



Academia And The Order Of Nine Angles

Contents

- Preface
 - The O9A And Academia: Ruben Van Luijk
 - The O9A And Academia: Della E. Champion
 - The O9A And Academia: Jacob Senholt and Massimo Introvigne
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Preface

The modern Occult sub-culture (or movement) known as the Order of Nine Angles (O9A, ONA, ω9α) has received scant attention from the academic community whose attention, research, and writings hitherto in respect of modern Occult movements such as Satanism and the Western Left Hand Path have been focused on Howard Stanton Levey (alias Anton LaVey) and his Church of Satan, on Aleister Crowley, and on Michael Aquino and his Temple of Set.

With one possible exception, {1} when the O9A has been written about by an academic it is in cursory terms and based on secondary or tertiary and not primary sources; or it reveals that the author or authors have committed a logical fallacy or two; or it is based on assumptions such as that the O9A is indebted to the Satanism propagated by Howard Stanton Levey, indebted to Aquino, indebted to HP Lovecraft; and/or that core O9A traditions, such as the septenary Tree of Wyrd, are merely "a replacement for the Kabbalah" used by all non-O9A Western Occultists.

In other words,

- (i) the academic consensus seems to be that the esoteric philosophy and the praxises of the O9A are derived from other modern Occultists, and

(ii) that as a consequence the O9A written corpus - amounting to thousands of pages and distributed between the 1970s and 2019 - does not merit scholarly study, {2} despite the fact that "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," {3} and/or
(iii) that academic standards in modern academia have declined so that the committal of logical fallacies by authors goes either unnoticed or is uncommented on. {4}

We present here several articles - slightly revised since their initial publication to include references to recent O9A texts such as the three hundred page 2019 trilogy Feond, Baeldraca, Tyberness {5} - which articles consider the writings of four academics who have written about the O9A, and which articles thus document the errors, omissions, assumptions made by, and the logical fallacies committed by, such authors.

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{1} The exception is the chapter on the O9A by Connell Monette in the book *Mysticism in the 21st Century*. Sirius Academic Press, 2nd edition, 2015, ISBN 978-1940964102.

{2} 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.

Primary sources in respect of the O9A include the 1980s *Naos* manuscript, and the 2019 trilogy *Feond*, *Baeldraca*, and *Tyberness*.

{3} Examples are provided of such fallacies in relation to what has been written about the O9A, and which fallacies include the fallacy of Incomplete Evidence, the fallacy of Illicit Transference, and the fallacy of Post Hoc Ergo Propter Hoc, and argumentum ad verecundiam.

{4} Jacob C. Senholt, *The Sinister Tradition*. Paper presented at the international conference, *Satanism in the Modern World*, Trondheim, 19-20th of November, 2009. p.26. <https://www.webcitation.org/6bpiHBirr?url=https://regardingdavidmyatt.files.wordpress.com/2015/09/senholt-the-sinister-tradition.pdf> [Accessed October 2019]

{5} (i) *Feond*, ISBN 978-1687255624, (ii) *Baeldraca*, ISBN 978-1689931953, (iii) *Tyberness*, ISBN 978-1696821742.

The O9A And Academia: Ruben Van Luijk

In respect of the subject now often denoted by the term Western esotericism, can a lecturer or a faculty member at an established, mainstream, university or college be relied upon to present a well-researched, unbiased, scholarly, article or book?

Consider, for example, a recent (2016) book published by the prestigious Oxford University Press, *Children of Lucifer: The Origins of Modern Religious Satanism*, written by Ruben Van Luijk. This book devotes several pages (371-373) to the Order of Nine Angles (ONA, O9A) and to Anton Long, making various unsubstantiated claims while in the process getting almost every fact about Myatt wrong. That such an author, published by such an academic press, could make so many unsubstantiated claims and so many mistakes in so few pages - mistakes arising from a lack of research using primary sources - does not inspire confidence in the rest of the book nor in the process of academic peer review.

The mistakes by Van Luijk about David Myatt include:

- 1) That Myatt joined the 'British National Socialist Movement' in

1968. Myatt in fact joined Colin Jordan's *British Movement* that year, Jordan having disbanded his short lived 'National Socialist Movement' earlier in the year.

2) Van Luijk 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."

It seems that Van Luijk has not bothered to find and read that pamphlet, for while it does "incite racial war" (in the *Racial War* section) it does not contain detailed instructions about making bombs, with it being apparent that Van Luijk has confused that pamphlet with another similar one also attributed to Myatt {1}, the 15-page printed 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.

That the pamphlet *A Practical Guide To Aryan Revolution* - attributed to Myatt - has never *in its entirety* been republished (on the internet or otherwise) and is not available in easily accessible academic libraries, surely makes it incumbent upon accredited scholars who wish to comment upon it to seek out and read it in its entirety in such few places as it can still be found.

3) Van Luijk repeats the claim made by certain other authors that Myatt is Anton Long without (i) providing any evidence from his own research using primary sources that Myatt is indeed Anton Long, and without (ii) referencing any academic sources which, on the basis of scholarly research using primary sources, have proven that Myatt is Long. {2} Furthermore, that there are no such academic sources which, on the basis of scholarly research using primary sources, have proven that Myatt is Long, is never mentioned by Van Luijk.

4) Van Luijk writes that Myatt was "initiated in 1968 by the female leader of a Wicca coven." Nowhere, in the writings of *Anton Long*, is there any claim to have been initiated either in 1968 or by someone from *a wicca coven*. Rather, the claim made by the pseudonymous Anton Long is of being initiated in *the early 1970s* and by *the daughter* of a lady associated with a pagan, occult, tradition.

The unsubstantiated claims of Van Luijks about the O9A include:

1) That the name 'Order of Nine Angles' suggests inspiration from the 'satanism' of Howard Stanton Levey and his Church of Satan, whereas a reading of (i) basic O9A texts such a *The Order of Nine Angles Rite of The Nine Angles: A Comparison with the Ceremony of Nine Angles* by Aquino And *A Brief Study of The Meaning of The Nine Angles*, and

(ii) of the 2019 trilogy of O9A books titled *Feond*, *Baeldraca*, and *Tyberness*, and (iii) of Professor Monette's conclusion that "it is clear despite claims that the term 'nine angles' was introduced in the twentieth century, the term is centuries older, especially in esoteric or cosmological discourse," {2} would have revealed there was no such inspiration.

Myatt himself even makes a comparison with the ancient *Somnium Scipionis* described by Cicero, in *De Re Publica*, Book VI, 17, which mention of 'nine' pre-dates Levey and his Church of Satan by over a thousand years.

2) That the O9A accept the Judaeo-Christian version of Satan, whereas a reading of basic O9A texts such as *The Geryne of Satan* would have revealed that the O9A do not accept that version of Satan, giving rise to the O9A understanding of a satanist as a person who - 'diabolically' or otherwise - is opposed to those who believe themselves to be God's chosen people; that is, someone opposed to the Jews.

3) That the O9A is just a development of the 'satanism' of Howard Stanton Levey, whereas a study of the O9A corpus, from the 1980s on, and O9A works such as the compilation *The Esoteric Hermeticism Of The Order Of Nine Angles*, would have revealed that the O9A represent an occult, essentially pagan, tradition wholly different from the qabalistic-centred occult tradition used by Crowley, Levey, Aquino, and other modern occultists. A difference evident in the O9A's Seven Fold Way and their occult septenary system.

4) That the O9A Star Game is just a 'board game', whereas a reading of basic O9A texts such as *Naos* would have revealed its three-dimensional and unique nature, a uniqueness derived from the transformation of each piece when it is moved and the alchemical combinations and occult associations of each piece.

The lack of detailed, scholarly, research and the mistakes made by Van Luijk are unfortunately typical of many of the books and articles written by academics about modern Satanism in particular and the Western, occult, Left Hand Path in general, with many authors of recent works relying for instance on the opinions of others (and, sometimes, even relying on anonymous persons communicated with by means of e-mail) rather than undertaking their own years-long research using primary sources.

Thus, in respect of Western esotericism, can a lecturer or a faculty member at an established, mainstream, university or college be relied upon to present a well-researched, unbiased, scholarly, article or book? The answer, more often than not, is no, for so many such books and articles are written by those who, despite being accorded the status of academics, are not scholars because their

approach to the subject they write about it is quite unscholarly.

R. Parker
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{1} *Searchlight*, July 2000.

{2} Monette, Connell. *Mysticism in the 21st Century*. Sirius Academic Press. 2013, p.105.

The O9A And Academia: Della E. Champion

A 2017 essay by Della E. Champion of the University of Washington - who has written various essays about modern esotericism and modern Satanism - deals with the Order of Nine Angles document titled *The Culling Texts*, containing as that document does the five (mostly vintage) texts (i) Concerning Culling as Art, (ii) A Gift for the Prince - A Guide to Human Sacrifice, (iii) Victims - A Sinister Exposé, (iv) Culling - A Guide to Sacrifice II, (v) Guidelines for the Testing of Opfers, (vi) Satanism, Sacrifice, and Crime - The Satanic Truth.

There are serious flaws with the essay and which flaws undermine the argument and conclusions of Champion. The flaws are:

(i) The Culling Texts, and the O9A advocacy of culling, are taken out of context, which context is not considered nor referenced by Champion, and which context is (a) the sinister-numinous and esoteric philosophy of the O9A, and (b) that an actual culling is advocated as one part of the training germane to one early stage of the O9A's Seven Fold Way, that of External Adept.

(ii) Champion, rather than considering those texts in relation to the aforementioned esoteric and practical context, uses sociological and psychological theories and ideas to make claims about and assumptions regarding the personal intent of the authors of the culling texts.

(iii) Extrapolating from those claims and assumptions, Champion proceeds to make claims and assumptions about the intent of the O9A itself, thus providing a classic example of the fallacy of illicit transference.

(iv) Champion relies on the opinions of others regarding the O9A and Myatt - on secondary and tertiary sources - rather than referencing readily accessible primary O9A and Myattian sources, thus revealing a lack of scholarly research and the commission of the fallacy of argumentum ad verecundiam.

(v) Which lack of scholarly research using primary sources results in factual errors and further undermines the academic credibility of the essay.

Esoteric Context

As a study of the complete ONA corpus from the 1970s to 2019 – or at the very least a study of such O9A texts as the seventh edition of the 1460 page *Guide To The Order of Nine Angles: Theory and Praxis* together with the 159 page *The Esoteric Hermeticism Of The Order Of Nine Angles* – would have revealed, the documents included in The Culling Texts are propaganda and polemics specifically designed to entice, to separate the O9A from the 'satanism' of Levey, and to justify and explain culling for O9A initiates, novices, and prospective candidates, dealing as those texts do with just one aspect of Traditional Satanism and relevant as they are to only the first three stages of the O9A Seven Fold Way: Neophyte, Initiate, and External Adept. This caveat applies to some other O9A texts such as *Hostia*, and *The Black Book of Satan*, as well as to the O9A's Traditional Satanism, for such Satanism and such culling are only a "part of the 'sinister' aspect of the sinisterly-numinous tradition: a necessary and novitiate pathei-mathos, a modern rite of passage." {1}

Beyond those three initial stages, are the personal, the very individual, ordeals of the Rite of Internal Adept – living alone in a wilderness area for at least three months – followed by experiencing various 'numinous' ways of life, followed, some years later, by the Rite of the Abyss where the candidate has to endure living a solitary and chthonic existence for a lunar month. Such personal, longsome, ordeals remove the O9A initiate so far from any and all forms of Satanism, and from egoistic imaginings of being "pre-eminent, superior, and entitled", that they, as various O9A texts explain, emerge to a world beyond the illusive abstractions of apparently conflicting opposites, such as "good and evil" and Right Hand Path and Left Hand Path. {2}

In regard to esoteric context, Champion does not mention the salient fact that

"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." {3}

Personal Intent And The Fallacy Of Illicit Transference

Since the documents included in The Culling Texts are propaganda and polemics and are appropriate only to the first three stages of the O9A Seven Fold Way, the intent of their authors is propagandistic and polemical and appropriate to O9A Neophytes, Initiates, and External Adepts {4}.

In addition, and as noted in the O9A text *Lambasting Levey And Aquino: The Polemical Satanism Of The Order Of Nine Angles*, many of those who have commented on or who have decried O9A polemics have apparently failed to

understand

"that such 'polemical satanism' is not only propagandistic but also served, and still serves, a useful dialectical purpose.

A useful dialectic, a useful dialectical purpose, because when the O9A use the terms 'dialectical' or 'dialectic' they - depending on context - usually mean one or more of the following three definitions:

(1) Having premises which are merely probable as opposed to demonstrably true; based on probable opinions rather than on demonstrable fact.

(2) Characterized by the existence or operation of opposing forces, tendencies, opinions, etcetera; the tension and disputes produced by the clash of such forces, opinions, etcetera; and the revealing of truth (the insight) that can result from such tension, disputes, and clashes.

(3) A disputant who disputes to be transgressive and/or to engender a dialectical response.

Thus, when the O9A write about 'the sinister dialectic' they are generally referring to meaning (2) in the context of esotericism; hence their term 'the sinister-numinous' to express that clash of apparent opposites (with the resultant personal *pathei mathos*) which is inherent in the O9A seven fold way and also part of O9A aeonic theory and O9A aeonic strategy."

Therefore, Campion's argument that the intent behind those culling texts was to make the ONA seem "pre-eminent, superior, and entitled" - and Campion's conclusion that the texts are simply "the product of imagination" - are specious.

However, Campion is correct in claiming that such texts are desecrational - "an attempt to disrupt communication and cause confusion" - since, understood in the context of O9A praxises, they form part of the O9A's Labyrinthos Mythologicus, and which Labyrinthos Mythologicus

"is (a) a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates, and (b) a mischievous, japing, sly, and sometimes (for mundanes) an annoying, part of our sinister dialectic. Thus and for example, we, the Order of Nine Angles, have presented to outsiders - and to those incipiently of our kind - a series of tests, a modern Labyrinthos Mythologicus, and which tests begin with them being expected to distil our essence from our apparent conflicting opposites." {5}

As someone associating themselves with the O9A recently wrote:

"Such a confusion in great numbers is one of the stated purposes of the Labyrinthos Mythologicus, and it is what makes it inherently elitist at every level. That is to say, it is not elitist because it brags or because there is an authority denying entry, but because it asks from the practitioner a wide variety of abilities, at least in potential, and the willingness to develop them through hard work. Some of these are stated explicitly, and others are required by the sheer complexity or lack of explanations of certain things, which end up pushing the seriously interested practitioner to find ways, bridge gaps, interpret and discover his own unique way [...]

From its inception, the Seven-Fold Way was intended to see most fail, to see most crumble under pressure, by a reluctance to try again, by carelessness leading to mental or physical injury or destruction. It should be clear to any objective and intelligent student of the materials (not to speak to a practitioner, I presume) that personal discernment is the foremost of all ONA requirements, once a holistic and balanced view of its rather wide assortment of ideas throughout the decades has been at least partially digested. To even suggest that the failure of many (most?) ONA would-be initiates is a sign of failure of the system, or to suppose that the bickering between ONA-inspired/derived groups implies an alarming state of affairs threatening to take it down, is to not to be able to see beyond the proverbial nose." {6}

Furthermore, since Champion's argument regarding the intent of the authors, and conclusion regarding their texts, are specious, Champion's inference that the O9A itself is intent of making itself seem "pre-eminent, superior, and entitled" is spurious, as well as an example of the fallacy of illicit transference.

A Lack Of Scholarly Research

A lack of scholarly research using primary sources - obvious in omitting the esoteric context of The Culling Texts - results in a reliance on secondary sources such as Senholt and Goodrick-Clark and reproducing their opinions and assumptions and conclusions without using such primary O9A sources to not only balance those opinions and assumptions but also as the basis of formulating original conclusions regarding the O9A. That there is no reference to the work of Professor Monette {7} is a glaring omission.

This reliance by Champion on secondary - and sometimes tertiary - sources is evident in the factual errors made, as her lack of a scholarly approach is evident in examples such as when she writes that "a myriad of contradictions and questions abound around the ONA leader who has been described as somewhat of a trickster figure," for she makes no mention of what these contradictions and questions are, and in addition provides no necessary - in academic terms - balancing details of those aspects of Myatt's life which arguably contradict the common but unproven assumption that Myatt is the "ONA leader" {8}. In

addition, as numerous O9A texts from the 1980s on have made clear, there is not, never has been, and cannot be any such thing as an "ONA leader".

Factual Errors

The following examples of factual errors made by Campion undermine the academic credibility of the essay revealing as such errors do a lack of research using primary sources. {9}{10}

§ Campion writes, "The organization considers itself fascist, admires Adolf Hitler (1889-1945), and embraces National Socialism and Social Darwinism."

Knowledge of primary O9A sources would have revealed that (i) in the context of the Seven Fold Way the O9A rejects the doctrine of Social Darwinism, and (ii) that the fundamental O9A principle of "the authority of individual judgement" means that O9A cells, groups, nexions, and individuals, are free to self-identify with fascism and National-Socialism (as the Italian Secuntra and the British TWS nexions do) or with other *-isms* such as anarchism. As the TWS Nexion recently noted:

"We - identifying as O9A and as an independent nexion applying the esoteric philosophy of the O9A including its code of kindred honour - interpret that philosophy as anti-Magian in essence and pro-National Socialist and fascist in exoteric practice and as required by the O9A's Sinister Dialectic.

Our view - as supporters of our Western culture - is that a resurgent National Socialism, or a resurgent fascism, or something politically similar, embodies what is necessary to bring down the Old Order from whose ruins a New Order will emerge.

However, others identifying with or associating themselves with the O9A do not share this interpretation. Some interpret that esoteric philosophy as anarchistic; others as nihilistic; others as elitist in a cultured and aristocratic way.

As noted in the text *Aristocracy, Anarchy, or Nihilism? The Continuing Internal O9A Debate*,

One of the many interesting things about the Order of Nine Angles is the diversity of opinion and interpretation among those who associate themselves with the O9A or who follow or who are inspired by the esoteric philosophy of Anton Long.

Such a diversity of opinion and interpretation of matters O9A is natural and necessary [for] the O9A, from its beginnings, has - via its praxises and its principle of

individual judgement - encouraged every O9A person, nexion, group, or cell, to develop their own interpretation of everything O9A." {11}

In respect of rejecting the doctrine of Social Darwinism,

"Unlike the modern Satanists influenced by the likes of Howard Stanton Levey, and most of those self-describing as following the Left Hand Path, as well as those influenced by the likes of Crowley, the O9A completely rejects the principle of 'might is right' and what has been termed 'social Darwinism', describing the principle of 'might is right' as the instinct, the raison d'être, of the cowardly bully and the rapist." {12}

§ Champion writes, "David Myatt, himself, has a history of Neo-Nazi activity starting in the early 1970s".

In his autobiography *Myngath*, and in political memoirs such as *The Ethos of Extremism*, both of which are primary sources in relation to Myatt, he states that his political activity began in 1968 when he joined Colin Jordan's British Movement. He continued to be active in BM until 1973 when he co-founded the Leeds based, and violent, National Democratic Freedom Movement and joined the para-military neo-nazi group Column 88.

This record of early and often violent political activity - including a term of imprisonment for leading a 'skinhead' gang in a violent attack, and acting as Colin Jordan's bodyguard {13} - is documented in mainstream sources. {14}{15} In addition, in 1972 Myatt became Leeds Branch Secretary of Jordan's BM. {16}

§ Champion writes, "His radical right-wing extremist activities appear to have started in the early 1990s with the U.K. Neo Nazi skinhead group Combat 18."

As noted above, Myatt's radical activism began in 1968, not in the early 1990s.

Furthermore, Combat 18 was not a "skinhead group" but was mainly composed of members of "football firms" such as the Chelsea Headhunters. {17}

§ Champion writes, "The bomber acquired the guidelines from the ONA's website."

The document in question was on a radical right-wing website on a Canadian server run by Bernard Klatt {18}{19}{20}{21} which website or server had no connection to the ONA nor hosted any ONA material.

§ Champion writes, "It has been suggested, even, that the ONA is a facade, some kind of imaginary front for one man."

No source – academic or otherwise – for this allegation is supplied, which unsourced allegation is an example of argumentum ad hominem, and which argumentum ad hominem has no place in an academic essay.

§ Champion writes, "LaVey's measured, playful, and charismatic presence..."

In common with what seems to be, in academia, an often uncritical respect of LaVey (real name Howard Stanton Levey) Champion supplies no source(s) – academic or otherwise – for this puffery with no mention made of criticisms of Levey such as his plagiarism {22}{23} or the fact that research found no trace of Levey's boast of employment as a police photographer nor evidence regarding his boast of having had an affair with Marilyn Monroe {24}.

Conclusion

In the O9A Seven Fold Way – a decades-long individual Occult quest (anados) – a culling is one of the tasks/challenges, a learning experience, that an External Adept is expected to undertake, often done as part of an Insight Role. The individual then moves on to other tasks/challenges which include the Rite of Internal Adept.

The essay by Champion ignores this necessary esoteric context; highlights yet again the unscholarly nature of the research by most academics into the Order of Nine Angles, and how some academics, when writing about the O9A, commit various logical fallacies.

Unless and until academics or others conduct detailed research into the O9A using primary sources, using those sources to formulate their own conclusions, then the O9A will remain misrepresented with its detailed esoteric philosophy and its innovative sinister-numinous praxis, the Seven Fold Way, ignored.

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Notes

{1} O9A 101. Included in *Quintessence Of The Order Of Nine Angles*, available at <https://omega9alpha.wordpress.com/2018/03/22/quintessence-of-the-o9a/>

{2} Refer to such O9A texts as (i) Anton Long's *The Enigmatic Truth* and his *Lapis Philosophicus*, both dated 2011; (ii) the second (2013) edition of Anton Long's text *Enantiodromia – The Sinister Abyssal Nexion*, and (iii) R. Parker, *The Sinisterly-Numinous O9A*, 2013, available at <https://wyrdsister.files.wordpress.com/2018/04/the-sinisterly-numinous-o9a-v4.pdf>

{3} Senholt, Jacob. *The Sinister Tradition. Satanism in the Modern World.*

Conference at The Norwegian University of Science and Technology, Trondheim, Norway, November 19-20, 2009

{4} The pdf document <https://omega9alpha.files.wordpress.com/2018/04/classifying-o9a-texts-v2.pdf> provides a useful overview of many O9A primary sources in the context of O9A esotericism and praxises.

{5} <https://omega9alpha.wordpress.com/labyrinthos-mythologicus/>

See also the relevant sections of the book *Satanica Eresia - Una Guida al Satanismo* published by the Italian Secuntra Nexion, 2018, ISBN 978-1986070034

{6} Darg. Praefuscus Ferrum blog. 2017

{7} Monette, Connell. *Mysticism in the 21st Century*. 2013. Sirius Academic Press.

{8} A primary source in this respect is Myatt's 2012 essay *A Matter Of Honour*, available at <https://davidmyatt.wordpress.com/about/a-matter-of-honour-2/>

In addition, Part Three of the 2018 O9A compilation *A Modern Mysterium: The Enigma of Myatt And The O9A* provides a selection of texts which describe the evidence which has been presented - including by some O9A supporters - which seems to contradict or cast doubt upon the claim that Myatt is or was the pseudonymous Anton Long. The compilation is available at <https://omega9alpha.wordpress.com/myattian-mystery/>

{9} Primary sources in respect of the O9A include the 1980s *Naos* manuscript, and the 2019 trilogy *Feond*, *Baeldraca*, and *Tyberness*.

{10} Qv. <https://omega9alpha.files.wordpress.com/2018/04/classifying-o9a-texts-v2.pdf>

{11} *The O9A And AWD - A Summary*. <https://wyrdsister.wordpress.com/2018/03/24/the-o9a-and-atomwaffen-a-summary/>

{12} *How To Distinguish The Order Of Nine Angles*. The O9A text is available at <https://omega9alpha.wordpress.com/distinguishing-the-o9a/>

See also (i) Anton Long, *The De-Evolutionary Nature of Might is Right*, 122 Year of Feyen, and (ii) Anton Long, *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*, 119 Year of Feyen.

{13} Goodrick-Clarke, Nicholas. *Hitler's Priestess: Savitri Devi, the Hindu-Aryan Myth and Neo-Nazism*, NYU Press, 2000, p.215

{14} Spearhead. (John Tyndall's BNP magazine) April, 1983

{15} *David Myatt and the Occult-Fascist Axis*, in the anti-fascist magazine *Searchlight*, No. 241 (July 1995), pp.6-7

{16} Jackson, Paul. *Colin Jordan and Britain's Neo-Nazi Movement*, Bloomsbury Publishing, 2016, p.174.

{17} http://news.bbc.co.uk/hi/english/static/in_depth/programmes/2001/bnp_special/roots/1992.stm

{18} Whine, Michael. *Cyberspace: A New Medium for Communication, Command and Control by Extremists*, Studies in Conflict & Terrorism, Volume 22, Issue 3. Taylor & Francis. 1999.

{19} Vacca, John R. *Computer Forensics: Computer Crime Scene Investigation*, Charles River Media, 2005, p.420

{20} The Toronto Star, 19 July 1996. Hate groups using B.C. Internet site.

{21} The Globe and Mail, 28 April 1998. Notorious Internet service closes.

{22} Matthews, Chris. *Modern Satanism: Anatomy of a Radical Subculture*, Praeger Publishers, 2009, p. 65-66

{23} 'The Satanic Bible' in *The Invention of Satanism*, Oxford University Press, 2015, pp.98-102

{24} Aquino, Michael. *The Church of Satan*. 2013. Two volumes, ISBN 9781494447335 & 9781494446963

The O9A And Academia: Jacob Senholt and Massimo Introvigne

With several academics - from Goodrick-Clarke in 2003, to Senholt in 2012, to Introvigne in 2016 {1} - and others, from journalists to some of those associated with the O9A, writing that Anton Long was a pseudonym of David Myatt, it was natural that many people would believe that "the role of David Myatt was and is essential to the creation and existence of the ONA." {2}

However, to date no one - including academics - has provided any evidence from primary sources {3} that Myatt is Anton Long or that Myatt wrote any of the thousands of O9A texts that form the O9A corpus.

In the case of Goodrick-Clarke, for example, he based his supposition on a work with the title *Diablerie*, a copy of which is in the British Library {4} and which consists of comb-bound photocopies of a typewritten text and which purports to

be an account of the early life of Anton Long.

While the account is superficially similar in some respects to the childhood Myatt recounted in his 1980s memoir *Autobiographical Notes: Towards Identity and the Galactic Empire* {5} - and subsequently in his 2013 autobiography *Myngath* {6} - there are discrepancies and errors, such as in details of abode and schooling, as well as many vainglorious boasts such as being a 'cat-burglar' and his Occult group holding a person prisoner for days before sacrificing them during a ritual. Which discrepancies and errors, and such vainglorious boasts, have led several of those associated with the O9A to declare it is a forgery {7}, a claim also made by Myatt himself who wrote, in respect of Goodrick-Clarke, and in his essay *A Matter Of Honour* that "the often fictitious account he gives of 'my life' during that time is almost entirely taken from the fictional Diablerie manuscript." {8}

Post Hoc Ergo Propter Hoc And Other Fallacies

In a section of his *A Matter Of Honour* sub-titled The Logical Fallacy of Incomplete Evidence - A Case Study, David Myatt analyses in some detail the claims made by Jacob Senholt in his 2008 Master of Arts thesis, which thesis Senholt later revised for inclusion as a chapter in the book *The Devil's Party: Satanism in Modernity*, edited by Per Faxneld and Jesper Aagaard Petersen and published by Oxford University Press in 2013.

Myatt writes:

"A reading of the thesis reveals two interesting things. First, the use of and reliance upon secondary and tertiary sources, many of which are anonymous and many of which are derived from 'the world wide web', that most unreliable source of information. For example, he relies on the book *Black Sun* by Goodrick-Clarke even after admitting it contains errors and that the author offers no proof for the assumptions made in respect of me and the ONA. Second, that Senholt, undoubtedly inadvertently, commits the logical fallacy of incomplete evidence. That is, the multitude of facts and circumstances which do not support his contention about me and the ONA are omitted."

Myatt details the factual errors made by Senholt, provides logical explanations for the claims made by Senholt - such as the claim that since both Myatt and the O9A use the neo-nazi 'year of the fuhrer' calendar and terms such as 'aeonic', there is a causal link between the two, *post hoc ergo propter hoc* - with Myatt then listing various facts about his own life which contradict the assumption that he is or was a Satanist, facts (and primary sources) such as his semi-autobiographical poetry, his published correspondence, his marriage in the 1990s in a Christian church, and his ethical philosophy of *pathei-mathos*, which "reveal the ideas and experiences and (importantly) the failings of someone so different from a satanist that they have to be ignored."

According to Myatt:

"it is matter of honour. Of personal knowing. As I mentioned [...] the traditional gentlemanly and ladylike virtues and their cultivation are no longer the standard which individuals are expected to aspire to and to uphold. Thus I do not expect the plethora of rumours and allegations about me to suddenly cease, although I admit I do and perhaps naively nurture a vague hope that what I have written here may cause a few individuals to reconsider the veracity of such rumours and allegations."

However, despite Myatt's detailed rebuttal and despite the lack of evidence from primary sources, Senholt's thesis and the chapter based on it in the aforementioned book - together with the claims made about Myatt by Goodrick-Clarke and by others {9} - have been cited by academics and non-academics alike as "proof" that Myatt is Anton Long and founded and was involved with the O9A.

Which use of such sources is a classic example of argumentum ad verecundiam, of the fallacy of appeal to authority. That academics such as Massimo Introvigne - in his *Satanism: A Social History* published in 2016 by Brill, Leiden, as volume 21 in the series *Texts and Studies in Western Esotericism* - commit such a fallacy in respect of Myatt seems to confirm Myatt's conclusion in his *A Matter Of Honour* essay

"that the research done by some modern authors and even some academics - whose works are published by reputable publishers or quoted by others engaged in academic research - is inadequate and does not meet the taxing criteria of scholarship." {10}

For Introvigne - professor of Sociology of Religions at the Catholic Pontifical Salesian University, Torino - fallaciously wrote (i) that Goodrick-Clarke in his 2003 book *Black Sun* confirmed that Myatt was Anton Long, and (ii) that Senholt "offered a number of elements confirming that Long was indeed Myatt."

Fallacious because neither Goodrick-Clarke nor Senholt provided any evidence from primary sources, with their 'circumstantial evidence' based on non-evidentiary assumptions (as in Goodrick-Clarke assuming Myatt wrote Diablerie) or derived from fallacious reasoning (as in Senholt unintentionally committing the fallacies of incomplete evidence and post hoc ergo propter hoc).

Some of the basic errors made by Introvigne include the following:

- (i) "that Myatt joined Jordan's British Movement in 1969," when the correct date is 1968;
- (ii) that Myatt's middle name is William, when it is Wulstan;
- (iii) that the ONA Black Mass "derived from Huysmans and the rituals of the Church of Satan" when there is no such derivation and no

documentary evidence to support such a claim; and
(iv) that the Temple of Set "perceived the competition [the ONA] as dangerous, particularly when in the late 1980s some members of the Temple of Set started considering themselves members of the ONA at the same time. In 1992, Aquino [...] launched an internal purge, expelling from the Temple of Set those members who also wanted to remain in the ONA," when - to our knowledge - there was no such purge and no documentary evidence to support such a claim.

The Authority Of Individual Judgment And The Fallacy Of Illicit Transference

Those interested in 'The Peculiar Matter Of Myatt And Long' sometimes commit another fallacy, that of illicit transference, by arguing from the particular to the general, as Massimo Introvigne does in his book by referencing one item and then stating, on the basis of that one item, that the O9A has "more or less acknowledged that Anton Long was a nom de plume of Myatt." {11}

The item cited by Introvigne was the e-text *A Modern Mage: Anton Long and The Order of Nine Angles*, which was later published as a printed book under the title *The Radical Philosophy of Anton Long*. {12} The work contains an introduction - and several articles - by Mr R. Parker, who wrote in the introduction that

"in order for a person to fully understand and appreciate the Order of Nine Angles - and to thus know what being O9A means in the real world they should know about and understand the sinister-numinous life of Anton Long because the person behind that nom-de-guerre was David Myatt."

It is fallacious to cite this work, and such a statement - or any such works or any such statements - as an acknowledgement by the O9A that Myatt is Anton Long because the Order of Nine Angles is a leaderless collective - or more correctly, "a movement, a subculture or perhaps metaculture that its adherents choose to embody or identify with" {13} - and thus has no central authority and no one person, or any persons, who can claim to represent or who can claim to speak or write on behalf of the O9A. Even the pseudonymous Anton Long never claimed such an authority, writing in the early 1990s that

"There is no acceptance of someone else's authority [...] I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the basis of whether they work. Satan forbid they should ever become 'dogma' or a matter of 'faith'. I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They - like the individual I am at the moment - are only a stage, toward something else." {14}

"You ask who has authority in the Order and what this authority

represents. Basically, the only 'authority' is that which arises or develops because of experience [...] I have no 'authority' in the real sense - I simply offer advice and guidance based on my own experience. I am still learning. What I teach is not 'sacred' - hopefully, it will be surpassed, refined, changed, when others discover and experience and attain." {15}

Anton Long is referring to one of the founding principles or traditions of the Order of Nine Angles, 'the way of practical deeds', of individuals learning - via such means as the Seven Fold Way - from *pathei-mathos*, from their own experience, a principle which has become known as The Authority Of Individual Judgment.

In practice this principle means that anyone or any *nexion* or *nexions* self-identifying as O9A can only present their own personal views or opinions concerning the O9A, based as those may be on their own experience or learning. Hence when someone such as Mr R. Parker writes that the person behind the *nom-de-guerre* Anton Long "was David Myatt" they are only presenting - can only ever present - their own personal view or opinion. They are not presenting - can never present - the view or the policy of the Order of Nine Angles.

That some individuals interested in The Peculiar Matter Of Mr Myatt And Anton Long do not understand this, and/or commit the fallacy *illicit transference*, is understandable. That an academic such as Introvigne does not understand this fundamental O9A principle reveals a lack of understanding of the Order of Nine Angles, a lack deriving from an inadequate knowledge of, a lack of scholarly research into, the Order of Nine Angles.

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{1} (a) Goodrick-Clarke, Nicholas (2003). *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*. New York University Press. p.216; (b) Senholt, Jacob C. (2013). *Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles*. "The Devil's Party: Satanism in Modernity". Per Faxneld and Jesper Aagaard Petersen (editors). Oxford: Oxford University Press. pp. 250-274; (c) Introvigne, Massimo (2016). *Satanism: A Social History*. Brill. p.357.

{2} Senholt, Jacob C. (2009). *The Sinister Tradition*. Conference paper

presented at *Satanism in the Modern World*, Norwegian University of Science and Technology, Trondheim, 19-20th of November, 2009. p.16

{3} 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.

In respect of Myatt and his peregrinations, primary sources would include his own writings, including his autobiography *Myngath*; his post-2012 writings about his philosophy of pathéi-mathos; his poetry; court transcripts of his criminal trials; interviews with police officers who have arrested and interviewed him under caution; documents concerning his early years in Africa and the Far East; documents relating to his time as a Catholic monk; documents relating to his conversion to Islam (such as his Testimony of Faith in Islam signed as it is by Hafiz Muhammad Tufail – Imam of the Jamia Masjid Ghousia – and by Qadi Abdur Sa'auf and dated 24 Jumada Al-Ula), documents and letters relating to his involvement with Column 88; and so on.

{4} Long, Anton (c.1991). *Diablerie: Revelations of a Satanist*. The British Library. General Reference Collection Cup.711/742. BNB GB9219567; System number 012478777.

{5} Quotations from Myatt's memoir were included in the pamphlet *Cosmic Reich: The Life and Thoughts of David Myatt*, published by Renaissance Press, New Zealand, in 1995. Some details of Myatt's early life are described on p.216 of Jeffrey Kaplan's *Encyclopedia of White Power: A Sourcebook on the Radical Racist Right*, published by Rowman & Littlefield, in 2000.

Similar details are given in issue #3, May 1998 edition of Column 88, the magazine published by Myatt's National-Socialist Movement, with other details included in the 2001 internet article *The Life and Times of David Myatt*, a copy of which is archived at <https://web.archive.org/web/20011121112831/http://www.geocities.com:80/davidmyatt/biog.html> [Accessed November 2017]

Around 2002, Myatt himself issued a revised and updated version of his memoir – which included his years with Combat 18 in the 1990s – a copy of which is archived at <https://web.archive.org/web/20030502034417/http://www.geocities.com:80/davidmyatt/notes1.html> [Accessed November 2017]

{6} Myatt, David. (2013). *Myngath. Some Recollections of a Wyrdful and Extremist Life*. CreateSpace Publishing. ISBN 9781484110744.

{7} An example is the 2013 article *A Skeptic Reviews Diablerie* by R. Parker, a

copy of which is available at <https://regardingdavidmyatt.wordpress.com/2013/01/19/a-sceptics-review-of-diablerie/> [Accessed November 2017]

Parker writes that the 'evil deeds' done by Mr Long which are described in Diablerie "are lame or laughable or sound like the adventures of a frat boy."

{8} Myatt, David. *A Matter Of Honour*. 2012. The essay is included in Myatt's book *Extremism And Reformation*, published in 2019, ISBN 978-1691707423. A pdf version of the essay is available on Myatt's weblog at <https://davidmyatt.wordpress.com/concerning-the-occult/> [Accessed September 2019]

In the essay Myatt lists seven biographical errors made by Goodrick-Clarke, and also makes mention of another forgery, Bealuwes Gast, writing that it

"seems to have been recently written by someone, possibly for financial gain resulting from selling it at some silly price to collectors of rare Occult memorabilia. The bulk of this new fictional 'autobiography' consists of an early (now out of date) edition of Myngath to which various fictional autobiographical stories and 'sinister' incidents and diatribes have been added in line with what might be expected from a mythical 'Anton Long'. Given that the majority of these autobiographical stories in this so-called Bealuwes Gast are quite risible and fanciful (and not fundamentally satanic at all), and given that the 'sinister diatribes' seem to have been cut-and-pasted from various internet articles attributed to those who over the years have used the nom-de-plume Anton Long, it seems unlikely that this forgery will ever be taken seriously by anyone. I mean - and to name just one risible example - who can take seriously a 'clockwork orange cult' and the wearing of white lab coats to boot."

In regard to this other 'autobiography of Anton Long', qv. the 2014 article by R. Parker, *Bealuwes Gast: A Study in Forgery*, available at <https://regardingdavidmyatt.wordpress.com/bealuwes-gast/> [Accessed November 2017]

{9} One of the fallacious claims often repeated, deriving as it does from Senholt, is that Myatt's extremist adventures (neo-nazi followed by radical Muslim) were O9A Insight Roles and thus link Myatt to the O9A. It is fallacious since such Insight Roles, by definition, (i) only last between a year and eighteen months while Myatt's neo-nazi adventures lasted thirty years (1968-1998) with his time as a radical Muslim lasting over ten years (1998-2009), and (ii) they are a task that a fairly new Occult initiate - an External Adept - is expected to undertake before moving on to the next stage of the O9A's Seven Fold Way.

The task is outlined in such Anton Long authored texts as *An Introduction to Insight Rôles*, which is included in the 1460 page O9A compilation *The Definitive Guide To The Order of Nine Angles: Theory and Praxis*, seventh

edition, 2015. See also the chapter titled *Insight Rôles: The Historical And Esoteric Context in Tyberness - Order Of Nine Angles: Toward The Abyss*, 2019, ISBN 978-1696821742.

{10} In his *A Matter Of Honour* Myatt mentions that the criteria of scholarship "is essentially two-fold: (i) of detailed, meticulous, unbiased research on and concerning a specific topic or topics or subject undertaken over a period of some considerable time, usually a year or more in duration, and of necessity involving primary source material; and (ii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject therefore being not only the logical result of the cumulative scholarly learning so acquired but also possessing a certain gravitas."

{11} Introvigne, op.cit. p. 358.

{12} While the printed book - ISBN 978-1518690433 - is no longer available, an e-text of the chapter from the first edition titled *The Radical Sinister Philosophy of Anton Long* is available on certain websites, such as <http://www.o9a.org/wp-content/uploads/sinister-radical-philosophy-of-anton-long.pdf> [Accessed September 2019]

{13} Monette, Connell (2013). *Mysticism in the 21st Century*. Sirius Academic Press. p.89.

{14} Letter to Michael Aquino, dated 20th October 1990 ev. *The Satanic Letters of Stephen Brown*. Volume 1. Thormynd Press, 1992.

{15} Letter to Miss Stockton, dated 19th June 1991 eh. *The Satanic Letters of Stephen Brown*. Volume 1.

cc. R. Stirling & O9A
2019 ev

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