



Children and The Order of Nine Angles

A fundamental principle of the Order of Nine Angles – one of our five core traditions [1] – is that of Kindred Honour, which means two important things: (i) that our behaviour toward our own kind, our kindred, is governed by particular rules and guidelines manifest in our written Code of Honour [2]; and (ii) that our behaviour toward mundanes is guided by our understanding of them (and their wealth and property) as a useful resource.

In practice, our code of kindred (or sinister) honour means that we strive to be honourable toward our own kind – our kindred. Our law of honour does not apply to adult mundanes of sound body and mind, and thus they are considered fair game, a resource; although should it be necessary – for example in the matter of individual culling – our honour demands that we give them a sporting chance by subjecting them to certain tests in order to verify their mundane character.

Children of the ONA

Those who are of our kind – those who are of the ONA – are those who are pledged brothers and sisters. This means that they strive to live by our Code of Kindred Honour, that they accept our five core principles/traditions, and that they seek to implement and achieve the Goals, Aims and Objectives, of the ONA as outlined in our *Guide To The Culture and Sinister Ethos of the ONA*.

Our code of honour means that we take responsibility for ourselves and for those to whom we have given a personal pledge of loyalty. This personal pledge of loyalty by its very nature includes our own children, and means that we will not only nurture them to be healthy, strong, self-reliant, individuals capable of defending themselves, but also fiercely protect and defend them, if necessary by the use of lethal force, and seek vengeance – according to our kindred code – should anyone harm them.

Thus, we rely on ourselves, and if necessary also on our kinfolk – and do not rely upon anyone or anything else. Hence, we settle our disputes among ourselves, according to our code of kindred honour, just as the only justice we accept and believe in is our justice, deriving from our code. That is, we scorn, disdain,

dislike, any and all “authority”, and all laws, except our own, and accept that vengeance is a healthy and natural duty.

In respect of our children, we accept responsibility for them and for their development until they reach such an age as they are developed, mature, enough to make their own informed choices, which is generally around sixteen years of age [3]. Before this age, we are their guardians. After this age, then and only then are they free to join us and our activities – be such activities Occult, Dreccian, Niner, or otherwise – as a result of them making their own decision and being given the absolute freedom to so choose. Thus, when they reach this age, they are given the choice, and should they choose not to pledge themselves – and thus do not accept our code of kindred honour – then our responsibility for them ends, and they have to make their own way in the world of humans.

Children of Mundanes

A mundane is anyone who is not one of us; anyone who does not belong to our family, our extended family, our kindred, our kollektive. In brief – someone who does not live by our Code of Kindred Honour and who thus accepts the laws and the so-called ‘authority’ of nation-States. That is, mundanity does not depend on such social abstractions as ethnicity, wealth, social status, occupation, education, place of birth, nationality, or whatever.

As mentioned above, our law of honour does not apply to *adult* mundanes of sound body and mind, and thus such human beings are considered fair game, a resource; although should it be necessary – for example in the matter of individual culling – our honour demands that we give them a sporting chance by subjecting them to certain tests in order to verify their mundane character. Thus and importantly, the children of mundanes – those below the age of sixteen or so – are not considered mundanes *per se*.

That is, we accord such children – until they reach the age of choice, of maturity – a certain respect, which in practical terms means they are exempt from being considered fair game, a resource. This naturally excludes us from involvement with certain activities involving children and also means that individuals of certain proclivities, involving children, are regarded by us as dishonourable individuals who most certainly are not of our kind.

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Notes:

[1] The basic ONA traditions are: (1) the way of practical deeds; (2) the way of

culling; (3) the way of kindred honour; (4) the way of defiance of and practical opposition to Magian abstractions; (5) the way of the Rounwytha tradition.

[2] Our kindred code is given in full in Appendix 1.

[3] There is some flexibility in this age of responsibility, with some of our kind regarding it to be sixteen years, others fourteen, and some others eighteen. As often, it is a matter of individual choice - for the parent(s)/guardians to decide based on their years-long knowledge of their own children.

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Appendix 1

Code of Kindred Honour

Our Kindred-Honour means we are fiercely loyal to our kindred: to only our ONA kind. Our Kindred-Honour means we are wary of, and do not trust - and often despise - all those who are not like us, especially mundanes.

Our duty - as individuals who live by the Code of Kindred-Honour - is to be ready, willing, and able to defend ourselves, in any situation, and to be prepared to use lethal force to so defend ourselves.

Our duty - as individuals who live by the Code of Kindred-Honour - is to be loyal to, and to defend, our own kind: to do our duty, even unto death, to those of our brothers and sisters to whom we have sworn a personal oath of loyalty.

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.

Our obligation - as individuals who live by the Code of Kindred-Honour - is to never willingly submit to any mundane; to die fighting rather than surrender to them; to die rather (if necessary by our own hand) than allow ourselves to be dishonourably humiliated by them.

Our obligation - as individuals who live by the Code of Kindred-Honour - is to never trust any oath or any pledge of loyalty given, or any promise made, by any mundane, and to be wary and suspicious of them at all times.

Our duty - as individuals who live by the Code of Kindred-Honour - is to settle our serious disputes, among ourselves, by either trial by combat, or by a duel involving deadly weapons; and to challenge to a duel anyone - mundane, or one of our own kind - who impugns our kindred honour or who makes mundane accusations against us.

Our duty - as individuals who live by the Code of Kindred-Honour - is to settle our non-serious disputes, among ourselves, by having a man or woman from among us (a brother or sister who is highly esteemed because of their practical deeds), arbitrate and decide the matter for us, and to accept without question, and to abide by, their decision, because of the respect we have accorded

them as arbitrator

Our duty - as kindred individuals who live by the Code of Kindred-Honour - is to always keep our word to our own kind, once we have given our word on our kindred honour, for to break one's word among our own kind is a cowardly, a mundane, act.

Our duty - as individuals who live by the Code of Kindred-Honour - is to act with kindred honour in all our dealings with our own kind.

Our obligation - as individuals who live by the Code of Kindred-Honour - is to marry only those from our own kind, who thus, like us, live by our Code and are prepared to die to save their Kindred-Honour and that of their brothers and sisters.

Our duty - as individuals who live by the Code of Kindred-Honour - means that an oath of kindred loyalty or allegiance, once sworn by a man or woman of kindred honour ("I swear on my Kindred-Honour that I shall...") can only be ended either: (1) by the man or woman of kindred honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (2) by the death of the person to whom the oath was sworn. Anything else is unworthy of us, and the act of a mundane.

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Appendix 2

Satanism and Child-Abuse

Allegations have been made, and continue to be made, concerning "Satanic" child-abuse - that is, the sexual abuse of children as part of Satanic rituals, practices and beliefs.

Genuine Satanism - like all genuine magick - is a path, way or method of individual self-development. Rituals may be and often are a part of this, but these rituals all conform to certain patterns: they are all intended to aid and explicate self-understanding and development, as well as enhance and develop certain 'Occult' abilities. Naturally, some rituals and methods are concerned with the individual experiencing certain emotions and, in Satanism, enjoying certain pleasures.

However, because of the aim of Satanism - to aid the attainment by the individual of magickal and personal understanding and thus promote evolution and self-mastery - this experiencing involves a conscious choice or decision by the individual. This makes Satanism of necessity an adult path or way - for genuine Satanism, of the traditional type, is not concerned with proselytizing nor "corrupting" others without their consent. Its concern - it must be repeated - is individual advancement arising from a conscious and free decision by the individual - anything else is not Satanic as it is not magickal. This free choice is part of all genuine Occult and magickal paths: Initiation means this free choice, the decision to begin an inner quest. When there is no free choice about the matter, there is no genuine Initiation - whatever path or way is being followed. Where Satanism differs, is in its aim, the philosophy of life and the techniques used to achieve the aim - these make it a "Left Handed Path" (when viewed conventionally).

Thus, there cannot be any such thing as 'childhood Initiation' - nor participation by children under a certain age in any genuine magickal rituals. What there can be: what there often is - in genuine

Satanism at least - is the simple dedication of infants by their parents to the darker path, and this involves only the appointing of guardians to watch over and care for the child(ren): "Do you, so chosen, pledge to guard and watch over this newborn and to teach them when the teaching time is right, our ways ..." (from 'The Ceremony of Birth' in "The Black Book of Satan"). The time for teaching is when the child, in accord with Satanic philosophy, can choose for themselves - sixteen years of age or thereafter - that is, when they have attained the threshold of adulthood.

Hence, there is not, and cannot be, any such thing as "Satanic" child-abuse: there can be no childhood 'initiation', no participation by children under a certain age in rituals, and no abuse, by adult Satanists, of children. This latter is important - Satanism is concerned with the individual gaining self-mastery and self-understanding. The abuser (whether of children, drugs or pleasures) is swayed by mostly unconscious desires and impulses - they may manipulate and try to control others who are susceptible, but they cannot control themselves, or even begin to understand their 'darker' side. In short, they are weak - and generally rather pathetic - individuals, although they may hide behind a "mask" or a "role". Such people are not Satanists, but rather failures. The Satanist aspires to self-mastery, self-overcoming: to knowledge...

The popular image of Satanism is a lie - a myth invented and fostered by those who have a vested interest in maintaining it. Organized religions and under-developed individuals need such myths, as they need stereotyped enemies: for only by such means can such people and such religions survive and flourish. Many believe, with that certainty that faith and fanaticism bring, the myths about Satanism and the more general myths about ritual 'child-abuse'. I and a few others like me can present the facts - in my case about Satanism - but it needs an unbiased mind, a certain mental freedom, to consider these facts as they should be considered, and then make an informed judgement about the matter. It is this freedom which a biased, religious intolerance destroys.

The real question about Satanic child-abuse (and ritual abuse itself) is thus a question about attitude, belief and commitment to reasoned thought and debate. Long after Science showed the Earth was not at the centre of the Universe, the Church - its ministers and its faithful - continued to believe otherwise, confirmed in their certainty of faith. Do we, now - concerning this question of Satanic child-abuse - return to the Dark Age of faith, of believing what certain Church people wish us to believe to bolster their religion and rather intolerant view of the world; or do we go forward to greater understanding based on an acceptance of the facts?

These facts show that Satanic child abuse - and ritual abuse itself - is a myth.

Anton Long
1989

Note: This article was published in #9, November 1991, of *The Watcher* LHP zine, New Zealand. It was also mentioned on page 125 of the book *Nation and Race: The Developing Euro-American Racist Subculture*, edited by Jeffrey Kaplan, Tore Bjørgo, published by Northeastern University Press in 1998: "On the ONA's prohibition on the use of children in sacrifice and other rituals [see] Anton Long, *Satanism and child abuse.*"

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Appendix 3

Guide to the Kulture and Sinister Ethos of the ONA

Version 1.07 (123 yf)

The *Order of Nine Angles* (ONA, O9A) is a subversive, sinister, esoteric association comprising Niners, Sinister Tribes, Dreccs, Traditional Nexions, Satanists, Sinister-Empaths, individual Sorcerers (male and female), and Balobians.

By *subversive* is meant disruptive of and opposed to the existing order (society, governments, and their so-called Law and Order) and desirous of replacing the existing order with new ways of living.

By *sinister* is meant a-moral and of The Left Hand Path ^[1].

By *esoteric* is meant secretive, sinisterly-numinous, and Occult (that is, pertaining to The Dark Arts). In general, many of those associated with the ONA hide their identity – by which mundanes and mundane governments know and describe and classify them – for practical reasons, given the subversive and sinister nature of the ONA. Some may also hide their association with the ONA, for the same reason. Pseudonyms and aliases, and new, alternative, identities, are positively encouraged by the ONA.

By *association* is meant a collective – a collection of individuals and groups who share similar interests, aims and life-styles, and who co-operate together for their mutual benefit and in pursuit of similar goals.

A *Sinister Tribe* is a localized, territorial, sinister kindred – a gang, clan, or tribe – of Dreccs who rule, in a practical way, their own neighbourhood or neighbourhoods, and who regard mundane property and wealth as a useful resource.

A *Drecc* is a person who, as part of a gang, tribe, or clan, lives a practical sinister life – that is, who upholds and lives by The Code of The Sinister-Numen aka The Code of Kindred-Honour (see below) and who thus accepts that the only law is the law of sinister-honour. Thus, Dreccs have contempt for mundanes, for all mundane societies, and for all laws except their own, and accept that the only true justice is Dreccian justice – that is, the justice of their gang, tribe, or clan.

A *Niner* is a freelance operative who lives a practical sinister life in accord with the The Code of Kindred-Honour but who does not necessarily belong to or is not affiliated to a gang, tribe, or clan.

A *Traditional Nexion* is a local group of Sorcerers (male and female, or all male or all female) who follow The Seven-Fold Sinister Way and who thus practise External, Internal, and Aeonic Magick (Five-Dimensional Sorcery). Traditional Nexions generally are of two types – those who pursue the way of Traditional Satanism, and those who belong to the Rounwytha Tradition.

By *Balobians* – aka *Balo-Bohemians* ^[2] – we mean those artists, musicians, artisans, and writers, who share or are inspired by our sinister ethos and life-style, and/or who share some or all of our aims and objectives, but who may not have some formal involvement with us.

Thus, the ONA is a diverse, and world-wide, collective of diverse groups, tribes, and individuals, who share and who pursue similar sinister, subversive, interests, aims and life-styles, and who co-operate when necessary for their mutual benefit and in pursuit of their shared aims and objectives on the basis of having established a mutual trust and respect deriving from a personal knowing. This necessity of mutual trust and respect established by a personal knowing derives from our Code of Kindred-Honour.

The criteria for belonging to the ONA is this mutual trust, respect, and personal knowing, and this sharing and pursuit of similar sinister, subversive, interests, aims and life-styles, together with the desire to co-operate when it is beneficial to them and the pursuit of our shared aims. There is thus no formal ONA membership, and no Old-Aeon, mundane, hierarchy or even any rules.

Instead, there is an ONA Kulture ^[3] and ethos, and an identification with this ONA Kulture and sinister ethos, a kulture and ethos manifest in our Code of Kindred-Honour, and in our aural traditions, and which traditions include out Seven Fold Way, the Way of the Rounwytha, esoteric Dark Arts such as the Grade Ritual of Internal Adept, the Camlad Rite of The Abyss, and exoteric ways such as those of gangs/tribes/clans and the life of the Niner.

Those who identify with this ONA Kulture and sinister ethos are free to chose the means, the methods, the ways, that suits their own character best, and/or which interest or inspire them most, and are actively encouraged to do this.

Hence, those who belong to, or associate themselves with or who are inspired by our collective may and do differ in the means used to attain our (and their) aims and objectives, just as they will differ in whether or not they have, or desire, some formal association with us; that is, whether or not they publicly or otherwise adhere to or associate themselves with the ONA and use the ONA name.

Thus, many Balobians, for instance, do not assign any label or terms to themselves, and so they may not describe themselves as satanists, or as Dreccs, or even as Occultists - although some do - just as some Balobians may adhere to or align themselves with or practice some other, non-ONA, Occult Way, or adhere to or align themselves with some non-Occult Way or *weltanschauung*.

The Goals, Aims and Objectives, of The ONA

Our fundamental aim is to change, to evolve, human beings - to produce a new type of human being. This derives from our belief that we human beings have great potential; that we can consciously change and evolve ourselves, and that esoteric Arts, especially The Dark Arts, are one of the most practical means to do this. Our Dark Arts include our sinister tribes and our Dreccian way of life, as well as the more traditional Dark Arts of External, Internal, and Aeonic Magick.

Our main goal is to replace all existing societies, all governments, and all nations, and in their place create new societies, new ways of life, based on our own tribal and esoteric ways of living, where the only law is our law of sinister-honour.

We desire to do this because of our belief that the current order, the current systems, are all mundane, and reflect the nature of mundanes; of those who lack our sinister spirit, our defiance, our desire to free ourselves from mundanity and the restrictions of patronising governments and abstract, impersonal, law, and which governments treat us as either children or as subjects to be restrained and controlled.

Our means to achieve our aims and goals are many and varied, and include our *sinister tribes*, our *Traditional Nexions* (with the Seven Fold Sinister Way and External, Internal, and Aeonic Magick), our *Dreccs*, our *Sorcerers and Sorceresses* who work alone or with a few sinister comrades, our *Sinister-Empaths*, our Star Game, and our sympathizers and helpers, such as *Balobians*. One other important means, employed, by the ONA - and an essential part of our Dark Arts - is our *sinister Mythos*, and which ONA Mythos includes The Mythos of The Dark Gods, and The Mythos of Vindex.

One of our objectives is for our new species to leave this planet we call Earth (our childhood home), and establish ourselves among the star-systems of our own Galaxies, and other Galaxies. This leaving of our childhood home will, with its challenges, its experiences, and its opportunities, enable us to mature, and further evolve, as a species.

The Sinister Ethos of The ONA

The sinister ethos of the ONA - a guide to our sinister life-style - is expressed in our Law of Sinister-Honour, and defined by our Sinister Code, and which Code sets certain standards for our own personal behaviour and how we relate to our own kind and to others. Our Code thus concerns personal knowing, and judging others on the basis of this personal knowing - on their deeds, their behaviour toward us and toward those to whom we have given a personal pledge of loyalty.

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Notes

[1] In general, the Left Hand Path means that nothing is forbidden or restricted; that the individual takes sole responsibility for their actions and their quest, and that it is practical, sinister, amoral, dangerous and challenging deeds which breeds and which reveals true sinister character.

[2] The prefix *Balo* is from the Old English *balo* - sinister (baleful), as in *balocraft*, a sinister (Dark) Art. Satan was often described as *balewa*, The Sinister (baleful) One.

[3] We use the spelling *Kulture* to distinguish our sinister *Kulture*, since the term *culture* has been used to describe the alleged culture of mundanes.

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Appendix 4

Sinister Culling and The ONA Kollektive

As explained in our *Guide To The Kulture and Sinister Ethos of the ONA*:

Those who identify with this ONA Kulture and sinister ethos are free to chose the means, the methods, the ways, that suits their own character best, and/or which interest or inspire them most, and are actively encouraged to do this.

As it also says in an ONA guide:

I accept there is no law, no authority, no justice
Except my own
And that culling is a necessary act of Life.

Which, in summary, means that for us culling - the Sinister Sacrifice Of Mundanes - is natural and necessary, and, for us as individuals, as members of the ONA Kollektive, a practical option, one means of Presencing The Dark, of exulting in life, and a practical expression of our amorality.

Thus, culling is a viable sinister option - not an obligation or a required duty - and an option which we, as sinister amoral individuals, are free to choose. For us, as practical practitioners of The Sinister Way, all the laws of so-called "society" are irrelevant - representing as most laws do the desire of the mundane majority to try and prevent the sinister minority from turning life into a succession of ecstasies deriving from practical sinister deeds. For we, as sinister individuals, decide for ourselves when to act, how to act - as we have skill, the cunning, the ability, the personal character, to carry out our decisions. What mundanes call us, for so acting, is irrelevant.

As sinister individuals who accept that the only true law is our own sinister and individual law, we do not submit to any mundane, and would prefer to die fighting, defiant until our mortal end, than surrender to them, just as we refuse to obey, and proudly defy, the authority of any mundane, however such a mundane may describe or label themselves.

Thus, we do not recognize as legitimate the authority of mundane Police officers, nor the authority of mundane so-called Courts of law, nor the authority of any mundane government, nor the authority and jurisdiction of any mundane authority, civil, military, political, judicial, law-enforcement, or whatever. We are our own law, our own justice. We simply have no need of any external authority. Mundanes, by their very nature, however, need such an external supra-personal authority just as they seldom, if ever, rationally question the basis for the laws such a supra-personal authority manufacture, nor question the nature of the punishment meted out by such a supra-personal authority for transgressing such manufactured laws.

The Testing and Choice of Opfers

We, of the ONA Kollektive, divide culling into two types - individual (or personal) culling, and Aeonc culling.

Individual culling is when we, as individuals, decide - for whatever reason - to

personally cull an individual mundane or two. Aeonic culling is when we use some exoteric causal form in order to either reduce the surplus population of mundanes, or to implement some Aeonic strategy. One such exoteric causal form is war; another is combat; another is social or political conflict; and such forms may well involve us in manipulating mundanes - by, for example some political or religious or social form - in order to get our sinister job done.

Personal culling naturally falls into three categories. First, that where the culling of an individual mundane or two (or whatever) is an act of sinister balance, and often a practical manifestation of that natural justice which mundanes - with their abstract laws and their impersonal authority - have forgotten or are afraid of or do not feel, such is their dishonourable mundane nature. Second, when an offer is chosen for some Rite, such as The Ceremony of Recalling. Third, when a sinister individual decides to undertake a culling as means of exulting in life and learning from the experience.

In the first instance, the mundane or mundanes choose themselves by their very deeds. For example, some mundane attacks and injures (or might even by some wyrd circumstance kill) one of our brothers or sisters or a member of our own personal family. We have the right and the duty of vengeance and retribution. No testing of such a mundane is required - their causal existence is forfeit, and ours for the taking. Another example might be in a dispute over territory.

In such personal circumstances we cull without remorse, as we regard any failure to so cull as despicable, cowardly, behaviour which renders the failure liable to atone for their cowardice by a challenge to a duel with deadly weapons, or, in certain circumstances, by themselves being culled without warning, it being for the individual(s) concerned to so decide if the circumstances warrant such a killing of such a cowardly failure. In the second instance, a mundane is selected and tested by traditional means - such as described, for example, in the ONA text Guidelines for the Testing of Opfers. Why? Because such a Rite is a communal, a family affair, involving as it does several sinister individuals who belong to a Traditional Nexion and who thus have, by the very nature of such a nexion, accepted the guidance of either a Master or a Mistress.

In the third instance, a mundane is selected and tested as in the second instance - that is, by a practical, and three-fold test of their personal character, but devised and conducted by the ONA member who so desires to cull, who uses their own skill and judgement to devise the practical tests and who alone decides their outcome (although they can be assisted in these, if required, by a chosen and trusted sinister companion).

Aeonic culling, by its very nature, does not require the testing of individual mundanes. Generally, a specific type of mundane is designated as "the enemy" and the culling of such individuals is regarded as acceptable and necessary. The specific type of mundane is often determined by the parameters of the chosen conflict and/or by the exoteric causal form chosen as a tactic to achieve Aeonic strategic goals. Thus, such parameters may be political ones, or religious ones, or ethnic ones, or national ones, or whatever is deemed appropriate.

Conclusion

In respect of culling, two things should be remembered. First, that we are, by our very sinister nature, amoral. Second, that culling is one of the primary things which serves to distinguish us - our sinister kind - from those who pretend to be sinister, of the Left Hand Path, or who describe themselves as "satanists" but who lack our inner sinister nature.

We are amoral in real life; which means we reject all limits except those who impose upon ourselves. We reject all morality except our own. We reject each and every law made by mundanes, and consider that their laws, their restrictions, do not apply to us, to our sinister kind.

We divide human beings into two distinct types - us and all others. Those of our own sinister kind, and mundanes. And we regard mundanes as our enemy, as resource who can provide for us or be of some use to us.

For us, culling is often necessary, and our right and our duty - for we regard mundanes as lesser beings. That is, we afford them no respect and no protection and assign no so-called "rights" to them. Neither do we believe that they have so-called "rights" by nature.

We reserve our respect and protection for only those of our own sinister kind, as we believe that "rights" have to be earned, and that it is personal character which is the most important and valuable thing - a character which only and ever becomes revealed through practical deeds. A mundane can earn our respect, our protection - and be entitled to rights - if they reveal, by deeds, our type of character; and/or if they become one of us; a member of our extended family; if they join or are assimilated to our Kollektive. Otherwise, they are fair game.

Thus, we judge individuals by their character, their deeds. Anything and everything else is irrelevant to us - their so-called social status; their so-called ethnicity; their place of birth; the work they do; their past; their wealth (or their lack of it); the so-called qualifications they may have obtained from some mundane Institution or other; or whatever words they may use to try and describe or justify themselves.

For people are either of our kind, part of our Kollektive - or have the potential to be one of us - or they are mundanes, and it is our right and duty to use, and to rule over, mundanes, and to cull them when we deem it fitting and required.

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