

## **Culling And The Code of Kindred Honour**

Since the 1980s, the Order of Nine Angles (O9A, ONA) have openly advocated culling under the guise of 'satanic sacrifice', and have always stated that every new initiate of an established O9A nexion is required - as a bleeding-in/hazing - to undertake a culling.

The foundation of O9A culling - as various O9A texts have made clear {1} - is that the offer or offers (i) have a rotten physis - judged by O9A standards - having done a deed or deeds which make them suitable (which deed or deeds has/have revealed their character, and thus brought them to the attention of an O9A nexion or a lone O9A operative) and (ii) having been noticed, are given a sporting chance, tests which confirm that character. They are thus never chosen at random, and in the majority of instances have some connection with the locality of a particular nexion/operative or with the community within which a nexion has established itself.

In effect, the culling is an act of natural justice - an evolutionary retribution - undertaken by those who, because they live by the code of kindred honour and thus manifest *arête*, have both the right and the duty to be (to use a cliché) judge, jury, and executioner. For the basis of that code is the aristocratic (ancient, and basically pagan) belief that justice resides in, lives in, individuals possessed of *arête* and not in some impersonal 'court of law' nor in some official appointed by some institution {2}. Thus, in the occult philosophy, and the praxises, of the Order of Nine Angles (O9A, ONA) culling and the code of kindred honour are inextricably linked. For it is that code which manifests the O9A ethos, as living by that code reveals (presences) *arête* and can produce individuals of O9A character. One practical and necessary test of such *arête*, of such character, is the culling that every new initiate is required to undertake.

An example will illustrate the principles that the O9A have described for selecting an offer, and reveal not only how O9A culling has often been hitherto misunderstood (by both occultists and academics), but also that it is something which will probably resonate with many modern self-described satanists.

The story begins with a 15-year old girl, bullied at her local school. One day, having been plied with alcohol at the house of a schoolmate, she is gang raped and an indecent photograph of her is taken. The rapists subsequently circulate the image via social media. The girl and her parents report the rape to the local police naming the culprits, and after a cursory rather bumbling investigation no action is taken because the authorities decide there is 'insufficient evidence'. The rapists and their friends then, for over a year, bully and harass the girl, who commits suicide. The girl's father knows who the rapists are, as do many of the local community. But nothing is done, no one is publicly named or shamed, with the culprits carrying on as if nothing has

happened and rather proud of themselves for 'getting away with it'. Things only change when a certain hacktivist group (kudos to them) subsequently take an interest in the case, discover the identity of the rapists, and state they will publicly name them if the police continue to do nothing. Given the media interest this causes, one of the culprits finally confesses and, along with one other person, is arrested. But neither suspect is charged with rape, only with making and distributing an indecent image. At the subsequent trial, one defendant is given a conditional discharge, the other a year's probation. Neither spend any time in jail, with the final twist being that a 'court of law' orders that the anonymity of the rapists must be respected, with anyone breaking the 'media ban' liable to prosecution. Despite the names of the accused being an 'open secret' in the local area, no one does anything retributive. Not the father of the girl, not her family. Not the community; not the police. No one has bullied, beaten, or harassed those responsible. The 'law' - and its representatives and institutions - have usurped honourable retribution and the evolution of our species which those individuals of arête bring-into-being just by being who and what they are. {3}

The accused in this case meet all the criteria for being selected, as opfers, by an established O9A nexion in the area, or by a local lone-operative. For the rotten physis of the accused has been amply proved over many many months. In addition, had the father of the girl or any member of her family been O9A, then their duty - according to the O9A code of kindred honour - was clear, inescapable, for as it states in that code:

"Our obligation - as individuals who live by the Code of Kindred-Honour - is to seek revenge, if necessary unto death, against anyone who acts dishonourably toward us, or who acts dishonourably toward those to whom we have sworn a personal oath of loyalty."

Finally, according to the O9A, even if the occasional mistake is made, and the wrong (a possibly 'innocent') person is culled, it does not - in Aeonic, evolutionary, terms - matter because the principle of honourable and personal retribution, the examples so afforded by those of rotten physis being removed, are more important than the lives of one or even a few people.

R. Parker  
2015 ev

{1} For example, see (i) *Guidelines for the Testing of Opfers* (1988 ev), (ii) *Concerning Culling As Art* (122 Year of Feyen), and (iii) *Victims - A Sinister Exposé* (1990 eh)

The O9A has recently re-published several of their most infamous texts in a pdf

compilation entitled *The Culling Texts - Order of Nine Angles: The Theory And Practice of Sacrificial Human Culling* (2015).

{2} qv. *Concerning Culling As Art*.

{3} As the O9A write in their *Concerning Culling As Art* tract:

"An abstract tyrannical lifeless law has replaced both the natural justice of noble individuals and the natural right those individuals had to deal with, and if necessary remove, those of rotten character. Thus, instead of justice, and balance, being the right, the prerogative, of and residing in and being manifest by individuals of noble character - of good breeding - it has come to regarded as the 'right' of some abstract, impersonal, Court of Law (where shysters engage in wordy arguments) and manifest in some law which some mundane or some group of mundanes, or some shysters, manufacture according to some vulgar idea or some vulgar aspiration."

---