



ONA Insight Role

Academia, David Myatt, And The Order of Nine Angles

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Preface

Collected here are five items concerning academic books or essays which have made reference to the Order of Nine Angles (O9A, ONA) and/or to David Myatt based on the assumption that he is 'Anton Long'. The first three items deal with the shoddy nature of academic research regarding the O9A and Myatt given that none of the academic authors (i) accessed and referenced primary sources relating to Myatt, nor (ii) undertook detailed research into the O9A by studying the whole O9A corpus.

The two other items are primary sources relating to Myatt, contradicting as they do the claim made in the aforementioned books and essays.

I. The Occult And Academia

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

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

The mistakes by Van Luijk about David Myatt include:

- 1) That Myatt joined the 'British National Socialist Movement' in 1968. Myatt in fact joined Colin Jordan's *British Movement* that year, Jordan having disbanded his short lived 'National Socialist Movement' earlier in the year.
- 2) Van Luijk writes that Myatt's pamphlet *A Practical Guide To Aryan Revolution* "included detailed instructions for the manufacture of explosives and the incitement of racial war."

It seems that Van Lwijk has not bothered to find and read that pamphlet, for while it does "incite racial war" (in the *Racial War* section) it does not contain detailed instructions about making bombs, with it being apparent that Van Lwijk has confused that pamphlet with another similar one also attributed to Myatt {1}, the 15-page printed document circulated in the 1990s which announced the formation of The White Wolves and which document did indeed contain instructions on how to make home-made bombs, complete with diagrams.

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

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

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

The unsubstantiated claims of Van Lwijk about the O9A include:

1) That the name 'Order of Nine Angles' suggests inspiration from the 'satanism' of Howard Stanton Levey and his Church of Satan, whereas a reading of (i) basic O9A texts such as *The Order of Nine Angles Rite of The Nine Angles: A Comparison with the Ceremony of Nine Angles by Aquino And A Brief Study of The Meaning of The Nine Angles*, and (ii) of Professor Monette's conclusion that "it is clear despite claims that the term 'nine angles' was introduced in the twentieth century, the term is centuries older, especially in esoteric or cosmological discourse," {3} would have revealed there was no such inspiration.

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

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

3) That the O9A is just a development of the 'satanism' of Howard Stanton Levey, whereas a study of the O9A corpus, from the 1980s on, and O9A works such as the compilation *The Esoteric Hermeticism Of The Order Of Nine Angles*, would have revealed that the O9A represent an occult, essentially

pagan, tradition wholly different from the qabalistic-centred occult tradition used by Crowley, Levey, Aquino, and other modern occultists. A difference evident in the O9A's Seven Fold Way and their occult septenary system.

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

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

Thus, in respect of Western esotericism, can a lecturer or a faculty member at an established, mainstream, university or college be relied upon to present a well-researched, unbiased, scholarly, article or book? The answer, more often than not, is no, for so many such books and articles are written by those who, despite being accorded the status of academics, are not scholars because their approach to the subject they write about it is quite unscholarly. {2}

R. Parker
2016

This a revised version of an article previously circulated under the title *More Unscholarly Research*.

Notes

{1} *Searchlight*, July 2000.

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

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

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

II. More Academic Inaccuracies

Given the lamentable state of modern academic research into esotericism, as highlighted in several previous articles such as the one titled *The Occult And Academia* (see above), it was no surprise to read the many mistakes about the Order of Nine Angles and about Mr David Myatt in a recently published book by a major and well-respected academic publisher.

The book in question is *Satanism: A Social History* written by Massimo Introvigne (professor of Sociology of Religions at Pontifical Salesian University, Torino) and published in 2016 by Brill, Leiden, as volume 21 in the series *Texts and Studies in Western Esotericism*. The book consists of 651 pages and retails in the UK for around £156.

A section of the book - under the heading *Satan The Prophet* - is devoted to the Order of Nine Angles (pp. 357-364) with Introvigne writing, among other things,

1. That Myatt was Anton Long was "confirmed" by Nicholas Goodrick-Clarke in his 2003 book *Black Sun*.
2. That Myatt's middle name is "William".
3. That Senholt "offered a number of elements confirming that Long was indeed Myatt".
4. That the ONA "acknowledged that Anton Long was a nom de plume of Myatt".
5. That Myatt joined Jordan's British Movement in 1969.
6. That the ONA Black Mass "derived from Huysmans and the rituals of the Church of Satan.
7. That the Temple of Set "perceived the competition [the ONA] as dangerous, particularly when in the late 1980s some members of the Temple of Set started considering themselves members of the ONA at the same time. In 1992, Aquino and his British representative David Austen launched an internal purge, expelling from the Temple of Set those members who also wanted to remain in the ONA."

In respect of his claims:

§ Introvigne not only, due to a lack of detailed research, gets several facts wrong - for instance, Myatt's middle name is Wulstan, not William; he joined British Movement in 1968 not 1969 - but does not provide any evidence from primary sources (or indeed from any sources) in support of several of his claims, such as the claim regarding the ONA Black Mass, and the claim regarding the Temple of Set. His claims are just stated as if they were fact. In the matter of the claim about Aquino, for example, it seems that Introvigne did not bother to contact Aquino himself to ask for his side of the story.

§ In addition, Goodrick-Clarke did not confirm anything regarding Myatt being Long, he merely stated that Myatt was Long and accepted without question that the MS titled *Diablerie* - a notorious forgery {2} - was written by Myatt and that it recounted details of Myatt's early life. Goodrick-Clarke did not provide any evidence from primary sources that Myatt was Anton Long nor regarding Myatt having written that MS.

§ Likewise in respect of Senholt, for Senholt also provided no evidence from primary sources that Myatt was Anton Long. Instead, he claimed - without providing any evidence from forensic linguistics - that there was a similarity of writing style between works by Myatt and Long, a claim disputed by several other academics (Monette, Sieg, Kaplan), and also claimed that Myatt's extremist adventures (neo-nazi followed by radical Muslim) were ONA Insight Roles and thus linked Myatt to the ONA even though such Insight Roles only last around a year while Myatt's neo-nazi adventures lasted thirty years (1968-1998) with his time as a radical Muslim lasting over ten years (1998-2009). Furthermore, Senholt made no mention of the many things about Myatt's

life which contradict his thesis, such as Myatt's marriage in a Christian church and his writings praising Christianity and especially Catholicism. {3}

§ As a source for his claim that the ONA "acknowledged that Anton Long was a nom de plume of Myatt" Introvigne cites the text *A Modern Mage: Anton Long and the Order of Nine Angles*, neglecting to mention four important facts.

(1) "That since Anton Long retired in 2011 no one publicly speaks 'on behalf of the O9A'. Nor can anyone now or in the future speak 'on behalf of the O9A'. As befits the O9A principle of 'the authority of individual judgement'. For even if the person is O9A, as the author of that book is, they are just presenting their own opinion, their own interpretation, just as these answers - and the earlier ones - are someone's opinion, their interpretation, of matters O9A." {4}

(2) That the authors of that text are presenting their personal opinions about Myatt and Long and provide no evidence from primary sources in support of such opinions.

(3) That others associated with the ONA have lambasted that text, writing that "the authors seem to have committed the fallacy of post hoc ergo propter hoc; concluding that Anton Long is (or must be) Myatt because his publicly documented life apparently fits the paradigm of what someone ONA should be like and should do in the real world." {5}

(4) That the nature of the ONA - with its independent nexions and its principle of the authority of individual judgement - means that those associating with the ONA have diverse and often different opinions about various matters, including about whether Myatt=Long and including about the ONA itself. {6}

Conclusion

As noted in a recent ONA polemic,

"Correctly understood, a scholarly approach means undertaking a meticulous, unbiased, research into a specific subject over a period of some years using, wherever possible, primary sources; formulating an opinion based on such learning, such knowledge, as results from such research, and in respect of writing academic papers and books about the subject providing copious, accurate, references to the source material.

Primary sources include direct evidence such as original documents dating from the period under study, and accounts and works (written, verbal, published or unpublished) by such individuals whose life or whose writings or whose works form part of the research. In addition, if such sources - documents or accounts or writings - are in another language, then it is incumbent upon the scholar to have knowledge of that language and thus be able to translate such documents themselves, for a reliance upon the translations of others relegates such sources from the position of primary ones to secondary ones.

Hence, if the author of an academic book or academic paper writes about a person and/or about their works, or about an event, using only secondary sources - sources containing the opinions, the interpretations, or the conclusions of others - then the opinion, the interpretation, the conclusions of

that author about such a person and/or about their works, or about an event, are unauthoritative because unscholarly." {7}

The last paragraph sums up what Introvigne writes about the ONA and about Mr Myatt, for since Introvigne only offers the opinions, the interpretations, or the conclusions of others, providing no evidence from primary sources, his own opinion is unauthoritative because unscholarly. That he also makes some basic factual errors and obviously has not done detailed research into the ONA (as evident in not knowing about the authority of individual judgement and other matters) highlight once again the shoddy nature of quite a lot of academic research into Western esotericism in general and modern Satanism in particular.

K.S.
2017

{1} <https://regardingdavidmyatt.wordpress.com/more-unscholarly-research/>

{2} <https://regardingdavidmyatt.wordpress.com/about/a-sceptics-review-of-diablerie/>

{3} The facts which contradict Senholt's thesis are enumerated by Myatt in his essay *A Matter of Honour*, an extract from which is given below. The complete essay is available at <https://regardingdavidmyatt.wordpress.com/myatt-a-matter-of-honour/>

Myatt's essay is mentioned in Karin Priester: *Warum Europäer in den Heiligen Krieg ziehen*. Campus Verlag, 2017, p.122

{4} *Some Questions About The Order of Nine Angles (2016), Part One*. Available (April 2017) at <https://omega9alpha.wordpress.com/o9a-q-a/>

{5} <https://wyrdsister.wordpress.com/2017/02/09/review-of-the-radical-philosophy-of-anton-long/>

{6} A classic example of differing ONA views is given in the text at <https://omega9alpha.wordpress.com/2017/02/15/aristocracy-anarchy-or-nihilism/>

{7} <https://wyrdsister.wordpress.com/2017/04/02/another-typical-anti-o9a-example/>

III. Concerning Academics And Primary O9A Sources

Given the variety and the scale of the O9A corpus - written between the early 1970s and 2017 and consisting of some five thousand or more pages - it is understandable that academics writing about the O9A have concentrated on only one or two items such as the 1980s texts *The Black Book of Satan* and *Naos*, especially as their treatment of the ONA so far, with two notable exceptions (Senholt and Monette), generally occupies only a few pages in books on either Western esotericism in general or on Satanism in particular, with Massimo Introvigne for instance devoting only seven of his six hundred and fifty one pages to the O9A {1}.

What however is surprising about their treatment of the O9A is not only the evident bias - toward the "Ayn Rand with trappings" Satanism of Howard Stanton Levey - deriving from a lack of knowledge of the O9A corpus, but also their repetition of the opinions and the assumptions and the allegations of other authors (academic and otherwise), of journalists, and of 'anonymous others' (circulated via the medium of the

internet or via e-mail) without those authors bothering to do their own research - to check the facts - by perusing primary O9A sources and, in the case of the unproven assumption/allegation that David Myatt is Anton Long, failing to present Myatt's side of the story as expounded for example in his 2012 essay *A Matter Of Honour* and in his various letters over the decades to people such as Michael Aquino and Professor Kaplan. As someone associated with the O9A wrote of one such academic:

"That such an author, published by such an academic press, could make so many unsubstantiated claims and so many mistakes in so few pages - mistakes arising from a lack of research using primary sources - does not inspire confidence in the rest of the book nor in the process of academic peer review." {2}

In respect of Senholt {3} and Monette {4}, the O9A gets a chapter of its own, amounting to twenty-four pages in the case of Senholt and thirty-seven in the case of Monette, with their contributions revealing a more nuanced understanding of the O9A deriving from having studied more O9A material than other academics, something particularly evident in Monette's treatment of the O9A. Both, however, lacking access to O9A aural tradition and having an incomplete knowledge of the O9A corpus, provide only a summary of some - not all - aspects of O9A esotericism. {5}

The primary sources given below list the essential reading for those - academics or otherwise - who seek to understand the Order of Nine Angles and its place in contemporary Western esotericism. All the texts are freely available (usually as pdf documents). {6} A lack of knowledge of these texts is indicative of a lack of knowledge about the O9A itself, with those who have the temerity to write about the O9A without having studied such texts being unscholarly because failing to research the necessary primary sources.

Hence, unless and until an academic or an accredited researcher publishes a book based on knowledge of O9A primary sources the bias against, and allegations concerning, the O9A will undoubtedly continue.

R. Parker
2017

{1} Introvigne, Massimo (2017). *Satanism: A Social History*. Brill, Leiden.

{2} Parker, R. *The Occult And Academia*. 2016, e-text. Included as chapter I in this compilation.

{3} Senholt, Jacob C. (2013). *Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles*, in *The Devil's Party: Satanism in Modernity*. Per Faxneld and Jesper Aagaard Petersen (editors). Oxford University Press.

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

{5} Since 2011 Anton Long has - as mentioned in private correspondence with Professor Monette - produced and made accessible various MSS concerning O9A aural tradition. Some of these MSS form the basis of post-2011 O9A compilations such as the 2016 text *The Esoteric Hermeticism Of The Order Of Nine Angles*.

{6} The majority of the texts are available [April 2017] from the O9A weblog at <https://omega9alpha.wordpress.com/>

Primary O9A Sources

§ *Complete Guide To The Order of Nine Angles*. Seventh edition. 2016.

- Part One - The Sinister Occult Tradition of The Order of Nine Angles.
- Part Two - Esoteric Traditions of the O9A.
- Part Three - Satanism.
- Appendix - Practical Guides To The Seven Fold Way.

A theoretical and practical (1460 page) guide to the O9A's hermetic Seven Fold Way, containing an embedded version of the original 1980's typewritten MS *Naos*, as well as *The Black Book of Satan*, the four novels of the Deofel Quartet, the text *Enantiodromia: The Sinister Abyssal Nexion*, *The Grimoire of Baphomet*, and the novella *Eulalia, Dark Daughter of Baphomet*.

§ *The Esoteric Hermeticism Of The Order Of Nine Angles*. 2016.

- Preface
- Ἀρρενόθηλος: Alchemical And Hermetic Antecedents Of The Seven Fold Way
- The Pagan Order Of Nine Angles
- Baphomet: An Esoteric Signification
- ONA Esoteric Notes XLIX
- ONA Esoteric Notes XLVII
- ONA Esoteric Notes XLV
- Culling And The Code Of Kindred Honour
- Pathei-Mathos and The Order of Nine Angles
- A Mystic Tradition
- O9A Adversarial Action

A collection primarily concerned with the ancient hermeticism, and the paganism, that underlies the occult philosophy and the praxis of the O9A. This collection places the Traditional Satanism of the O9A into the correct esoteric context.

§ Stirling, Richard. *An Overview Of The Contemporary Secret Society Known As The Order of Nine Angles*. Second Edition, 2017.

- Introduction
- A Theory of Ethics - Culling, Amorality, Satanism, and Exeatic Living
- An Ontology - The Aeonic Perspective, Nexions, and the Sinisterly-Numinous
- An Epistemology - Dark Arts and a Life of Sorcery
- Conclusion
- Bibliography

An introduction to O9A occult philosophy.

§ *Some Questions About The Order of Nine Angles*. In six parts, 2013-2017.

- 2017, Part One
- 2016, Part Two
- 2016, Part One
- 2015
- 2014
- 2013

Questions and answers about the O9A taken from internet forums, weblogs, and private e-mails, providing an initiated O9A view of commonly asked questions about, and replies to allegations concerning, the O9A.

§ *Esoteric Notes LXIII*

- Atazoth And Alchemical Sources
- Kabbala Primary Sources

- The Question Of Membership

Brief notes concerning O9A aural and esoteric traditions.

§ *Esoteric Notes LXI*

- Non-English Names And Terms In O9A Tradition
- Finding Answers To The Thirteen Questions For ONA Adepts
- Fayen
- The Logos Of The ONA
- The Green Damask Room

Brief notes concerning O9A aural and esoteric traditions.

§ *The Last Writings of Anton Long*. 2011.

- The Enigmatic Truth
- Lapis Philosophicus

Two short essays summing up his life-long occult quest.

IV. Michael Aquino And David Myatt

For a long time I, personally, have always respected Michael Aquino, founder of the Occult group the Temple of Set. Why such respect? Because, judged by his actions over some forty years and judged by what individuals who have known him have personally said or written about him to me, I judged him to be a person of integrity. Someone, that is, who would not knowingly besmirch a person's reputation and someone who had and who upheld certain moral standards. Which is most befitting given that he was for years an officer in the United States military.

Thus it is with pleasure that my attention was drawn, by a comrade, to a posting that Aquino (on the 11th of October 2016) made on an internet forum and in which posting he not only reproduced a letter he had received, in the 1990s, from David Myatt but also mentioned that his correspondence with Myatt was "mutually courteous and respectful."

Since some people who have associated themselves with the Order of Nine Angles seem intent on maligning and mocking Aquino, I reproduce in full here the aforementioned posting in which Aquino quotes from a letter he received from Myatt. The posting is as follows:

[Begin quotation]

My last correspondence with David Myatt [under his own name] occurred in February-March 1998 and was mutually courteous and respectful.

◦◦◦

David Myatt to M.A. 2/28/98:

Sir: It has come to my attention that you have frequently mentioned my name in connection with a certain "occult" group, alleging among other things that I am some sort of leader or sole member of this group. This is completely untrue. I am not "Anton Long" nor "Stephen Brown". Neither am I an occultist. As for Mr C Beest, if you know people who had ever met him, you

would know he is not yet thirty years old and could not possibly be me, being as I am almost fifty years old.

I am certainly a National-Socialist – that is, a Nazi. I have been a Nationalist-Socialist since I was sixteen years old. For your information I once many years ago infiltrated an occult group in the hope of using that group for NS ends – to propagate National-Socialism. It seemed a good idea at the time.

As far as I am concerned, National-Socialism and the occult are incompatible, and NS and Satanism certainly are. No one can be both a NS and a Satanist – you are either one or the other.

Yours, etc.
D. Myatt

ooo

So let us take Mr. Myatt at his word: that he is not "Long/Brown/Beest", has no connection with "ONA", and as he is a professed Nazi considers that it would be impossible for him to simultaneously be a Satanist.

In this case my disapproval of the "ONA" consequent to both the writings under its name and the manners of its professed adherents, are no reflection on Mr. Myatt. I do not know him personally beyond our brief, courteous correspondence almost two decades ago. I have absolutely no reason to wish him ill.

[End quotation]

While a few O9A'ers will doubtless believe that Aquino has fabricated that letter from Myatt, I personally am of the opinion that it is genuine since I accept Aquino's honesty in this matter and know that Myatt's letter expresses what Myatt has consistently written and said over many decades. For instance, that Myatt did "infiltrate an occult group in the hope of using that group for NS ends" and that he did believe that "National-Socialism and the occult are incompatible" as evidenced by his 1990s text *Occultism and National-Socialism*. {1}

What I find of particular interest is that the letter from Myatt apparently dates from shortly before – or shortly after – he was arrested for 'incitement to murder' following a Dawn Raid on his home by police officers from S012 (Special Branch) stationed at Scotland Yard.

Richard Stirling
2016

{1} <https://regardingdavidmyatt.files.wordpress.com/2016/10/occultism-and-ns.pdf>

V. The Logical Fallacy of Incomplete Evidence - A Case Study

In a doctoral thesis entitled *Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles* a post-graduate student named Senholt made certain claims, and drew certain conclusions, in respect of myself and alleged involvement with the Occult group the 'order of nine angles'. One of his claims is that "the role of David Myatt is paramount to the whole creation and existence of the ONA."

Given that this thesis is often cited as having 'proved' my involvement, I believe a brief overview of the claims, and proofs offered, seems to be in order, especially as – to my knowledge – it has not so far been subjected to a critical analysis.

A reading of the thesis reveals two interesting things. First, the use of and reliance upon secondary and tertiary sources, many of which are anonymous and many of which are derived from 'the world wide web', that most unreliable source of information. For example, he relies on the book *Black Sun* by Goodrick-Clarke even after admitting it contains errors and that the author offers no proof for the assumptions made in respect of me and the ONA ^[4].

Second, that Senholt, undoubtedly inadvertently, commits the logical fallacy of incomplete evidence ^[5]. That is, the multitude of facts and circumstances which do not support his contention about me and the ONA are omitted.

Thus, and in my view, the Senholt thesis, while interesting, does not meet the requirement, the criteria, of scholarship.

This criteria is essentially two-fold: (i) of detailed, meticulous, unbiased research on and concerning a specific topic or topics or subject undertaken over a period of some considerable time, usually a year or more in duration, and of necessity involving primary source material; and (ii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject therefore being not only the logical result of the cumulative scholarly learning so acquired but also possessing a certain gravitas, just like genuine scholars.

His lack of primary research is evident in several factual errors. A few examples:

(1) He repeats Searchlight's claim that their 'expose' of me in the April 1998 issue of their magazine caused internal strife in the National Socialist groups I was then involved with, whereas it had no effect at all, other than to make people laugh, since few if anyone in such groups ever took seriously anything stated in *Searchlight*. Instead, as their name for it indicated – *Searchlies* – they regarded it as "just more Jewish propaganda" and indeed as something of a badge of honour to be mentioned in it, with the general feeling being that 'if you get mentioned in *Searchlies* you must be doing something right!'

(2) He asserts that in 1998 the Police raided my home and arrested me. Which is correct. He then asserts that I was arrested again two years later, after the London nailbomb attacks, together with some other Combat 18 members. Which is incorrect. The facts being that I was not arrested in 2000, and that the 1998 raids were the ones that also involved some C18 and NSM members.

(3) He writes that: "His conversion did not escape the mainstream media, and most

English newspapers and media-outlets wrote about the incident, including the BBC." In fact, as a search of media archives would have revealed, my conversion in 1998 was never mentioned until two years after the fact, and most of the media publicity in 2000 linking me with Copeland made no mention of it. But perhaps Senholt just meant to write something along the lines of 'the fact that Myatt was, at the time of Copeland's trial, a Muslim did not escape some of the mainstream media...'

Moving on to his claims that there are several things which link me with the ONA. All of these alleged links can be shown not only to be unsupported by the facts but also that they do not even amount, as Senholt states, to circumstantial evidence in support of the claim made that I am Anton Long. The claims are:

(1) The use of alternative dating systems, such as yf, by both me and the ONA.

The fact that group A and group B use the same or a similar alternative dating system is not proof that B is a subset of A, only of borrowing, imitation, adaptation, and possibly of plagiarism.

(2) Some occult texts with my name on them.

See the first part of 'omitted facts and circumstances', below - regarding using the occult as a neo-nazi honeytrap.

(3) That ONA insight roles included supporting neo-nazi groups and terrorism (neo-nazi and Islamic), things which I was openly involved with.

As with alternative dating systems and some ideas (such as acausality - see item (5) below) there is only a possible borrowing, imitation, adaptation, plagiarism.

Also, what is not mentioned are the other ONA insight roles which do not fit in with my life. Such as a police officer, assassin, and joining an anarchist group.

(4) That there is linguistic evidence linking my writings and those of 'Anton Long'.

No evidence from forensic linguistics is presented, so that this claim is just claim about two people using similar concepts and ideas and sometimes the same words.

That is, there is no direct evidence of a link, so that once again this is probably just others borrowing, imitating and adapting already existing ideas and concepts, something that, like plagiarism, happens all the time.

(5) That my departure from Islam (in 2009) coincided with 'Anton Long' writing a plethora of new ONA items.

Since Senholt does not give dates, and does not list the items, before and after this date, this is a rather vague assumption which also ignores two important facts. First, the vast quantity of literature I produced from 2006 onwards (following the suicide of my fiancée) in the form of essays about my Numinous Way/philosophy of pathei-mathos, letters, poetry, and so on. Second, Senholt does not discuss the fact that there were and are several self-confessed satanists (such as the pseudonymous Jason King) who are of opinion that most if not all of the newer, recent, items attributed to Anton Long were written by someone quite different from the 'original Anton Long' associated with the original ONA (or ONA 1.0 as King described it).

(6) That some of my ideas and concepts – such as acausality and Aeons and Homo Galactica – are and have been used by the ONA.

These concepts date to the early to middle 1970's, evident in such non-occult writings as *Emanations of Urania*, and, later on, in my *Vindex – Destiny of the West*.

As an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game. Thus there is use and adaptation by others, and possibly plagiarism, but no proof of a direct link.

In most of the above cases there is also the established and the admitted fact up until 1998 I knew, as friends, some of the people involved with various occult groups, although – as mentioned to Professor Kaplan ^[6] and others – I did not share their views with us therefore agreeing to disagree on many things. Thus some allowed borrowing of ideas, concepts, and inventions, by such friends is hardly surprising.

Finally, the omitted facts and circumstances that do not support Senholt's claims and conclusions include:

(1) My publicly stated admission, made in the 1990's in correspondence with Professor Kaplan and others – and publicly repeated by me many times in the past ten and more years – that my occult involvement, such as it was in the 1970's and later, was for the singular purpose of subversion and infiltration in the cause of National-Socialism, with part of this being to spread racist ideas and denial of the holocaust. Thus one such occult group I associated with was a honeytrap, and the whole intent was political, revolutionary, not occult and not to with 'satanism'. It was a matter of using, or trying to use, such occult groups for a specific neo-nazi purpose without any interest in or personal involvement with the occult.

As I wrote in part two (1973-1975) of *Ethos of Extremism*:

" In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.

The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to – when the time was right – be disruptive or generally subversive.

Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for – in retrospect – two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves [...]

But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the *raisons d'etat* of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of

offences took me away from Leeds and my life as a violent neo-nazi activist [...]

I had occasion, during the 1980's, to renew my association not only with some old C88 comrades but also with the mentor of that Occult honeytrap when, after of lapse of many years, I became involved again in neo-nazi politics and revived my project of using clandestine recruitment for 'the cause'. By this time, that Occult group had developed some useful contacts, especially in the academic world, so some friendly co-operation between us was agreed; a co-operation which continued, sporadically, until just before my conversion to Islam in 1998.

This clandestine recruitment of mine was for a small National-Socialist cadre which went by a variety of names, beginning with 'G7' (soon abandoned), then *The White Wolves* (c. 1993), and finally the *Aryan Resistance Movement* aka Aryan Liberation Army [qv. Part Five for details].

However, while some of these Occult contacts were, given their professions, occasionally useful 'to the cause' and to 'our people', by 1997 I had come to the conclusion that the problems such association with Occultism and occultists caused far outweighed the subversive advantages; a conclusion which led me to re-write and re-issue a much earlier article of mine entitled *Occultism and National-Socialism*, and which revised article was subsequently published in the compilation *Cosmic Reich* by Renaissance Press of New Zealand. As I wrote in that article - "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other."

By the Summer of 1998 I had abandoned not only such co-operation and contacts with such Occult groups but also such clandestine recruitment on behalf of National-Socialism, concentrating instead on my Reichsfolk group and my 'revised' non-racist version of National-Socialism which I called 'ethical National-Socialism'. Later still, following my conversion to Islam, I was to reject even this version of National-Socialism."

This explains many things, including early occult articles with my name - not the name 'Anton Long' - in zines such as *The Lamp of Thoth*, and the early version of *Copula cum Daemone* (which in fact was about the birth of Adolf Hitler). One question Senholt does not ask is why both my name and the name Anton Long occur on the same early texts, with the simple answer being that there were two different people, one of whom (me) ceased all involvement with such occult honeytraps in 1998.

(2) My time as a Christian monk and my writings praising Catholicism in particular and Christianity in general.

This does not fit in with the claim of me being a life-long 'devotee of extreme ideologies' or being a satanist, so it is ignored. No attempt was made to use primary sources - to talk to people who knew me as monk and who could recount my life then, and my autobiography *Myngath* where I recount my time as a monk.

No mention is made of my many articles in which I praise Catholicism or refer to it in a positive way. For example, my mention of the numinosity of the Latin Tridentine Mass [qv. *Concerning The Nature of Religion and The Nature of The Numinous Way*] and of the sacrament of confession. As I wrote in *Soli Deo Gloria*:

"It is my personal opinion that traditional Catholicism, with its Tridentine Mass and its particular conservative traditions, was a somewhat better, more harmonious, expression of the numinous (a necessary and relevant expression of the numinous), than both Protestantism and the reforms introduced by the Second Ecumenical Council of the Vatican, and which reforms served only to undermine the numinous, to untwist the threads that held together its 'hidden soul of harmony'."

There is also the small matter of me being married in Church in accordance with the Christian ceremony of marriage. And the small matter of writings of mine such as *Pathei-Mathos - A Path To Humility*.

(3) My article *Occultism and National-Socialism* - written in the 1980's and republished in the 1990's and again around 2006 - and in which I denounced occultism, is ignored.

(4) My writings about National Socialism and Islam - spanning some three decades - are for the most part ignored, except when they are adduced to show I, as a nazi or as a Muslim, incited violence and possibly terrorism. Are they ignored because they in their quantity and content reveal they were written by someone who was at the time of their writing a dedicated neo-nazi and then a dedicated Muslim, and which dedication to such causes most certainly precludes being some sort of sinister person who was just using those causes for his own satanic ends?

In addition, and importantly, what are also overlooked are:

(a) The very real threat of being imprisoned for some of those writings - something surely only a genuine fanatic, a believer, would be prepared to do.

(b) My decades of political activism on behalf of National-Socialism, my two terms of imprisonment resulting from such activities, and my involvement with the paramilitary group Column 88. Which long-term activities over some thirty years, which imprisonment, and which paramilitary involvement surely indicate an inner - a rather fanatical - dedication to that cause.

(c) My travels, as a Muslim, to certain lands, the talks I gave to and the discussions I had with Muslims ^[7], and my regular attendance at Mosques to pray with other Muslims, which would indicate someone who was, during those years, committed to that Way of Life.

(5) My semi-autobiographical poetry ^[8], my published correspondence, and my ethical philosophy of The Numinous Way/philosophy of *pathei-mathos*, are completely ignored. Why are these voluminous writings and these ideas of mine ignored? Because they honestly reveal the thoughts and feelings and ideas and experiences and (importantly) the failings of someone so different from a satanist that they have to be ignored.

(6) My years of interior ethical and philosophical struggle to reform, to change, myself - documented in hundreds of letters, essays, poems, especially after the suicide of my fiancée in 2006 - are completely ignored. Why? Because they do not fit in with the idea, with the theory, of me being 'a deceitful, manipulative, sinister trickster', the archetypal satanist.^[9]

It seems, therefore, that *some* of the facts of my life have been interpreted in order to fit a theory regarding some posited and ideal ONA member, with this interpreted ONA life - with inconvenient facts and circumstances conveniently omitted or ignored - then being held up as proof that I am Anton Long, since this truncated, re-interpreted, life of mine allegedly seems to fit in with the person Anton Long is alleged to be or is said to be according to his satanist writings or according to what some anonymous person has written on the World Wide Web.

In essence, there are no proofs presented in the thesis, with many aspects of my life omitted and with no mention, let alone analysis, of those voluminous writings of mine which portray a person almost the exact opposite of a satanist.

As one person wrote in respect of the rumour, allegations, and claim, that I am the pseudonymous Anton Long,

"We basically have a choice between: (i) believing Myatt is an astonishingly diabolical, duplicitous, creative, polymathical genius who over four decades has been playing 'sinister games' and who has not deviated from his youthful sinister cunning plan, and which diabolical genius makes the likes of Crowley

and LaVey (and everyone else associated with modern Satanism and the 'left hand path') seem pathetic and mundane; or (ii) assuming Myatt has spent most of his adult life as a covert servant of the British state; or (iii) accepting that Myatt has lived a quite adventurous (but not an exceptionally amazing) life, has made mistakes, has suffered a personal tragedy, and has learned from and been changed by his experiences and by that tragedy [...]. Which of [these] three scenarios is therefore the most plausible? Which offers the most simple, the most rational, explanation for Myatt's peregrinations? Which require the pomp of conspiracy theory, and which involve superfluous causes, and (sometimes bizarre, sometimes astonishing) ad hoc assumptions and claims?" [10]

David Myatt
2012

Footnotes

[5] The logical fallacy of incomplete evidence is when material concerning or assumptions about a particular matter are selected and presented to support a particular argument or conclusion, while other material or assumptions which do not support, which contradict, the chosen argument or conclusion are withheld or not discussed. In effect, selective evidence and/or selective argument are used in order to 'prove' a particular point, with such selectively being deliberate, or the result of fallacious reasoning or unscholarly research.

A revised and updated version of Senholt's thesis is included in Per Faxneld & Jesper Petersen: *The Devil's Party - Satanism in Modernity*, Oxford University Press, 2012. ISBN 9780199779246

[6] Refer to footnote #51 of Kaplan's book *Nation and Race*.

[7] Refer to Mark Weitzmann, *Anti-Semitism and Terrorism*, in Diemel, Hans-Liudger (ed), *Terrorism and the Internet: Threats, Target Groups, Deradicalisation Strategies*. NATO Science for Peace and Security Series, vol. 67. IOS Press, 2010. pp.16-17.

[8] The compilation *Relict* contains my selection of most of those poems, written between 1971 and 2012, that I feel are worth reading.

[9] Mention perhaps should also be made of my many writings about extremism, my extremist past, and my rejection of extremism, which post-date Senholt's thesis, and in which writings I have endeavoured to explore and understand the roots of both my extremism and of extremism itself. These writings include *The Development of The Numinous Way* (2012) and *Recycle of the Philosophy of Pathei-Mathos* (2012).

Other such writings are included in the two compilations *A Rejection of Extremism*, and *Meditations on Extremism, Remorse, and The Numinosity of Love*.

Also of interest should be my seven-part retrospective and autobiographical text *The Ethos of Extremism, Some Reflexions on Politics and A Fanatical Life*, and which "personal reflexions on my forty years of extremism may be of interest to a few people, especially given that, as a result of experience, a pathei-mathos, I have come to reject racism, National-Socialism, hatred, and all forms of extremism, having developed a personal weltanschauung, a non-religious numinous way, centred around empathy,

compassion, fairness, and love."

[10] Wright, Julie. *David Myatt, Satanism, and the Order of Nine Angles*. e-text, 2012.
Editorial Note: A revised (2016) version of the Julie Wright article is available at
<https://regardingdavidmyatt.files.wordpress.com/2016/09/myatt-and-the-o9a.pdf>

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