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### **The Two Types Of Satanism**

There are basically two types of Satanism: (i) the 'modern American' type manufactured and propagated by Howard Stanton Levey - better known under his aliases of Anton LaVey and Anton Szandor LaVey - and (ii) the 'traditional Satanism' as manifest in the Occult philosophy and the praxis of the Order of Nine Angles (O9A, ONA) as developed and expounded by the pseudonymous "Anton Long" which is widely believed to be a pseudonym used by the neo-nazi extremist, and "theoretician of terror" {1}, David Myatt. {2}{3}

#### **The Satanism Of Levey**

The modern Satanism of Levey is based on the premise that Satan is a symbol of the carnal, the selfish, the egoistic, nature of human beings, with satanism understood as manifesting the raison d'être of 'might is right', of 'lex talionis', and of the individualistic ideas expressed in Ayn Rand's Objectivism {4}.

This type of Satanism promotes "the total satisfaction of the ego" {5} and obeying the law of the land {6}.

#### **The Satanism Of Anton Long**

The traditional Satanism of Anton Long is based on the scholarly premise that - as described in the O9A text *The Geryne of Satan* {7} - (i) hasatan - *the satan* - refers (in the Septuagint) to the chief adversary (of the so-called 'chosen ones') and to the chief schemer against those who regard themselves as the chosen people of God/Jehovah, and (ii) "a satan" historically (in the Septuagint) refers to someone who is an adversary of and who thus is pejoratively regarded (by those so opposed) as scheming, as plotting against those who regard themselves as the chosen people of God/Jehovah.

Thus, for the O9A, a satanist is someone who is heretically opposed to those who believe they are the chosen people of God/Jehovah, with O9A satanism understood as an antinomian - amoral, heretical - means to such exeatic personal experiences as shape and evolve an individual's character and understanding. {8}{9}.

The contrast between the Satanism manufactured and propagated by Howard Stanton Levey and the Satanism developed and expounded by Anton Long is perhaps best illustrated by comparing their respective lives and their respective writings, for one would expect their respective types of Satanism to be reflected in their own lives and in their writings.

### **A Contrast Of Lives**

The life of Howard Stanton Levey consisted of conducting carnivalesque - and sometimes fetishistic - 'satanic' rituals while dressed like Mephistopheles in some amateur production of Marlowe's Faust; selling membership in his showmanry Church of Satan while telling members to "obey the law"; pontificating - and giving lectures - about his type of satanism; giving interviews to journalists; hosting parties for hedonists and Hollywood-types, and boasting about his past.

Levey, for instance, boasted that as a seventeen year old he worked in the Beatty circus and handled lions and tigers, although circus records from that time showed that no one named Levey or LaVey worked for them. He boasted that he had worked as a photographer for the San Francisco police department although they had no record of anyone called Levey or LaVey working for them.

Levey boasted that he had an affair with Marilyn Monroe, and yet again there is no documentary evidence to substantiate his claim. He boasted that he worked in a burlesque theatre called Mayan and met Marilyn Monroe there whom he claimed worked as a striptease artiste although the owner of the theatre at the time - Paul Valentine - denied it was a burlesque theatre, stated Levey never worked there, with there also being no documentary evidence that Monroe worked there as a striptease artiste.

Levey boasted that he enrolled on a criminology course at the City College in San Francisco although the college had no record of his enrolment under his real name, Levey, or under the La Vey alias he often used.

Thus the life of Howard Stanton Levey does indeed exemplify his type of Satanism: hedonistic, egoistic, boastful, materialistic, and showmanry. In common parlance: all mouth and trousers.

In contrast to Levey, "Anton Long" - aka David Myatt - is a "principal proponent of contemporary neo-Nazi ideology and theoretician of revolution" {10}, was "the mentor" who drove someone to kill three people {11}, who before and after 9/11 publicly praised bin Laden and al Qaeda, called the 9/11 attacks 'acts of heroism' and urged the killing of Jews {12}, who preached "race war and terrorism" {13}, who wrote "a detailed step-by-step guide for terrorist insurrection with advice on assassination targets,

rationale for bombing and sabotage campaigns, and rules of engagement" {14}, who travelled and spoke in several Arab countries about Jihad {15}, who was a bodyguard of England's principle neo-nazi activist, Colin Jordan {16}, who took over the leadership of the violent neo-nazi group Combat 18 when its previous leader was jailed for murder {17}, who is an "example of the axis between right-wing extremists and Islamists" {17}, who is a Martial Arts expert {18}, who was imprisoned twice for violent offences in connection with his neo-nazi activism {17}, and who in 1998 was arrested for conspiracy to murder and for other offences {14}{19}.

The life of Myatt does indeed exemplify O9A Satanism: actually or potentially harmful, destructive, pernicious, baleful, misleading, deadly; bad in moral character; malevolent, offensive, sly; and hard and difficult. In common parlance: extremist, violent, and terrorist.

### **A Contrast Of Writings**

The sources used by Howard Levey - evident in his much-vaunted 'satanic bible' and in his letters - are populist interpretations of the likes of Nietzsche and Ayn Rand, populist books about psychology, with the anonymous polemic titled *Might Is Right* much plagiarized. Since Levey could not read Ancient Greek, Latin, and Arabic, when writing about Satan, Iblis (Shaitan) and the medieval "grimoire" tradition of magic(k) that derived from such earlier Arabic works as Ghayat al-Hakim and also from some medieval Latin esoteric texts - such as those of Marsilio Ficino - Levey had no knowledge of such primary sources and had to rely on populist books and the interpretations and interpolations of others. Thus in his understanding of the Biblical Satan he had to rely on translations, unable as he was to read the κοινή Greek of the Septuagint.

Such sources and populist interpretations are also much in evidence in texts written by Aquino, who according to his own account {20} aided and contributed to the production of Levey's 'satanic bible' and his 'satanic rituals' books. Like Levey, Aquino could not read Ancient Greek, Latin, and Arabic, and also used populist summaries of philosophies and weltanschauungen, ancient and modern. Thus, in his *The Crystal Tablet of Set*, populist summaries of philosophies and weltanschauungen, ancient and modern, precede a quite minimalist and vague presentation of 'satanist' and/or of Temple of Set ideas. Thus, a chapter on 'ethics' consists of 12 pages of populist summaries of the likes of Plato, Hegel, Marx, et al, followed by a meagre few paragraphs concerning good and evil in an occult context, and which paragraphs merely present rather cliched personal opinions, such as that "there is thus no easy answer to the question of whether a given magical act is good or evil" and that "it is up to the magician to determine what judgments - by which judges - will be important". As befits such pseudo-intellectualism, the references in such texts are often to populist works (such as *The Social Contract* by Robert Ardrey) just as quotations from such people as Plato are invariably in translations, not by Aquino, but by someone else.

Thus the writings of Howard Stanton Levey - and those of Aquino, his helper - do indeed exemplify the type of Satanism found in *The Church Of Satan*:

populist, plagiaristic, reliant on the interpretations and interpolations of others, and unoriginal. In common parlance: plebeian, mundane.

In complete contrast, Myatt has "fluency in the classical languages (Greek and Latin), as well as Arabic and possibly Persian, [and is] possessed of a gifted intellect and apparently a polymath," {21} and thus can read primary esoteric, classical, and alchemical sources, and the Greek texts of the Septuagint (the Old Testament) and the New Testament, in their original language. Thus when "Anton Long" writes in the O9A text *The Geryne of Satan* about Satan he does so based on a scholarly knowledge of the Greek text of the Old Testament.

In addition, when Myatt - in contrast to both Levey and Aquino - writes of ethics and about 'good and evil' in, for example, chapter IV - Questions of Good, Evil, Honour, and God - of his 2013 book *Religion, Empathy, and Pathei-Mathos*, he provides passages in Hebrew, Greek, and Arabic, along with his own translations. Similarly, when discussing ethics in his recent book *Classical Paganism And The Christian Ethos*, Myatt provides the relevant Greek texts (such as from the Gospel of John) and his own translations.

Thus the O9A writings of Anton Long do indeed exemplify O9A Satanism: intellectually and historically based {22}, scholarly, original. In common parlance: a cut above the rest.

### **Conclusion**

The contrast between the life and writings of Howard Levey and Anton Long could not be more stark.

Levey was a showman, a dilettante, a plagiarist, a charlatan, and a mundane.

Anton Long, however, was a practical - a hands-on - extremist and Faustian man as well as an intellectual, a scholar, a martial arts expert {18}, "emblematic of the modern syncretism of radical ideologies" {23}, and well-described as an "extremely violent, intelligent, dark, and complex individual" {24} who undertook "a global odyssey which took him on extended stays in the Middle East and East Asia, accompanied by studies of religions ranging from Christianity to Islam in the Western tradition and Taoism and Buddhism in the Eastern path. In the course of this Siddhartha-like search for truth, Myatt sampled the life of the monastery in both its Christian and Buddhist forms." {25}.

Which global odyssey formed only part of his fifty year quest - his personal hermetic anados (ἄνοδος) {26} - along the Seven Fold (Sinisterly-Numinous) Way of the O9A culminating in his discovery of Lapis Philosophicus {27} and thence the living of the life of a reclusive Mage, and thus who is a modern example of the ancient Rounwytha tradition, whose

"perceiveration is of the nameless, wordless, unity beyond our mortal, abstract, ideations of 'sinister' and 'numinous', of Left Hand Path and Right Hand Path, and also - and importantly - of 'time'.

For it is our ideation of 'time' - with its assumption of a possible temporal progression, via various temporary causal forms, toward something 'better' or more 'advanced' or more 'perfect' (in personal or supra-personal terms) - that underlies the magian/patriarchal /masculous approach that has dominated, and still dominates, Western occultism and esotericism in general, fundamental to which is a hubriatic egoism: the illusion that is the individual will."  
{28}

Such is the modern heresy of the O9A which esoterically and exoterically contradicts the modern Satanism of Levey based as the Satanism of Levey is on the premise that Satan is a symbol for plebeians, and thus of the carnal, the selfish, the egoistic, the mundane, nature of human beings.

In stark contrast, the Satanism of the O9A is of a Faustian, a Promethean, and life-long endeavour to defy all ideations, all causal forms, and reach out to personally and in practical ways experience and learn from both the 'sinister' and the 'numinous' and to thus discover Lapis Philosophicus.

T.W.S. Nexion  
Oxonia  
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This is a revised and enlarged extract from an article first published in May 2018 ev.

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{1} "Theoretician of Terror", Searchlight, July 2000.

{2} Goodrick-Clarke, Nicholas (2003). *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*. New York University Press.

Editorial Note: Myatt himself has always denied being "Anton Long". For an overview of the controversy see the book *A Modern Mysterium*, available at <https://wyrdsister.files.wordpress.com/2018/10/myattian-mysterium-v7.pdf>

{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*. The Devil's Party: Satanism in Modernity. Per Faxneld and Jesper Aagaard Petersen (editors). Oxford University Press. pp. 250-274.

{4} According to Levey, his satanism is "Ayn Rand with trappings," qv. K. Klein, The Washington Post, May 10, 1970: The Witches Are Back and So Are Satanists.

{5} *Categorizing Modern Satanism*, in *The Devil's Party: Satanism in Modernity*, Oxford University Press, 2012, p.92.

{6} *The Black Pope and the Church of Satan*, in *The Devil's Party: Satanism in Modernity*, Oxford University Press, 2012, p.80.

{7} The text *The Geryne of Satan* is available from <https://omega9alpha.wordpress.com/geryne-of-satan/>

{8} *The Place Of Satanism in the Order of Nine Angles*, in *The Joy Of The Sinister: The Traditional Satanism Of The Order Of Nine Angles*. e-text, 2015. Available at <https://regardingdavidmyatt.files.wordpress.com/2018/05/joy-of-the-sinister.pdf>

{9} *Pathei-Mathos and The Initiatory Occult Quest*, in *The Esoteric Hermeticism Of The Order Of Nine Angles*. e-text, 2016. Available at <https://omega9alpha.wordpress.com/2016/03/30/the-esoteric-hermeticism-of-the-order-of-nine-angles/>

{10} Michael, George. *The New Media and the Rise of Exhortatory Terrorism*. Strategic Studies Quarterly (United States Air Force), Volume 7 Issue 1, Spring 2013.

{11} Sunday Mercury, July 9, 2000.

{12} Simon Wiesenthal Center: *Response*, Summer 2003, Vol 24, #2.

{13} Searchlight, July 2000.

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

{15} Mark Weitzmann, *Anti-Semitism and Terrorism*, in Dienel, Hans-Liudger (editor), *Terrorism and the Internet: Threats, Target Groups, Deradicalisation Strategies*. NATO Science for Peace and Security Series, vol. 67. IOS Press, 2010. pp.16-17.

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

{17} Michael, George. (2006) *The Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right*. University Press of Kansas, p. 142ff.

{18} "Right here, right now", The Observer newspaper, February 9, 2003.

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

{20} See, for example, his two volume book *The Church Of Satan*, published in 2013, which documents the history of Levey's Church of Satan.

{21} Monette, Connell. *Mysticism in the 21st Century*, Sirius Academic Press, 2013. pp. 85-122.

{22} qv. (i) *The Esoteric Hermeticism Of The Order Of Nine Angles*. e-text, 2016. Available at <https://omega9alpha.wordpress.com/2016/03/30/the->

esoteric-hermeticism-of-the-order-of-nine-angles/ and (ii)  
<https://wyrdsister.wordpress.com/2017/11/20/western-paganism-and-hermeticism/>

{23} Perdue, Jon B. *The War of All the People: The Nexus of Latin American Radicalism and Middle Eastern Terrorism*. Potomac Books, 2012. p.70-71.

{24} Raine, Susan. *The Devil's Party* (Book review). Religion, Volume 44, Issue 3, July 2014, pp. 529-533.

{25} Kaplan, Jeffrey. *Encyclopedia of white power: a sourcebook on the radical racist right*. Rowman & Littlefield, 2000. p. 216ff; p.512f

{26} In regard to the hermetic anados, qv. Myatt's translation of and commentary on the Poemandres tractate of the ancient Corpus Hermeticum, included in Myatt, David, *Corpus Hermeticum: Eight Tractates*, 2017, ISBN 978-1976452369.

{27} qv. <https://omega9alpha.wordpress.com/the-enigmatic-truth/>

{28} <https://omega9alpha.wordpress.com/the-rounwytha-way/>

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