

**Haereticus:  
Satanic Polemics Of A Propagandist**

**Part Two  
On Hangman's Acre**

**The Satanic Bible**

For decades the sagacious have known that the mass produced and much hyped book *The Satanic Bible* written by Howard Stanton Levey, the Yahodi, and infested as it is (like the works of Crowley) with Hebrew names, was not only an unoriginal mishmash of ideas plagiarised from other authors but also did not represent Satanism - modern or otherwise, and as an occult praxis or a personal philosophy - in any way at all.

His mishmash of plagiarised ideas included those of Ayn Rand, Nietzsche, Aleister Crowley, the author of 'Might Is Right', and authors such as Anthony Ludovici (who enthusiastically propagated and popularized the ideas of Nietzsche), while his mishmash of allegedly satanic rituals and practices derived from the Magian grimoire tradition and the grandly-named Hermetic Order of The Golden Dawn (infested as it also was with the Magian grimoire tradition). In addition - as befits his reliance on the likes of Ayn Rand - Levey the Yahodi removed Satan both from the realm of the aristocratic and the realm of the supernatural, and placed him firmly in the realm of materialism, as an icon of egoism, of selfish indulgence, of the plebeian, and neglecting as Levey did (probably in his ignorance) the original meaning of the name Satan and the term Satanist.

Thus, as noted in Part One of these Satanic Polemics, (i) "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 (ii) that 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," that is, opposed to the Jews.

In addition, the archetype of Satan was - before Levey made him materialistic and plebeian - always associated by his occult admirers either with the heroic figure of Prometheus and/or with the elitism, the manners, the life-style, of those who were aristocratic by nature, in terms of character. Which character, for instance, predisposed men to be chivalrous toward women and to treat them as equals. As the pseudonymous Anton Long wrote,

"Outwardly, in terms of persona and character, the true Dark Arts are concerned with style; with understated elegance; with natural charisma; with personal charm; and with manners. That is, with a

certain personal character and a certain ethos. The character is that of the natural gentleman, of the natural noble lady; the ethos is that of good taste, of refinement, of a civilized attitude [...] Inwardly, the true Dark - the sinister - Arts are concerned with self-control, discipline, self-honesty; with a certain detachment from the mundane." {1}

"One of the manifest errors - distortions - of the Left Hand Path, and of the Satanic, Magian Occultism so prevalent in the West, in the past, as still now, is its patriarchal nature and the fact that it is dominated by the de-evolutionary doctrine of so-called 'might is right' and thus dominated by and infested with male specimens of Homo Hubris who have no sense of honour, no culture, no empathy, no arête, little or no self-honesty, little or no manners, but who instead possess a bloated ego and a very high opinion of themselves." {2}

This aristocratic Satan (represented to some extent by Milton in *Paradise Lost*, by Marlowe in his *Faustus*, and by William Blake) was, for example, the archetype of many if not most pre-Leveyian satanist underground (always small and selective) groups such as the 1960s Yorkshire based Temple of the Sun which recruited Anton Long and whose satanic rituals included "a ritual drama involving a personified Mars and Venus, a Chorus (after the manner of Greek tragedy) and a musical accompaniment." {3}

Despite all this, Levey has been lauded as "the founder of modern satanism" with his book used as a guide to 'satanism' by those who declare and have for decades declared that they are 'satanists', with it being common practice - by most academics and such self-declared 'satanists' - for all non-Leveyian Satanists and Satanic groups to be regarded as having been inspired in some way by Levey even if their occult praxises and/or their occult philosophy differs in every respect from the mish-mash produced by Levey.

Indeed, this lauding of Levey the Yahodi, and this practice of opining that all modern non-Leveyian Satanists and Satanic groups were influenced by him and his book has now become a dogma, the accepted orthodoxy, a prevailing assumption, even though - and for example - not one person academic or otherwise has, using primary sources, provided any evidence that the occult philosophy of the pseudonymous Anton Long or the occult praxises of his Order of Nine Angles (O9A, ONA) are indebted in any way to Levey.

For were latter-day satanists or academics to study primary O9A sources {4} in a scholarly way they would find an esoteric philosophy, and occult praxises, which are completely independent of not only Levey the Yahodi, but also of the Magian-grimoire and qabalistic, traditions of the likes of Crowley, Aquino, and the 'Hermetic Order of The Golden Dawn'.

They would find an elitist, an aristocratic, satanism, true to the original meaning of the name Satan and the term Satanist. They would find an older occult, European, paganism totally free of later Magian influence. They

would find a hermetic anados influenced by Greco-Roman culture, and thus a hermeticism untainted by both later Magian-inspired occultism and Nazarene influence. In brief, they would find an older satanism and a type of occultism - a tradition - almost completely overlooked or ignored by academics, fixated as they have been and still are on the likes of Levey the Yahodi and Crowley the drug addict and egoist, both of whom exemplify the materialism, the egoism, the patriarchal ethos, that still so dominates the modern West.

### Hangman's Acre

Here, in such Marcher places as these in the Isles of Britain - the still rural borderlands between Shropshire, Herefordshire and Wales - there is a reminder of an almost lost pagan past and especially of that connection to the supernatural (the acausal) realm wherein dwelt such supernatural/acausal beings as Satan, reminder as such beings were of our own place in the cosmos and thus of how the 'magick' of the medieval grimoires (with their Hebrewesque demons) and the 'magick' of Crowley et al was and is so grandiloquent and delusional as to be laughable. As Anton Long noted:

"Esoterically (as distinct from exoterically) the Satanism of the Order of Nine Angles is defined as the acceptance of, or a belief in, the existence a supra-personal being called or termed Satan, and an acceptance of, or a belief in, this entity having or being capable of having some control over, or some influence upon, human beings, individually or otherwise, with such control often or mostly or entirely being beyond the power of individuals or collocations of individuals to control by whatever means.

This, obviously, places us in opposition to the mundane Satanism of modern self-described Satanists, for whom Satan is some archetype - in the Jungian or Lockian sense - and/or a useful symbol of egoism, pride, and antinomianism. Which mundane Satanism is both in essence and in practice redolent of what is Magian, the materialistic belief that the individual is the most important thing, and that the individual, either alone or collectively, can master and control everything (including themselves) if they have the right techniques, the right tools, the right method, the right ideas, the right words, the right training, and/or money, power, influence. That human beings, therefore, have - to quote a cliché often used by mundanes - nothing to fear but fear itself, because self-conceited humans are or can be in control. In terms of magick/sorcery, what is Magian is manifest in the conceited, illusory, statements *I command the powers...* and *reality is what I make it or what I perceive it to be...*" {5}

There is also here, in such places, a reminder of what some old ONA stories - such as the one titled *Hangster's Gate*, set in a place not that far from Much Wenlock - evoked: a local rural world where offerings were still made to that other hidden world to ensure personal and family well-being, and good crops,

and healthy livestock. Offerings made because of feeling, knowing without words, that we are nexions: connected to and between two worlds. A feeling, a wordless ancient knowing, that the materialistic, egoistic, 'satanism' of Levey the Yahodi would destroy and has destroyed in those who have taken his dehortations seriously.

In contrast, what the O9A does, has done, and can do, is bring back that sense of belonging; that wordless knowing, and which can presence again such connections - such sinisterly-numinous connexions - as can place us in perspective and by which we, as individuals, can via an occult anados change ourselves: that is, consciously evolve.

### **Community, Culling, and Satan**

Inspired as they are and have been by Levey the Yahodi, one aspect which the latter-day satanists ignore or disparage is community and the culture (ancestral and otherwise) which grows from it, focused as latter-day satanists are on egoism and understanding 'satanism' as they do as a preening individualism preached as that isolated individualism was by Levey and his followers.

They - these latter-day satanists - are just so urban, so urbanized, and it is perhaps no coincidence that Levey resided in San Francisco, far removed from Nature and from the communal cooperation that has, for millennia, marked and made us as cultural, civilized, human beings whose aristocratic *raison d'être* for so many millennia was *arête*. Just compare Anton Long's text *Culling As Art* with the dehortations of Levey in *The Satanic Bible* to appreciate the difference. {6}

But just where does Satan figure in all this? Because there is a paean {7} which captures Satan's very Faustian/Promethean essence: a defiance against the odds and an exeatic willingness to exult in combat and not just for ourselves but because of *arête*:

"Noble and glorious is he who fights  
For his folk and family against the foe.  
Since death comes when chosen by Fate -  
Bringing to an end the thread of life -  
Go forward with spear held high and shields shielding brave hearts  
When battle is joined:  
There is no flight from death, for that Destiny comes to all mortals  
Even they claiming descent from the gods.

Many from the battle fury of roaring javelins have fled to their home -  
But even there, their fate of death awaits:  
And they die unloved and unmourned by their folk  
While both the high and the low born lament for the brave.

All of a community weep for the courageous, who die:  
And if they live, they are hailed like a god,  
Exalted by those who behold them  
For the deeds of the many, they did alone."

Just as this ancient saying {8} expresses the very being of Satan:

όλεμος ούδέν' άνδρ' έκών αίρεϊ πονηρόν, αλλά τοὺς χρηστοὺς άεί

Battle does not willingly take cowards, but - as of old - the honourable

Hence why, and for example, the O9A has a code of kindred honour, exults in exeatic living, in dangerous often violent and life-threatening Insight Roles, advocates culling, and has an anados - the Seven Fold Way - whose last stage is that of Immortal.

Of course latter-day satanists cannot, will not, must not, feel or know the Satanic - the Promethean, the Faustian, the Thorian, the Homeric, spirit - behind such O9A things and thus what being a Satanist really means in real life: and they cannot know this given their urbanised living and/or the urbanized and materialistic and selfish, the egoistic, ethos which suffuses them, courtesy of the likes of Levey the Yahodi.

More fool mundane them, for Satan correctly understood really was - and is - the genesis of kindred communities, of culture, of civilization, of Immortals, and of our evolution as sentient beings.

As Senholt noted in his paper *The Sinister Tradition* which he read at the international conference 'Satanism in the Modern World' at the Norwegian University of Science and Technology, Trondheim, in November 2009:

"The ONA has produced more material on both the practical and theoretical aspects of magic, as well as more ideological texts on Satanism and the Left Hand Path in general, than larger groups such as the Church of Satan and the Temple of Set has produced in combination [which] makes the ONA an important player in the theoretical discussion of what the Left Hand Path and Satanism is and should be according to the practitioners."

Little wonder then that latter-day satanists - inspired as they are and have been by the dehortations of Levey and his followers - continue to disparage the O9A. For they must at all costs defend their plebeian, materialistic, so-called satanism.

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{1} *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*. 119 Year of Feyen. The text is included in the compilation *The Joy of The Sinister: The Traditional Satanism Of The Order Of Nine Angles*, available both as an e-text (pdf) and as a printed book, ISBN 978-1518679001

{2} *Questions From A Modern Rounwytha Initiate*, e-text, 122 yfayen

{3} *Some Questions About The Order of Nine Angles (2016). Part One.* e-text (pdf), 2016. As the O9A have noted, some of the texts from this Temple of the Sun were included in the microfilm that, in the early 1990s, Anton Long supplied to several academics including Professor Jeffrey Kaplan.

{4} Sources such as are contained in the compilations *The Complete Guide To The ONA* (seventh edition, 2015, 1460 pages) and *The Esoteric Hermeticism Of The Order Of Nine Angles* (2016, 159 pages).

{5} *Copula cum Daemone 0*, e-text, 121yf.

{6} The text is included in *The Joy of The Sinister: The Traditional Satanism Of The Order Of Nine Angles*.

{7} Attributed to the ancient Greek poet Καλλῖνος, and as reinterpreted by DWM. The paeon is referenced - apropos culling - by Anton Long in a letter to Aquino dated 9th September 103yf, qv. *The Satanic Letters Of Stephen Brown*, Thormynd Press, 1992.

{8} Sophocles, *Philoctetes*, v.437. Translated by DWM.

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