

THE SINISTER TRADITION

**POLITICAL ESOTERICISM & THE CONVERGENCE OF RADICAL ISLAM,
SATANISM AND NATIONAL SOCIALISM IN THE ORDER OF THE NINE ANGLES**

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FOREWORD

The following article is a revised and updated version of my master thesis *The Sinister Tradition - Political esotericism & the convergence of radical Islam, Satanism and National Socialism in the Order of the Nine Angles*, for which I obtained an MA in Mysticism and Western Esotericism at the University of Amsterdam, September 2008. I would like to thank in particular Marco Pasi and Kenneth Granholm, both of whom as supervisors, colleagues and friends provided valuable comments, suggestions and insights to my thesis. I would also like to thank my informants, in particular 'DarkLogos', who readily answered my many questions, and provided insights and textual material from within the Order of Nine Angles not obtainable elsewhere.

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INTRODUCTION

Since the emergence of 'modern Satanism' in the 1960's, with the foundation of the Church of Satan in 1966 and the Temple of Set in 1975, a specific branch of the so-called Left Hand Path has emerged¹. This branch distances itself from the groups above; its adherents identify themselves as followers of the 'Sinister Tradition', and are proponents of what they call 'Traditional Satanism'. The primary organization behind the concept of 'Sinister Tradition' is the Order of the Nine Angles (ONA). This order has for the last three decades moved in and out of the public sight, producing a steady flow of manuscripts outlining their idea of the Sinister Tradition. As a result of this, various groups that either directly identify themselves as being followers of the Sinister Tradition, or indirectly make use of the concepts put forth by the ONA, have come into being, establishing a tradition within the Satanic and Left Hand Path movement, which has hitherto been overlooked and possibly also underestimated. Whereas the established Satanist- or Left Hand Path- organizations such as the Church of Satan and the Temple of Set are primarily concerned with aiding individuals to self-awareness and realization of their 'full potential', without professing any specific ideology, except general ideals of freedom of expression and thought, the ONA is much more overt and politically extreme in its aims, that include

¹ The term 'Left Hand Path' will be defined and explained in greater detail later.

infiltrating and destabilizing the current society and civilization, through a combination of magickal² and practical means. Thus the Sinister Tradition is not only a phenomena that is related to esotericism and the occult, but also something inherently connected to extreme politics, as adherents to this tradition ultimately hope to create an 'Imperium'³ based on a new species in the human evolution, a species of Satanic god-men.

The ONA has with a few exceptions received little attention by scholars in the past, but in recent years ONA-inspired activities, led by protagonist David Myatt, have managed to enter the scene of grand politics and the global *War On Terror*, with several foiled terror plots in Europe that can be linked to Myatt's writings and as this paper will document, also directly to the ONA via Myatt. In addition the general increase of activities and recent formation of several prolific 'off-spring' groups make a scholarly examination of this group both necessary and important. The ONA is unique in its overt combination of esotericism and extreme politics (initially National Socialism, but now also Radical Islamism), and several order manuscripts describe the order's preferred method of influencing world politics, namely the adaption of political insight roles.

This paper will present what can be identified as a certain 'Sinister Tradition' with specific characteristics and with ONA as the main proponent, within the general realm of the LHP and Satanism. Secondly it will examine the ONA, its origins, history and ideas, with a focus on the most recent developments and the relation to satanic Left Hand Path groups⁴ such as the *Church of Satan* and the *Temple of Set*. Finally this paper will examine the concept of insight roles according the ONA, as well as provide concrete examples of how the order has influenced the political discourse through

² The term 'magick' will be defined below. This way of spelling has been retained, as the form commonly used by the ONA and it is also common among some practitioners of the Left Hand Path, primarily the ones inspired by Aleister Crowley.

³ The concept of an Imperium was developed by post-war fascist Francis Parker Yockey in his book *Imperium* (Yockey, Imperium, 2000), and is probably the key inspiration to the idea of a 'Galactic Imperium' which is present throughout the writings of the ONA and David Myatt. The concept of the Imperium and its historical roots will be dealt with in the final part of this thesis.

⁴ When talking of 'satanic' Left Hand Path groups I refer to groups that identify themselves as Satanists, or who use Satan (or a mythological equivalent such as Set) as a primary symbol in their *Weltanschauung*. Although most if not all groups belonging to the Left Hand Path might be said to follow such an ideology, not all groups belonging to the Left Hand Path would subscribe to be called 'Satanist'.

both National Socialism⁵ and Islam via its *alter ego* David Myatt, and compare it to historical and contemporary cases in the development of political esotericism.

THE SINISTER TRADITION

DEFINITIONS & METHODOLOGY

In this section I will describe the methodology and sources used in this paper. Likewise I will define and demarcate key concepts used, such as the 'Left Hand Path', the 'Sinister Tradition', as well as place these phenomena in the greater context of Western Esotericism.

The methodology used in this thesis, is based primarily on the analysis of the large amount of primary material available, both in printed form and from the Internet, from various groups from the Sinister Tradition, primarily the Order of the Nine Angles, but also Ordo Sinistra Vivendi, The Black Order, Fraternitas Loki and the White Order of Thule. To a lesser degree, but no less important, informants that are members of either the ONA or some of its offspring groups have been used to obtain information on the Sinister Tradition, not available elsewhere. This information has been obtained through private correspondence, which often cannot be verified from external sources, and as such it has only been utilized to give a more in-depth picture of what the Sinister Tradition is, without being central to the validity of a certain argument or idea presented in this article.

As will be clear when I move forward, most of the claims made by the ONA about its practices are difficult if not impossible to verify by an outside-observer. Given that these practices entail possible criminal elements, such as human sacrifice and illegal and disruptive acts against society in general, any form of possible observation or participation is out of the question, both in terms of legality and scholarly decency. We are thus left with the question as to which degree the claims made by the ONA are reflecting reality, or whether these claims are instead used as another means of self representation

⁵ The term National Socialism is used throughout this thesis instead of the more common 'neo Nazism'. This is based on a deliberate choice to make use of the terminology chosen by the practitioners themselves, instead of using the term 'Nazism' which adherents find to be a derogatory term. This discussion of terminology I find to be similar to the use of the word 'Mohammedan' to label Muslims, which is now abolished in scholarship. This is also in line with modern scholarly encyclopedias, such as Encyclopedia Britannica, that uses National Socialism and not Nazism as the preferred term (Britannica, 2008) and this practice is also adopted by some scholars (McGowan, 2002, p. 9). It should be stressed than when referring to National Socialism I refer to the post World War II movements, in particular National Socialism as understood by David Myatt, whom we will introduce later.

and promotion, in order to sustain an image of being truly sinister. Such a question cannot truthfully be answered based solely on the sources currently available, but it is worth keeping mind when encountering non-verifiable claims made by the order in the following pages.

When writing about the ONA, a phenomenological approach has been used. As many of the theories of the ONA are quite radical and disturbing to people in general, I have chosen a descriptive approach, presenting the phenomena I encounter, without passing any judgment as to the validity or truth of their claims, or about their morality. Instead I have tried to remain as objective as possible, basing my thesis on the self-understanding of the practitioners themselves⁶. For this reason I have also chosen to retain the terminology used by the order, such as ‘magick’, without altering methods of spelling, or using the terminology in a different way than how it is used by the order itself.

Looking at the primary material we are dealing with a vast amount of sources, varying greatly in length, form and genre. The ONA has produced both book-length fictional and non-fictional accounts, as well as small texts or tracts down to a single page in size. They have also produced printed ritual handbooks, various guides to the practical and theoretical aspects of magick, as well as magazines and collections of smaller texts. In addition both tarot cards, as well as various musical recordings (ritual music and esoteric chants) have been released. In total a rough estimate of the literary production of the ONA amounts to several thousand pages. A majority of the texts are written between the late 1970’s and up until the present day, with most of the texts being produced in the decade between roughly 1988 and 1998, but with a flow of new material being released in the past 2-3 years. Initially, before the Internet gained popularity, a majority of the texts, referred to by the ONA as ‘manuscripts’ or simply MS (singular) and MSS (plural), were printed and circulated by private presses⁷. They were also advertised through various Xeroxed magazines spread within musical subcultures such as Black Metal and Neo-Folk, as well as magazines dealing with paganism and the occult. Often these magazines had ideological ties or allegiances with the extreme right, or subgenres

⁶ It should be stressed however that I find it hard to endorse practice such as human sacrifice and assassination of political opponents, which are elements in the theories, and possible practice, of the ONA. I will however attempt to leave further judgements to the reader.

⁷ Searches on Amazon.co.uk and the catalogue of the British Library reveal some of the original printed editions of the ONA material. Presses used by the ONA and David Myatt/Anton Long include Rigel Press, Thormynd Press, Thorold West, Skull Press and Coxland Press. A recent and still active publisher is The Heresy Press using print-on-demand technology, <http://stores.lulu.com/theheresypress>.

such as 'National Socialist Black Metal' (NSBM)⁸. In the mid 1990's texts by the ONA began appearing online on various websites archiving material on Satanism and in the year 2000 the domain www.nasz-dom.com (now defunct), was the first site dedicated to the ONA, featuring digitized versions of the original ONA manuscripts, published online by a 'Vilnius Thornian'. It appears as if the ONA has shifted from using printed material, to a completely digital distribution. No printed material has been made available in the last decade, but new manuscripts appear online on a regular basis⁹.

In addition to the difficulties with getting an overview of the many texts circulating online, another few factors makes a coherent picture of the ONA manuscripts difficult. Various pseudonyms are used by the order, most prominently Anton Long¹⁰, but also Christos Beast¹¹, Algar Merridge, Conrad Robury, Stephen Brown, DarkLogos, Vilnius Thornian, Coire Riabhaich, PointyHat etc. On top of the many pseudonyms, a habit of constantly revising and updating the various texts, and using alternate dating systems can make it difficult to trace the history of a specific text or idea within the order. In addition to several texts not being dated, the ones with dates often use an alternate dating system, abbreviated Yf. Yf refers to 'Year of the Führer' or 'Year of Fayen'. Yf designates the birth of Adolf Hitler as the starting point, i.e. 1889 is year 0 and yf 120 is 2009. Since 2007 the reference has been written out as 'Year of Fayen'¹². Despite the fluctuating state of the texts, a general assessment of

⁸ For more information on NSBM, and examples of the many bands in the genre see <http://www.nsbm.org/> and <http://www.thepaganfront.com/> where it will also be clear that most of these bands are ideologically on par with the ONA on a lot of issues. Magazines worth mentioning in this context are *Filosofem Magazine*, *Key of Alocer*, *Baelder Journal* (Arktion), *Suspire* (Ordo Sinistra Vivendi), *Crossing the Abyss* (White Order of Thule), *The Flaming Sword* (The Black Order), *The Heretic* (Order of the Left Hand Path), *The Watcher* (Order of the Left Hand Path) and *Aorta*.

⁹ The Nasz-Dom site is currently being mirrored at www.orderedchaos.info. Since then the most important sites for ONA manuscripts have been camlad9.tripod.com and www.nineangles.info. Various blogs such as nineangles.wordpress.com also features the newest 'manuscripts' released by the ONA.

¹⁰ This is the pseudonym of David Myatt who, despite having always denied being behind the ONA, has produced a majority of the texts by the order, making the order in its current form, his creation. This will be elaborated upon in greater detail in part two of this thesis.

¹¹ This pseudonym was used by a composer and artist from Shropshire, Richard Moulton, who acted as outer representative of the order for a few years. Beast produced 'The Sinister Tarot' as well as a few musical compositions to be used in order rituals. In 1999 he withdrew from the order, and from politics, and since then most of his written works for the order, such as *The Black Book of Satan vol.2*, *Black Pilgrimage* and *Nexion – A Guide to Sinister Strategy*, no longer have status as official order documents, but merely as personal workings from his period as internal adept. (RS, 2007)

¹² The meaning of 'Fayen' is not clear, and according to a recent text issued by the order it is part of the inside knowledge only "revealed aurally on an individual basis by the ONA Adept/Master" (Long, 2008).

the veracity of the dates used leaves no doubts as to their accuracy. The texts appear to be exactly dated, with dates for their revision as well, and there have been no cases where the dates of the published texts did not match up with facts documented from external sources, and with texts published offline. Thus there appears to be no reason not to trust the dates from a scholarly perspective.

The Left Hand Path

Let us now move from the questions of the source material and methods, to some of the key concepts utilized in this thesis. The first and most important term is the 'Left Hand Path'. What is meant by this term, which is often used, but seldom understood nor thoroughly defined? Given that the ONA identifies itself as a group belonging to the 'Left Hand Path' and given that they position themselves in relation to other prominent Left Hand Path groups such as the Church of Satan and the Temple of Set, a clear understanding of what is meant by this concept is necessary. Not much has been written by scholars about this concept and its origins, and when looking at how practitioners define themselves either in opposition to, or as part of the 'Left Hand Path', we get as many different answers as we have different groups.

The terminology of 'right hand path' versus 'left hand path' has its origin in the vocabulary used in Indian tantra, with the concepts *dakshinachara* (right way) and *vamachara* (left way) (Flowers, 1997, p. 15; Sutcliffe, 1996, p. 110), but it was not used in western esoteric tradition until the 19th century with Blavatsky, who popularized the term in a western context (Granholt, 2008, p. 80). An early forerunner of practices that were later labelled Left Hand Path, was Aleister Crowley (1875-1947), and the term is used as positive self-identifier by Kenneth Grant (b. 1924), a student of Crowley (Granholt, 2008, p. 80). The most comprehensive treatment of the Left Hand Path, in terms of both historical origins, as well as its modern day use is the book *Lords of the Left Hand Path – A History of Spiritual Dissent* (Flowers, 1997), which although objective is written from a sympathetic perspective¹³. A shorter historical overview is given by R. Sutcliffe (Sutcliffe, 1996).

¹³ Caution is advised when using this book, which although of a scholarly character, contains assertions and ideas of what the Left Hand Path is, that are not in line with contemporary scholarship on the field. These assertions include the tendency to view the Left Hand Path as a much broader phenomenon, both historically and culturally, than is normally accepted by scholars, thus establishing a stronger narrative of what the Left Hand Path is and has been,

Before we look at scholarly definitions of the term, it will be of use to first look at how the ONA defines the Left Hand Path. According to the ONA it is a common misconception to believe that the Left Hand Path is fundamentally egocentric and the Right Hand Path is generally altruistic, that the Left Hand Path represents 'evil' and that the Right Hand Path represents 'good'. The ONA believes that the Right Hand Path and Left Hand Path differ in both methods and aim. They see the Right Hand Path as fundamentally *restrictive* and *collective*. Certain acts or ideas are not accepted, and the responsibility of the individual is restricted in favour of formal dogma, ethics and formalized behaviour within the group. Contrary to this the ONA defines the Left Hand Path as a non-structured method, leaving all responsibility on each individual who is to take full responsibility for their actions or lack thereof. Furthermore the ONA describe the Left Hand Path as elitist and ruthless; only the strong survive, and the aim of the individual is 'god-head'. Contrary to this the Right Hand Path is viewed as being more concerned with idealistic and supra-personal aims, assisting the society or humanity as a whole. Finally the ONA sees the Left Hand Path as being based on individual practice and experience, while the Right Hand Path is more based on theory, and on what others have done (ONA, The Left Handed Path - An Analysis, p. 1). Self-responsibility according to the ONA is the key for practitioners on the Left Hand Path:

In summary, the RHP is soft. The LHP is hard. The RHP is like a comfortable game – and one which can be played, left for a while, then taken up again. The LHP is a struggle which takes years. The RHP prescribes behaviour and limits personal responsibility. The LHP means self-responsibility and self-effort. The RHP requires the individual to conform in certain way. The LHP is non-restrictive. RHP organizations and 'teachers' require the Initiate to conform and accept the authority of that organization/'teacher'. LHP organizations and Masters/Mistresses only offer advice and guidance, based on their own experience. (ONA, The Left Handed Path - An Analysis, p. 2)

Let us now move on to the question of scholarly definitions, to see if existing definitions will suit our work on the ONA. Granholm, who is probably one of the scholars that has done most work on the Left Hand Path in recent years (Granholm, Embracing the Dark, 2005; Temple of Set, 2008; Left-Hand Path Magic, forthcoming), gives five characteristics which are useful when looking at groups potentially belonging to the Left Hand Path. The characteristics are: 1) 'individualism as ideology', 2)

than can be warranted from a scholarly point of view. Flowers is a long time member of the Temple of Set and a follower of the Left Hand Path hence his sympathy. For further details see Gardell 2003, 161ff, 290f.

‘man as a psycho-physical whole’, 3) ‘appreciation of the here-and-now’, 4) ‘deification of the self’ and 5) ‘antinomianism’.

As we will see these characteristics appear to be quite in accordance with how the ONA looks at itself. The ONA believes in the individual as a psycho-physical whole (stressing both ‘metaphysical’ and physical exercises) and in the deification of the self, often through various antinomian acts. The characteristic of the ‘appreciation of the here-and-now’ is present, but not stressed as much as the other characteristics, which will be made clear on the following pages. Granholm, when explaining the characteristics however, shows a tendency to psychologise the idea of the deification of the self. The same can be said concerning the characteristic of antinomianism, which, according to Granholm, means that the violation of religious, cultural and personal taboos is often carried out ‘only on a mental platform’ (Granholm, Temple of Set, 2008, p. 82) It should be stressed however that rule-breaking on a practical level is not unheard of in other Left Hand Path groups, but it does not appear as frequently. Therefore it is possible to fit the ONA into the characteristics given by Granholm, but only when the characteristics are used in one of their possible meanings, namely the literal and extreme. Nothing, according to the ONA, is merely something happening on a ‘mental’ platform¹⁴. To the contrary, the divinization of the self has as its ultimate goal the creation of a new super-human species. Likewise taboos are not only breached on a mental level, but also on a very practical and actual one, both in rituals and in direct action against established authorities. Therefore one could say that the ONA is an *extreme* Left Hand Path-oriented group. The ONA criticises established Left Hand Path groups such as the Temple of Set and the Church of Satan for not going far enough in violating existing norms. We will come back to this point when we consider the ONA’s relation to the rest of the Left Hand Path movement in the next section.

If we look at the description of the Left Hand Path given by Flowers, there are many elements similar to the characteristics given by Granholm, although listed a bit differently. According to Flowers two criteria need to be present in order for one to be considered a follower of the Left Hand Path. The two are ‘Deification of the Self’ (similar to Granholm’s first and fourth characteristic) and Antinomianism (identical to Granholm’s fifth characteristic). According to Flowers, the first criterion of Self-deification contains four elements: 1) Self-deification, 2) Individualism (the deification of the intellect happens on an individual basis), 3) Initiation (an evolution of the magus through different

¹⁴ When other Left Hand Path groups claim to carry things out on a ‘mental’ platform, it is not to be understood as something which is not believed to have real-life effect. To the contrary this form of ‘mental acting’ can be seen as just another form of ‘magickal practice’ as it is generally understood within these groups.

stages is necessary – enlightenment is not given but has to be attained) and 4) Magic (the magus causes the universe around him to conform to his will). The second criterion, antinomianism, requires that a practitioner has “the spiritual courage to identify himself with the cultural norms of ‘evil’” (Flowers, 1997, p. 4). Again we could say that while the ONA conforms to the characteristics given by Flowers, the ONA takes it to the extreme, and questions the degree to which the Church of Satan and the Temple of Set are truly antinomian. According to the ONA, these groups might act against established norms, but the ONA does not see, that a real break with society as such and the norms that rule it, is ever advocated. Quite on the contrary, it appears to the ONA as if both the Church of Satan and the Temple of Set are quite complacent, urging its followers to utilize ‘the rules’ of society to make the most for themselves, but never to completely break free from the established hierarchies of power. In addition to the above criteria for the Left Hand Path, Flowers distinguishes between two different branches of Left Hand Path schools. The first one he calls the *immanent* branch, which focuses on a materialistic worldview, using imagery as magick, centring on the mundane universe. This branch emphasizes the antinomian aspect, and Satanism, as practiced and preached by LaVey’s Church of Satan falls into this branch. On the other hand Flowers describes what he calls a *transcendental* branch, which is ‘psychecentric’, highly idealistic, and which uses archetypes in its magick. This branch emphasizes the self-divinizing aspect instead of the antinomian. Flowers categorize the Setian philosophy and magick of Michael Aquino’s Temple of Set as belonging to this category (Flowers, 1997, p. 5). When looking at the basic characteristics of the ONA it is obvious that this group belongs to the transcendental branch, with its emphasis on self-deification, and its idea of accessing other dimensions. The distinction between the transcendent and immanent branches of the Left Hand Path appears to mirror the distinction, common among Satanists and followers of the Left Hand Path, which is often made between Traditional Satanism versus Modern Satanism, often categorized as theistic and atheistic respectively¹⁵. This distinction between Traditional Satanism and Modern Satanism will be given more attention later on, when we place the ONA in relation to the established Left Hand Path groups.

We have now looked at different scholarly definitions that should give us a good idea of what the Left Hand Path is, namely individualistic and antinomian, with self-deification as an ultimate goal. As will be apparent when we have presented the ONA in the next section, the ONA is quite in accordance with the above definitions, although interpreting the characteristics to the extreme degree

¹⁵ For examples of this see the entry ‘Theistic Satanism’ on Wikipedia (seen 15.08.08). This is not a scholarly source, but used to exemplify common conceptions among non-scholars about ‘theistic’ or ‘traditional’ Satanists.

compared to other groups. The ONA with its penchant for extreme self-deification, individualism, elitism and antinomianism appears to be a 'Left Hand Path of the Left Hand Path'-group.

The Sinister Tradition

Before we go into details with what the ONA is, let us first look at the concept of the 'Sinister Tradition' and what warrants defining such a tradition, as distinct from existing Left Hand Path and Satanist groups. Let us initially identify some characteristics, a certain *air de famille*, that are shared by certain groups within the Left Hand Path, before we provide a list of organizations which in this thesis will be characterized as belonging to the Sinister Tradition. The following characteristics can be identified as being particularly present in the groups that will be mentioned below, although there might be cases where groups not listed might have some of these characteristics, and likewise there might be groups mentioned which does not have all the characteristics to the fullest extent. As with all systematizations and characterizations, they always give an idealized picture, which does not fully match the reality, but which is necessary in order to do a successful categorization of groups. It should also be stressed that these characteristics are not exclusive, and I am well aware that other groups might each share a few of the characteristics given below (such as theistic or 'traditional' Satanists), but all the characteristics as a whole, and with the same emphasis, is only present in what I describe as the Sinister Tradition.

The characteristics are as follows:

- 1) *Anti-ethics*: Contrary to 'mainstream' Left Hand Path groups such as the Temple of Set and Dragon Rouge, some of whose members advocate animal-rights and vegetarianism (Granholt, forthcoming, p. 14ff), followers of the Sinister Tradition despise any kind of ethical behaviour, which they see as remnants of a Judeo-Christian worldview. Ritual sacrifice of animals is part of accepted magickal practice, and within the ONA, there exist rituals including both symbolic and actual human sacrifice¹⁶.

¹⁶ See the ONA MSS 'A Gift for the Prince (A Guide to Sacrifice)' and 'Culling (A Guide to Sacrifice II)', currently not available online, revised versions (camlad9.tripod.com/sacrifice1.html) and 'The Ceremony of Recalling' in the *Black Book of Satan vol. 3*. (Beest, 1992), which is available from orderedchaos.info. Printed material can be found in earlier editions of the *Black Book of Satan* that contains 'The Ceremony of Recalling' and the symbolic 'Death Ritual', believed to result in the actual death of the victim (Robury, 1988, pp. 21, 40). The most comprehensive collection of texts on symbolic and actual sacrifices is given in the 'Opfer' [victim] edition of *Fenrir* (Vol. II, no. 2), which contains texts describing methods of actual human sacrifice, supposedly to be conducted every 17th year. It is stressed that these rituals are given 'for historical interest only' (ONA, A Gift for the Prince, 1990c).

- 2) *Right Wing*: All groups related to the Sinister Tradition contain political elements, such as appraisal of National Socialism, Race-theory, Social-Darwinism, and the infiltration or disruption of political powers in society (ONA, 2004).¹⁷
- 3) *Emphasis on physical training*: Physical training is emphasized and is often a requirement in the curriculum of the initiate, needed in order to advance in the grade system, including long distance running, and long periods of seclusion from the rest of the world under primitive conditions (Physis: An Introduction; ONA, 1994).
- 4) *Direct action*: The Sinister Tradition is highly practical, requiring members to perform ‘magickal’ acts by working undercover in society, or by opposing society by means of direct action such as infiltration, intimidation or assassination of key opponents (ONA, 2004; ONA, 1994).
- 5) *Distinct ‘sinister’ vocabulary*: A certain common vocabulary, which differs from the one used by the rest of the Left Hand Path is used. Key words are: sinister (often in combination with words such as dialectics and pathworkings), the septenary system, aeonics, causal/acausal, nexion, connexion, homo galactica, dark sorcery, presencing and the Dark Gods (DarkLogos, Defending the ONA? (116yf), 2005)¹⁸.
- 6) *Advocate ‘Traditional’ and theistic Satanism*: Groups belonging to the Sinister Tradition advocate what they call ‘Traditional Satanism’ which is theistic, positively believing in and using supernatural forces (Long, 1994).
- 7) *Non-semitic tradition*: All followers of the Sinister Tradition are characterized by the conscious avoidance of any Semitic and Christian influences, such as Kabbalah, Qliphoth, and even Goetic magick. Instead non-Christian mythologies and sources are used such as the ‘tree of wyrd’¹⁹, also called the Septenary system, as a replacement for the Kabbalah²⁰. Another

¹⁷ Not all ‘insight roles’ are considered right-wing, as joining more left-wing oriented anarchistic, environmentalist or anti-capitalist disruptive groups is also advocated, but given the general outlook of followers of the Sinister Tradition, it appears to be little more than just another ‘means to an end’, which in its nature is more right-wing than left-wing.

¹⁸ It should be noted that while some of these terms such as ‘sinister’ and ‘aeons’ are also used by other groups, these terms, within the Sinister Tradition, have a much more prominent and central role and meaning, than the meaning attributed to the terms outside the Sinister Tradition. Aeonics being a core teaching and practice of the ONA, unlike any other Left Hand Path group.

¹⁹ In a glossary recently published by the ONA, the tree of wyrd is defined as a system of correspondences, associations and symbols (see an illustration in West, 1996). It “re-presents certain acausal energies, and the individual who becomes familiar with such correspondences and associations and symbols can access (to a greater or lesser degree depending on

example is the use of Lovecraftian myths of the ‘Dark Gods’, and gods from the ‘shadow-side’ of the non-semitic religious traditions. Examples are Loki and Odin/Wotan from the Norse tradition that are used for their mythical propensities as tricksters and magicians (Loki, 1996; Order, 1993, p. 30).

Having now identified seven characteristics of groups following the Sinister Tradition, we will move on to place this tradition within the general context of Western Esotericism. A more detailed treatment of orders, belonging to the Sinister Tradition, will be given later.

Western Esotericism

The scholarly study of what is generally referred to as Western Esotericism is a somewhat recent phenomenon, and a growing field of study²¹. One of the first definitions, made by Antoine Faivre, a pioneer in the field, lists four fundamental and two secondary characteristics, that can be used to identify esoteric currents. The four key characteristics are correspondences, living nature, imagination and transmutation. The two secondary characteristics are concordance and transmission (Faivre, 1994, pp. 10-15). Although the characteristics Faivre presents have been criticized, and new

their ability and skill) the energies associated with the Tree of Wyrð. The Tree of Wyrð itself is one symbol, one representation, of that meeting (or ‘intersection’) of the causal and acausal which is a human being, and can be used to represent the journey, the quest, of the individual toward the acausal - that is, toward the goal of magick, which is the creation of a new, more evolved, individual.”(ONA 2007) It can be likened to a non-semitic version of the Kabbalistic Sephirot (Tree of Life), which also contains several exoteric and esoteric meanings, making a short and concise description difficult.

²⁰ One can rightfully question the consistency of the idea of being against Semitic traditions, given the fact that the ONA still labels itself ‘Satanic’ and adheres to Satanism, thus using the most common antagonist of the Semitic tradition, Satan. This however is not a question dealt with in the writings of the order, and apart from using the term Satanism the explicit gravitation towards non-Semitic traditions appears to be quite consistent as exemplified in this paragraph. A recent FAQ released by the ONA answers if ONA is a Satanist organisation: “Yes, and no. Yes, because Satanism – or perhaps more correctly, traditional Satanism – is one of our causal forms; part of our heritage; an exoteric means to Presence The Dark. (...) No, because even *traditional Satanism* (a term we first used, some decades ago, and now appropriated by others) is only one particular causal form linked to one particular Aeon (the current one). (...) Thus, we tend now – in this the Third Phase of our sinister, centuries-long, Aeonic strategy – to use the term *sinister* instead, to describe ourselves, and the ONA itself (ONA 2009).

²¹ A good overview is given in von Stuckrad, *Western Esotericism*, 2005.

approaches have been suggested (Stuckrad, *Western esotericism: Towards an integrative model of interpretation*, 2005b; Hanegraaff W. J., 2003; Hanegraaff W. J., 2001), the characteristics, and Faivre's idea of esotericism as a certain *form of thought* still has validity today, and when looking at the ONA and comparing this group to the characteristics given by Faivre, the ONA fits well within his theoretical framework, despite the fact that the Faivrean characteristics are modelled after older forms of esoteric currents such as the theosophical ones, rather than after Left Hand Path groups. One of the more interesting theories that correspond well with the worldview presented by the ONA is offered by Hanegraaff, who identifies the processes of rationalization and secularization that have taken place since the Enlightenment, and which have influenced esotericism, which since this period has adapted both rationality and an evolutionary paradigm as part of its own *Weltanschauung* (Hanegraaff W. J., 2003). When comparing this with the ideas of the ONA, we see both a strong rationality and belief in evolution, creating a worldview steeped in ideas of creating new supermen based on Social-Darwinist principles, with cold rationale going before any kind of empathy or sympathy with other beings. This is also reflected very well by the ONA's definition of Satanism: "Satanism is fundamentally a way of living – a practical philosophy of life. The essence of this way is the belief that we all as individuals can achieve far more than we realize during our lifetime. Most people waste the opportunities that life can, does and can be made to bring. We are gods when we awake." (ONA, 1989, p. 1)

THE ORDER OF THE NINE ANGLES

Having now defined the Sinister Tradition, as well as key concepts such as the Left Hand Path, I now move on to a more detailed treatment of the ONA. This section will contain a short introduction to the history of the order, including the meaning of the 'Nine Angles', followed by a section placing the ONA in relation to other Left Hand Path groups such as the Church of Satan and the Temple of Set, which will yield important clues as to what makes the ONA different from other Left Hand Path groups. After this I will look at possible sources of inspiration, which have shaped what we now understand as the Sinister Tradition. Finally I will look at the grade system of the order, as well as the order's understanding of magick, with special attention to Aeonick Magick, which is one of the unique aspects of this order, compared to similar groups.

Before we move on to describe the history of the ONA in greater detail, let me first give an assessment of existing scholarly research on the ONA. A few pages are devoted to the ONA in Weinberg & Kaplan's *The Emergence of a Euro-American Radical Right*, which is one of the standard

works on the radical right in Europe and the US. The book has its merits especially with regards to the historical material (pre-1990). The material on the ONA however is both dated and incorrect. It appears as if Kaplan and Weinberg are buying into the information provided to them by their informants. They insist on Anton Long and David Myatt being two different persons, which he is not, as will be documented later, and instead of using the fact that Myatt's Reichsvolk organization and the ONA share the same post-box as evidence for Reichsvolk being another 'front' of the ONA, they accept that these organizations are simply 'like-minded' who 'agree on some areas and disagree on others' (Kaplan & Weinberg, 1999, p. 143f)²². They do not directly connect the ONA with the Black Order of Kerry Bolton, despite Bolton's appearance as an ONA adept in the published letter-correspondence of the ONA (ONA, 1992b, p. 19). A more recent scholarly contribution is *Gods of the Blood* by Mattias Gardell, who also spends a few pages on the ONA. It gives a few more details with regards to the ideology of the ONA using almost exclusively material published online, which was not available to Weinberg & Kaplan. However it also contains several glaring omissions and mistakes. Most importantly the pseudonyms Anton Long and Christos Beest are repeated, without questioning who is behind them. As a result David Myatt is not even mentioned once, and the many connections Myatt's name would invariably create are lost, creating a big hole in picture painted by Gardell, and the many groups belonging to the Sinister Tradition are not mentioned at all (Gardell, 2003, pp. 292-295). As we will see later on, the role of David Myatt is paramount to the whole creation and existence of the ONA. In addition it is worth mentioning that Gardell's book was published *after* the publication of *Black Sun* by Goodrick-Clarke, but does not refer to it and the details concerning David Myatt. *Black Sun* being the final scholarly work that needs assessment is the most complete and accurate, compared to the other studies mentioned above. Goodrick-Clarke has done a bit more research on the ONA, providing for the first time a brief history of the order, using actual printed sources. It contains a few minor mistakes, such as an incorrect date of birth on Myatt, but still provides a fairly good overview of the order and its teachings. It is also the first time that a scholarly work actually connects Myatt to the ONA. In spite of this, Goodrick-Clark provides no evidence to back up his assumption that Myatt is Anton Long. He merely states it as if it was a well-known fact. Goodrick-Clarke is also alone in describing some of the remaining 'Sinister' groups such as the Black Order, Order of the Jarls of Baelder and the Fraternitas Loki. However he fails to connect these groups with each other except on a merely superficial level of 'like-minded'-ness, without exploring the actual personal and ideological

²² Some members of the ONA use this apparent mistake by Kaplan in their own 'disinformation' campaign, using Kaplans text as a 'proof' that Myatt and Long are different persons (PointyHat 2009).

links between these groups and the ONA, as it has been done in this thesis (Goodrick-Clarke, 2003, pp. 216-231). It is the aim of this thesis to remedy this by providing evidence to document that Anton Long is in fact David Myatt. Likewise it will be demonstrated that groups such as the Black Order and Fraternitas Loki do not merely share ideological affinities with the ONA, but are in fact directly connected to the ONA and its concept of a Sinister Tradition.

THE HISTORY OF THE ORDER OF THE NINE ANGLES

As with most occult orders that often has secrecy as their trademark, it can be very difficult, if not impossible, to obtain exact and verifiable information about the origins of an order. Occult orders have a tendency to weave themselves into mythical narratives of decades and centuries of occult tradition and practice, pre-dating the actual appearance of an order. Historical examples of this are numerous, a prominent one being the appearance of the Rosicrucian manuscripts *Fama Fraternitatis* and *Confessio Fraternitatis* that appeared in the beginning of the 17th century, only to see the appearance of actual 'Rosicrucian' orders in the 18th century and the appearance of modern Rosicrucian orders such as AMORC (Ancient Mystical Order Rosæ Crucis) much later (c.1910). The history of the ONA is no different, and also shrouded in mystery and legend. The ONA claims to be part of a thousand year old tradition, worshipping 'dark gods' from Albion (England), although the order in its current form has its roots in Britain in 1960's and 70's. 'Anton Long'²³ made contact with a coven in Fenland in 1968, and later moved to London where he joined 'secret groups ... practicing the magic of the Golden Dawn and Aleister Crowley' (Goodrick-Clarke, 2003, p. 116). In 1973 Long met a woman or 'mistress' leading the Order of the Nine Angles, which according to the ONA, at that time was a satanic wicca group, that practiced pagan rituals at various henges and stone-circles around equinox and solstice (Goodrick-Clarke, 2003, p. 216f)²⁴. In the 1960's this woman united three different 'temples' or groups called Camlad, The Noctulians and the Temple of the Sun. Another text mentions OTP²⁵ and the Black

²³ More information on David Myatt and his affiliation with the ONA will be given in the second part of the paper.

²⁴ It should be noted that the claim made by the ONA of having Wiccan origins, is not a claim that it is possible to verify from external sources. It is part of the explanation provided in 'Anton Long's' autobiography, reiterated in an interview of Christos Beest (OSV, The Heretic #8, 1994) and it is stated as fact by Goodrick-Clarke, who uses the same sources used in this thesis. Given that Myatt probably received at least some training into ritual magick and similar practices before initiating the ONA, the claims of Wiccan origins is not unlikely, but is still not proven as a fact. A more detailed biography of David Myatt/Anton Long has recently been made available (DarkLogos 2009)

²⁵ Orthodox Temple of the Prince was led by a Ray Bogart in Manchester, England. Myatt was only a member for a short period, but obtained contact to his 'Misstress' who was later to initiate Myatt (DarkLogos 2008, email September 25).

Order as groups that have been affiliated with the order²⁶. Camlad (referring to Arthurian legends) and Temple of the Sun continued as lodges within the ONA (OSV, 1994; ONA, History and Traditions, 1990b). The woman behind the ONA initiated Anton Long: “He was initiated into this Tradition (at the time, the first to be initiated for five years) and went on to become Heir. He implemented the next stage of Sinister Strategy – to make the teachings known on a large scale.” (OSV, 1994). The woman emigrated to Australia, and Long took over the order, developing a full initiatory system of training and practice, resulting in thousands of pages in ritual books, occult novels and esoteric tracts (Goodrick-Clarke, 2003, p. 218, DarkLogos 2009). The ONA continued to spread its message through various magazines in the 1980’s and 1990’s, and also published its own magazine *Fenrir*. In 1990 a ‘Christos Beast’ (see footnote 11) took over as the outer representative of the order after Long, but left the ONA in 1999. The late 1990’s is probably the period, in which the ONA got most notoriety, after the left-wing magazine *Searchlight* published an article on the ONA in their April 1998 issue. The article revealed the identity of leading order members, exposing Anton Long as David Myatt’s hidden pseudonym. The magazine also put forward accusations of the ONA being affiliated with paedophiles. Likewise the exposure caused internal strife within the National Socialist groups that Myatt was involved in at the time, not all of whom were aware of Longs real identity as Myatt (Searchlight, 1998).

Since 2000 the ONA has been present online, as already mentioned, and it is clear that the order increasingly use the Internet to communicate and distribute new manuscripts. Therefore the ONA is a good example of the increasing transnationality and translocality manifesting in the world of esotericism, with online relations across continents, replacing national and local units of practitioners²⁷. Although members of the ONA when reaching a certain level of initiation are required to form their own local lodges or groups, most of the instruction from higher level members to neophytes are given on a one to one basis via email, as members are spread all over the world from the US to Britain and New Zealand.

²⁶ The Black Order will be described in the next section. See also Goodrick-Clarke, 2003, p. 227

²⁷ The concepts of transnationality and translocality are explained further in Hannerz, 1996 and Peter Smith, 2001 respectively, and a practical application of the theories within the world of esotericism and be found in Granholm, 2007. I define transnationality as interactions across national borders, on a level that does not implicate nation-states and higher levels of government (termed international and supranational respectively), and translocality as relations between different localities, such as the cooperation between local units of ONA practitioners in England, United States and New Zealand.

It is difficult, if not impossible, to estimate the number of ONA members, as the initiatory system is developed as a highly personal journey with little help, no official membership, and only sparse instructions. To quote from a 1994 interview with Christos Beest:

There are really only a handful of individuals associated with the ONA, and most of these are hidden and have nothing to do with the Occult scene, working real magick in secret. Nor does one individual have authority over another, simply because the Seven-Fold Way is the way of the individual; a structure/guide as it always was, for that individual to discover his/her own unique Destiny. It is the Way of the lone Magickian. Thus, the ONA is not really an 'order' – at least not as all other occult organizations are 'orders'. There are no members for the sake of numbers; no meetings for cosy chats; no grades awarded; no hierarchical power structure; no rules, regulations, proscriptions etc. Only a few hard working individuals creating History. (OSV, The Heretic #8 , 1994)

The ONA admits that only a few individuals have risen to the level of Master and Grand Master (5th and 6th degree). The ONA is thus catering the idea of being a very elitist occult group, with its tests requiring many years of hard work in order to be achieved. That the number of actual practitioners might be small does not mean that the order's ideas are not read by a wider public. As an example the biggest yahoo discussion group dedicated to the ONA has 676 members, and a smaller one has 213. A single 'temple' or local group from Australia, 'The Temple of THEM' had 136 members, although many of these are neither actual members of the temple nor from that geographical area. Therefore one could say that we are talking about a very limited number of people, but forming new magickal groups is part of working with the ONA curriculum, and through these groups the total number of people engaged in practices originally inspired by the ONA are many more²⁸, as we will also see later when we describe some of the most important offspring groups.

²⁸ Again it is difficult if not impossible to give an exact figure of people that have been in contact with the ideas of the ONA and its off-spring groups, but a rough estimate, based on the amount of magazines and journals printed and circulated, and based on the amount of members of public discussion-groups is that over the period from 1980-2009 it amounts to a few thousand possible adherents. Most journals such as *Fenrir*, *Baelder*, *Crossing the Abyss* had a circulation of 200-400 copies and they attracted different 'sub-cultures' as their main-reader base, such as satanic (*Fenrir*, *Suspire*), neo-pagan (*Baelder*) and right-wing esoteric (*Crossing the Abyss*). In addition many more have read or heard about the ONA without agreeing with or following the doctrines of the order. This is evident both from official correspondence available between the ONA and 'established' Left Hand Path groups such as the Temple of Set (ONA, *The Satanic Letters* of Stephen Brown, 1992b), as well as the notoriety that the order have been given through books such as *Black Sun* by Goodrick-Clarke, combined with the many online discussions on various usernet-groups, forums and discussion-lists on magick and esotericism in general where the order has been discussed and criticised by both followers of the Left Hand Path and others.

The ONA continues to publish new material online, the most recent text being only a few months old at the time of writing, and as such the order is still active, although it is impossible to know to which extent members meet and practice rituals. Some of the recent texts are transcriptions from meetings held at different lodges, so at least some non-Internet activity is still there.

Having now briefly summarized the history of the order, let us now look at the meaning behind the order's name and see what possible origins and meanings can be contributed to the concept of 'Nine Angles'.

The Nine Angles

Both the Church of Satan and the Temple of Set have references to the Nine Angles, as LaVey published a complete ritual, the 'Ceremony of the Nine Angles' in his *Satanic Rituals* (LaVey, 1972, pp. 179-193), which was originally devised by Michael Aquino on LaVey's request (Aquino, 2002, p. 173). After the schism of the Church of Satan, the Temple of Set still refers to the Nine Angles, for example with Aquino issuing a commentary on the Seal of the Nine Angles (Aquino, 1998). LaVey also had a 'Call to Cthulhu' in his *Satanic Rituals*, likewise designed by Aquino, leading to speculation that the ONA was influenced in its early stages by the Church of Satan and the Temple of Set. This however is denied by the ONA, and as will be explained below, the meaning attributed to the Nine Angles by the ONA is quite different from the meaning put into it by the Temple of Set:

Aquino - and some of his acolytes - also claimed that the ONA "ripped off" the Temple of Sets (ToS) Nine Angles, but even a cursory examination of what the ONA meant by the Nine Angles - q.v. The Star Game and its symbology, for a start - and what the ToSers meant by "nine angles" shows how ludicrous such a claim is. The same could be said for the claim re the ONA ripping off Lovecraft's Dark Gods - there is far more substance to the ONA mythos relating to the Dark Gods, the emphasis is quite different, as is the esoteric understanding of them. (DarkLogos, 2008)

The Nine Angles according to the ONA contains both exoteric and esoteric elements, and is connected to the 'Tree of Wyrd', which is a non-Semitic version of the tree of life from Kabbalah. This concept will be expanded upon later when we talk of possible influences on the ONA, but the relation to the nine is derived from the seven 'nexions' or gateways present in the tree of life, combined with tree itself and 'the abyss' which connects the causal and acausal world: "In the exoteric, pre-Adept, sense, they may be said to re-present the 7 nexions of the ToW [Tree of Wyrd] plus the 2 nexions which re-present the ToW as itself a nexion, with The Abyss (a connexion between the individual and the acausal)" (Long,

2005, p. 2f) In another passage from the *Guide to Black Magick*, we get a bit more detailed explanation of the Nine Angles:

The mysteries of the Nine Angles form an important aspect of genuine Black Magick. On the physical level, the nine represent energy vibrations - for according to tradition, a crystal shaped like a tetrahedron responds to voice vibration of the correct pitch and intensity. In simple terms, the crystal amplifies the power of thought and produces magickal change. (...).

On another level, the nine symbolize (that is, re-present) the progression of Aeons and thus the Aeonic energies. The representation is that of the nine combinations of the three alchemical substances ((~) ~ GC~) etc.) over the seven fundamental levels, these levels being the spheres of the septenary 'Tree of Wyrd'. The Star Game is a physical representation of these symbols - the seven boards are the spheres, and the pieces are the alchemical variations. (It should be noted that the nine main variations spread over the seven spheres also represent an individual - their consciousness, life and wyrd.) (ONA, 1993, p. 2)

As we can see in the above passage the nine angles are here connected with both alchemical processes, but also with the 'Star Game' and 'Aeonic Magick' which are essential parts of the magick practiced in the ONA, which will be explained later²⁹.

THE ONA AND THE LEFT HAND PATH

In this section I will first look at ONA's own position within the Left Hand Path before we see how this position differs from other Left Hand Path groups such as the Church of Satan and the Temple of Set³⁰.

²⁹ It is remarkable that not much information is given about the interpretation and understanding of the 'angles' part of ONA's name. A follower explains that the angles refer to mathematical angles. The tetrahedron (a triangular polyhedron with four faces) has nine angles, and stones and crystals shaped like a tetrahedron are used during Aeonic magick in the ONA. In terms of esoteric meanings one is said to be related to "early Arabic works regarding three types of 'time' (and related to 'Al-Aflak', which are the nine basic 'emanations' or spheres of a particular Arabic, alchemical, cosmogony)" (DarkLogos, 2008) All esoteric explanations aside, it is worth mentioning that the concept of the nine angles appears for the first time in published sources by the Church of Satan and the Temple of Set (as mentioned above), and as such from a scholarly point of view this appears to be the probably source of inspiration to the ONA.

³⁰ In this section I have primarily used material written by the ONA. This section will thus describe ONA's own understanding of the Left Hand Path, the Temple of Set and the Church of Satan. As such the views of the ONA presented in this section do not necessarily reflect the scholarly understanding of the Left Hand Path and organizations such as the Temple of Set and the Church of Satan. For a brief introduction in English to the topic from a scholarly perspective see Introvigne, 2005, p. 1035. A more in-depth treatment of Satanism and its history is given in *Enquête sur le satanisme* (1994) by M. Introvigne.

ONA proclaims to belong to what it calls ‘Traditional Satanism’, which it explains as a path of self-development, self-excellence and wisdom, with the goal of creating a new individual. The term ‘Traditional Satanism’ is here used to refer to theistic Satanists, which believe in Satan as a real entity. This sets these groups apart from the Church of Satan founded by Anton Szandor LaVey, which uses Satan more as a symbol of opposition, materialism and self-centeredness (LaVey, 1969). An example is the following quote in which Satan is defined in a way that sets ONA apart from the Church of Satan, and to a certain extent, also the from Temple of Set³¹:

What it is important to realize about traditional Satanism is what is meant by 'Satan'. Traditional Satanists regard Satan as not simply a symbol of self consciousness, but rather as a representative of those supra-personal forces beyond the individual psyche. To see 'Satan' as simply a self symbol - as two recent 'satanic' groups do - is, firstly, to be self-deluded about the nature of cosmic forces, and second, to make (or attempt to make) Black Magick tame and safe. To deal with greater forces is to court danger - psychologically and physically. Traditional Satanists see this danger as a means: the strong survive and the weak perish; this simply being a reflection of genuine Satanist philosophy rather than the tame view spewed forth by the imitation and toy 'satanists' who abound today. (ONA, 1993, p. 3)

In addition to the idea within ‘Traditional Satanism’ of Satan as a supra-personal force, Satanism according to the ONA is a highly practical path more concerned with obtaining actual real-life experience, than performing occult rituals:

We believe that there is no easy way to real knowledge and insight of the 'Occult' kind - that each individual must walk this path and achieve things for themselves. There are no 'ceremonies', no magickal 'rites', not even any teachings which can provide the individual with genuine wisdom: real wisdom is only and always attained by the personal effort of the individual over many years. (...) Furthermore, the means to this attainment are essentially practical; that is, they involve the individual undergoing certain formative, character-developing experiences 'in the real world' rather than in some pseudo-mystical, pseudo-intellectual 'magickal rite' or sitting at the feet of some pretentious 'master'. For us, Satanism is a quest involving real personal danger where the individual Initiate undertakes genuine challenges which take them to and beyond their limits: physical, 'mental' and psychic. (Long, 1994, p. 1)

This very practical aspect of Satanism stressed by the ONA is also reflected in the methods of obtaining initiation. A higher grade within the ONA grade system is an individual achievement. Thus from a

³¹ The quote lumps both the Church of Satan and the Temple of Set into the group of ‘non-traditional’ Satanists that believe in Satan as merely a ‘symbol of self-consciousness’. This appears to ignore the fact that the Temple of Set, at least originally broke away from the Church of Satan because it upheld a belief in Set as a real entity (ToS, 2006).

question of defining the ONA in relation to the Left Hand Path, the ONA would claim to be the only group that truly represents the Left Hand Path, as they stress the actual achievements of the individual before any ritual or a certain time-period which is normally used to demarcate different grades in groups such as the Temple of Set and the Church of Satan³².

If we continue to look at the ONA's relation to established satanic groups such as the Temple of Set and the Church of Satan, we see that they attack these groups for not being truly satanic and even go so far as to call the Temple of Set the antithesis of Satanism. We also see the 'anti-ethical' element present, which was one of our characteristics of the Sinister Tradition given above:

most who apply to join Satanic groups or are interested in Satanism – they go for the easy option; they are not prepared to work at their own self-development. They prefer someone to do it for them. And, furthermore, they are not fundamentally prepared to go to and beyond their limits - to really experience the sinister in a practical way; they want to simply play safe, pseudo-Satanic games. Thus, they gravitate toward what we call the sham-Satanic groups, the poseurs, such as the Temple of Set or the Church of Satan - those who like the glamour associated with Satanism but are basically afraid to experience its realness within and external to them. Thus such groups issue - and believe in! – ethical guidelines as they constantly affirm that Satanism does not condone such things as 'human sacrifice'. We, on the contrary, are dark and really sinister - and propound culling. That is, we uphold human culling as beneficial, for both the individual who does the culling (it being a character-building experience) and for our species in general, since culling by its nature removes the worthless and thus improves the stock. Naturally, there are proper ways to choose who is to be culled - each victim is chosen because they have shown themselves to be suitable. They are never chosen at random, as they are never 'innocent'.

Our affirmation of such things as human culling offends other so-called Satanic groups - which to us just re-affirms our assessment of those groups as pretend Satanic groups. Basically, such groups have little or no real understanding of Satanism, as evident, for instance, in the 'religious' approach of the Temple of Set - that is, their claim that Satanism is some sort of religion. To us, the religious attitude and mentality - involving as it does dogma, sycophancy, and subservience by the individual to some self-appointed authority - is the antithesis of Satanism. (Long, 1994, p. 3)

As is apparent from the above quote, the habit of having certain ethical guidelines is seen as something religious and just a mirroring of Christian humanist values, and as such the ONA decries the tendency

³² That members of the Temple of Set and the Church of Satan are less concerned with 'real-life' acts compared to the ONA, does not mean that this aspect is not present in these orders. Often 'initiatic insight' and 'advancement' is demonstrated through real-life achievements within these groups, but it is not an aspect which is as prominent and salient as it is within the ONA, which I have demonstrated above. See for example Granholm 2005.

within the Left Hand Path described by K. Granholm (Left-Hand Path Magic and Animal Rights, forthcoming).

Both the Church of Satan and the Temple of Set are seen as ‘conformist’, because they work and use their methods within ‘The System’ without any attempts at revolutionizing the status quo. Surely, the ONA says, they have their own ideals, but they are lived out *in* society – not in stark opposition to it. An example of this is the idea of influencing Aeons, or aeonics as the ONA calls it. Both the Church of Satan and the Temple of Set claim to herald a new Aeon, and as such they somewhat reflect the idea put forward by Crowley in his ‘Liber Al’ (The Book of the Law). According to the ONA none of these groups advocates a radical breach with the current state of the world despite their claims. Myatt and ONA claim to go one step further in their understanding of Aeons, implementing the ideas of cyclical history initially present in the works of Arnold Toynbee and Oswald Spengler³³.

The Church of Satan

Comparing the ONA first with the Church of Satan, the latter appear to the ONA as little more than ‘armchair’ philosophy (ONA, 1989). The Church of Satan does not have many requirements for admission except a 200\$ fee which will get applicants a red membership card from the Church, and it is also criticized by the Temple of Set for being merely a ‘money-machine’, that thus echoes the critique put forth by the ONA³⁴:

The Church suffered periodically from petty crises and scandals among the general membership, and finally Anton LaVey lost confidence in its organizational viability. In 1975 he made a decision to redesign it as a nonfunctional vehicle for his personal expression,

³³ See Toynbee’s gigantic *A Study of History* (1933-61) on the cycles of civilizations, and *Der Untergang des Abendlandes* (Decline of the West) by Spengler (1918-22) who also wrote on the organic elements of the rise and decline of civilizations. In the ONA the concepts have been explained in Long, 1994b; Myatt, *Vindex: Destiny of the West*, 1984 and most recently in *The Mythos of Vindex* (Myatt 2009). One might think that Crowley is a closer inspiration to the idea of aeons, but looking at the material in e.g. *Vindex*, leaves no doubt that at least the exoteric aspects of ‘aeonics’ is based on Toynbee and Spengler. Crowley might have been a source to the concept of aeons itself, but to which degree his idea of aeons has influenced the ONA is still difficult to assess.

³⁴ It is difficult to scholarly verify claims of the Church of Satan’s alleged economic exploitation of members, and the criticism from the ONA and the Temple of Set is by no means a critique put forth by unbiased sources. These groups however have not been the only ones attacking the methods of the Church of Satan. Another prominent example is the group ‘Satanic Reds’, consisting of former high-ranking members of the Church of Satan such as Tani Jantsang and ‘Hr. Vad’ (Wolf, 2001).

exploitation, and financial income. Until his 1997 death he continued to cynically advertise it as a “religion”, and to sell “memberships” and “priesthoods” under this guise. (ToS, 2006)

Contrary to this the ONA attempts to emphasize what they perceive as a more elitist approach with a long list of tough requirements, effectively meaning that only very few and more ‘capable’ members will remain in the order³⁵.

The ONA spends little time criticizing the Church of Satan, who they consider being mere theatrical showoffs, with little originality, and with a lot of imported ideas from existing tracts and grimoires, which is also evident from LaVeys *Satanic Bible* and *Satanic Rituals* that use much material from *Might Is Right* and rituals from classical grimoires. To quote an ONA text:

La Vey took what may be described as the popular/media conception of Satanism - the black-robed, Mephistophelean figure - together with the ‘pleasure principle’ and some simple magic(k), mixed it with the qabala and various historical myths and legends pertaining to the dark side, and served the whole lot up to a gullible audience. The whole thing was pretty pathetic - although it did provide some with a few thrills. There was no substance to either La Vey or his ‘Church’: no inner path, direction or way. Nothing original. (ONA, 1989, p. 1)

The Temple of Set

The Temple of Set, contrary to the Church of Satan, might be the group which stands the closest to the ONA in terms of satanic tradition, as they are often categorized as ‘traditional’ theistic Satanists, based on their belief in Set as a real entity, which was also what originally led to the schism with the Church of Satan. Likewise their view of aeons, and their use of the ‘channelled’ text *The Book of Coming Forth by Night* which was received by Michael Aquino, is somewhat similar to ideas found within the ONA, which would explain why the ONA has spent more time refuting and arguing against the Temple of Set than the Church of Satan. The ONA has published a collection of correspondences between the Temple of Set’s founder Michael Aquino and Stephen Brown (i.e. Myatt) of the ONA (The Satanic Letters of Stephen Brown, 1992b) as well as a ‘brief satanic analysis’ of *The Book of Coming Forth by Night* in which they claim that the Temple of Set and Aquino lacked ‘genuine magickal understanding’ (ONA, 1994b, p. 1). The ONA has also produced a working or channelled message in 1974, *The Message of the One of Thoth*, but they claim that such workings are merely to be understood as ‘learning experiences’

³⁵ Capable in the sense that they are required to endure 3-month long rituals in total solitude, organize and run a ‘satanic temple’, as well as turn their own world up-side down by going ‘under-cover’ during insight roles, taking upon themselves the task of ‘shape-shifting’ into for example a neo-Nazi or a radical Muslim (ONA, 1994).

and 'explorations of the unconscious' for the Satanic novice, and that one should not attribute too much effort to attempt to understand such 'archetypal symbols'. John Dee is mentioned as a classical example of a person working with such symbols (ONA, 1994b, p. 2). Furthermore the text by Aquino is criticized for continuing the 'distortion' of revelatory religions such as Christianity, who by using revealed texts,

fosters a certain mentality - the religious attitude, where revelation, mandates and 'interpretations' are seen as not only of great value but also as more important than real understanding and rational knowledge; where the notion of exclusivity, of 'electness' is preserved. There is acceptance of a 'mandate' which gives authority - and members are expected to be obedient to that authority, which reserves for itself the right to decide who is acceptable, and what ethic/doctrines/views are acceptable/'right'. (ONA, 1994b, p. 3)

The above examples, are only a few of the many comments on other Left Hand Path groups made by the ONA. It appears as if 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 combination³⁶. This, despite the ONA's size in numbers, 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. Despite Myatt's denial of being a Satanist, one of his 'associates' Julie Wright observes that Myatt's most important contribution has been to the 'world of Satanism' through the influence of the ONA:

But perhaps Myatt's greatest influence, at least to date, is within the world of Satanism, and "The Left Hand Path" in general. The ONA - which many people have assumed Myatt created (or at least inherited) and leads or led - has profoundly changed, with its rational, practical approach, and its concept of Internal and Aeonick Magick, the perception of Satanism and the Left Hand Path, and its influence is now world-wide. At the time of writing (September 2006 AD) the ONA is especially flourishing in Russia and America, and has groups, and individuals associated with it, in Canada, Europe, Russia, America, Australia, and New Zealand. (Wright, 2007, p. 4)³⁷

³⁶ Compiling the ONA material available online gives an output of more than 2500 A4-pages. In comparison the material available online from the Church of Satan and the Temple of Set, as well as material available from books such as *The Satanic Bible*, *Satanic Rituals* amounts to less than 500 pages. The Temple of Set is known for having a lot of material which is for 'members only', making it difficult to assess its volume, but this material is not publicly available to be used in the on-going discourse between the various Left Hand Path groups about how one is to understand and practice this tradition.

³⁷ A more recent contribution by Wright expands in greater detail on the influence that Myatt has had through his 'magickal practices' and insight roles on both Satanism and Radical Islam (Wright 2009).

Although the ONA can rightly claim to have presented a host of new ideas and concepts to the Left Hand Path and esotericism in general, not everything has been completely original, and it is clear that several sources has been an inspiration to the order, helping to form the basis of its teachings. I will now look at these possible influences, to see which persons and ideas, both from the world of esotericism and elsewhere, have been of importance for the order.

INFLUENCES ON THE ONA

I have already talked about possible influences on the ONA with regards to the concept of 'Nine Angles', from the Church of Satan and the Temple of Set, and in the section dealing with the history of the order, we learnt of how the ONA probably originates from a satanic order with wiccan influences. An example of this is the use of the concept *wyrd* (fate), which is an old-Norse term central to both Wiccan and pagan practitioners. The so-called 'Tree of Wyrd', which is often referred to as the Septenary system or 'Hebdomadry' is a development of this concept into a tree of different spheres not unlike the Sephirot of the Jewish Kabbalah. The ONA claim that the works of Robert Fludd contains allusions to the Septenary system (DarkLogos, 2005, p. 1). In the section describing the history of the ONA we also learned of how Anton Long (Myatt) got his initial training, practicing magick of the Golden Dawn and also Aleister Crowley. Myatt's influence on the ONA is probably the biggest of all, with Myatt practically developing around 90% of the current order material available, and his ideas of for example the evolution of man into a new species, the *Homo Galactica*, is an idea we also see present in Myatt's work (i.e. as Myatt himself and not as Long) (Myatt, *Vindex: Destiny of the West*, 1984).

When looking at possible influences from Aleister Crowley, it appears as if Crowley is more a person that the ONA compares itself with, often criticizing him more than admitting using his actual ideas. A basic criticism aired in various texts of the ONA is that Crowley used 'magian' systems of magick such as Qabalah, instead of the 'Faustian' ones used by the ONA. Similarly the ONA criticizes Crowley's understanding of Aeons, and in particular his use of what the ONA would call 'dead archetypes' such as the Egyptian (DarkLogos, 2005, p. 2):

Crowley's 'Law' and 'magick' were manifestations of that distortion of the aeonic energies which has affected the Western aeon - one aspect of which is the Nazarene religion. Other aspects are the 'qabala', the 'demonology' of the Grimoires, the glorification of the ego at the expense of insight, and a lack of genuine reasoning. The work of Crowley continued the

distortion - it was not a cure for it. Crowley's understanding of real magick was minimal - and he possessed no insight into either aeons or aeonic energies. In fact, his life and work show that he never achieved real Adeptship, let alone Mastery. (ONA, 1994b, p. 3)

As the above quote illustrates the ONA is not particularly interested in paying homage to its predecessors, and the harsh critique of other Left Hand Path orders is repeated in the above critique of Crowley. The ONA does not acknowledge the many influences that Crowley is possibly behind. The grade system (as we will see later), the idea of aeons, as well as the construction of the magickal rituals and correspondences all point towards Crowley as the most likely inspiration, as magick of the Golden Dawn and by Crowley was part of Myatt's initial experience with the occult as described above. Likewise it is worth noting that the political and esoteric ideas presented by Crowley might have served as a source of inspiration, or at least as a historical antecedent³⁸.

Another influence admitted by the ONA is Jack Parsons, an American follower of Crowley. Parsons was a rocket engineer, and his theories on wormholes and negative energy has to some degree served as an inspiration for the ONA (DarkLogos, 2005). Similarly it is possible to trace at least some influence from Austin Osman Spare and chaos magick, with the many sigils used by the ONA, as well as some of the practices of sexual magick. Several members of the ONA likewise have a past in The Temple of Psychick Youth (TOPY) and the Illuminates of Thanateros (IOT)³⁹.

In terms of philosophical influences, the cyclical theory of Spengler and Toynbee and its influence on ONA's conception of aeonics has already been mentioned. Another philosophical influence is Friedrich Nietzsche, with his idea of the superman, and his concept of a 'master morality' which, as with most Left Hand Path groups, is a central influence (Long, 1994, p. 1). Finally C. G. Jung and his idea of archetypes have been influential, although the ONA claims that their understanding of archetypes differs from that of Jung (DarkLogos, 2005, p. 2).

³⁸ Further information on Crowley's relation to political ideas can be found in the recent study by M. Pasi (Pasi, 2006)

³⁹ This claim is made by an ONA member (DarkLogos) at the yahoo group 'TheOrderOfNineAngles' (msg. 297, feb. 24 2008).

One of the most important influences is H. P. Lovecraft, and his Cthulhu Myths⁴⁰. The ONA mythology is basically built around the idea of the ‘Dark Gods’ which can be accessed through ‘stargates’ also referred to as Nexions. Even though the ONA acknowledge Lovecraft’s influence with the mythology of the Dark Gods, they claim that Lovecraft had access to only part of a genuine tradition regarding the Dark Gods:

Lovecraft, aware of parts of the ancient tradition of the Dark Gods, dramatized and mis-represented the tradition as a whole. Part of this mis-representation was literary, some of it arose because Lovecraft could not see beyond the Abyss where opposites are meaningless, but most of the mis-representation arose because Lovecraft had access to only part of the tradition, through his own Occult researches and sometimes inept experiments with dream control. (ONA, 1992, p. 1)

They also claim that Lovecraft’s work contained mis-representations in the naming of the Dark Gods. Likewise the ONA holds a belief that every 2000 years, the gates between this world or dimension and the one containing the dark gods open, enabling astral travel between the two worlds. It is moreover claimed that the last overt physical manifestation happened about 8000 years ago, which gave rise to the myth of Dragons (ONA, 1992, p. 1). The use of the ‘Dark Gods’ and the view of the supernatural world as basically inhabited by evil creatures, is somewhat reminiscent of a negative epistemology, although the negativity and ‘sinister’ aspect of these gods is applauded. The concept of negative epistemology within esotericism is quite rare, and a more in-depth exploration has recently been done by Marco Pasi (Pasi, 2007).

Having now looked at the various influences, both in terms of magickal ideas and practices as well as more ‘ideological’ features, I now move on to look at the initiatory system of the ONA.

THE INITIATORY GRADE SYSTEM OF THE ONA

The goal of the Satanism of the ONA is to create ‘new individual’ through direct experience, practice and self-development (ONA, 1990). I have already touched upon the grades of the ONA system being highly individual, based on the initiates own practical and real-life acts, instead of merely performing

⁴⁰ The term was originally coined by Lovecraft’s associate August Derleth, but the ideas revolving around the term were developed and popularized by Lovecraft. For further information see the standard biography on Lovecraft by S. T. Joshi (Joshi, 1996).

certain ceremonial rituals: ‘We do not offer Initiation – candidates achieve Initiation’ it is stated in an article (ONA, 1989, p. 2).

The system of the ONA is often referred to as the ‘Seven-Fold Sinister Way’, which is reflected in the initiatory system of the order, that has seven grades, which are connected with the ‘Tree of Wyrð’ or Septenary System, which is also seven-fold. As already mentioned this system is somewhat similar to the Sephirot of Jewish Kabbalah, with different spheres corresponding to different planets and similar correspondences.

The seven grades are:

I: Neophyte

II: Initiate

III: External Adept

IV: Internal Adept

V: Master of Temple / Mistress of Earth

VI: Grand Master / Grand Mistress

VII: Immortal

Most if not all of the requirements for each step or grade are openly revealed by the order right from the start, which is quite unique taking into consideration that we are dealing with an esoteric order⁴¹. The esoteric element lies in the task themselves, and true understanding of what these grades entail will supposedly only be attained by actually doing the required tasks. The focus throughout the grades is on practical experience and attainment of god-hood, and not just symbolic or magical actions. The ONA presents real life initiations, reminiscent of old warrior initiations as they were performed in ancient tribes, for example in the Germanic warrior-bands, the *Männerbünde*, or as it was practiced by Native Indian tribes where an initiation ritual could require the initiates to stay out several nights on a mountain-top. In the Nordic tradition, a nightly ritual called ‘utesitta’ (‘sitting out’), requires the participant to go out in the woods and sit in the dark all night without falling asleep, and let the stars

⁴¹ Exceptions to this ‘rule’ do exist, a prominent one being the text ‘One Star in Sight’ published by Aleister Crowley for his organization A.’A.’, which reveals a complete overview of the grade system and curriculum of the individual grades (Crowley, 1921). Given that Myatt received some of his initial training in occultism from groups using material by Crowley, as we will see later, it is likely that Myatt has encountered such ideas and drawn inspiration from these.

and the thoughts and visions that might appear when isolated, guide the initiate through the night⁴². A similar experience is part of the ritual for the External Adept, which requires one to lie still on the ground, and awake the whole night (West, 1996, p. 22). Even more demanding is the grade ritual of internal adept, which requires the initiate to isolate himself in the wild for a period of three months (i.e. from equinox to solstice), with no contact to civilisation at all, and no modern commodities, including flashlight and a watch to keep track of time (West, 1996, p. 44; ONA, 1994).

Here I have only mentioned a single of the list of things required to advance. Other requirements along the way include starting and running your own magickal temple (which is one of the reasons why so many off-spring groups built on ONA teachings have emerged), conduct various rituals, as well as physical tasks such as marching, running and cycling long distances. Finally people within the ONA are also required to conduct so-called 'insight roles' in order to act out various roles in opposition to their natural self in order to transgress limits and boundaries of the mind. This system of initiation is claimed to be very elitist, allowing only a few to ever reach the final grades, and in the texts of the ONA no room is left for compromise. Either you perform the challenges set forth by the order, or you simply don't advance. The ONA stresses that it does not award titles as mere 'tokens of gratitude' as it has been the habit in the Church of Satan, where people that have been prominent in the 'scene' and in the media, such as Marilyn Manson and Michael Moynihan, have been awarded the degree of priest by LaVey⁴³. Reaching the fifth grade of Master can take between 10-20 years (Long, 1994, p. 3), and according to an article, written in 1989 only four masters are currently in existence in the west (ONA, 1989, p. 4). It is difficult to verify how many people have actually completed the tasks presented by the ONA, and thus confirming the number of 'masters' within the order. Supposed diaries and reports describing longer rituals such as the 3-month isolation-ritual, which is part of the grade of 'internal adept' are available online (CB, Dyssolving – Diary of an Internal Adept), and although they appear to be authentic, they cannot be verified as being factual.

⁴² *Männerbünde* is a form of Indo-European warriorbands that existed in pre-historic times. See Wikander, 1938 that presents the original theory of these warriorbands, as well as Kershaw, 2000 and Brunotte, 2004 that represents the current state of research in this field. Kershaw also contains information on Germanic initiation, including the idea of 'utesitta'.

⁴³ That Manson was ordained priest in the Church of Satan by LaVey himself is well-known from tabloids and the general media, and Moynihan said the following when I asked about his membership: "I am a member of the Church of Satan; this was bestowed to me personally by Anton LaVey out of (mutual) respect. He later appointed me a priest, which I likewise consider an honor." (Moynihan, 2008)

Having thus described the initiatory system used in the ONA, we now move one to have a closer look at the magickal practices and methods used within the order, with special attention to the so-called 'Aeonic Magick' which is a unique element in the Sinister Tradition.

ONA AND MAGICK

As explained in the beginning of this thesis, the approach on the ONA is phenomenological and thus descriptive. For this reason I have chosen to present and use ONA's own understanding and definition of magick, instead of trying to conjure some abstract academic definition. According to the ONA,

Magick is essentially the opening up of areas of consciousness latent within all - a means of changing the individual and the world. The techniques of magick for example, rituals are simply means to achieve this. For too long magick has been mis-understood as 'spells, conjurations' and the like, and while such things are magick, they are only a beginning, a mere intimation of what real magick is all about. (ONA, 1989, p. 1)

Thus magick according to the ONA go way beyond mere ritual, and is instead understood as the manipulation and control over energies:

Essentially, magick - according to the Sinister tradition of the ONA - is defined as "the presencing of acausal energy in the causal by means of a nexion. By the nature of our consciousness, we, as human individuals, are one type of nexion - that is, we have the ability to access, and presence, certain types of acausal energy. (ONA, 1989, p. 2)

The general 'satanic' outlook of the ONA is also reflected in the orders take on ritual magick, which defies any kind of 'occult protection' which is normally called upon in ceremonial magick:

Satanism, as a way of magick, has no seasonal rites, no servitude or submission to any diety and no fear. There are thus in Satanic rites no defensive circles or measures of any kind: only an exultation in the forces of the rite, a prideful possession and mastery. (ONA, 1989, p. 2)

The main ritual book of the ONA is the *Black Book of Satan*, which includes instructions on how to practice ceremonial magick such as the black mass. The rituals are heavily sexually loaded with orgies as part of most ceremonial rituals, and both indoor and outdoor versions are included in most cases. Other elements in the *Black Book of Satan* include various Latin chants, rituals for both birth and

death of members, as well as a sinister creed, various satanic blessings and instructions on how to run a satanic temple (Robury, 1988). In addition the guide *NAOS* contains a general guide to what the order calls internal or hermetic magick, and also includes instructions on how to play the 'Star-Game' which is a magickal game used in the practice of Aeonick magick, which will be explained below (West, 1996).

The ONA distinguishes between three forms of magick: External, Internal and Aeonick, which is also reflected in the grade system of the order, with grades such as external and internal adept focusing on different aspects of magickal practice (ONA, 1994). *External magick* is divided into two categories. The first is Ceremonial magic which is in essence ritual magick, involving more than two persons, the purpose being to use magickal forces to achieve a specific goal. The second form is hermetic magick which is usually done *extempore* without a fixed text, and is performed either in solitary or by two persons. Sex magick and other such forms of 'emotional' magick fall into this category. According to the ONA *internal magick* is used to provoke an altered state of consciousness, leading to a process of 'individuation' and thus adepthood, which includes the ability of opening so-called gates (also referred to as a Nexus) in which one can channel energies 'between the causal and acausal' (ONA, 1993, p. 1). Internal magick is mostly hermetic, and includes working with the seven different 'spheres' on the septenary 'Tree of Wyrd', which as already explained, is similar to the Sephirot of the Jewish Kabbalah, albeit non-semitic⁴⁴. *Aeonick magick* is, according to the ONA, the most advanced form of magick practiced, and experience with external and internal magick is a natural requisite, which is why it is normally only conducted by initiates who have obtained the grade of 'Master'. The aim of Aeonick magick is to influence large numbers of people over a long period of time, i.e. it is to influence 'aeons', either by altering or distorting existing forces, or creating new ones (followers of the ONA would say, 'presencing acausal energies') in order to change the evolution of man (ONA, 1993, p. 1).

This 'presencing' of energies happens through the practice of 'Dark Sorcery':

Sorcery - according to the Dark, Sinister, tradition followed by the ONA - is the use, by an individual, individuals, or a group, of acausal energy, either directly (raw/acausal/chaos) or by means of symbolism, forms, ritual, words, chant (or similar manifestations or presencing(s) of causal constructs) with this usage often involving a specific, temporal, aim or aims. (Long, 2007)

⁴⁴ The sephirot is also part of non-Jewish Kaballah but is Jewish of origin (Scholem, 1995, p. 11f).

According to the ONA, world history is divided into aeons which are periods of roughly 2000 years, where the last 1500 of that period includes the manifestation of an Aeonic civilization. Earlier civilizations include the Sumerian and the Hellenic, each with their own Ethos and type of magickal practice. We are currently living in the aeon of the Western civilization, whose ethos is Faustian (albeit distorted by Christianity and Semitic values), and the next Aeonic civilization will be galactic, and only emerge with the evolution of a new man, which is the goal of the ONA. The idea of aeons and their specific properties such as length and ethos, is primarily an idea lent from Arnold Toynbee, and Oswald Spengler, although the concept itself is probably derived from Crowley (see note 32, p.20). The use of Aeonic magick is explained as follows:

All aeonic magick can only be used, by its nature, in three ways - (1) aid the already existing or original wyrd of an existing aeonic civilization; (2) create a new aeon and thus a new aeonic civilization; (3) distort or disrupt an existing civilization and thus the aeonic forces of that civilization. That is, aeonic magick involves working (a) with existing aeonic energy (as evident in the associated aeonic civilization); or (b) against existing aeonic energy; or, finally, it involves (c) creating a new type of aeonic energy by opening a new nexion and drawing forth new acausal energies. (Long, 1994b)

A person working with and controlling the so-called acausal energies is called a *cliologist*⁴⁵, and his work is normally done by using one of the following methods. The first way is to create a physical so-called nexion, which is done through various rites and magickal chants which will open a gateway to the acausal realm in the attempt to manifest these energies in the causal realm, thus influencing the existing aeon. The second method is to play an advanced form of the *Star Game* which is a magickal game developed by the ONA with pieces symbolizing different aspects of various aeons, which while played causes the cliologist to become a living nexion via the symbolism of the game, and thus a channel for acausal energy (Long, 1994b).

Why this great focus on ‘Aeonic Magick’ one might ask, and how does it more specifically relate to the ‘satanic’ goals of the ONA? The ONA claims that we are currently experiencing a ‘distortion’ of the current ‘Western’ aeon, a distortion created and maintained primarily by Judeo-Christianity which the ONA wants to counter:

⁴⁵ See the MS ‘Cliology – A Basic Introduction’ (currently unavailable online)

According to the sinister tradition of the ONA, there have been five Aeons, including the current *Thorian* (or "Western") one. The current Aeon is, however, unique - for it has, in the last hundred years or so, suffered from a distortion of its life-force, a distortion of its soul. This distortion has been somewhat simplistically and rather graphically described as akin to a "viral infection" which has modified the behaviour of the peoples of the civilization through changing, modifying, and in some cases supplanting, the natural archetypes of the Aeon. In the esoteric sense, this distortion, this infection, can be understood as a natural process affecting our evolution - a consequence of that evolution itself, and such an infection could have certain undesirable consequences for our evolution, and for our ability to free ourselves from those viral forces which are, in essence, de-evolutionary. That is, this distortion, this infection, represents a challenge to the Sinister Way - to magick, to the alchemy of evolution itself. (Long, 1994b)⁴⁶

One of the things that sets the ONA apart from other existing Left Hand Path groups relates to their idea of Aeons which naturally leads to long-term goals (meaning about 3-500 years), that go beyond the acts and lifespan of a single individual. Although other Left Hand Path groups have talked about the coming of new aeons, it has mostly been in quite vague terms (see for example the 'Age of Satan' mentioned in *the Satanic Bible* by LaVey throughout the book (LaVey, 1969)). The long-term goals and ONA's strategy to achieve them, include aiding human evolution by 'increasing the dark, creative, forces whose presence on Earth creates a new Aeon based on a new and higher 'adept-like' consciousness (ONA, 1988, p. 1). To achieve this goal, 'existing power structures and thus societies need to be disrupted and re-shaped' and the means to achieve adepthood, which according to the ONA equals 'real individual freedom', need to be made known. Destabilization is to be done on a practical level, utilizing both magickal and practical means, increasing chaotic and destabilizing energies, combined with actual disruptive acts such as terrorism and general chaos, havoc and mayhem, supporting political unrest, economic misfortune and racial, religious and social tension. All this is done to achieve the simple goal of aiding a coming breakdown of the current system (ONA, 1988, p. 2).

When looking at the magick of the ONA as a whole it is clearly the concept of Aeonic Magick, including the working of the Star Game⁴⁷, that is the most prominent and unique characteristic of the

⁴⁶ A more down to earth description of the 'distortive' forces and how they have influenced the west is given in Myatt's *Vindex - Destiny of the West* (Myatt, Vindex: Destiny of the West, 1984) and more recently in Myatt 2009, 2000b and 2009c.

⁴⁷ The specifics of how this game is constructed and played would be too extensive to recount here, but more information can be found in NAOS (West, 1996).

order. Connected to the idea of aeonics is also the work with 'insight roles', something which we will return to in the last section of this thesis.

A central aspect of following the 'Sinister Path' of the ONA, is the formation of new occult orders and groups. The following section will briefly describe the most important ones.

SINISTER TRIBES

When looking at the various groups within the Sinister Tradition, it is difficult to say which groups are merely inspired by ONA, sharing their ethos, and which groups are a direct result of an initiates work within the order, conducted in order to attain his grade as external adept. Especially in the 1990's a lot of different groups were active, mutually inspiring each other, and contributing to each others magazines. Geographically the activity of groups within the Sinister Tradition, has been centered on Britain (where the ONA originates)⁴⁸, with smaller off-shoots chapters in rest of mainland Europe. Another central location is New Zealand⁴⁹ that, just as Finland is a country with many Left Hand Path practitioners compared to its country size⁵⁰, has been quite active when it comes to forming and maintaining groups. Central persons in England is ONA leader David Myatt, and Stephen Cox, both of whom we will deal with later. In New Zealand Kerry Bolton, active for many years in various right-wing and occult groups, is the main character behind the locally based orders. He has at least for some time been an aspiring adept in the ONA (ONA, *The Satanic Letters of Stephen Brown*, 1992b). The only exception to the geographical pattern above is the *White Order of Thule* which was a US-based organization, and the most recent ONA 'tribe', the WSA 352.

⁴⁸ All presses that have published ONA material, except from Renaissance Press from New Zealand, are based in England, and the ONA traces its lineage back to old 'Albion' as already documented.

⁴⁹ As mentioned below Kerry Bolton has been very active in promoting the ONA or off-spring groups through his 'Renaissance Press' (Bolton, 2008), and a large openly active ONA-affiliated group following the Sinister Tradition, is the Temple of THEM which is based in Australia and New Zealand (<http://groups.yahoo.com/group/mvimaedivm/>), but defunct as of October 2009.

⁵⁰ The Temple of Set has a large concentration of members in Finland (Granholm, Temple of Set, 2008), and two of the largest online distributors of Left Hand Path books in Europe are from Finland (<http://www.athanaton.fi> and <http://www.ixaxaar.com/>), the latter also distributing material from the ONA. Likewise these publishers offer Left Hand Path books in Finnish, which suggest a larger reader base compared to European countries of similar size.

Recently ONA has developed its thoughts about the many offspring groups, and see it as a form of neo-tribalism. Talking about the Temple of THEM and the WSA 352, DarkLogos elaborates on a discussion group: “They are just different aspects, who - like siblings - have their own interests, their own personalities; their own way of doing things. This is good; this is the ONA hanging, evolving; growing. This is how it should be for a living-nexion. There will be - should be - in the near future more such people; different; diverse; working and living their sinister magick.” (DarkLogos 2009b)

The idea is also expanded upon in several recent texts released by the order, which explains one of the ways a person can join the ONA:

The third way - and the most sinister and the most practical - is to find and join an existing ONA tribe, or to form, or to become the founder of, your own sinister tribe (...) Our tribes, by their very feral nature, are territorial, and local - they live and thrive in a certain geographical area, or a certain 'hood, although some are now beginning to form alliances with other similar groups in other areas, or have expanded their operations and territory, and so can be found spread over several localities. In some ways, many or most of our sinister tribes are a new type of gang culture, and most of them are urban-based. (ONA 2009)

Examples of ONA-related groups or tribes is given below⁵¹:

The White Star Acception 352

One of the most recent groups to appear with a massive presence online is the WSA 352⁵². It is located in the US, and remarkably it is led by two females, Chloe and Kayla. The WSA 352 has produced an extensive corpus of additional texts and new developments, the most prominent idea or difference from the ‘original ONA’ being the idea of ‘progressive satanism’, describing this idea as follows:

“The White Star Acception is an Esoteric Order practicing Progressive Satanism within the context of what it terms the Sinister Way or Hardcore Satanism. True to its Nietzschean roots, Progressive Satanism is beyond the relative definitions of good and evil, embracing neither a “Left Hand” nor “Right Hand” Path.” (Sinistar666, 2009)

⁵¹ More groups such as Temple of Blood and to some degree Temple of the Black Light are also influenced by the ONA, but going into detail with every group is too far reaching.

⁵² A further exploration of this group is beyond the scope of this paper. Interested parties are encouraged to visit sites such as: <http://whitestaracception.wordpress.com/>, <http://onanxs.wordpress.com/>, <http://ona352.wordpress.com> and <http://en.calameo.com/accounts/94984> for a comprehensive text archive. The total number of WSA sites number more than 15.

Order of Jarls of Baelder (OJB) / Arktion

The Order of the Jarls of Baelder, also sometime referred to as ‘Arktion’ was a group founded in 1990 and active up until around 2004, where it published the magazine *Baelder* bi-monthly, and later quarterly. The general outlook of the group is pan-European, focusing on paganism and cultural heritage in Europe:

It provides a forum and focus of all European pagan traditions, magickal insights & techniques, occult skills, and esoteric sciences and offers a facility for those wishing to connect spiritually with their ethnic, pagan and regional roots and self-improvement/evolution in this lifetime. (...) We unite the light and the dark paths and refute the dualism of the messianic age and prejudice and division of the self. (OJB, 1999, p. 2)

The group, although based in Reading, England, had members all over the world, although primarily Europe⁵³. It functioned as an umbrella organization with various sub-divisions and groups, most of them organized around the founder Stephen Cox. The organization hosted a big library that also included manuscripts from the ONA and the Ordo Sinistra Vivendi (see below), and was also behind the publishing house Coxland Press, that issued various editions of ONA manuscripts.⁵⁴

Fraternitas Loki (FL)

The Fraternitas Loki is run by Arktion/OJB as an inner order, dealing with “the spheres of the Dark Gods, the balance factor of the European Shadow, presencing [sic] of certain energies on Earth and the re-integration of the imperative of human evolution via Epochal Missions.” (OJB, 1999, p. 14) Notice the references to the Dark Gods, and the ‘presencing’ (an ONA term) of energies, and the focus on human evolution. Members start out at ‘pre-Cubs’ and later advance to Wolf. The group appears to be very similar to the ONA in terms of general ideology, although focusing more exclusively on the northern ‘shadowside’ tradition of trickster mythology such as that of the Norse trickster god Loki. It is possible that the FL is the working of an ONA member, but it appears to have developed beyond a simply occult temple, as it produced around 200 texts exclusively for this order such as ‘Divination –

⁵³ This can be gathered from the OJB journal *Baelder* that features articles and news items from members located in numerous different countries, and it is also claimed by the order itself (OJB, 1999).

⁵⁴ For further details see (Goodrick-Clarke, 2003, pp. 224-226), that describes the group in greater detail, than space allows in this thesis.

An Aryan Perspective' and 'Sex, Magick and Chaos', divided into several 'chests' available to members according to their degrees (Loki, 1996)⁵⁵.

Other ARKTION/OJB groups

Similar to the Fraternitas Loki, two groups separated by gender also operated from the OJB. The first group is the *Dark Eorde Sweoster* (Dark Earth Sisters) which "represents [sic – notice the ONA lingo] the Folk feminine, dark mysteries of Goddess & Land. Balances charm, grace & beauty of the feminine with strength, power, lust, fertility & vengeful balance." (OJB, 1999, p. 14) The group focuses on 'Eorthe', the dark goddess which is also part of the ONA mythical tradition. The male counterpart to the Dark Earth Sisters is the *Scaedu Bael Gebröder* (Shadow Fire Brothers) which are described as follows: "Just as there is the Sun and Sun-wheel of the Aryans, so there is the Divine Black Sun: the sun of congealed blood, a dark light so intense, so pure and harmonious it is beyond unindividuated humans. Its presence in the Earthly realms is denoted by the dark rites of passage and heresies of the Shadow Fire of heroes and demi-gods, a sub-text running through all our mythologies and genetic folk memory. It is the suppressed balance factor of our heritage which the distorted psyche of the West has avoided." (Loki, 1996, p. 73) The final group related to the OJB is the *Circle of Jormungandr* which was based in the Netherlands, focusing in particular on the snake in Norse mythology Jormungandr, which has similarities to the Ouroboros in Greek mythology, and this group focused primarily on the youth, attracting members from the Black Metal scene of the 1990's (OJB, 1999, p. 12).

Order of the Left Hand Path / Ordo Sinistra Vivendi

This group began working in 1992 under the name *Order of the Left Hand Path (OLHP)*, and in 1994 it changed its name to *Ordo Sinistra Vivendi (OSV, 1994)*. It was run by Kerry Bolton, based in New Zealand, and published the journal *The Watcher* which was later renamed *The Heretic* (Goodrick-Clarke, 2003, p. 226f). From 1995 it also began publishing the journal *Suspire* that also contained adds to ONA, FL and the OJB (OSV, 1995). The group displayed the classical characteristics of an order within the Sinister Tradition, basing its teaching directly on the ONA or on self-published texts (by Hesperos Press, Wellington), which were close in content to the ONA. The order was only active

⁵⁵ The list of available 'manuscripts' is reprinted in all the material from the FL I am in possession of, and when the group was still active I received several tracts from both the FL and the OJB. Thus their claims of the existence of material developed separately from that available from the ONA appears to be solid.

for a few years, but in 2007 the order reopened using the original 'Order of the Left Hand Path'-name (OLHP, 2008).

The Black Order

The Black Order was founded in 1994, also by Kerry Bolton, and it quickly began publishing a membership bulletin, *The Flaming Sword* which ran in the years 1994-95, and which among other things featured one of the few interviews with David Myatt (Order, *The Flaming Sword*, 1994). In an introductory booklet issued by the order it is presented as follows: "The Black Order is a group of men and women who desire the attainment of a greater appreciation of the kozmos [sic]. We seek to facilitate this affinity within the context of our racial heritage as Europeans, and by exploring the unfrequented and dark world of the unconscious that underlies it." (An Introduction to the Black Order, 1996) The manual *Book of Wyrd* contains a section on cosmology and aeonics, and even an appendix with a text from the ONA, which shows the direct connections between the ONA and The Black Order (*Book of Wyrd*, 1993). Although both the Black Order and the OSV/OLHP were started by Bolton, it is clear that it had members throughout the world, and the membership bulletin feature articles from members located in countries such as England, France, Italy, Finland and Sweden (*The Flaming Sword*, 1994; Goodrick-Clarke, 2003, p. 227).

White Order of Thule (WOT)

The White Order of Thule draws its inspiration from the Black Order, but was formed with a basis in the United States in 1997, after several problems with the leadership of the Black Order, and as one of the founders admits, it is somewhat a reformation or 'white' version of the original Black Order (Georgacarakos, 2007). The WOT published a magazine called *The Abyss*, which was quickly renamed *Crossing the Abyss*. The order quickly rose to success, getting 'prominent' members from the American scene of 'Eurocentric' pagans such as Robert N. Taylor, and members of 'The Order', a paramilitary group, now imprisoned, wrote in the magazine, making it popular among inmates in the US prisons (referred to as POW's, prisoners of war). Only six issues of *Crossing the Abyss* were released, but the mixture of articles on runes, Savitri Devi, Odin as a death god and 'Paganism as an Aryan Science' gathered quite some interest, especially within the White Power-movement, which the order attempted to influence by presenting them to esoteric topics, and unorthodox constellations such as the cooperation between the German Reich and Islamic forces, and the traditionalism of Julius Evola. Most of the order's curriculum, besides various correspondence courses, consisted of books by Nietzsche and Jung (Thule, 1997-99; Goodrick-Clarke, 2003, p. 231).

* * *

Besides the above groups, several non-organized entities and journals contained articles on the Sinister Tradition by ONA or some of the other Sinister groups, for example *Filosofem Magazine* and *Key of Alocer*, with articles by black metal icon Varg Vikernes, David Myatt, Michael Moynihan, Stephen Cox, Kerry Bolton etc.; gathering all the disparate groups and ideas. Other groups not directly related to the ONA, but inspired by the orders teachings also exists, the most prominent probably being the *Society of the Dark Lily*.

Although many of the above groups were short-lived and probably did not attract many members, the 'scene' as a whole, and the ideas these groups represented in the 1990's has been quite influential on the occult, satanic and pagan right-wing scene, and it was magazines such as *Crossing the Abyss* that made Evola and concepts such as Kali Yuga and Homo Galactica, household terms among large parts of the so-called 'Movement' of right-wing radicals. Having now walked through the teachings of the ONA as well as its offspring groups, we now turn to the supposed mastermind behind the ONA, and thus one of the greatest influences on the various groups and ideas presented above: David Myatt.

DAVID MYATT – A SINISTER TRICKSTER?

THE LIFE AND IDEAS OF DAVID MYATT

Before we look at how Myatt relates to the ONA, we will first give a rather in-depth biographical account, which will hopefully demonstrate how interconnected the life of Myatt is to the history of the ONA.

National Socialist Beginnings

David Wulstan Myatt was born in 1950⁵⁶. He grew up in Tanzania with his father who worked as a civil servant for the government. In 1970 he began studying physics at Hull University, primarily fueled by

⁵⁶ The scholarly literature disagrees on this, as Goodrick-Clarke says 1952 and Michael says 1950, which is also the date on wikipedia. Michael 2006 being the most recent scholarly publication on Myatt appears to be the most trustworthy in this case. This is also backed up by my informant DarkLogos who states that Michael corresponded with Myatt contrary to the research conducted by Goodrick-Clarke. (DarkLogos, 2008) For the following biographical

an interest in space travel and other dimensions (Goodrick-Clarke, 2003, p. 217). Myatt learned martial arts, and began studying Taoism. Later he lived a few years in the Far East, continuing his studies in martial arts.

He started his political life as a bodyguard in the British Movement, which he joined in 1968. This movement was led by Colin Jordan who was behind the international ‘World Union of National Socialists’ (WUNS) and who managed to become one of the leading figures on the international scene of National Socialism. From the 1970’s up to the 1990’s Myatt was involved in various National Socialist groups. More recently he was a member of the London-based radical right-wing group Combat 18 (18 designating the letters AH, Adolf Hitler). After internal strife the group split up, and Myatt founded the National Socialist Movement⁵⁷, to continue the work initiated in Combat 18 (Myatt, 2003, p. 8). In this period of political activism Myatt also founded the group Reichsvolk which had active members in both Britain and in the US, and which promoted the idea of establishing rural communities based on ‘Folk Culture’ as it was presented in Myatt’s many writings.

Both Combat 18 and Myatt’s newly formed National Socialist Movement traced their own lineage back to earlier National Socialist leaders such as Colin Jordan. It was after having founded the National Socialist Movement that he wrote his most notorious pamphlet, the *Practical Guide to Aryan Revolution*, that contained both a theoretical section, as well as a practical one, with instructions on how to bring down ‘the System’, including bomb-making recipes and other tricks to erase traces of terrorist activities. The guide is no longer obtainable anywhere, and is supposedly banned by the English MI5. When this tract was published in 1997 it did not gain much notoriety, and it was only after the nail-bomber David Copeland, a member of Myatt’s organization, successfully conducted several attacks two years later killing 3 and injuring 129, that the pamphlet became renowned for allegedly influencing Copeland to carry out his attacks (BBC, 2000).

In February 1998 David Myatt’s house was raided, and he was charged with publishing hate material, a charge that was later dropped. Two years later, after the Copeland bombings, Myatt and several other members of the National Socialist Movement and Combat 18 were arrested in an operation involving MI5, FBI and Scotland Yard. Myatt was acquitted of the charges against him of

section I am relying primarily on a combination of Myatt’s own autobiography combined with the information Goodrick-Clarke (Goodrick-Clarke, 2003; Myatt, 2008). More specific references are given in the appropriate paragraphs.

⁵⁷ I.e. the British movement, which is not to be confused with the contemporary group in the United States bearing the same name.

conspiracy to murder and incitement of racial hatred. Several media campaigns focused on Myatt's activities, including an 'exposure' by BBC's panorama programme that linked Myatt to the nail-bombings of Copeland (BBC, 2000). Even before the media-storm Myatt had already resigned as a leader of National Socialist Movement, although he continued writing and publishing *The National Socialist* and other publications. His resignation also happened before David Copeland became a member and carried out his bombings, but given that Myatt continued writing for the organization, and given the widespread availability of Myatt's written productions within the organization, it is very likely that Copeland came across the writings of Myatt⁵⁸.



Myatt when confronted by the BBC in 2000.

It is difficult to say exactly when Myatt began his studies into the occult. According to Goodrick-Clarke, Myatt learned his ways in the occult through contact with a coven in Fenland in 1968 as already mentioned (Goodrick-Clarke, 2003, p. 216). Myatt recounts how he used his esoteric studies in a more political fight against the system:

Remembering my Occult studies of years ago, I conceived a plan to use or if necessary create secret Occult-type groups with several aims. These groups would be allied to and aid a real covert organization dedicated to the overthrow of the System. One of the aims of these Occult-style groups was to infiltrate people into various positions in society where they could aid our Cause; another was to subvert people in influential positions by drawing them into these secret groups and then gradually converting them to the Cause. Another was to try and establish international links and spread the idea of a world-wide revolution and world-wide National-Socialist renaissance. The final aim was to attract people to these groups and gain information from them, using one obvious means which various other intelligence groups had used over the centuries to gain useful information. (...)In pursuit of these covert aims I infiltrated several already existing Occult-type groups and created a new one. (Myatt, 2003, p. 7)

The above quote is probably the closest one can get of an admission to starting the ONA. Although Myatt does not mention ONA by name it appears to be the only group with ideas of covert action through insight roles, and given that the ONA recommends members to be active in National Socialist

⁵⁸ For more information on the nailbombings by David Copeland, and his relationship to the National Socialist Movement and David Myatt see Lowles, 2000 (in particular p.62-75), which is the only book dealing specifically with the nail-bombings. Caution is advised as the book is quite sensationalist and subjective and is written by a journalist who, albeit working for the BBC, is also a co-editor of *Searchlight*, a magazine by the extreme left which monitors the right.

organizations and in Radical Islamist groups, Myatt appears to be a prime example of an ONA initiate. As we shall see in a later section, it is not only the above reference that ties Myatt to the ONA. Although denying being a member of the ONA, Myatt however does admit that esoteric groups could be ‘useful instruments in fermenting revolution’ and that covert action was one of the methods to be employed (Myatt, 2003, p. 5). After years of attempting to get National Socialist groups to initiate a full-fledged fight against the system, Myatt realized that a change of tactics was needed.

In Service of Allah

Myatt drifted towards the study of Islam and took several courses in Arabic, went to the mosque on Fridays, and met and discussed with other Muslims. Myatt admits that he ‘existed in-between two worlds’ as he was still under investigation from the police for his former activities, and still in regular contact with several of his former ‘comrades’ of his National Socialist period. It was in this period of being caught between two worlds that Myatt started to ponder the idea of seeking cooperation between right-wing extremists and Muslims, ‘against what I considered were our common enemies’ as Myatt states (Myatt, 2006, p. 1f), and according to professor in political science, George Michael, David Myatt “has arguably done more than any other theorist to develop a synthesis of the extreme right and Islam” (Michael, 2006, p. 142).

Myatt was inspired by historical examples of cooperation and mutual respect between Islam and National Socialism, as expressed by Waffen SS general Leon Degrelle and Mohammed Amin al-Husseini, the Grand Mufti of Jerusalem, who lived several years in National Socialist Germany, and who helped recruit Muslim SS soldiers (Degrelle, 1982).

Apparently Myatt’s conversion to Islam did not mark a ‘change of heart’ as to who the enemy was and to his basic *Weltanschauung*: “I understood both Islam and National-Socialism as striving to create a better world based upon noble ideas and encouraging individuals to change themselves through a triumph of the will. Bold upheld the noble ideals of honour, loyalty and duty.”⁵⁹ (Myatt, 2003, p. 5). Myatt still resented the influence of the United States and its penchant for Zionism and as such his fascination with modern-day so-called Mujahideens such as Osama Bin Laden and

⁵⁹ This quote appears to be part of the ‘game’ that Myatt is playing with the media, in his attempt to convince everyone of the genuineness of his conversion, and the supposed consistency in his worldview. As will be exposed later, his conversion to Islam is nothing more than a game of make-belief.

Mullah Omar⁶⁰ can be seen as a continuation of his anti-Zionist ideas from his National Socialist period (Myatt, 2006, p. 2).

The attempts at creating cooperation between National Socialists did not work as planned. Myatt got accused of being a ‘traitor’ by his old National Socialist comrades, and Muslims and others doubted the veracity of his conversion, seeing him more as an ‘undercover nazi’ than a genuine Muslim (Myatt, 2006b). As a Muslim, he no longer saw it as his duty to promote such an alliance with ‘unbelievers’. One could not call Myatt’s attempt a total failure however. The US-based group Aryan Nations, that was originally part of the so-called Christian Identity movement attempted to reach out for alliances with the Muslim world with their ‘Ministry of Islamic Liason’, and their website also feature a section dedicated to Myatt’s Reichsfolk organization, with several of Myatt’s writings (Michael, 2006, p. 140ff). Also among Muslims Myatt was eventually accepted, and his name featured on a website for the group The Saved Sect, led by Omar Bakri⁶¹. Similarly he is being defended by other Muslims when he writes on the forum Islam Online and Islamic Awakening⁶², and he has also been invited to talk at certain mosques in England, and to be interviewed by an Arabic TV station (DarkLogos, 2008).

While a Muslim, Myatt wrote the text *Are Martyrdom Operations Lawful (According to Quran and Sunnah)?* which ‘is considered by some to be one of the most eloquent and detailed defenses, in the English language, of “suicide attacks”’, and for a period it featured on the website of the Islamist organization Hamas (Wright 2007, 4). In this period of being a Muslim, there seems to be no question of Myatt’s loyalty towards Islam, at least not publicly. According to an article in *The Times* published on April 24, 2006, Myatt stated that:

The pure authentic Islam of the revival, which recognizes practical jihad as a duty, is the only force that is capable of fighting and destroying the dishonour, the arrogance, the materialism of the West ... For the West, nothing is sacred, except perhaps Zionists, Zionism, the hoax of the so-called Holocaust, and the idols which the West and its lackeys worship, or pretend to worship, such as democracy... Jihad is our duty. If nationalists, or some of them, desire to aid us, to help us, they can do the right thing, the honourable thing, and convert, revert, to Islam — accepting the superiority of Islam over and above each and every way of the West. (Kennedy, 2006)

⁶⁰ Mullah Mohammed Omar is the current leader of Taliban in Afghanistan.

⁶¹ Omar Bakri was behind the Al-Muhajiroun that was banned under the British Terrorism Act in 2006, and was later behind the Saved Sect and various other Islamist groups promoting militant action against the west.

⁶² See IslamicAwakening.com and IslamOnline.net

Despite statements such as the one quote above, it appears that after around eight years of dedicating his life and writings to Islam, Myatt's affiliation with Islam has come to an end. This can be gathered from the most recent versions of his autobiographical notes, as well as the recent substantial updates on the website of Julie Wright, an associate of Myatt, where all links have been removed to his Islamic sites to be replaced by a link to the non-Islamic www.cosmicbeing.com (Wright, 2007). Likewise one can note a substantial increase in new texts released by Anton Long of the ONA on nineangles.wordpress.com/ combined with a sudden dwindling of new Islamic texts on www.davidmyatt.info/ which now features the following quote: "Narrated Ka'b ibn Malik: When the Prophet (salla Allahu 'alayhi wa sallam) intended to go on an expedition, he always pretended to be going somewhere else, and he would say: War is deception. (Abu Dawud, 14, 2629)". This could be a sign of the possible deception going on⁶³.

When looking back at Myatt's period as a Muslim, it is interesting to observe how his 'conversion' was received by the mainstream media, and his political enemies, which one would assume would be thrilled to learn that Myatt no longer posed a threat as a right-wing theorist. Did everyone buy his newfound faith, did they consider it a scam, the act of a nutcase, or did anyone suggest that a much more sinister and calculated act of a trickster could be behind it all? His conversion did not escape the mainstream media, and most English newspapers and media-outlets wrote about the incident, including the BBC, and in general no one questioned his new faith.

His conversion was not accepted by all however, and especially his political enemies did not let down their guard when the news of Myatt's conversion hit the press, as can be seen in this quote from Gerry Gable, from the left-wing organization *Searchlight* in the *Sunday Mercury*: "Myatt is an ethereal character. He is a dangerous man who has twice been jailed for his violent right-wing activities and who openly asked for blood to be spilled in the quest for white Aryan domination. We believe that despite his claims to be a devout Muslim he remains a deeply subversive intellectual and is still one of the most hard-line Nazi intellectuals in Britain today. Myatt believes in the disruption of existing societies as a prelude to the creation of a new more warrior-like Aryan society which he calls the Galactic Empire." (Mercury, 2000)

⁶³ As of November 2009 <http://www.davidmyatt.info/> no longer features any Islamist texts, but has reverted to present a selection of recent texts on 'The Numinous Way', presumably thus marking the transition back to the Numinous Way from Islam.

As documented above not everyone accepted Myatt's conversion as genuine, and one is led to wonder if there is some other strategy behind his many moves from one ideological extreme to the other. As we will see in the following section, and as will be posited in this thesis, his move to Islam is part of a 'sinister strategy' that has its roots in the 'insight roles' and idea of 'sinister dialectics' within the ONA, and it is Myatt's relation to the ONA to which we will now turn our attention.

DAVID MYATT AND THE ORDER OF THE NINE ANGLES

Before we look at the evidence for Myatt's involvement with the ONA, we should note that Myatt always has, and still does deny any connections to the ONA: "For over twenty years, journalists, and [others] have been circulating rumours and making allegations about my personal involvement with Occultism and Satanism. This is despite the fact that I have denied and do deny ever having been a 'Satanist'... These rumours and allegations were started by, and are still circulated by, my enemies for one simple reason — to try and discredit me personally." (Myatt, 1998) At one point Myatt even challenged the two journalists Nick Ryan and Nick Lowles to a duel with deadly weapons, in order to dispute the assumptions and accusations that they put forth in their writings (Lowles, 2000; Searchlight, 1998).

Given that Myatt so vehemently denies being behind the ONA and behind the pseudonym Anton Long, it is problematic that Professor Goodrick-Clarke in his book *Black Sun*, that contains a chapter on the ONA, assumes that Anton Long and Myatt are one and the same, using an article from *Searchlight* which Myatt denounces, without providing his own evidence that Myatt is in fact connected to the ONA. If Goodrick-Clarke has been shown evidence that Myatt is Anton Long, he still fails to present that proof to the public (Goodrick-Clarke, 2003, p. 217). This paper will not dispute the claims made by Goodrick-Clarke, but instead of asserting undocumented claims, it will attempt to document that Myatt is in fact connected to the ONA.

If we first look at the textual evidence, there are several texts linking Myatt and the ONA. The ONA manuscript *Aeonic Insight Roles* (ONA, 2004) refers to the text *The Strategy and Tactics of Revolution*. This text, written by Myatt, was formerly called 'The Practical Guide to Aryan Revolution' and supposedly influenced David Copeland, as explained elsewhere, and thus we have a direct link which has not been covered up. Another example is a printed version of the manuscript *Copula cum*

Daemone which is dated 1978, written by D.W. Myatt, which appears in a collection of ONA manuscripts. Later (digital) editions of the text have ONA and R. Venn as the author, and we thus have a clear example of a text originally issued by Myatt, and later 'disguised' with a pseudonym (Venn, 1978) Other texts have also been used to link Myatt and the ONA, such as *Diablerie – The Secret Life of a Satanist*, which is the autobiography of Anton Long, and which reveals details of Long's life that appear remarkably similar to Myatt's own life, to the extent that Goodrick-Clarke uses the text unquestionably to cover certain biographical events of Myatt's life (Goodrick-Clarke, 2003, p. 217). The Long biography has now been removed from the Internet⁶⁴. Thirdly we have a convergence of presses/publishers used by the ONA and Myatt respectively. Both writings by Myatt and the ONA have been published by Thormynd Press, which is Myatt's own press, so again we have a direct connection⁶⁵.

Another link between ONA and Myatt concerns the use of alternate dating-systems. As has already been explained, Myatt during the period in which he wrote his National Socialist writings, dated his texts 'Yf', designating the 'Year of the Führer'. The same dating system is used by the ONA, although in recent years the ONA have begun calling it 'Year of Feyen', but the connection remains nonetheless.

The final evidence which I will look at is linguistic, and although it is both circumstantial, and only indirectly gives credence to what I have tried to demonstrate, it is nonetheless quite convincing, and difficult to explain away. When one has a closer look at many of the basic ideas and the terminology used in the ONA, it appears as if there are many glaring similarities to Myatt's own ideas. Ideas of the awakening and evolution of man into a *Homo Galactica*, a new superman, permeate the writings of the ONA: "We are gods when we awake" as it is said in one text (ONA, 1989). This idea of a new man, a *Homo Galactica*, as well as a new 'Reich', the *Galactic Empire*, is something that is also very present in Myatt's own writings: "The ultimate Destiny of the Aryan race lies in the conquest of Outer Space - in the creation of a Galactic Empire." (Myatt, Aryan Homeland, 1995) In addition to this evolutionary aspect that is very present both in ONA material and in Myatt's writings, and often with identical terminology, we also have the idea of 'aeonics'. In the ONA we find it presented in texts

⁶⁴ The article is available in the British Library collection, and the most recent speculations about Myatt as Anton Long, as well as a tentative chronology are available at <http://www.cosmicbeing.info/rumours/>.

⁶⁵ See Amazon.co.uk, search for Thormynd Press, and both writings by Myatt and Anton Long will appear.

such as *Aeonic Magick – A Basic Introduction*, whereas Myatt presents an identical idea in his writings, and even almost identical tables of the different civilizations in *Vindex– Destiny of the West*. Likewise the idea of causal and acausal science is something that is present both as part of the magickal workings of the ONA (Long, 1994b, p. 1), as well as in the writings of Myatt (Myatt, 1996).

Although none of the above circumstances alone would be enough to justify connecting Myatt to the ONA, the combination of the many hints and references should be enough to warrant such a connection. After having shown how Myatt relates to the ONA, I will now have to move on to look at the use of so-called ‘insight roles’ within the ONA, in order to finally show how Myatt’s lifelong devotion to various extreme ideologies has been part of a sinister game that is at the heart of the ONA.

POLITICAL ESOTERICISM OF THE SINISTER TRADITION

INSIGHT ROLES

Within the initiatory system of the ONA, so-called insight roles play an important part, along with tough physical and mental training. As already mentioned the ONA initiatory system is comprised of seven stages, sometimes also referred to as ‘The Seven-Fold Way’, and already from the second stage, *Initiate*, undertaking an insight role is part of the curriculum (ONA, 1994, p. 2). Undertaking an insight role means gaining real-life experience by working ‘undercover’ for a period of 6-18 months, both to ‘aid the Sinister dialectic’ and to ‘enhance the experience of the Initiate’ (ONA, 2004). These roles are meant to challenge the initiate to experience something completely different from their normal life, pulling them out of their comfort zone. If you are a law-abiding citizen, you are encouraged to become a burglar or run a criminal street-gang, and if you are a criminal you are recommended to join the police. Later texts on insight roles have changed the challenge a bit, focusing more on direct ‘action’ against ‘The System’ and the ‘defenders of the old Aeon’. According to the text *Aeonic Insight Rôles*, “any group or individual which [*sic*] is engaged in *practical* action against The System with the purpose of destroying it and challenging its ideas, is interesting from the point of view of the Sinister Dialectic and those undertaking an Aeonic Insight Rôle”. The following is a list of suggested insight roles from the most recent text published on this subject:

- (1) Join or form a covert insurrectionary organization, dedicated to National Socialism, whose aim is to undermine by practical means the status quo and which uses the strategy and tactics

outlined in *The Strategy and Tactics of Revolution* (Parts I and II) (2) Undertake the role of assassin, selecting as your opfers [i.e. victims] those who publicly support or aid, ZOG, the NWO, The System. (3) Convert to Islam and aid, through words, or deeds, or both, those undertaking Jihad against Zionism and the NWO. (4) Join or form an active anarchist organization or group dedicated to fighting the capitalist System. (5) Join or form a National Socialist group or organization, and aid that organization and especially aid and propagate "historical revisionism". (ONA, 2004)

It is interesting to note that out of the above five different examples of insight roles, Myatt has undertaken at least number 1, 3 and 5, while it is impossible to either confirm or rule out number 2 (assassin), although with the surveillance that Myatt is under, as seen from previous actions involving Scotland Yard and MI5, it is very unlikely that Myatt would be able to carry out such criminal acts without getting caught. It is also interesting to note that this text was written in 2004, and updated in 2006, while Myatt was still officially a Muslim. In addition none of the earlier texts on insight roles, some of them dating back to the mid 80's, mentions being a Muslim as a possible insight role, so this is a new addition that has been added after Myatt's own conversion, and realization that this was a viable way forward in the fight against the system.

It is clear that insight roles are the primary factor in the 'political' aspect of the ONA and its practice, and it is several times stressed how important it is for new initiates to be able to 'know the form', that is to see beyond any tactics or political statements, and see the 'inner essence' of the teachings of the ONA:

As has been mentioned above, and elsewhere, many times: many non-Adepts, and even some Adepts, sometimes confuse a tactic, a form, for the essence. That is, they fail to appreciate what is being done, and why it is being done. Sometimes, non-Adepts even mistake an Insight Role - undertaken by an Initiate or even an Adept - for the "views", or whatever, of that Initiate or Adept, and thus castigate that individual! (...) a failure to go beyond appearance, and forms, to the sinister essence. A failure to understand that a tactic is just a tactic, which may or may not be useful, and which may be abandoned if it proves to be unsuccessful, or used again if it proves of some value. A failure to understand that such things may be some form of sinister manipulation, or some effect of Aeonic Magick, or even some form of Aeonic Magick itself. One mark of a genuine Adept is their ability to see beyond such forms, such tactics, to the essence - to the sinister magick often at work in such things. Another mark of a true Adept (and those beyond) - as has been written many times - is the ability to appear as different things: to be a shapeshifter, a chameleon. (Long, 2005b, p. 2)

This text might refer to Myatt himself, and his insight role as an Islamist. When the news of Myatt's 'conversion' reached people either affiliated with, or interested in the ONA, such as people on the

yahogroups mentioned earlier, some people did not see through the veil that Myatt attempted to cast around his personality. Supporters of National Socialism and Satanism accused him for 'betraying the cause' (be it Satanism or National Socialism or both) and acting dishonourable by adapting a Semitic 'slave-religion' instead of continuing his work within the ONA⁶⁶. That Myatt for decades has been able to lure people to believe him and his many forms and ideologies, shows that Myatt has at least partially succeeded in playing his own game of a 'shape-shifting chameleon' as outlined in the quote above. This fact is important to keep in mind when researchers in the future are facing possible new 'facades' and identities put up by Myatt.

After this presentation of the idea of insight roles, let us now conclude with a look at Myatt's role as a Muslim, and how we are to understand this apparent shift of religion from the perspective of the ONA and its insight roles.

ISLAMISM OF DAVID MYATT AS SINISTER DIALECTICS?

Looking at the life of Myatt, it is clear that the overriding principles guiding his life, has been various ideologies, first National Socialism, and later Islam, and for shorter periods Buddhism and Christianity. After looking at the idea of insight roles within the ONA we have now come to a conclusion where we are able to see these events for what they really are: All part of a 'satanic' game of 'sinister dialectics'. I have shown that the insight roles of the ONA fit well with Myatt's own life, and that they have even been adjusted to fit his latest ideological shift to Islam, and as such they appear to be central in order to understand, what appears to be very abrupt and radical shifts of worldviews. It is quite surprising to see that 'Anton Long' has contributed with a text on Islam as a possible insight role, during the same time Myatt acted as a Muslim, and it establishes a clear connection between the ONA and Radical Islam. The ONA makes a clear distinction between faith and knowledge. Knowledge based on personal experience is considered as being most important. The only way to reconcile the opposition in the ONA to conventional religions and their submission to a deity and certain dogma, with Myatt's own submission to Islam, is to understand Islam to be something conducted based on sinister motives (Long, 1994, p. 2). Myatt as a Muslim, successfully established connections to leading Radical Muslims in Britain, such as Omar Bakri and his Al-Muhajiroun, a group which promotes jihad and is banned for its pro-Al Qaeda views. It appears as if Myatt is a perfect example of an initiate of the ONA, living out insight roles, both with his initial attempt in National Socialist groups, and later with

⁶⁶ See the Yahoo-groups <http://groups.yahoo.com/group/ona/> and [group/TheOrderOfNineAngles](http://groups.yahoo.com/group/TheOrderOfNineAngles/) that have several examples of this in their text-archives.

his realization that more could be achieved within Islam. Thus the instructions of the ONA appear to lay out a blueprint what has later become the life of Myatt. That an occult group based in the tradition of the Left Hand Path and Satanism, has connections to radical Muslims, is quite sensational and unique, creating new constellations never seen before in either politics or esotericism. This being said the more general concept of western esotericism has in the 21st century, often via Traditionalist beliefs, revealed connections to Islam, something which will be explained in greater detail below. It appears as if Myatt's life is inherently connected to the Order of the Nine Angles, despite Myatt's own denial of this being the case. Most of his life he has been living and experiencing ideas that are all based on deliberations of the ONA, that he already began formulating in the late 1970's. Thus there appears to be no other way to understand Myatt's life, than as an attempt at living out the 'sinister dialectics' in the attempt to revolutionize the world through practical as well as 'magickal' means. Only the future will tell to which degree Myatt has been successful in instigating Islamic Jihad towards 'the West', and if Myatt will discover yet another method in his struggle to take down 'The System'. His ideas, however disturbing they might be, appear to contain a blueprint for fusing disparate ideologies such as National Socialism, Satanism and Radical Islam.

The ideas presented by Myatt can rightly be seen as the work of a single fanatic, with little appeal beyond a small fringe and limited group of people. However his ideas resonate with similar ideas in the larger context of esotericism and politics. More specifically they are related to a broader critique of modernity and the West, as it has been presented both by the European radical Right and by fundamentalist Muslims. It is in this broader framework that I will now attempt to place the ONA and Myatt.

PERSPECTIVES ON POLITICAL ESOTERICISM

Although this is the first time an in-depth examination is conducted of the Sinister Tradition, ONA and David Myatt, the phenomenon of groups fusing right-wing politics with esotericism is not new. Likewise it is possible to place the essentially anti-democratic and anti-western ideas of Myatt in a broader frame of civilizational critique and conflict. In recent years a tendency has emerged to view globalization either in terms of a 'clash of civilizations' between 'the Islamic world' and 'the West' (Samuel P. Huntington), or (less fashionably) as the 'end of history' with the global victory of liberal democracy (Francis Fukuyama). However, it can be held that the West instead of facing a clash of

civilizations is actually approaching a potential ‘intracivilizational’ struggle between various cultural and religious groups and an impending disintegration of the multi-cultural nation-state. Several observers claim that the West is currently experiencing a ‘return of history’, viz. a return to politics, culture, religion and ideology (Zakaria, 2001), and that what we are experiencing is not a clash between the West and the rest, but between ‘the West and the Post-West within the West itself’ (Kurth, 2000, p. 5). It is within such a scenario of intracivilizational struggle, that Myatt and the ONA attempt to act as destabilizing factors in order to bring the current system to a breakdown, and it is clear that Myatt in the last three to four decades has tried almost every existing option, as well as invented new ones, in order to bring about a new ‘Galactic Imperium’. The idea of an Imperium as well as the conscious struggle against modern western societies is not new. As shown in the book *Occidentalism: The West in the Eye of Its Enemies*, written after September 11, it is possible to trace the anti-western ideas back at least two centuries. More remarkably it is demonstrated how these sentiments are ultimately rooted in the west itself: “No Occidental, even the most fervent holy warrior, can ever be entirely free of the Occident” (Burma & Margalit, 2004, p. 144). Historically the first and most obvious example of anti-modern thought that has directly influenced Myatt and the ONA, are the historians and philosophers Oswald Spengler and Arnold Toynbee, whom we have already mentioned. Spengler is mostly famous for his tome *Der Untergang des Abendlandes: Umriss einer Morphologie der Weltgeschichte*, where he presents his meta-historical theory of the cyclical properties of civilizations, that rise, fall and perish in a continuum throughout history, like the seasons of the year (Spengler, 2000, p. 70ff). Less known, but not less important when it comes to polemically criticizing the modern world, is Spengler’s book *Der Mensch und die Technik*, where Man and his relation to technique and culture is presented. When Myatt reveals his own dreams of a new man conquering space, admitting to be heavily indebted to Spengler’s, one cannot help but to compare his ideas with Spengler’s of a ‘Faustian culture of Machines’ that conquers the world through the *will to power* (Spengler, 1992, p. 71f). Spengler’s ideas were developed further by the American post-war philosopher, polemicist and post-war ‘fascist’, Francis Parker Yockey, who in his *opus magnum*, *Imperium* took Spengler’s ideas into the 20th century, expanding them even further in the follow-up volume *The Enemy of Europe* (Yockey, 2000; 2003). Yockey’s concept of the Imperium is clearly adapted in Myatt’s writings both on National Socialism and within the ONA⁶⁷. Another track of thoughts, that has obviously influenced Myatt throughout his life, both as National Socialist and

⁶⁷ A good overview of the post-war fascist movements, including details on Yockey and notable associates such as Oswald Mosley and Julius Evola, is given by Kevin Coogan (Coogan, 1999).

Islamist, is anti-Semitism. A scholarly presentation, that traces the anti-Semitic connections between the extreme right and Islamists is given by M. Küntzel (Küntzel, 2007). Looking at Myatt's own ideas of Jews and Zionists, and their supposed control of the world order, it is probable that he, besides being heavily indebted to classical National Socialist works such as *Mein Kampf* by Adolf Hitler and *Der Mythos des 20. Jahrhunderts* by Alfred Rosenberg (Rosenberg, 2004), has been influenced by more recent 'apologetic' (i.e. towards anti-Semitism) works against Jewish influence on modern society. The most well-known example are the books by David Duke. Duke has a murky history as a former member of the Ku Klux Klan, but has gained an immense popularity among right-wing extremists after his success as a political representative for the Republicans in 1996, combined with the widespread circulation of his two books *My Awakening* and *Jewish Supremacism* (Duke, 2003). Another prominent critic of Jewish involvement in intellectual and political movements in the 20th century is Kevin MacDonald, who is known primarily for his book *The Culture of Critique*, which presents Judaism as a form of evolutionary strategy (MacDonald, 2002). MacDonald's position as professor in Psychology at California State University has helped legitimize anti-Semitism, and the book is widely read among 'Nazi-intellectuals'⁶⁸, and Myatt having been a leading 'ideologue' of post-war National Socialism for several decades, is most likely aware of and influenced by such works.

Continuing to look at Myatt's ideological inspirations, we encounter two of the main catalysts for intracivilizational struggle in recent times, namely fundamentalist Islam and the radical European Right, both phenomena that have been on the rise in Europe in recent years, and both phenomena that deliver a severe critique of modernity, a critique that contains surprisingly similar rhetoric and discourse. The radical European Right⁶⁹ is normally thought to hold some of the most severe critics of Islam, and the most avid defenders of 'the West' and thus a recent increase in the collaboration between radical Islamists and the radical European Right can appear both contradictory and paradoxical. That not all European radicals scorn Islam for being a threat to the West, can possibly be explained by looking at historical antecedents to the modern right-wing movements. A prominent

⁶⁸ The book is sold in most National Socialist and Right Wing online bookstores, and has also been translated into Swedish by the extreme right-wing publisher *Nordiska Förlaget* that has also published translations of David Duke (<http://nordiskaforlaget.se/>). A scholarly presentation of Duke and MacDonald as part of the 'revolutionary racialist right' is given by G. Michael (Michael, 2006, p. 14ff).

⁶⁹ With the 'radical European Right' I am referring both to the New Right (*Nouvelle Droite*), traditionalists, such as the converts to Islam, Martin Schwartz and Claudio Mutti, and political extremists such as neo-Nazis.

source of inspiration comes from the so-called Traditionalist School⁷⁰, consisting primarily of western intellectuals that converted to oriental religions. Two of the main characters in the traditionalist school are René Guénon and Frithjof Schuon, both of whom are western converts to Sufi-Islam (Sedgwick, 2004, pp. 21-93). Although Traditionalism originates in the early 20th century the ideas have continued to live on, resulting in new converts to Radical Islam based on traditionalist principles⁷¹. A more political version of Traditionalism has been espoused by the Italian Julius Evola (Sedgwick, 2004, p. 98ff)⁷². Building on Traditionalism among other things, a new political movement in Europe arose in the 1960's, the so-called New Right. It was initiated by Alain de Benoist in 1968 where he founded *Groupement de recherche et d'études pour la civilisation européenne* (Research and Study Group for European Civilization), also known as GRECE⁷³. This movement later spread to other countries, gaining a strong foothold in continental Europe, especially in Germany, where Pierre Krebs leads the organization Thule-Seminar, promoting right-wing identity-politics based on the supposed cultural and historical roots of the Indo-Europeans (O'Meara, 2004, p. 18; Krebs, 1988). Although it is impossible to trace any direct influences between the new right and David Myatt, the mere existence of these groups bear witness to the broader category of right-wing politics as well as esotericism into which most of Myatt's political ideas resonates.

Having now explored the currents related to the radical European Right, we will now move on to have a brief look at the other phenomenon and potential catalyst for conflict, namely radical Islam. The current and historical relations between Islam and National Socialism have already been explored by G. Michael, who also has a few pages dealing specifically with Myatt's attempts at forging alliances between National Socialism and Islam, thus leaving out the material related to the ONA (Michael, 2006, pp. 142-148). The anti-modern ideas present in contemporary Islamic fundamentalism has its roots in an older and more general Islamic critique of modernity. Two possible Islamic authors might

⁷⁰ Traditionalism, sometimes also referred to as Perennialism, constitutes a specific school of anti-modern thought see Hanegraaff 2005, p. 1132, and Sedgwick 2004 for further information.

⁷¹ Prominent examples, of more contemporary converts to Islam include the Italian Claudio Mutti, the German Martin Schwartz and the Frenchman Roger Garaudy, all of whom have a past in either traditionalism or the New-Right or both (www.claudiomutti.com, eisernekrone.blogspot.com and www.kshatriya.tk)

⁷² It is beyond the scope of this thesis to go into details with the Traditionalist current, and although there are evidently a lot of similarities between the political esotericism of Myatt and that of e.g. Evola, none of the sources I have encountered have suggested that Myatt is aware of and has used the ideas of the Traditionalists.

⁷³ See O'Meara, 2004 and Sunic, 2004 which are some of the few good studies on the New Right available in English. Caution is advised however, as both books, despite being scholarly, are written from a sympathetic perspective.

have been influential on Myatt's own interpretation of Islam. The first and most likely influence, is Sayyid Qutb, who founded the Muslim Brotherhood, and is seen as one of the fathers of contemporary Islamism, which Myatt, while active as Muslim, both adhered to and promoted (Michael, 2006, pp. 36-44). The other is Jalal Al Ahmad, who was a prominent Iranian critic of modernity. He is mostly known for coining the term *gharbzadegi* which translates into 'west-struck-ness' or occidentosis from his book *Occidentosis: A Plague from the West*. Ahmad saw the ideas behind modern western societies, with their materialism and lack of spirituality, as a virus that can potentially infect and destroy Islamic nations (Ahmad, 1984).

As documented above, there exist many parallels and historical precedents, which can be used to piece together the various trends and traditions that have influenced the ideology of ONA, both the esoteric and the political one. Although others have previously looked at politically extreme Left-Hand Path Satanism, none of these have successfully identified a specific Sinister Tradition within the Left Hand Path, and although scholars such as Goodrick-Clarke deal with groups such as the Black Order, the White Order of Thule, Fraternitas Loki and the Order of the Jarls of Baelder, these groups have only been described as disparate groups, and the direct links between the ONA and these groups are not identified⁷⁴. As such this thesis goes beyond the surface with a more in-depth analysis of for example language transmission and adaptation, required in order to establish these connections. Another novelty in this thesis, compared to other similar studies, is the proof of connections between Radical Islam and Satanism not hitherto seen, such as connections to leading radical Muslims in Britain, and even in the Islamic World (Hamas).

⁷⁴ See the general assessment given of the scholarly literature on the ONA in the initial section of this thesis.

CONCLUSION

Throughout this thesis I have taken a detailed look at the Order of the Nine Angles – a group that has hitherto only received little to no attention by academia, even by people specializing in the Left Hand Path. This examination of the ONA led to the identification of a ‘Sinister Tradition’, a new current within the established ‘Left-Hand Path’ phenomenon. In the process of defining the Sinister Tradition seven characteristics were identified: 1) Anti-ethics 2) Right-Wing 3) Emphasis on physical training 4) Direct action 5) Distinct ‘sinister’ vocabulary 6) Advocacy of ‘Traditional’ and theistic Satanism 7) Focus on non-Semitic traditions.

Later in the thesis several groups belonging to this Sinister Tradition, and fitting the characteristics given above, were briefly described, and for the first time these groups were identified as being directly affiliated with the ONA. I also looked at the history of the ONA, showing how it possibly developed from a small satanic Wicca coven in the late 1960’s, to a full-fledged order with followers from most of the globe, and with a unique and comprehensive system of teachings, rituals and initiatic practices. I likewise identified several important influences on the order such as the philosophers Toynbee, Spengler and Nietzsche, as well as H. P. Lovecraft, Aleister Crowley and Chaos Magick. After placing the ONA in the context of the Left Hand Path, and demarcating the group in relation to the Church of Satan and the Temple of Set, I moved on to look at the main character behind the ONA, David Myatt, which no other scholar has so far been able to document is the character behind Anton Long, the creator of the ONA. Myatt’s life has for the last decades revolved around extreme groups, both political (i.e. National Socialist) and religious (Radical Islamists), and after looking at the concept of insight roles within the ONA, we could firmly conclude that Myatt’s many ideologies ultimately served a ‘sinister purpose’, namely the subversive work of insight roles as part of the ONA training.

The final part of this thesis attempted to place Myatt and the ONA in the larger context of critiques of modernity, looking at how Myatt’s attempt to ally Islam and western critics of modernity in a unified fight, is not a one-man battle, but actually something that has taken place throughout most of the 20th century, and that the critique of the West put forth by Myatt is not isolated, but appears to mirror the critique found among traditionalists, the European right and radical Islamists alike. This critique might, as explained below, result in unforeseen intracivilizational struggle, if these parties are successful in their attempt to spread discontent and unrest.

As we are dealing with a quite recent phenomenon it is still too early to tell what lasting influence this new current of Left Hand Path Satanism might have had on esotericism and the world in general. Will new forms, groups and currents develop out of the ideas initially presented by the ONA, or will the ONA and the 'Sinister Tradition' be merely a phase connected to the occult and political movement of the 1990's? According to a recent text by the ONA, Satanism is only the beginning of something else that is yet to come: "there will come a time when the ONA - and the individuals who are part of it or who are influenced by it - will outwardly shed the rhetoric, the images, the forms of 'Satanism', for such things are causal emanations tied to a particular Aeon" (Long, 2005, p. 3). What this form of the 'new Aeon' will be, only the future can tell, but looking at the various extreme ideologies that Myatt has promoted over the years, it could be potentially dangerous to ignore, however limited in numbers these fanatics might be.

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