

**Haereticus:
Satanic Polemics Of A Propagandist**

**Part One
On An Exeat Weekend
In Rural England**

Howard Stanton Levey

If you take what Howard Stanton Levey, the Yahodi, wrote about 'satanism' seriously and apply it to real world, then you won't find his type of satanist in groups such as the Church of Satan, nor in the Temple of Set, and certainly not in the many poseurs who self-describe themselves as 'satanists' and who mostly anonymously post about themselves and about 'satanism' on internet forums and blogs and/or who sometimes form their own Levey inspired grouplets.

Rather, you'll find Levey type satanists in jail: the macho egoistic men who "don't take no shit from anyone", who live in a real man-made modern 'jungle', who preach and practice lex talionis and 'might is right'; who really have indulged themselves and given free reign to their desires and/or to their greed; who really are "just another animal"; who have indulged in the 'seven deadly sins'; who do believe that "compassion is the vice of kings" and who really have tried to "stamp down the wretched and the weak".

So, if you want to find what Levey-world looks like, go to any jail in the United States of America. Hardcore Levey-world: supermax; card-carrying members of his 'church': federal prison; novices and wannabes: State prison/county lock-up.

Thus, in practical terms - despite all the puffery surrounding him and his brand of so-called satanism - Levey eulogized some of the types of people you'll find in jails and made them (at least before they got caught) into some sort of human ideal of - the archetype for - his brand and for his world. Understood this way, it's easy to see just how unoriginal the so-called 'satanism' of Levey was and is and just how he himself - both before and after he founded his 'church' - never practised what he preached; charlatan, plagiarist, and showman that he was.

Of course, this is not what most self-described modern satanists believe about that brand and about Levey, just as many of the many pseudo-intellectual self-described modern - Levey inspired - satanists will try and have tried to present that brand of Ayn Rand egoism and 'might is right' bullying as some kind of "new religious movement" and/or as some sort of "enlightened individualism" or even as a new "self-spirituality".

What is quite amusing is just how many pseudo-intellectual self-described - Levey inspired - latter-day satanists try to convince themselves and others

just how 'law abiding', how non-threatening, how responsible, and even how respectful of human life, Levey inspired 'satanism' is. But what is even more amusing is just how many academics, journalists and authors have taken such puffery and such pseudo-intellectuals seriously and thus written uncritical reams upon uncritical reams about Levey and about his jailbird egoistic macho materialistic brand of 'satanism'. For example, in what the author must have assumed was an *irenical* piece - but which was actually unintentionally *ironic* propaganda by someone obviously believing in the importance of Howard Stanton Levey (the Yahodi) vis-a-vis modern satanism - some academic wrote that Levey developed "a rational ideology of egoistic hedonism and self-preservation."

So, let us celebrate the "rational ideology of egoistic hedonism and self-preservation" of those in supermax prisons who are the poster boys of Leveyian 'satanism' and some of whom would surely - if they only knew it - find in that 'satanism' another excuse for their deeds and for their personality.

To paraphrase and amend what Nietzsche wrote in his Anti-Christ, "even today the Levey-inspired modern satanist can believe they are satanic without realizing that they are the ultimate Jewish consequence," and thus are a counter-concept to everything satanic, for historically understood a satanist is someone who is opposed to the Jews, since a satan is

"some human being or beings who 'diabolically' plot or who scheme against or who are 'diabolically' opposed to those who consider themselves as 'chosen' by their monotheistic God." {1}

Understood thus, the Order of Nine Angles (O9A, ONA) is most certainly satanic, given its support (exoteric and esoteric, as a causal form and otherwise) of National Socialism, its support for 'holocaust revisionism', its origins as a European folkish tradition, and with one of its five fundamental principles being "defiance of and practical opposition to Magian abstractions." {2}

A Challenge Refused

Several years ago, in the days when various knowledgeable folk associated with the O9A would write about the O9A on certain occult and satanist internet forums and post replies on various blogs and FB groups, latter-day satanists who pontificated at length in such places about the O9A were asked: (i) why they or other latter-day satanists had never commented, in an informed manner, on particular and original aspects of O9A esotericism, and (ii) if they had knowledge of such aspects, to explain them. Esoteric aspects such as Esoteric Chant, The Star Game, the alchemical and hermetic antecedents of the O9A Seven Fold Way (and thus why that seven fold way predated the qabala), Anglicized names in the Sinister Tradition (e.g satanas), mimesis in the Sinister Tradition, the relation (if any) between denotatum and esoteric empathy, and the Greek origins of the name Baphomet revealing that entity as female.

Without exception, the latter-day satanists - in their ignorance - ignored the questions, simply continuing as before: pontificating in their often vulgar manner about the O9A and/or simply repeating their mantras such as "the ONA is fake", the "ONA doesn't exist", the "ONA arose in response to the Church of Satan", and that "the ONA septenary system was just a replacement for the Kabbalah."

Also, much amusement was afforded - at least among the occult cognoscenti - when one or two O9A pretenders inadvertently revealed their ignorance of matters O9A by deigning to reply to such knowledgeable folk {3}.

Several years further on, not one person - be they a latter-day satanist, a self-professed follower of a Western, occult, Left Hand Path, or an academic - has commented in an informed manner, based on knowledge gained through a study of O9A texts, on those and other original aspects of O9A esotericism.

Which just goes to show the astonishing ignorance, among such people, of both esoteric matters in general and the O9A in particular. Which of course has not prevented them from continuing to make comments about the O9A. {4}

A Living Tradition

Despite the plethora of latter-day satanists - indebted consciously or otherwise to Levey - and who make it their business to denigrate the O9A and who drone on and on about the O9A not existing in the hope the O9A might go away - there are a select few sagacious individuals who have seen through the Leveyian hoax and the dogma of the latter-day satanists. As one of those few recently wrote:

"It doesn't matter if [Anton Long] was David Myatt, or if the ONA once existed only in his mind or just on paper. The glamour techniques placed into the ONA system insures that anyone who adopts the Tradition of the Nine Angles will bring it to life anyways. Which is the state it's in now. People follow it and give it life, and others who don't follow it believe that it exists. If it didn't exist before, it certainly exists now, and will continue to exist into the future. It exists in the minds of its present initiates as a living tradition, and that's all that matters."

As someone else wrote several years earlier:

"According to the complete Oxford English Dictionary, the word *real* means "having an objective existence", and the word *exist* means "to have place in the domain of reality, have objective being," where 'being' is "livelihood, living, subsistence". Clearly, therefore, the Order of Nine Angles exists, is real, as it has a place in the domain of reality as a distinct esoteric philosophy which has substance - that is, a distinct ontology, a distinct epistemology, a

distinct ethics, and a distinct praxis or praxes – and which esoteric philosophy has been described in some detail by means of the written word circulated, and read by others, in various formats including printed.

In addition, there have been a number of people over the past four decades who, agreeing with that esoteric philosophy, have followed the distinct praxis or praxes of, or derived from, that philosophy.

Hence, the Order of Nine Angles could be described as (i) the occult (the esoteric) philosophy (of the nine emanations and a new logos), and (ii) the occult praxes of, or derived from, that philosophy or sinister tradition; a tradition first codified by the occultist Anton Long in the 1970s and subsequently developed by him in the 1980s. The praxes are the Seven Fold Way, the way of the drecc/niner, and the way of the rounwytha." {5}

A Rural Idyll

As a perspicacious person commented not that long ago:

"[O]ne aspect of ONA praxis appears to be highly relevant to this feature, and that is the role which landscape/nature plays in the Sevenfold (or Septenary) Way, particularly (at least, initially) the landscapes of Britain. Emerging from the world of the Marcher lords' parishes, hidden valleys, moorlands (especially Long Mynd), winding lanes and a Medieval tapestry of fields and rivers, the ONA's roots in Shropshire make it (aside from a highly individual, secretive and dedicated pursuit) distinctively 'folkish' – not völkisch – in aesthetic.

The emphasis on landscape and creating sites of worship in rural/wild environments is key to ONA praxis [...] The ONA and its mythos have a peculiarly English feeling behind it. The world conjured by Myatt is one that has been described as filled with rural outlaws, cunning folk, lonely cottages..." {6}

It is thus no coincidence that some O9A folk from other parts of the Isles of Britain – or from the USA and Europe – take the trouble to visit rural south Shropshire and some rural parts of Herefordshire. For there, embedded, are the sinister-numinous origins of the sinisterly-numinous O9A: far removed from the unbalanced urbanism – the causal abstractions – of the likes Howard Stanton Levey and Aquino and their mostly urban-dwelling followers.

To intuitively feel the aura – as when night falls – of such places as Corndon Hill, Hell Peak and Hangman's Acre (near Norton) is to appreciate a different way of living, an older more pagan tradition, where awareness of the supernatural existed (and exists) alongside generational folk myths and legends, bringing thus an appreciation of acausal Time and how over

centuries communities of humans toiled and developed a certain balance between themselves and Nature. It is then easy, for example, to see how and why O9A rites such as Internal Adept exist; what the Camlad (or Rounwytha) rite of the Abyss does; what Esoteric Chant really signifies and presences; what lies beyond the mythos of The Dark Gods; why the religion of the Nazarene is unbalanced; why the O9A has a specific esoteric vocabulary; what the O9A's Labyrinthos Mythologicus is all about; and why the Seven Fold Way is a modern anados, balancing Insight Roles (often in the modern urban world) with such development of esoteric empathy as the rite of Internal Adept, the practice of Esoteric Chant, the playing of The Star Game, and the rite of the Abyss, produce.

To travel to, to then dwell for a long weekend or longer, in such places is to know beyond words; to thus find such answers as place the O9A into the correct, a particular Aeonian and folkish, perspective, and to appreciate how and why it is so very different from, and independent of, all other contemporary occult groups and movements.

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{1} Anton Long, *The Geryne of Satan*, e-text, 122 Year of Feyen.

{2} *A Glossary Of ONA Terms*, e-text, version 3.07, 123 Year of Feyen.

{3} For the amusement of novices, a few of these questions and replies - both from O9A pretenders and those who pontificated at length about the O9A - were collected together in pdf compilations such as *Satanism Plebeianized And O9A Pretenders*, e-text, v. 1.05, 126 yf

See also the *Lightning, Sun, And Acausal Time* section in the text *O9A Esoteric Notes XLVII*, which text was included in the 159 page *The Esoteric Hermeticism Of The Order Of Nine Angles*, 2016.

{4} Regarding an academic example, refer to the Appendix, *More Unscholarly Research*, which is taken from an article by R. Parker published in 2016.

{5} *Defining The Order of Nine Angles*, e-text, 2014.

{6} Editorial introduction to an interview with the England-based Deverill Nexion in the on-line contemporary music zine *Black Ivory Tower*.
<http://blackivorytower.com/2015/10/31/deverills-nexion-reflections-from-a-sinister-parish/> [Accessed November 1, 2015]

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Appendix More Unscholarly Research

The continuing unscholarly nature of most modern academic research into satanism (and Western occultism in general) is evident in the latest book on the subject published by Oxford University Press, a book written by Ruben Van Luijk and entitled *Children of Lucifer: The Origins of Modern Religious Satanism*. The book devotes several pages to the Order of Nine Angles (ONA, O9A) and to Anton Long.

Correctly understood, a scholarly approach means undertaking a meticulous, unbiased, research into a specific subject over a period of some years using, wherever possible, primary sources; formulating an opinion based on such learning, such knowledge, as results from such research, and in respect of writing academic papers and books about the subject providing copious, accurate, references to the source material. Primary sources include direct evidence such as original documents dating from the period under study, and accounts and works (written, verbal, published or unpublished) by such individuals whose life or whose writings or whose works form part of the research. In addition, if such sources – documents or accounts or writings – are in another language, then it is incumbent upon the scholar to have knowledge of that language and thus be able to translate such documents themselves, for a reliance upon the translations of others relegates such sources from the position of primary ones to secondary ones.

Hence, if the author of an academic book or academic paper writes about a person and/or about their works, or about an event, using only secondary sources – sources containing the opinions, the interpretations, or the conclusions of others – then the opinion, the interpretation, the conclusions of that author about such a person and/or about their works, or about an event, are unauthoritative because unscholarly.

Understood thus, what Ruben Van Luijk writes about the O9A, and especially about Anton Long, is most unscholarly. For – as his references and comments reveal – he has relied entirely on secondary sources. Hence his identification of Anton Long as David Myatt is based on the opinions of others, and like Goodrick-Clarke in his 2002 book *Black Sun*, he provides no evidence – from primary sources – that Myatt is Long, and neither did he bother to ask the primary source (Myatt himself) about the matter. He also provides – in reference to his claim that Myatt's denial of being Anton Long "does not bode well for his sincerity" – no analysis of Myatt's post-2009 writings and letters, an analysis of which primary sources might have provided Van Luijk with knowledge regarding Myatt sufficient to support or refute that claim.

In addition – and again based on secondary sources, rather than on a study of

the O9A corpus, of such works as Naos, *The Geryne of Satan*, the MSS contained in compilations such as *The Hermetic Order Of Nine Angles* and the *Complete Guide To The order of Nine Angles* – Van Luijk merely repeats the claims of others that O9A satanism, and the O9A itself, is somehow indebted to the "Ayn Rand with trappings" satanism of Howard Stanton Levey. A claim which a detailed study of such primary O9A sources would have revealed is untenable, referencing as such sources do earlier occult, pagan, and original 'sinister' traditions wholly independent of the later qabalistic one and the plagiarism, and lack of originality, evident in the writings of Howard Stanton Levey.

This lack of scholarly rigour is glaring obvious in the basic mistakes Van Luijk makes in respect of Myatt and the O9A. For example, he writes that Myatt's pamphlet *A Practical Guide To Aryan Revolution* "included detailed instructions for the manufacture of explosives and the incitement of racial war." Not only does he not provide – using primary sources – any evidence that Myatt wrote that pamphlet but most importantly he reveals that he has not even read that pamphlet. For that now hard to obtain pamphlet – unavailable as it is, in its entirety, on the internet or in easily-accessible academic libraries – contains no such "detailed instructions", it being apparent that Van Luijk has confused that pamphlet with another similar one also attributed to Myatt {1}, the 15-page document circulated in the 1990s which announced the formation of The White Wolves and which document did indeed contain instructions on how to make home-made bombs, complete with diagrams.

In general, Van Luijk's book is firmly orthodox, merely repeating as it does the unscholarly assumptions about satanism, Western occultism, and the O9A, that have been made by academics for the past two or three decades, focused as such academics are and have been on the medieval qabala and on the materialistic, egoistic, unoriginal satanism of Howard Stanton Levey, and based as the research of such academics so often is and so often has been on secondary sources and on the orthodox opinions of others.

R. Parker
2016

{1} See the anti-fascist *Searchlight* magazine, issue of July 2000.