts of committing lewd acts on a child, after he was charged with eight felony counts of molesting a young performer he represented. Bob Villard, a talent manager who at one time represented a young Leonardo DiCaprio, and who pleaded no contest to a similar felony charge in 2005, is alleged to have sold pictures on eBay of boys often pictured shirtless and in subservient poses. The film also claims that Michael Harrah, a talent manager who sat on SAG-AFTRA's Young Performers Committee, had young boys stay with him at his home and tried to take at least one of them to bed.

Also in 2011 was that Fernando Rivas, an award-winning composer for "Sesame Street," was arraigned on charges of coercing a child "to engage in sexually explicit conduct" in South Carolina. The Juilliard-trained composer was also charged with production and distribution of child pornography. Jason James Murphy, a registered sex offender, worked as a casting agent in Hollywood for years before his past kidnapping and sexual abuse of a boy was exposed by the *Los Angeles Times* on November 17. Murphy's credits include placing young actors in kid-friendly films like *Bad News Bears*, *The School of Rock*, *Cheaper by the Dozen 2* and the forthcoming *Three Stooges*.³²

The ad line for *An Open Secret* is, "The Movie Hollywood Doesn't Want You to See." In fact, executive producer Gabe Hoffman wouldn't name names, but said, "We went to everybody and anybody at all the biggest companies and got turndowns everywhere."³² In many cases, he said, the decision to reject the film came from the very highest levels of some of the biggest companies in Hollywood.

28. Transhumanism

Extropianism

Transhumanism is not science, but science fiction, a literary genre with which it has not accidentally been associated since the very beginning. It represents the idealistic and false appropriation of fantasies about the possibilities of science into the real world. In other words, transhumanism is pseudo-science. Effectively, it is a religious idea. Not in the traditional sense of course, as the transhumanists are vehemently opposed to traditional religions. Rather, although they operate in secret, and it is therefore impossible to know what organization unites them, the proponents of these ideas are all associated with one another in an eclectic network, connected with MK-Ultra and chaos magic, and the belief that human evolution will culminate in the development of a collective consciousness.

Transhumanism is Freemasonry for the Internet age. The modern transhumanist movement begins with the Extropy Institute, whose reading list is enough to ascertain the basis of the tradition that binds them: Robert Anton Wilson, *Prometheus Rising* and the *Illuminatus!* trilogy, Richard Dawkins and *The Selfish Gene*, Ayn Rand's *Atlas Shrugged*, Friedrich Hayek's *The Constitution of Liberty*, Howard Bloom's *Global Brain*, Hans Moravec's *Mind Children: The Future of Robot and Human Intelligence*, Ray Kurzweil's *The Age of Spiritual Machines*, works by Stewart Brand, and others on cryogenics, nanotechnology and a long list of science fiction authors, including Arthur C. Clarke, Isaac Asimov, Robert Heinlein, Vernor Vinge and a slew of other modern authors of the genre, including *The Matrix: The Shooting Script* by the Wachowski brothers with a foreword by William Gibson.¹

The theoretical template for *The Matrix* was served from a new art movement spawned by the influence of Simulations, created by Sylvère Lotringer, the founder of the *Semiotext(e)* journal.² Recognizing that the collectivity that once marked New York's artistic underground was fast disappearing in the 1980s, Lotringer ceased regular publication of the *Semiotext(e)* in 1985, though book-length issues occasionally appeared into the 1990s. In its place, he instituted the *Semiotexte Foreign Agents* series, a collection of "little black books" by French theorists. The series debuted in 1983 with Jean Baudrillard's "Simulations," which became an instant classic. It was followed by titles by Gilles Deleuze, Felix Guattari, Paul Virilio, Jean-François Lyotard and Michel Foucault, among others. Spin magazine cited the little black books as "Objects of Desire" in a 19XX design feature.

The coalescence of an identifiable transhumanist movement began in 1966, with FM-2030 (formerly F.M. Esfandiary), a futurist who taught "new concepts

of the Human” at the New School in New York, when he began to identify people who adopt technologies, lifestyles and worldviews “transitional” to posthumanity as “transhuman.”³ The first self-described transhumanists met formally in the early 1980s at the University of California, where FM-2030 lectured on his futurist ideology. At the EZTV Media venue frequented by transhumanists and other futurists, Natasha Vita-More presented *Breaking Away*, her 1980 experimental film featuring the theme of humans breaking away from their biological limitations and the Earth’s gravity as they head into space. FM-2030 and Vita-More soon began holding gatherings for other transhumanists in Los Angeles. In 1982, Vita-More authored the *Transhumanist Arts Statement*, and, six years later, produced the cable TV show *TransCentury Update* on transhumanity, a program which reached over 100,000 viewers.

In 1988, the first issue of *Extropy Magazine* was published by Vita-More’s husband, Max More, and Tom Morrow. According to R.U. Sirius, it was Max More who coined the term “transhumanism.” Marvin Minsky, comparing him to the late Carl Sagan, praises Max More as one of the few who think boldly and can express themselves articulately.⁴ Born Max T. O’Connor, he changed his last name to More to reflect his transhumanist philosophy. He has a degree in Philosophy, Politics and Economics from St Anne’s College, Oxford. The term “extropy,” as an antonym to “entropy” was used in a 1967 academic volume discussing cryogenics and in a 1978 academic volume of cybernetics.⁵

In 1988, *Extropy: The Journal of Transhumanist Thought* was first published, bringing together thinkers with interests in artificial intelligence, nanotechnology, genetic engineering, life extension, mind uploading, futurism, robotics, space exploration, memetics, and the politics and economics of transhumanism. In 1989, in *Extropy*, More wrote “Psychedelics and Mind Expansion.” Also according to Sirius, “As far as what influence psychedelic drugs has had, it’s certainly played a role for a number of recognizable people in the movement, along with science fiction. It’s that whole idea again of expanding and extending human possibility, which appeals to some psychedelic explorers. And Max More has said that Timothy Leary’s book, *Exo-Psychology*, was one of his early influences.”⁶

In 1990, More created his own particular transhumanist doctrine, which took the form of the *Principles of Extropy*, and laid the foundation of modern transhumanism by giving it a new definition:

Transhumanism is a class of philosophies that seek to guide us towards a posthuman condition. Transhumanism shares many elements of humanism, including a respect for reason and science, a commitment to progress, and a valuing of human (or transhuman) existence in this life. [...] Transhumanism differs from humanism in recognizing and anticipating the radical alterations in the nature and possibilities of our lives resulting from various sciences and technologies [...].⁷

In 1992, More and Morrow founded the Extropy Institute (ExI), probably the first transhumanist group, and laid out some essential principles for the movement.⁸ ExI was formed as a transhumanist networking and information center to use

current scientific understanding along with critical and creative thinking to define a small set of principles or values that could help make sense of new capabilities opening up to humanity.

In “On Becoming Posthuman,” More articulated the principles of extropy as, “No more gods, no more faith, no more timid holding back. Let us blast out of our old forms, our ignorance, our weakness, and our mortality. The future belongs to posthumanity.” Also in 1989, More wrote “In Praise of the Devil,” where he denounces Christians as “moronic minion.” He explained, “My goal is to bring out the values and perspectives of the Christian tradition and to demonstrate how it is fundamentally at odds with the values held by myself and all extropians and with the perspective we share.” He adds:

The Devil – Lucifer – is a force for good (where I define ‘good’ simply as that which I value, not wanting to imply any universal validity or necessity to the orientation). ‘Lucifer’ means ‘light-bringer’ and this should begin to clue us in to his symbolic importance. The story is that God threw Lucifer out of heaven because Lucifer had started to question God and was spreading dissension among the angels...

God, being the well-documented sadist that he is, no doubt wanted to keep Lucifer around so that he could punish him and try to get him back under his (God’s) power. Probably what really happened was that Lucifer came to hate God’s kingdom, his sadism, his demand for slavish conformity and obedience, his psychotic rage at any display of independent thinking and behaviour. Lucifer realised that he could never fully think for himself and could certainly not act on his independent thinking so long as he was under God’s control. Therefore he left Heaven, that terrible spiritual-State ruled by the cosmic sadist Jehovah, and was accompanied by some of the angels who had had enough courage to question God’s authority and his value-perspective.

Lucifer is the embodiment of reason, of intelligence, of critical thought. He stands against the dogma of God and all other dogmas. He stands for the exploration of new ideas and new perspectives in the pursuit of truth...

Praise Lucifer!...

Join me, join Lucifer, and join Extropy in fighting God and his entropic forces with our minds, our wills and our courage. God’s army is strong, but they are backed by ignorance, fear and cowardice. Reality is fundamentally on our side. Forward into the light!⁹

According to Mark Dery, in *Escape Velocity: Cyberculture at the End of the Twentieth Century*, “As theorized in Extropy, Extropian transhumanism is a marriage of Ayn Rand and Friedrich Nietzsche—specifically, Rand’s conviction that statism and collectivism are the roots of all evil and Nietzsches complementary concepts of the end of morality, the ‘will to power,’ and the Übermensch, or ‘overman.’”¹⁰ In March 2009, *The Journal of Evolution and Technology* published “Nietzsche, the Overhuman, and Transhumanism” by Stefan Lorenz Sorgner, who argues that there are significant similarities between the concept of the posthuman and Nietzsche’s notion of the “Superman.”

Answering to the claim, More confessed that transhumanist ideas were directly influenced by Nietzsche. He explains, “I know that because his ideas influenced my

own thinking. That thinking led to my introduction of the term “transhumanism” (only later did I discover Huxley’s prior use of the term), to the publication of my essay, “Transhumanism: Towards a Futurist Philosophy,” and to my original transhumanist statement, “The Extropian Principles.”¹¹ According to More:

This again agrees closely with my “Transhumanism” essay in which I wrote: “I agree with Nietzsche (in *The Will to Power*) that nihilism is only a transitional stage resulting from the breakdown of an erroneous interpretation of the world. We now have plenty of resources to leave nihilism behind, affirming a positive (but continually evolving) value-perspective.”¹²

Rand was the author of two best-selling novels, *The Fountainhead* and *Atlas Shrugged*, which offered a philosophy of selfishness, which is the basis of libertarianism and neoliberalism. According to Rand’s philosophy of Objectivism, the proper moral purpose of one’s life is the pursuit of one’s own happiness (or rational self-interest) and the only social system consistent with this morality is complete respect for individual rights embodied in laissez-faire capitalism. For her doctrine of radical selfishness and individualism, Rand is one of the principal authors cited in the *Satanic Bible* of Anton LaVey, who explains that his religion is “just Ayn Rand’s philosophy, with ceremony and ritual added.”¹³ Similarly, there is evidence that Rand has had an influence on the development of transhumanist thought. It is argued that Objectivism holds rigid, limited views on certain points, and these conflict with transhumanism. But it is also argued that Objectivism helped to play a role in the development of transhumanist thought, and that the defense of liberty and individualism is a key part of the transhumanist philosophy of Extropianism.¹⁴

Libertarianism

In his denunciation of altruism is found the basis of More’s Libertarianism: “Lucifer perseveres in trying to point out to us that we have no reason to accept altruism. It is only freedom from the false-virtue of altruism that we gain freedom from God and “the State.”¹⁵ Like the rest of the modern occult tradition, from LaVey’s Church of Satan to the Church of All Worlds, the Luciferianism of transhumanists is the basis of their adoption of libertarianism as their political philosophy. This same Luciferian doctrine is the basis of the involvement of numerous transhumanists in the cause of libertarianism, or what has been referred to as libertarian transhumanism, which masks a hidden agenda of neoliberalism.

Likewise, Timothy Leary was also a libertarian and supported the candidacy of Ron Paul for president in 1988 as leader of the Libertarian Party. A floppy disk was sent out as an invitation to a Ron Paul fundraiser hosted by Timothy Leary at his home in Benedict Canyon, which included the following message from Leary:

Thank you for joining me today in support of Ron Paul and the Libertarian Party. As we enter these closing years of the Roaring Twentieth Century, we’re going to see personal computers enhance our lives in ways we can scarcely imagine. Fellow Cyberpunk Chuck Hammill has helped me

assemble a collection of bits and bytes you may enjoy.
If you're wise ... digitize!¹⁶

The disk contained software credited by the Libertech Project for those who “like the idea of techno-thwarting government abuse” and was “distributed free to Libertarians, Objectivists, Discordians, Cyberpunks, Survivalists, Soldiers of Fortune, Hackers, Entropists, Deltaphiles and similar types...” The disk contained DOS programs generating fractal graphics and a copy of the paper, “From Crossbows to Cryptography: Thwarting the State via Technology” by Chuck Hammill, given at the Future of Freedom Conference in November 1987.

R.U. Sirius was chairman and candidate in the 2000 US presidential election for the Revolution Party, whose 20-point platform was a hybrid of libertarianism and liberalism. According to British authors Richard Barbrook and Andy Cameron, in their critique of dotcom neoliberalism, *Mondo 2000* and *Wired* represented a brand of information capitalism which they described as “the California ideology.” They referred to it as an economic and political ideology that “promiscuously combines the free-wheeling spirit of the hippies and the entrepreneurial zeal of the yuppies.”¹⁷

Klaus-Gerd Giesen, a German political scientist specializing in the philosophy of technology, wrote a critique of the libertarianism he imputes to all transhumanists. While pointing out that the works of Mont Pelerin economist Friedrich Hayek feature in practically all of the recommended reading lists of Extropians, he argues that transhumanists, convinced of the sole virtues of the free market, advocate an unabashed inegalitarianism and merciless meritocracy which can be reduced in reality to a biological fetish. Giesen is especially critical of their promotion of a science-fictional liberal eugenics, virulent opposition to any political regulation of human genetics, where the consumerist model defines their ideology. Giesen concludes that the despair of finding social and political solutions to today's sociopolitical problems incites transhumanists to reduce everything to the hereditary gene, as a fantasy of omnipotence to be found within the individual, even if it means transforming the subject (human) to a new draft (posthuman).¹⁸

According to Erik Davis in *TechGnosis: Myth, Magic and Mysticism in the Age of Information*, “...libertarianism is really just Yankee slang for anarchism.”¹⁹ Max More refers to himself as an exponent of Anarcho-capitalism, also referred to as free-market anarchism, market anarchism, private-property anarchism, libertarian anarchism. More's Extropianism initially included an anarcho-capitalist interpretation of the concept of “spontaneous order” in its principles, which states that a free market economy achieves a more efficient allocation of societal resources than any planned or mixed economy could achieve.²⁰

The first person to use the term, however, was Murray Rothbard, who in the mid- twentieth century synthesized elements from the Austrian School of economics and classical liberalism. Rothbard had been a student of Ludwig von Mises of the Mont Pelerin Society. Ludwig von Mises (1881-1973), who was born to wealthy Jewish parents in the Ukraine, was another Austrian school economist who had a significant influence on the libertarian movement in the US. He had also become one of the closest economic advisers of Engelbert Dollfuss and Otto von Habsburg

of the Knights of Malta as well as Mont Pelerin, and both of Coudenhove-Kalergi's Pan-European Union. According to Richard M. Ebeling, Von Mises' biographer, "Many readers may be surprised to learn the extent to which the Graduate Institute and then Mises himself in the years immediately after he came to United States were kept afloat financially through generous grants from the Rockefeller Foundation."²¹ The Rockefeller Foundation, along with the Ford Foundation, are the primary conduits of CIA financing. At one time, Mises praised the work of Ayn Rand, and her own view of Mises was generally favorable. In 1954 Rothbard, along with several other students of Ludwig von Mises, also associated with her.

Following the precepts of Mont Pelerin's neoliberalism, anarcho-capitalism is a political philosophy which advocates the elimination of the state in favor of individual sovereignty, private property, and open markets. In an anarcho-capitalist society, law enforcement, courts, and all other security services would be operated by privately funded competitors rather than centrally through compulsory taxation. Money, along with all other goods and services, would be privately and competitively provided in an open market.

A Rothbardian anarcho-capitalist society would operate under a mutually agreed-upon libertarian "legal code which would be generally accepted, and which the courts would pledge themselves to follow."²² Rothbard also made use of the insights of fascist theorists Gaetano Mosca and Robert Michels to build a model of state personnel, goals, and ideology. Rothbard considered the monopoly force of government the greatest danger to "liberty," labeling the state as "the organization of robbery systematized and writ large."²³ Rothbard concluded that all social services could be provided more efficiently by the private sector. Rothbard also lent support to the concern among conspiracy buffs about the pernicious role of the Federal Reserve.²⁴

Anarcho-capitalism has been examined in certain works of literature, particularly science fiction. An early example is OTO member Robert A. Heinlein's 1966 novel *The Moon Is a Harsh Mistress*, in which he explores what he terms "rational anarchism." As Ted Gioia notes, Heinlein:

has been accused of many things—of being a libertine or a libertarian, a fascist or a fetishist, pre-Oedipal or just plain preposterous. Heinlein's critics cut across all ends of the political spectrum, as do his fans. His admirers have ranged from Madalyn Murray O'Hair, the founder of American Atheists, to members of the Church of All Worlds, who hail Heinlein as a prophet. Apparently both true believers and non-believers, and perhaps some agnostics, have found sustenance in Heinlein's prodigious output.²⁵

Also, Rothbard reflected the inherent racism that afflicts much of conservative policy. In a 1963 article, Rothbard wrote that, "The Negro Revolution has some elements that a libertarian must favor, others that he must oppose. Thus, the libertarian opposes compulsory segregation and police brutality, but also opposes compulsory integration and such absurdities as ethnic quota systems in jobs."²⁶ In a Southern Poverty Law Center essay, Chip Berlet commented that Rothbard was "a man who complained that the 'Officially Oppressed' of American society

(read, blacks, women and so on) were a ‘parasitic burden,’ forcing their ‘hapless Oppressors’ to provide ‘an endless flow of benefits.’”²⁷

Rothbard was probably the first to use “libertarian” in its current American pro-capitalist sense. Later, Rothbard initially opposed the founding of the Libertarian Party but joined in 1973 and became one of its leading activists. Together with Lew Rockwell, a former associate of Libertarian presidential candidate Ron Paul, Rothbard founded the Ludwig von Mises Institute, which the Southern Poverty Law Center lists as a “neo-Confederate organization.” Thomas E. Woods Jr., a member of the institute’s senior faculty, is a founder of the secessionist group the League of the South, and the author of *The Politically Incorrect Guide to American History*, a pro-Confederate, revisionist tract published in 2004. Paul reviewed the book positively, saying that it “heroically rescues real history from the politically correct memory hole.”²⁸ As Kirchick describes:

The people surrounding the von Mises Institute—including Paul—may describe themselves as libertarians, but they are nothing like the urbane libertarians who staff the Cato Institute or the libertines at *Reason* magazine. Instead, they represent a strain of right-wing libertarianism that views the Civil War as a catastrophic turning point in American history—the moment when a tyrannical federal government established its supremacy over the states.²⁹

Rothbard was also a co-founder of the Charles Koch Foundation in 1974, with one of the infamous Koch brother, Charles, chairman of the board and chief executive officer of the conglomerate Koch Industries. David Koch ran as a Libertarian Vice-Presidential candidate in 1980, and advocated the abolition of Social Security, the FBI, the CIA, and public schools. In July 1976, Charles Koch Foundation changed its name to the Cato Institute, which serves as a libertarian think tank headquartered in Washington, DC. According to the *2011 Global Go To Think Tank Index Report* (Think Tanks and Civil Societies Program, University of Pennsylvania), Cato is number 14 in the “Top Thirty Worldwide Think Tanks” and number 6 in the “Top Fifty United States Think Tanks.”

The Institute’s website states, “The mission of the Cato Institute is to originate, disseminate, and increase understanding of public policies based on the principles of individual liberty, limited government, free markets, and peace.” Cato also operates Libertarianism.org which features, among others, the writings of Rothbard and Robert Anton Wilson. In his own words, Wilson said of himself, “I sometimes call myself a libertarian but that’s only because most people don’t know what anarchist means.”³⁰ In 1986, Wilson and Shae’s *The Illuminatus! Trilogy* won the Prometheus Hall of Fame Award, designed to honor classic libertarian fiction.

Featured in the pages of right-wing conspiracy sites like Ron Paul’s associate’s LewRockwell.com, as well as Patriotist.com, and LibertyForum.org, was Todd Brendan Fahey. A longtime writer for EtherZone.com, Fahey was among the featured guests at DisinfoCon in 2000. In or about 1989, Fahey was introduced to LSD and ended up infiltrating a group surrounding “Captain” Al Hubbard, the so-called “Johnny Appleseed of LSD.”³¹ Fahey became best known for *Wisdom’s Maw: The Acid Novel*,

a “factionalization” of the CIA’s MK-Ultra acid-tests and their influence on the sixties counterculture. The book got rave reviews in the *Village Voice*, *High Times*, and a number of underground magazines, and gained the attention of Grateful Dead lyricist John Perry Barlow and R.U. Sirius. Fahey boasts of having read Gary Allen’s *None Dare Call it a Conspiracy* under the influence of LSD, and then joined the John Birch Society, though he continued to use psychedelic drugs.

Fahey had worked as a spy for the Defense Intelligence Agency chief Lt. General Daniel O. Graham, and served as aide to CIA agent Theodore L. “Ted” Humes, Division of Slavic Languages, who had worked with William F. Buckley in Japan against North Korea and China.³² Fahey also worked with Major General John K. Singlaub, an ex-OSS officer and head of the notorious “Phoenix Program” in Vietnam. Fahey worked for Singlaub within the World Anti-Communist League (WACL), a CIA front with ties to the John Birch Society through the Western Goals Foundation.³³

Western Goals was a private intelligence dissemination network active on the right-wing in the US. Western Goals was also associated with Reinhard Gehlen, with whom they shared a connection with the Order of the Knights of Malta (SMOM). The chairman of the Knights of Malta in the United States was Peter Grace, a key figure in Operation Paperclip.³⁴ Grace’s company, W.R. Grace & Company, was founded by Peter’s grandfather, William Grace, who was a close associate of George de Mohrenschildty. Western Goals was finally wound up in 1986 when the Tower Commission revealed it had been part of the Iran-Contra funding network. Oliver North identified Western Goals founder John Singlaub as his liaison to the White House.³⁵

Singlaub, along with John Birch society members like J. Peter Grace, were also members of the Council for National Policy (CNP). It was mainly through the backing of the CNP that the JBS’s rabid opposition to the so-called “communist” conspiracy assisted in the rise of the popularity of Ron Paul and the Tea Party, who spearheaded the cause of libertarian ideals. However, although the JBS attributed the root of such a conspiracy to the CFR, the early leadership of the CNP was comprised of members of the CFR, including Peter Grace.³⁶ The CNP was described by *The New York Times* as a “little-known group of a few hundred of the most powerful conservatives in the country,” who meet three times yearly behind closed doors at undisclosed locations for a confidential conference.³⁷

CFR member Jesse Helms was also a key figure in founding the CNP. A 33° Mason, Helms played a leading role in the development of the Christian right, and was a founding member of the Moral Majority in 1979.³⁸ Helms was close to Billy Graham, as well as Pat Robertson and Jerry Falwell, who also were members of the CNP. Among CNP’s founding members were also Senator Trent Lott, former US Attorneys General Ed Meese, John Ashcroft, Col. Oliver North and philanthropist Else Prince, mother of Erik Prince, the founder of Blackwater USA.

Humanity+

In 1998, Nick Bostrom and David Pearce founded the World Transhumanist Association (WTA), an international non-governmental organization working toward the recognition of transhumanism as a legitimate subject of scientific inquiry and public policy. Nick Bostrom is a Swedish philosopher at St. Cross College of Oxford, and holds a PhD from the London School of Economics. Bostrom is the author of over 200 publications, on the theme of transhumanism, and has been listed in *Foreign Policy's* Top 100 Global Thinkers list.

Pearce owns a series of websites that feature biographies and information about MK-Ultra and Esalen personalities like Chilean psychiatrist Claudio Naranjo and Aldous Huxley.³⁹ Pearce is primarily known as the author of *The Hedonistic Imperative*, written in 1995, in which he theorizes how drugs and technologies, including genetic engineering and nanotechnology could help us in “eradicating suffering in all sentient life.” According to Pearce, suffering only exists because humanity evolved through methods that emphasized survival, instead of happiness. Pearce calls for liberation from our natural biochemistry, what he refers to as the “sick psycho-chemical ghetto bequeathed by our genetic past” and the beginning of an era of “paradise engineering.”

Pearce proposes that mental suffering will someday be seen as a thing of the past, just as once physical suffering during surgery was eliminated through anesthesia. Pearce argues that emotional well-being can be helped by designer drugs, especially with the ready availability of safer mood-brighteners. Eventually, however, suffering could be completely abolished by genetic engineering through biotechnology. With the help of psychedelics, he writes that we’ll be able to chemically enhance our dopaminergic systems so that “undiluted existential happiness will infuse every second of waking and dreaming existence.”⁴⁰

In 2006, when the board of directors of the Extropy Institute ceased operations of the organization, stating that its mission was “essentially completed,” that left the WTA as the leading international transhumanist organization.⁴¹ In 2008, the WTA changed its name to Humanity+ as part of a rebranding effort. Humanity+ and Betterhumans publish *H+ Magazine*, a periodical edited by R.U. Sirius which disseminates transhumanist news and ideas. Notable contributors include Michael Moorcock, Woody Evans, John Shirley, James Hughes, Douglas Rushkoff and Rudy Rucker.

Aurora Shooting

Nick Bostrom founded the Institute for Ethics and Emerging Technologies (IEET), a non-profit organization that works with the WTA as a self-described “technoprogressive think tank” that seeks to contribute to understanding of the likely impact of emerging technologies on individuals and societies by “promoting and publicizing the work of thinkers who examine the social implications of scientific and technological advance.”

A fellow of IEET is David Eagleman, an American neuroscientist and writer at

Baylor College of Medicine. Eagleman is a Guggenheim Fellow, a council member in the World Economic Forum, and a *New York Times* bestselling author published in 27 languages. Eagleman has written for *The New York Times*, *Wall Street Journal*, *Discover*, *Slate*, *The Atlantic*, and *Wired*, and been profiled on television programs as *The Colbert Report* and on the scientific program *Nova Science Now*. Eagleman is also a member of the Long Now Foundation, along with Brian Eno and Stewart Brand, who wrote that “David Eagleman may be the best combination of scientist and fiction-writer alive.”⁴² Eagleman recently wrote *Why The Net Matters: How the Internet Will Save Civilization*, which Stewart Brand referred to as a “breakthrough work.”⁴³

Showing the modern relationship between MK-Ultra and transhumanism, David Eagleman also worked with James Eagan Holmes, the infamous orange-haired perpetrator of the Aurora Shooting in Colorado. A video can be found on YouTube where Holmes summarizes the work he did at the Salk Institute for Biological Studies in La Jolla, Calif., where he attended the eight-week summer camp when he was eighteen. Holmes focused on the study of Reversal of Temporal Order Judgment, a subject which Eagleman happens to specialize in. Eagleman is particularly interested in people’s subjective interpretations of reality. Eagleman writes that his long-range goal is “to understand how neural signals processed by different brain regions come together for a temporally unified picture of the world.”⁴⁴ For example, numerous experimental findings suggest that people’s perception of time can be manipulated by repeated exposure to non-simultaneous stimuli. In an experiment conducted by Eagleman, a “temporal order judgment reversal” was induced in subjects by exposing them to delayed motor consequences.

Curiously, however, when *USA Today* reported, “Neuroscientists debunk idea Colorado suspect was supersmart,” the authority they referred to was Eagleman. In an obvious attempt to deflect scrutiny, Eagleman lied that Holmes’ credentials were no better than those of an average student.⁴⁵ Of Holmes, he said, “He was just a second-year grad student... He didn’t know anything.”⁴⁶ But, contrary to Eagleman claims, Holmes was an exceptionally brilliant young man, before something went horribly wrong.

Instead, Eagleman claimed that at Salk Holmes had a reputation of a “dolt.” Suspiciously, John Jacobson, a former researcher at Salk, whom Holmes listed as his mentor during the camp, also told the *Los Angeles Times* that the teenager was a “mediocre” student who was stubborn and did not listen to direction. Jacobson told the newspaper Holmes “should not have gotten into the summer program. His grades were mediocre. I’ve heard him described as brilliant. This is extremely inaccurate.”⁴⁷

Jealousy? Foul play? Holmes attended the University of California, Riverside (UCR) and, in 2010, received his undergraduate degree in neuroscience with the highest honors. In June 2011, he enrolled as a PhD student in neuroscience at the University of Colorado Anschutz Medical Campus in Aurora.⁴⁸ He received a \$21,600 grant from the National Institutes of Health (NIH), a biomedical research facility primarily located in Bethesda, Maryland. An agency of the United States Department of Health and Human Services, NIH is the primary agency of the United States government responsible for biomedical and health-related research. The National Institute of Mental Health (NIMH), which was founded by Robert

Hanna Felix, 33rd degree Mason, who was a director of the Scottish Rite's psychiatric research, is one of 27 institutes and centers that make up the NIH.

According to University of California, Riverside (UCR) recommendation letters submitted to the University of Illinois at Urbana–Champaign (UIUC), Holmes graduated in the top 1 percent of his class with a 3.949 GPA. The UCR letters also described Holmes as “a very effective group leader” and a person who “takes an active role in his education, and brings a great amount of intellectual and emotional maturity into the classroom.”⁴⁹ “James received excellent evaluations from the professors and graduate students with whom he worked and was mentored.”⁵⁰ Though Holmes received a letter of acceptance to UIUC, where he was offered the \$22,600 stipend and free tuition, he declined their offer without specifying a reason.⁵¹ The names of those who wrote the references letters, however, were blacked out.⁵² University of Colorado officials have declined to release Holmes' records, citing a Colorado judge's gag order that does not apply to other states.⁵³

Holmes' defense attorneys claimed in a motion he was a “psychiatric patient” of the medical director of Anschutz's Student Mental Health Services prior to the Aurora shooting. However, the prosecution disagrees with that claim.⁵⁴ Four days after the release of the defense attorney's motion, the judge required this information to be blacked out.⁵⁵ *CBS News* later reported that Holmes met with at least three mental health professionals at the University of Colorado prior to the massacre. Two weeks before the shooting, Holmes sent a text message asking a graduate student if he had heard of the disorder dysphoric mania, and warning the student to stay away from him “because I am bad news.”⁵⁶

29. The Singularity

The Internet

The creation of a collective consciousness, and the merging of the human mind with the Internet, is the basis of the aspiration of the transhumanists, known as the “Singularity.” Their dream of creating a “global brain,” came nearer when Tim Berners-Lee, a British computer scientist and former employee of the European Organization for Nuclear Research (CERN), invented the World Wide Web. Berners-Lee’s breakthrough was to marry hypertext to the Internet. The underlying concept of hypertext originated in previous projects from the 1960s, such as the Hypertext Editing System (HES) at Brown University, Ted Nelson’s Project Xanadu, and Douglas Engelbart’s oN-Line System (NLS). Both Nelson and Engelbart were in turn inspired by Vannevar Bush’s microfilm-based memex, which was described in the 1945 essay “As We May Think.” Berners-Lee founded the World Wide Web Consortium (W3C) after he left CERN in 1994. It was founded at the MIT’s Laboratory for Computer Science (MIT/LCS) with support from the Defense Advanced Research Projects Agency (DARPA) which had pioneered the Internet.

The transhumanists’ idea of “mind uploading” is reminiscent of that expressed by Allen Ginsberg following his LSD experiments at Stanford with Gregory Bateson. While under the influence of LSD, the doctors hooked him up to an EEG machine, and following the suggestion of his friend and lover William S. Burroughs, connected a stroboscope blinking in synchronization with his alpha rhythms. Describing his experience, Ginsberg recounted:

There was no distinction between inner and outer. Suddenly I got this uncanny sense that I was really no different than all of this mechanical machinery around me. I began thinking that if I let this go on, something awful would happen. I would be absorbed into the electrical network grid of the entire nation. Then I began feeling a slight crackling along the hemispheres of my skull. I felt my soul being sucked out through the light into the wall socket and going out.¹

During the final years before his death in 2000, Terence McKenna became an early proponent of “technological singularity,” and called the Internet “the birth of [the] global mind,” believing it to be a place where psychedelic culture could flourish.² However, as Dery clarifies in *Escape Velocity: Cyberculture at the End of the Century*:

But as Thomas Hine reminds us in *Facing Tomorrow: What the Future Has Been, What the Future Can Be*, futures like McKenna's are stories we tell ourselves about the present—an attempt to invest our lives with a meaning and a drama that transcend the inevitable decay and death of the individual. We want our stories to lead us somewhere and come to a satisfying conclusion, even though not all do so.¹²⁶⁴ Placing our faith in an end-of-the-century deus ex machina that will obviate the need to confront the social, political, economic, and ecological problems clamoring for solutions is a risky endgame. The metaphysical glow that increasingly haloes the high-tech tomorrows of cyberdelic philosophers corporate futurologists, pop science programs such as the Discovery Channels Beyond 2000, or even ads such as AT&T's You Will campaign, blinds us to the pressing concerns all around us.³

As Erik Davis remarked in *TechGnosis*, “Some Christians, especially those with a brute Protestant conviction in the rock-solid inerrancy of the biblical word, would concur with Teilhard that our headlong flight toward planetization is part of a master plan.”²⁴ Davis was commenting on Marshall McLuhan's 1969 interview in *Playboy*, where McLuhan mentioned that computer networks hold out the promise of creating “a technologically engendered state of universal understanding and unity, a state of absorption in the logos that could knit mankind into one family and create a perpetuity of collective harmony and peace.” McLuhan clarified: “In a Christian sense, this is merely a new interpretation of the mystical body of Christ; and Christ, after all, is the ultimate extension of man.”²⁵

However, as Davis pointed out, in a letter to the Thomist philosopher Jacques Maritain, McLuhan flip-flopped on the idealism he had earlier expressed:

Electric information environments being utterly ethereal foster the illusion of the world as spiritual substance. It is now a reasonable facsimile of the mystical body [of Christ], a blatant manifestation of the Anti-Christ. After all, the Prince of this world is a very great electric engineer.⁶

However, for the transhumanists, the Internet is not just an agglomeration of inert information, but poses the possibility of humanity creating a collective consciousness of the mystics. Effectively, transhumanism is the hallucination arrived at by computer scientists on drugs. As psychedelic drugs impede the ability to discern reality from imagination, they often lead to the mistaken attribution of life, or even “divinity,” to inanimate objects, like a computer program. The ultimate foolish dream of the transhumanists is that with the creation of “cyberspace,” we'll be able to enter the “Pleroma,” the mystical realm of the ancient Gnostics, by “uploading” our minds to the Internet. Thus, the Internet will have come to serve as a totality of human knowledge, the omniscient collective consciousness of Teilhard de Chardin, also known as the “Global Brain.”

Global Brain

The relationship between the Global Brain and the Internet, and its connection to the thought of Teilhard de Chardin, is explained in *The Last Symbol* by Da Vinci Code author Dan Brown, a fellow alumnus of Exeter with Stewart Brand and Facebook

founder Mark Zuckerberg. There is an important section from the novel, which is based on revealing the secret of Freemasonry, where Willis Harman's Institute for Noetic Sciences (IONS), named after the Noosphere of Teilhard, plays a central role. Here the character Katherine Solomon explains the significance of Noetics:

...two heads are better than one... and yet two heads are not twice better, they are many, many times better. Multiple minds working in unison magnify a thought's effect... exponentially. This is the inherent power of prayer groups, healing circles, singing in unison, and worshipping en masse. The idea of universal consciousness is no ethereal New Age concept. It's a hard-core scientific reality... and harnessing it has the potential to transform our world. This is the underlying discovery of Noetic Science. What's more, it's happening right now. You can feel it all around you. Technology is linking us in ways we never imagined possible: Twitter, Google, Wikipedia, and others—all blend to create a web of interconnected minds...

God is found in the collection of Many... rather than in the One.

In *Darwin Among the Machines: The Evolution of Global Intelligence*, George Dyson, who was Director's Visitor at the Institute for Advanced Study in Princeton, expands upon the premise of X Club member Samuel Butler's 1863 article of the same name, and suggests that the Internet is a living, sentient being. According to a reviewer:

Dyson's main claim is that the evolution of a conscious mind from today's technology is inevitable. It is not clear whether this will be a single mind or multiple minds, how smart that mind would be, and even if we will be able to communicate with it. He also clearly suggests that there are forms of intelligence on Earth that we are currently unable to understand. From the book: "What mind, if any, will become apprehensive of the great coiling of ideas now under way is not a meaningless question, but it is still too early in the game to expect an answer that is meaningful to us."⁷

Elaborating on the "Gaia hypothesis," physicist and philosopher Peter Russell coined the term "global brain" in 1982 in his book by the same name. How the Internet might be developed to achieve this was set out in 1986 by David Andrews, who presented the idea of a component of social networks called an Information Routing Group (IRG). The paper envisaged that due to the principle of six degrees of separation, specific messages sent by a particular member to members of his local group, could eventually be routed to all of the IRG, overcoming geographical and social limitations as well as solving the Relevance Paradox. Although the idea was proposed before the advent of the Internet, personal computers and modems were conceived as mediating contact.

Also known as "collective intelligence," the notion has more recently been examined by the French philosopher Pierre Lévy, who introduced the concept in his 1994 book *Collective Intelligence: Mankind's Emerging World in Cyberspace*. Lévy's 1995 book, *Becoming Virtual: Reality in the Digital Age*, develops the conception of "the virtual" from philosopher Gilles Deleuze. Additionally, Doug Engelbart began using the term "Collective IQ" in the mid-1990s as a measure of collective

intelligence, to focus attention on the opportunity for business and society to proactively raise their Collective IQ.⁸

The first peer-reviewed article on the subject was published by Gottfried Mayer-Kress in 1995, while the first algorithms that could turn the world-wide web into a collectively intelligent network were proposed by Belgian cyberneticist Francis Heylighen and his PhD student Johan Bollen in 1996. Heylighen is best known for his work on the Principia Cybernetica Project, his model of the Internet as a Global brain, and his contributions to the theories of memetics and self-organization. Principia Cybernetica is an international cooperation of scientists in the field of cybernetics and systems science, especially known for their *Principia Cybernetica Web* website. The organization is associated with the American Society for Cybernetics, founded in 1964 by neurophysiologist Warren S. McCulloch, one of the original members of the Cybernetics Group, who had assisted Puharich's work at the Round Table Foundation. Principia Cybernetica have dedicated their organization to what they call "a computer-supported evolutionary-systemic philosophy, in the context of the transdisciplinary academic fields of Systems Science and Cybernetics."⁹

Heylighen and Bollen were the first to propose algorithms that could turn the world-wide web into a self-organizing, learning network that exhibits collective intelligence, or a Global brain.¹⁰ Reviewing the trends of intellectual history that contributed to the global brain hypothesis, Heylighen distinguished four perspectives, which he suggested were now converging in his own scientific re-formulation: "organicism", "encyclopediaism", "emergentism" and "evolutionary cybernetics."¹¹

Emergentism refers to Teilhard De Chardin's theory. Encyclopediaism begins with the French *Encyclopedie*, a Masonic project of the Enlightenment, the first systematic attempt to create an integrated system of the world's knowledge. H.G. Wells proposed the similar idea of a collaboratively developed world encyclopedia, which he called a World Brain, as it would function as a continuously updated memory for the planet. And, organicism begins with social Darwinist Herbert Spencer, member of the X Club, who saw society as a social organism. But the mental aspects of such an organic system at the planetary level was first elaborated by Teilhard de Chardin in his concept of the Noosphere, or global mind.

Last, is evolutionary cybernetics, which proposes the emergence of a higher order system in evolutionary development, as a "metasystem transition" or a "major evolutionary transition."¹² Such a metasystem consists of a group of subsystems that work together in a coordinated, goal-directed manner more powerful and intelligent than its constituent systems. Heylighen argues that the global brain is such a metasystem with respect to the level of individual human intelligence, and investigated the specific evolutionary mechanisms that promote this transition. According to this scenario, the Internet fulfills the role of the network of "nerves" that interconnect the subsystems and thus coordinates their activity. The cybernetic approach makes it possible to develop mathematical models and simulations of the processes of self-organization, through which such coordination and collective intelligence emerges.

In the Roots of Radical Theology, John Charles Cooper says that Teilhard de Chardin, "taught that the god to be worshipped is the one who will arise out of the

evolving human race.”¹³ Similarly, as explained by Heylighen in *The Global Brain as a New Utopia*, this global mind will serve as a new God:

Although most researchers have addressed the global brain idea from a scientific or technological point of view, authors like Teilhard de Chardin [1955] and Russell [1995] have explored some of its spiritual aspects. Similar to many mystical traditions, the global brain idea holds the promise of a much enhanced level of consciousness and a state of deep synergy or union that encompasses humanity as a whole. Theists might view this state of holistic consciousness as a union with God. Humanists might see it as the creation, by humanity itself, of an entity with God-like powers. Followers of the Gaia hypothesis have suggested that the “living Earth” of which we are all part deserves awe and worship; it therefore could form the basis of a secular, ecologically inspired religion. The Global Brain vision may offer a similar sense of belonging to a larger whole and of an encompassing purpose.¹⁴

Heylighen presently works as a research professor at the Vrije Universiteit Brussels, the Dutch-speaking Free University of Brussels, where he directs the transdisciplinary research group on “Evolution, Complexity and Cognition” and the Global Brain Institute with Ben Goertzel. Goertzel is an American author, mathematician and researcher in the field of artificial intelligence. An advocate of psychedelics, Goertzel is also on the Advisory Board of the Timothy Leary Archive maintained by Michael Horowitz, father of Wynona Ryder.

Teilhard’s concept of the Noosphere is also currently being researched as part of the Princeton Global Consciousness Project (GCP), which is privately funded through IONS. GCP monitors a geographically distributed network of hardware random number generators in a bid to identify anomalous outputs that correlate with widespread emotional responses to sets of world events, or periods of focused attention by large numbers of people.

Google+

Despite Google’s dictum of “Don’t Be Evil,” the company has suspiciously aligned itself with the grand ambitions of American imperialism, with its executive chairman Eric Schmidt attending the infamous Bilderberg conference in 2008, 2010, 2011 and 2013. Schmidt also has a listed membership with the Trilateral Commission. Far more disturbing, however, is Google’s participation in the totalitarian ambitions of the transhumanist movement. Before 2013, all purchases of Google were intended to develop and optimize services directly related to the Internet. But more recently, Google seems to have completely changed its purchasing policy, and companies now bought by them are related to various fields associated with transhumanist ambitions, such as robotics, neural networks (DNNResearch), natural language understanding (Wavii), renewable energy (Makani Power), wearable computing (WIMM Labs), movement/facial recognition (Flutter, Viewdle), home automation (Nest Labs), and so on.¹⁵

Larry Page himself, one of the cofounders of Google with Sergey Brin, declared in their Google+ page:

So you're probably thinking wow! That's a lot different from what Google does today. And you're right. But [...] there's tremendous potential for technology more generally to improve people's lives. So don't be surprised if we invest in projects that seem strange or speculative compared with our existing Internet businesses. And please remember that new investments like this are very small by comparison to our core business.

Google's foray into projects of a transhumanist nature are inspired by Ray Kurzweil, their director of engineering. Kurzweil, who is featured in a 2009 documentary titled *Transcendant Man*, is not only known as the promoter of the concept of a Singularity, but is hailed for his purported ability to predict the direction of technological change. Kurzweil has been described as a "restless genius" by *The Wall Street Journal* and "the ultimate thinking machine" by *Forbes*.¹⁶ PBS included Kurzweil as one of 16 "revolutionaries who made America" along with other inventors of the past two centuries. *Inc.* magazine ranked him #8 among the "most fascinating" entrepreneurs in the United States and called him "Edison's rightful heir."¹⁷ Kurzweil has authored seven books, five of which have been national bestsellers. *The Age of Spiritual Machines*, about artificial intelligence and the future course of humanity, has been translated into nine languages and was the best-selling book on Amazon in science.

Most importantly, Kurzweil is a leading figure in the transhumanist movement. Kurzweil has collaborated with Max More, whom he calls the "big thinker" amongst contemporary futurists.¹⁸ Kurzweil quoted the idea promoted by More that our view of our role in the universe should be like Nietzsche's "rope over an abyss," trying to reach for a greater existence, with technology playing a key role, encouraging us to take noble risks.¹⁹

The Singularity is Near is perhaps the best known book related to transhumanism. "Singularity" is a term from chaos theory that refers to the transition point in a dynamical system between one state and another. The first use of the term "singularity" was by mathematician John von Neumann, which Kurzweil cited in a foreword to von Neumann's classic *The Computer and the Brain*. In 1958, regarding a summary of a conversation with von Neumann, Stanislaw Ulam described "ever accelerating progress of technology and changes in the mode of human life, which gives the appearance of approaching some essential singularity in the history of the race beyond which human affairs, as we know them, could not continue."²⁰

The term was popularized by science fiction writer and transhumanist Vernor Vinge, who argues that artificial intelligence, human biological enhancement, or brain-computer interfaces could be possible causes of the singularity. Vinge, who has won Hugo Awards for several of his books, first became an iconic figure both among cybernetic scientists and science fiction fans with the publication of his 1981 novella *True Names*, which is widely considered to be the visionary work behind the internet revolution.²¹

The Singularity, explains Erik Davis in *TechGnosis*, is "a term poached from the science of nonlinear dynamics and injected with millennialist yearning."²² As ably described by Mark Dery, in *Escape Velocity*:

As the millennium draws near, we are witnessing the convergence of what Leo Marx has called “the rhetoric of the technological sublime”—hymns to progress that rise like froth on a tide of exuberant self-regard, sweeping over all misgivings, problems, and contradictions—and the eschatology that has structured Western thought throughout history, in one form or another: the Judeo-Christian Second Coming, the capitalist myth of never-ending progress, Marxism’s predestined triumph of the proletariat over the bourgeoisie...²³

In David Noble’s words, technology became eschatology, with the result that the technomania of our contemporary world “remains suffused with religious belief.”²⁴ According to Erik Davis in *TechGnosis*, “we are saturated with the rhetoric of ‘mythinformation,’ which the social critic Langdon Winner defines as ‘the almost religious conviction’ that a widespread adoption of computers, communications networks, and electronic databases will automatically produce a better world for humanity.”²⁵

A leading evangelist for Kurzweil’s ideas is Jason Silva, a television personality and “performance philosopher,” who quotes Teilhard de Chardin to substantiate his prognostications. Silva also promotes the ideas of Bostrom’s partner David Pearce. Silva started out as a presenter on Al Gore’s cable channel, Current TV. *The Atlantic*, which called him “A Timothy Leary of the Viral Video Age,” described him as “a part-time filmmaker and full-time walking, talking TEDTalk.”²⁶ Continuing the MK-Ultra tradition of drugs and computers, Silva says of himself that he is “fascinated by the relationship between psychedelics and technology...”²⁷ In September 2012, Silva appeared at the Festival of Dangerous Ideas, where he presented a speech entitled “We Are The Gods Now.”

Kurzweil believes evolution provides evidence that humans will one day create machines more intelligent than they are. He predicts the machines “will appear to have their own free will” and even “spiritual experiences.”²⁸ Kurzweil’s book *The Singularity Is Near*, which was a *New York Times* bestseller, says this will lead to a technological singularity in the year 2045, a point where progress is so rapid it outstrips humans’ ability to comprehend it. Once the Singularity has been reached, Kurzweil predicts machine intelligence will be infinitely more powerful than all human intelligence combined. Afterwards, Kurzweil says, intelligence will radiate outward from the planet until it saturates the universe.

Kurzweil’s standing as a futurist and transhumanist has led to his involvement in several singularity-themed organizations. He has served as one of the directors of the Machine Intelligence Research Institute (MIRI, formerly the Singularity Institute for Artificial Intelligence). A non-profit organization founded in 2000, MIRI advocates ideas initially put forth by I. J. Good and Vernor Vinge regarding an “intelligence explosion,” or Singularity, which MIRI thinks may follow the creation of sufficiently advanced AI.²⁹ Research fellow Eliezer Yudkowsky coined the term Friendly AI to refer to a hypothetical super-intelligent AI that has a positive impact on humanity. MIRI hosts regular research workshops to develop the mathematical foundations for constructing Friendly AI.

The institute’s Director of Research was Ben Goertzel. The MIRI’s advisory board includes Oxford philosopher Nick Bostrom, PayPal co-founder Peter

Thiel, and Foresight Institute co-founder Christine Peterson. Christine Peterson, who coined the term “Open Source,” is co-founder of Foresight Institute, which focuses on promoting nanotechnology, making technology information available to all, and enabling space settlement. In 2006, the MIRI, along with the Symbolic Systems Program at Stanford, the Center for Study of Language and Information, KurzweilAI.net, and Peter Thiel, co-sponsored the Singularity Summit at Stanford. The 2012 Singularity Summit was held at the Nob Hill Masonic Center, in San Francisco.³⁰

Similarly, along with a host of other corporate sponsors, Google created Singularity University, whose aim is to “educate, inspire and empower leaders to apply exponential technologies to address humanity’s grand challenges.”³⁵ Corporate founding partners and sponsors include Google, Nokia, Autodesk, IDEO, LinkedIn, ePlanet Capital, the X Prize Foundation, the Kauffman Foundation and Genentech.

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TRANSHUMANISM

THE HISTORY OF A DANGEROUS IDEA

Transhumanism is a recent movement that extols man's right to shape his own evolution, by maximizing the use of scientific technologies, to enhance human physical and intellectual potential. While the name is new, the idea has long been a popular theme of science fiction, featured in such films as *2001: A Space Odyssey*, *Blade Runner*, the *Terminator* series, and more recently, *The Matrix*, *Limitless*, *Her* and *Transcendence*.

However, as its adherents hint at in their own publications, transhumanism is an occult project, rooted in Rosicrucianism and Freemasonry, and derived from the Kabbalah, which asserts that humanity is evolving intellectually, towards a point in time when man will become God. Modeled on the medieval legend of the Golem and Frankenstein, they believe man will be able to create life itself, in the form of living machines, or artificial intelligence.

Spearheaded by the Cybernetics Group, the project resulted in both the development of the modern computer and MK-Ultra, the CIA's "mind-control" program. MK-Ultra promoted the "mind-expanding" potential of psychedelic drugs, to shape the counterculture of the 1960s, based on the notion that the shamans of ancient times used psychoactive substances, equated with the "apple" of the Tree of Knowledge.

And, as revealed in the movie *Lucy*, through the use of "smart drugs," and what transhumanists call "mind uploading," man will be able to merge with the Internet, which is envisioned as the end-point of Kabbalistic evolution, the formation of a collective consciousness, or Global Brain. That awaited moment is what Ray Kurzweil, a director of engineering at Google, refers to as The Singularity. By accumulating the total of human knowledge, and providing access to every aspect of human activity, the Internet will supposedly achieve omniscience, becoming the "God" of occultism, or the Masonic All-Seeing Eye of the reverse side of the American dollar bill.