

ONA Classic Texts

Part One

[Introduction](#)

[Knowing, Information, and The Discovery of Wisdom](#)

(2011 CE)

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[The Initiatory Occult Quest](#)

(2011 CE)

[The Adeptus Way](#)

(2011 CE)

[Satanic Letters Volume I](#)

(1992 CE)

[Satanic Letters Volume II](#)

(1992 CE)

ONA/O9A

Order of Nine Angles / Order of The Nine Angles
Ordem dos Nove Ângulos / Orden de los Nueve Ángulos
Orden der neun Winkel

cc Anton Long 1976-2011 ce



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Introduction

This work is the first of a projected small series of slim volumes designed to collect together some of the more interesting - 'interesting' insofar as I am concerned, at least - Order of Nine Angles and Camlad texts and MSS written, distributed, or published, during the past forty years. I have taken this opportunity to slightly revise a few of the more recent texts.

Included here, in Part One of the series, is the two volume compilation - issued in 1992 CE - entitled *The Satanic Letters of Stephen Brown* which contains facsimile copies of typewritten ONA correspondence including some replies from Michael Aquino of the Temple of Set, and a copy of a letter sent in reply to Diane Vera who enquired about the ONA. These letters from SB - aka Anton Long - are, in retrospect, interesting for several reasons: (1) they pre-date the profusion of (mis)information about Satanism and the ONA circulated by means of the 'world wide web'; (2) they clearly reveal and explain the adversarial strategy and sometimes japing tactics of the ONA during 70's, 80's and 90's as well during the naughties 'internet years'; (3) they clearly show how much the ONA has influenced contemporary Satanism and the Left Hand Path, given the ONA's insistence on such matters as amorality, individuality, culling, Aeonic sorcery, defiance; of Satanism and the LHP as adversarial, as 'ways of living' and as means of the evolution of the individual; of the necessity of practical experience and using adversarial tactics and undertaking hard physical and dangerous esoteric challenges; of having fun and employing japes; of having a disdain for dogma, 'infernal mandates', and the sycophancy of allowing others to reward one with meaningless magickal/Occult 'Grades' and titles.

"Each individual must learn for themselves - this is the crux. No one can do it for them. The essence, born via experiences, cannot even be taught - it must be experienced." Letter to Ms Vera, dated 27th May 1992 eh, Vol i]

The letters are also of interest in respect of some of the terminology used. Terms such as adversarial, 'natural balance' [Letter to Aquino, dated 9th September 103yf, Vol ii], sinister, traditional Satanism, 'dark numinosity'; of 'self development via experience'. Of the fact that the ONA 'upholds anarchism' [Letter to Aquino, dated 7th September 1990ev, Vol i]. Of how, for the ONA, politics is but a 'form', a tactic in the game of Aeonic sorcery; of how the ONA is both 'chaotic' and 'numinous'; of how even 'Satanism' is just a causal form appropriate only to the current Aeon. And so on.

These letters thus serve to place the ONA, and its machinations and japes over the past three decades, into the correct context. Most of what has been done by the ONA and/or written/revealed by me - from 1990 to 2012 CE - is prefigured or outlined or mentioned or hinted at in these letters.

One other aspect of the letters - and of some other early (and even later) ONS MSS - perhaps deserves mentioning, yet again. Of how some-things were often japingly or testingly done/designed/written/typed/misspelt to "make [people] draw the conclusion [they] were intended to make". [Letter to Austen, dated 28th August 103yf, Vol i] Those who understand the how and the why of this, do; those who do not, are

not of our kind or cannot transform themselves into our kind, lacking as they do an inner Baeldraca and/or the faculty of dark-empathy.

Anton Long
The Camlad Rouning

Knowing, Information, and The Discovery of Wisdom

Knowing and Information

In my view, both the importance and the usefulness of the impersonal 'world wide web' for esoteric groups - for a living esoteric tradition - has been overestimated by many people. I remember growing up in an overseas land where there was no television, where news was received by short-wave radio, and where communication with friends and nearest neighbours meant either taking the trouble to visit them personally, as there were few telephones outside of the major cities or towns, or writing then posting a letter and awaiting the reply. Newspapers, when they were available, were generally a few days old.

Although perhaps difficult for many people, today, to appreciate and understand this meant that one acquired a particular way of viewing the world and of doing things. The personal way, that often of necessity involved a certain effort and a certain amount of waiting. For instance, I can remember, later on in another overseas land, waiting weeks or more usually several months, for a book to arrive; since acquiring knowledge meant finding and asking someone who knew, or visiting a (usually poorly stocked) library some distance away, or purchasing a book from the nearest bookshop (also usually some distance away) and often then waiting because the book was not in stock and had to be specially ordered. Once such information was obtained, available, there then followed a learning of and from it, which itself took a certain amount of time, followed, in turn, by a period of reflecting upon - and often enjoying - the new knowledge so slowly and with effort acquired. There was also the feeling that one was on a long journey of discovery and that there may well be, and probably was, more to be found on a particular subject 'out there' - in some books or books, to be learned from someone else, or found in some scholarly journal.

This personal effort, this wait, to find and then acquire knowledge was itself instructive, personally beneficial, although again many people, today, will not understand nor appreciate this older way; a way that, for centuries, formed the basis for traditional esoteric groups and a way I deliberately made part of The Order of Nine Angles.

This is why, for example, I consider and have always considered that the 'world wide web' is now, has been for a decade or so, and may continue to be for a while, basically just a useful, convenient, medium for personal communication, a means of dissemination of information among our people, and a useful accessible informational resource for our people and others. Anything else - such as incitement of others, the possibility of recruiting a few people using this new medium - is secondary to this, and always has been.

For example, from the beginning, and for over two decades, when some new ONA MS was written, or when an aural tradition was written down, it was by means of a manual typewriter, and the resultant

sheet or sheets of typewritten paper had to be photocopied, and then circulated either by means of posted letters or by being personally handed-over to others.

More recently (beginning around 1998 CE), many of our newer MSS were made freely available via 'the world wide web'. But what was presented by this new medium was information, not knowledge. Knowledge of some-thing is - as the Old Icelandic *kunnleik* suggests - an intimate, detailed, knowing of and acquaintance with that 'thing', whereas information (enformation) is merely a statement or a collection of statements about or concerning some-thing.

Or expressed in our now familiar terms, knowledge - as we understand it - is numinous, a part of one's life, whereas information is lifeless, causal, an outer form. For in terms of esoteric, Occult, matters, *to know* is both to learn from personal experience and to place what is so learnt in a particular context, that of one's personal internal and external journey along the particular way or path that one has, by initiation, chosen to follow.

What has thus occurred is that many people have or seem to have confused information - accessible and communicated by the medium of the 'world wide web' - for knowing. That is, they by means of some computer monitor or some other modern means read or access some information about, for example, the ONA and then presume they 'know' about the ONA or have knowledge of an esoteric topic written about by the ONA, whereas all they have done is make assumptions concerning or form a personal opinion about such matters, with some people even going so far as to then develop an opinion concerning the person they assume wrote such information.

For the meaning is in, acquired from, discovered by, the personal knowing. By taking the time, making the effort, to learn; to acquire a detailed, personal knowing of, and then to place that knowledge in the context of one's own knowledge and that of knowledgeable others and which others one knows and respects personally or who have acquired respect by virtue of their practical experience and/or their scholarly knowledge [1]. The meaning, the knowledge, is not in the information; not in the medium that might be used to convey such information.

The reality is that the 'world wide web' encourages a pretentious, spurious, or illusory, 'knowing', the rapid communication of this, as well as a pretentious, spurious, 'respect' among and of anonymous others - something especially true regarding the relaying of messages by diverse people by means of some ephemeral 'forum' or 'discussion group' or something similar where those who do not know converse with, and argue with, others who either do not know or who pretend to know something about that which they have no direct personal experience of and have not spent years acquiring a scholarly, a detailed, knowledge of. In short, the 'world wide web', while having some advantages in respect of making information accessible, has the disadvantage of having become the medium of choice for a certain type of Homo Hubris and for the rapid circulation of their vapid, plebeian, opinions and assumptions [2].

The Discovery of Wisdom

One of the main reasons for the existence of esoteric groups such as The Order of Nine Angles and the Camlad Rouning is to be a living hereditary repository of a certain type of knowledge and to personally, directly, encourage some individuals to acquire the culture, the habit, of learning - practical, scholarly - and thus enable them to move in the traditional manner toward the goal of discovering and acquiring knowledge and thence wisdom [3]. In the process of this moving-toward, some of these individuals may or will be changed, and thus become a breed apart, one of our kind; indeed, over almost forty years, the ONA has had some success in producing some such individuals of our particular, peculiar, esoteric kind.

All the 'world wide web' did - as, previously, photocopied material posted to unknown others did - was enable us to publicly present information, possibly incite some people, and provide an opportunity, to and for more unknown others. An opportunity, for some of these unknown others, of learning, and of using, applying, our Dark Arts such as that of Pathei-Mathos, and which opportunity some have availed themselves of, leading to a few - and only a few - unknown others becoming known to us, thus becoming part of the ONA and thus beginning their own guided/unguided esoteric journey according to our esoteric Ways. That public opportunity, as planned, has now come and gone.

That some or many individuals - using the 'world wide web' to spew forth their opinions and assumptions - seem to have mistaken the presentation of such information, and such an opportunity, for the ONA reveals something about those individuals, especially when they congratulate themselves, and are congratulated by others of their ilk, for their pretentious, illusive, 'knowing' via some ephemeral aspect of something as ephemeral as the 'world wide web'.

As I wrote over twenty years ago:

" Satanism is elitist. It does not compromise – its tests, ordeals, methods and character-building experiences are severe and will never be made easier to make them acceptable to more people or easier to undertake." *The Hard Reality of Satanism*

For the discovery of wisdom, esoteric and otherwise, involves an arduous individual journey of decades, and which journey is replete with much practical, personal, learning and many dark experiences.

Anton Long
The Camlad Rouning

[1] As mentioned elsewhere, by *scholarly* is meant both *learned* and having undertaken meticulous, unbiased, research on a specific subject over a period of some years.

[2] One distinguishing mark of such types of Homo Hubris is their arrogant unbalance, deriving from a lack of pathei-mathos, that is a lack of certain Occult skills and never having experienced grief, severe

trauma (physical and/or emotional), personal loss, nor an encounter (or many encounters) with the imminent possibility of their own death, never mind never having experienced over years and in practical ways both the numinous and the sinister. Refer, for example, to [*Pathei-Mathos and The Initiatory Occult Quest*](#).

[3] As mentioned elsewhere, by the term *wisdom* is meant not only the standard dictionary definition - a balanced personal judgement; having discernment - but also the older sense of having certain knowledge of a pagan, Occult, kind to do with livings beings, human nature, and concerning Nature and 'the heavens'. To wit, possessing certain faculties, such as esoteric-empathy, a knowing of one's self; possessing an Aeonic knowing; and thus knowing Reality beyond, and sans, all causal abstractions.

Pathei-Mathos and The Initiatory Occult Quest

Pathei-Mathos

Pathei-Mathos is a term - appropriated from Myatt's philosophy of The Numen - that we, the Order of Nine Angles, introduced a few years ago into Occultism in order to describe a certain internal (alchemical, esoteric) process, both individual and Aeonic. As occurred with the term Traditional Satanism, introduced by us some decades ago, it has been used and is now being used, and mis-used, by others, both in an Occult and a non-Occult context.

Therefore, as there does seem to be something of a mis-understanding as to what is meant and implied by the term pathei-mathos in both an Occult and a non-Occult context, some explanation of the term seems in order.

As Myatt has explained, pathei mathos is a Greek term (used by Aeschylus in his *Agamemnon*) which can be variously interpreted as meaning *learning from adversity*, or *wisdom arises from personal suffering*, and/or *personal experience is the genesis of true wisdom*.

These, taken together, impute the correct esoteric meaning and O9A usage, which is that wisdom [1] - one goal of the Adept [2]; acquiring a true, balanced, understanding; the dis-covering/revealing of Reality - has its genesis in the combination of: (a) personal suffering, (b) a learning from adversity, (c) the development of certain Occult skills, and (d) practical personal experience. That is, that all these diverse experiences are meant by our use of the term, and therefore that all such experiences are necessary for interior, esoteric, change within the individual. Not just 'personal practical experience'; not just Occult skills, and not just a 'learning from adversity/challenges', but also and importantly a learning from personal suffering: from grief, severe trauma (physical and/or emotional), personal loss, and an encounter (or many encounters) with the imminent possibility of one's own death.

There thus arises, from such pathei-mathos, certain intense personal feelings, a certain insight, and thence, in many individuals, a certain knowing - of yourself, and of how finite, how microcosmic, the individual human being is and just how fragile the human body is. In essence, the individual is placed in context and, if they possess a certain potential, a certain character, are changed by - learn from - the experiences. Of course some humans dwelling on planet Earth - lacking a certain potential, and possessing an altogether different character - do not change, do not learn from pathei-mathos. Which is to say that pathei-mathos tests, selects, reveals, and can breed a somewhat different type of human.

In that sense, it is and has been a useful esoteric technique, a new type of Dark Art. Which is one reason why the ONA has such techniques as Insight Roles, grade rituals such as Internal Adept; an exoteric adversarial - heretical and amoral - praxis; and tough physical challenges. So that individuals can test themselves and be tested; can suffer, can endure hardship and triumph or fail; can shed affectations and come to know themselves for who and what they are; and can acquire the necessary esoteric, Aeonic,

perspective, of themselves as a fragile mortal nexion.

For what pathei-mathos as a Dark Art does, has done, and can do is allow the individual to outwardly experience and to internally confront within themselves both the sinister and the numinous, the 'light' and the 'dark', and to thus learn from - or fail to learn from - such experiences, interior and exterior. Which is why Occult, initiatory, methods such as the Seven Fold Way and the Way of the Rounwytha exist and were originally devised, for they provide context, a living tradition (ancestral pathei-mathos/'guidance') and form a tried and tested path toward the goal of positive, evolutionary, individual change and toward the goal of acquiring wisdom.

Lacking such methods, there is generally either failure or, more common, the delusion of attainment. For few if any of those trying to use pathei-mathos as a Dark Art - *sans* such structured methods - have (a) ever willingly or unwillingly experienced the imminent possibility of their own death; (b) ever suffered severe trauma (physical and/or emotional) and (c) ever willingly testingly betaken themselves into the realms of the numinous, content as they are with themselves and their prideful ego to such an extent that they adhere to the primitivism of 'might is right' and believe stuff such as the grandiloquent *I command the powers* or 'I can and I will command the powers...'

Thus they remain unbalanced; incomplete; far from wisdom, never having - via $\pi\theta\epsilon\iota \bullet\theta\omicron\varsigma$ - melded $\bullet\rho\epsilon\tau\bullet$ with their $\bullet\beta\rho\iota\varsigma$ and thence betaken themselves far beyond both those imposters.

Which is why this particular technique of ours - pathei-mathos as a Dark Art - has two distinct phases, conventionally represented by the attainment of Internal Adept and then by a successful Passing of The Abyss.

Which is not to say that such structured methods as our Seven Fold Way and the Way of the Rounwytha are the only means to wisdom, as we understand and appreciate wisdom. Only that they have proven effective in enabling some individuals to achieve that tertiary goal, that third phase; an effectiveness that can be appreciated by a personal knowing of such individuals, and also by their creative effusions, be such Occult, or philosophical, or personal, or, in the case of a few individuals, musical/artistic, or scholarly [3], or pedagogic.

The Initiatory Occult Quest

Internal Adept - as is now well-known in part due to the availability of texts such as *Naos* - is the phase, the stage, the iteration, of our sinister initiatory Occult quest, where the external gives way to the internal; where a personal destiny can be revealed; and where a certain inner knowing, and thus balance, is attained. An inner knowing, a balance, similar to, though not identical to, the individuation described by Jung. A knowing which the new Internal Adept carries with them throughout their life and which makes them, when they encounter the mundane world again after their three months or so (or more) spent in solitude, feel somewhat misplaced, bringing as this feeling does in many a sense of not

belonging in the present but rather to some distant past or to some distant, longed for, future.

But this new knowing - partly acquired as a result of the months of solitude in isolated wild places and often slowly, gradually, more generally acquired over subsequent months - is not itself wisdom, being as it is of a more personal nature. That is, of their feelings, their relation to Nature; of the things they themselves now do so desire to do: to create, to manifest, to perhaps explain.

Beyond all this is the rite of The Abyss, preceded - by those following a sinister initiatory way - with a lengthy and practical engagement with the numinous; and preceded - by those following a numinous initiatory way - with a lengthy and practical engagement with the sinister. That is, preceded by the experience of, and the living over a period of some three years or more of, the numinous/sinister aspect, followed by the integration of that aspect and a going-beyond - again, in practical terms - of the personal amalgam that results, a going-beyond that the rite of the Abyss is an integral part of.

This experience, this living of ways of life, of and for at least three years, of the apparent opposite from one's initially chosen path [4], is very easy in theory but quite difficult and testing in practice, undermining and destroying as it does and must the self-image - the sense of Destiny, the self-importance, the pride - that the Internal Adept rite helped to reveal and then the Internal Adept strove for some years to manifest, to presence. For the new type of knowing, for instance in respect of someone following a sinister initiatory way, is of others, of empathy, of the connexions that bind them, beyond their self, to Life: to other human beings, to Nature, to the Cosmos. Of affective (acausal) and effective (causal) change.

The rite of The Abyss - as manifest in the Camlad Rite with its dark simplicity, its stasis, its dangerous requirement of confinement for a whole lunar month - is where the old pathei-mathos before and following the rite of Internal Adept is melded with the new pathei-mathos of those recent three or more years. For the candidate has nothing else to do but dwell upon such matters, and to try and simply *be*, to be what they are and always were, one microcosmic connexion, suspended between causal and acausal Time. In addition, and crucially important and necessary, the candidate has to implicitly trust someone; trust them to leave food and trust them to reveal when their lunar month of isolation has ended. [5] In effect, their entrust their own life to someone else, for a whole lunar month.

Conclusion - The Breeding of A New Race

All this garnishing of experience, by the Dark Arts and by the Dark Art of pathei-mathos, is difficult and takes a certain duration of causal Time, of the order of decades, and of necessity involves not only exeatic, adversarial, and Occult experiences, but also learning from personal suffering: from grief, severe trauma (physical and/or emotional), personal loss, and an encounter (or many encounters) with the imminent possibility of one's own death.

Therefore show me someone claiming to be wise, claiming to have gone beyond the stage of Adept, who is younger than a certain age, who has not endured grief, severe trauma (physical and/or emotional), personal loss, and an encounter (or many encounters) with the imminent possibility of their own death,

and I shall show you a liar, a fraud, a charlatan, a poseur, or someone so deluded they actually believe the fantasy they have created for themselves and maybe also for others.

Conversely, not everyone beyond a certain age, claiming to follow or who actually has followed an initiatory Occult quest, is or might be wise, or even an Adept. For wisdom is either a profoundly rare wyrdfully-given gift - obvious by the personality, life, and works of the mature individual - or the result of someone successfully following, over several decades, an initiatory Occult quest to its exalted ending, a success again obvious by the life, the personality and the works of the individual [6]. For both types - those wyrdfully given the gift and those acquiring it by Occult, alchemical, means - are harbingers of a new human race and, from this race, this new breed, of a new human species.

Of the wyrdfully-given there are, perhaps and despite what mundanes desire to believe, only three or so per century. Of those who acquire it, for themselves, there are, as yet, only slightly more than that small number, per century. Which is why such initiatory Occult ways, and the Dark Art of pathei-mathos, exist: to bring-forth, to breed, more and more such beings in ever increasing numbers.

The way, the means, to wisdom exist; but so far humans have shown little inclination to follow the way, to use the means, preferring as they so obviously do ease to difficulty, lives of self-delusion, of subservience to causal abstractions, and of slavery to their lowly human desires and/or to others.

Anton Long
Order of Nine Angles
122 yfayen

Notes

[1] By term *wisdom* is meant not only the standard dictionary definition - a balanced personal judgement; having discernment - but also the older sense of having certain knowledge of a pagan, Occult, kind to do with livings beings, human nature, and concerning Nature and 'the heavens'. To wit, possessing certain faculties, such as esoteric-empathy, a knowing of one's self; possessing an Aeonie knowing; and thus knowing Reality beyond, and sans, all causal abstractions.

[2] The other goal is immortality, which for us means a new existence in the acausal.

[3] By *scholarly* is meant both *learned* and having undertaken meticulous, unbiased, research on a specific subject over a period of some years.

[4] The pdf compilation *Enantiodromia – The Sinister Abyssal Nexion* gives some general guidelines for such ways of living.

[5] This trust, being a hitherto aural tradition, was deliberately omitted from the details of the rite

published in the aforementioned text.

[6] As we have emphasized many times over the years - and as our Code of Kindred Honour demands - we, our kind, judge a person by, and only by, a personal knowing of them, and of their deeds, and a knowing extending over a certain duration of causal Time. Anything else is the mark of a mundane.

The Adeptus Way and The Sinisterly-Numinous

There are two things concerning The Order of Nine Angles which may be said to express our *raison d'être* and which two things some people seem to have overlooked.

The first is that our primary aim is to breed, to develop, a new type of human being with such new beings establishing new ways of living for themselves. The second is that we are now and always been an *esoteric* association ^[1].

The first means that we possess an Aeonic perspective, beyond the life of the individual. That we understand the achievement of our aims and goals in terms of long durations of causal Time, of centuries and more. That we know that changing an ordinary human into one of our kind is a slow, difficult, testing, process involving as it does such things as exeatic experience, practical challenges, and patheimathos, as well as a coming-to-live both the sinister and the numinous. Thus our kind develop an awareness and a knowing of themselves as a nexion balanced between causal and acausal and of possessing within them – latent, then discovered, then developed and then lived – the sinisterly-numinous. For such a knowing and then a living of the sinisterly-numinous is an essential part of the development, the breeding, the emergence, of our new kind.

The second means not only that we have certain Dark Arts, certain skills, certain Occult methods and techniques, as well as an esoteric aural tradition, but also that one of our tasks is to recruit some suitable individuals and for such initiates to begin to follow the Adeptus way, since we know, from experience, that such a practical and Occult way is most efficacious in producing the new breed of human.

Thus what has tended to be overlooked - especially by those concentrating on using outer causal forms and upon immediate adversarial action – is the need to be, become, to live, to learn from, the sinisterly-numinous, and the importance we attach to the Adeptus way.

The Adeptus Way

The Adeptus way – the way of our adepts – is manifest both in our newer Seven Fold Way and in our more traditional Way of the Rounwytha.

The Adeptus way is a distinct way of life, involving a life-time commitment, so that our Adepts often feel and know how different they are from most other humans. Different in terms of personal character; in terms of faculties; in terms of knowing; in terms of experience; in terms of feelings, aims, and goals. And also in terms of how – even now in this Aeon where most human communication is still by words,

written and spoken – they are able to communicate with their own kind and often with other humans sans words.

This communication of ours is not only the use of ONA-speak and of an esoteric *langage* or two – such as The Star Game ^[2] – but also the result of using and developing Occult faculties and skills such as esoteric-empathy and thus becoming empaths, and possessing talents such as foreseeing. Which skills and talents and faculties are muliebral ^[3] and which developing and possession and use of such muliebral qualities are one presencing of the numinous within a human man, with such a presencing necessary for that sinister-numinous balance which it is one of the aims of an Adept to cultivate and to live.

It is these qualities – and the type of character, the type of person they breed – that manifest the Adept and marks us as markedly different from the majority who apply to themselves, or to their beliefs, terms such sinister, satanist, and Left Hand Path, even though we ourselves are all those things and in many ways by our living define or redefine such terms.

For our Way is primarily esoteric and therefore is concerned with all of the following: (1) wyrd – the numinously archetypal; (2) with a type of learning that involves the arts of human culture, the Occult arts, and the pathei-mathos of Occult and exoteric experiences; (3) with developing certain faculties, such as esoteric-empathy; (4) with the sinisterly-numinous.

Thus, our Adepts are esoteric even when they are shapeshifting or living in the world of ordinary humans – such as when garnishing exeatic experiences or undertaking an Insight Role or living as an outlaw, a heretic, or are part of or leading a gang. Esoteric as not only in being secretive, but also as in learning, developing, esoteric skills and as in having within them a certain perspective, a certain knowledge, that places their own life and deeds into a wyrdful, an Aeonic, and thus into a Cosmic, perspective.

The Sinister-Numinous

The term sinister-numinous is employed by us – part of our esoteric ONA-speak – to describe the living unity beyond the abstract, the lifeless, division and dialectic of contrasting/abstractive/ideated opposites. A division most obvious in the false dichotomy of ‘good’ and ‘evil’, and a division not so obvious in *denotatum* and thus in both Magian religions with their god, prophets, scriptures, and in occultisms and religions devolving around named ‘deities’ ^[4].

As mentioned above, a knowing and then a living of the sinisterly-numinous is an essential part of the development, the breeding, the emergence, of our new kind.

For such a knowing and such of living of the sinisterly-numinous – and the personal learning, the pathei-mathos, that results – is the means to know, to live, to be, the natural balance, the Life, beyond

abstracted opposites and all abstractions, and it is this natural, wyrdful, Cosmic balance, that is the quintessence of our new type of human being, and makes us and marks as a breed apart, as quite different from Homo Hubris and all other manifestations of human life on this planet. That the necessity of this knowing, this living, this type of learning, has been overlooked or forgotten by many interested in the Order of Nine Angles is both interesting and indicative.

In terms of the way of the Adept, of someone following our Seven-Fold Way, an experience and thence a wordless personal knowing of this living unity is the purpose of the Camlad Rite of The Abyss ^[5] and of the living that precedes it. Part of this personal knowing is of Wyrd, and thence of the Aeonic perspective beyond a personal destiny; a knowing, experiences, that move – that develop – the individual far beyond the attempted deification of the ego, the self, and beyond the hubris, arrogance, posturing, lack of self-honesty, and self-delusion, that are the basis of all Magian occultism, whether such occultism be described as RHP, LHP, or satanic.

This can be expressed in a simplistic, exoteric way, and which exoteric expression also gives an insight into the difference between wyrd and destiny ^[6]. In brief, our Occult kind, our Adepts, have: (1) a type of pagan knowing and understanding of the natural world ^[7]; (2) a certain sensitivity and empathy; appreciate such muliebral qualities in others, and thus appreciate, understand, women and their potential; and (3) a certain culture, where by *culture* here is meant (i) the arts of life made manifest by living by our code of kindred-honour, (ii) having a living (and thus numinous) tradition, (iii) having self-control, self-honesty, (iv) having a certain learned knowledge of the Arts, literature, and music of their own ancestral culture, and (v) having the all-important knowing of themselves as but one nexion between a causal past, their present short-lived life, and the wyrdful futures that will exist after their causal death.

Therefore one exoteric, and old, archetype which still usefully expresses something of the sinisterly-numinous for those of the male human gender is the chivalrous warrior of stories such as *Le Morte d'Arthur* but where the supra-personal 'numinous' element is not the religion of the Nazarene but rather our code of kindred-honour or something similar. Or, if one desires a more modern, heretical, and somewhat more accurate (but still incomplete, imperfect) archetype, there are the warriors of the Waffen-SS, and what they were, of course, rather than what propaganda and lies about them have made them appear to be ^[8].

Anton Long
122 yfayen

Notes

[1] As I have mentioned elsewhere, by esoteric we mean not only the standard definition given in the Oxford English Dictionary, which is:

" From the Greek *esoterikos*. Of philosophical doctrines, treatises, modes of speech. Designed for, or appropriate to, an inner circle of advanced or privileged disciples; communicated to, or intelligible by, the initiated exclusively. Hence of disciples: Belonging to the inner circle, admitted to the esoteric teaching."

but also and importantly pertaining to the Occult Arts *and* imbued with a certain mystery, *and* redolent of the sinister, or of the numinous, or of what we term 'the sinisterly-numinous', and where by Occult in this context we mean beyond the mundane, beyond the simple causality of the causal, and thus beyond conventional causal-knowing.

[2] For the basic texts about the Star Game, refer to the ONA Star Game archive.

[3] As with many terms, we use this particular one in a precise and esoteric way. By *muliebral* we mean: of, concerning, or relating to the ethos, the nature [physis], the natural abilities, of women. From the Latin *muliebris*.

[4] See, for example, the text *Denotatum – The Esoteric Problem With Names*, and the pdf compilation *Marcheyre Rhinings*.

[5] The Camlad Rite is given in full in the pdf compilation *Enantiodromia – The Sinister Abyssal Nexion*.

[6] Some practical guidelines as to how to live the sinisterly-numinous are given in *Enantiodromia – The Sinister Abyssal Nexion*.

[7] By *pagan* here is meant the knowing and the appreciation of the natural world that is germane to the Rounwytha, for which see, for example, *Marcheyre Rhinings*.

[8] An excellent personal example here is Léon Degrelle. A good and truthful over-view of the Waffen-SS can be obtained by reading Degrelle's account of his combat experiences in his book *Campaign in Russia: The Waffen SS on the Eastern Front*.

THE SATANIC LETTERS
OF
STEPHEN BROWN

Volume I

O.N.A.

First Published 1992 eh

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Ad Satanas qui laetificat juventutem meam



Introduction

Collected here are some of the letters written by a Satanic Adept over a period of a few years to a variety of individuals with a view to explaining some of the tenets of traditional Satanism.

Some letters to or concerning this Adept are also included to give context. All the letters are reproduced from the originals.

It is anticipated that the publication of these letters will be of interest to those who, for whatever reason, are curious about Satanism in particular and the Occult in general.

This present volume is the first of a series of projected volumes containing letters from the Adept who now has the honour of being the Grand Master representing traditional Satanist groups.

This present selection deals mainly with the difference between traditional Satanism, as represented by the Order of Nine Angles, and what has become accepted within the Occult fraternity as 'Satanism' - as represented by the American group the Temple of Set, led by Dr. Aquino. For a long time, the ONA was secret and secretive. In the early part of the eighth decade of this present century, a decision was taken to gradually make available the methods, philosophy and teachings of the Order - this decision being based on Aeonie or sinister strategy. One of the tactics to be used to try and achieve the strategic aim was to challenge what had become the accepted notion of 'Satanism' as represented by such groups as the Temple of Set and the Church of Satan.

Accordingly, contacts were established. It should be remembered that at this time, few details about the teachings and methods of traditional Satanism were known to outsiders, and so the ONA was judged to be just another Satanic group in the Church of Satan/La Vey mould. Gradually, however, the stark reality of traditional Satanism was made known - via letters such as the ones published here, via the establishment of an underground zine ('Fenrir') and via the distribution of works containing the tradition ('The Black Book of Satan', 'Naos' and so on). The earlier curiosity and tolerance displayed by groups like the Temple of Set soon disappeared as they began to realize how different the ONA was - how far removed from what they considered Satanism to be.

Thus, the ONA became, for the Temple of Set and its members, a proscribed organization. This reaction served to highlight the real nature of this Temple, as the letters make clear - and threw into doubt, for those with any sagacity, their version of 'Satanism'.

The difference between the ONA and groups like the Temple of Set is evident most clearly in the matter of human sacrifice, as the letters reveal.

P.O. Box 4
Church Stretton
Shropshire
England

7th September 1990 ev

Dear Dr. Aquino,

It was with interest that I read your letter in a recent issue of 'Brimstone' after my attention was drawn to that magazine by a friend. An open (rather friendly) reply to some of the points you raised has been sent to the Editor - I am sure he would send you a copy should you be interested.

However, there are some points which perhaps are best raised in a private letter. First - and perhaps inconsequential out of its context - no one has ever claimed to be 'Head' of the ONA: no such position exists. Your statement on this was somewhat surprising because I felt you would be above using 'Kennel' type tactics re mis-information about other LHP individuals and groups. Am I mistaken? Or perhaps the information was supplied by a not altogether too reliable source here in the U.K.?

Second - and most important - your mention of the MSS concerning sacrifice. These were published basically because they form part of an esoteric tradition, which tradition was being made accessible to those who might be interested following a decision to publish Order methods, teachings and traditions. Essentially, such publication lets others decide what is or is not worthwhile or valuable or interesting from an esoteric point of view - there is not, within the ONA, any control of esoteric information as a result of one or more individuals deciding what is 'right' or 'true teaching' - simply because individuality is the foundation of the "ONA way". This way is the development of self-insight and magickal mastery via individuals following the seven-fold way.

But this background aside, you raise an interesting point in your use of the term 'ethical'. Does Satanism have ethics? And if so, what are they and who formulates them? By the nature of the Temple of Set I am led to assume the answer would be affirmative and that it is the ToS which formulates these. Is this assumption incorrect? If it is not, then I and some others would offer dissent - based not only on the principle of individuality mentioned above but also on the reality of there existing divergent LHP and Satanic traditions (some of which existed before the foundation of the Church of Satan). Speaking for myself, I consider debate about ethics futile in a LHP context - except to express the obvious Satanic assertion (qv 'The Dark Forces' in "Fenrir" 4) that one essential personal quality is honour born from the quest for self-excellence and self-understanding. One either has this personal quality (or the potential to possess it) or one does not: intellectual debate about it is irrelevant. This quality is expressed by the way of living an individual follows and as far as the ONA is concerned this quality is one of those that marks the genuine Satanic elite from the imitation. Yet we accept that others may disagree since we feel there can be no religious dogma about Satanism or the LHP: no subserviance to someone else's ideas or ways

of living. Each individual develops their own unique perspective and insight as a consequence of striving to achieve Adeptship - a perspective and insight which derives mainly from practical experience, both magickal and personal. Thus we uphold anarchism.

Hence the publication of the many and various Order MSS. Yet, all this notwithstanding, I do understand that some may believe that tactically the time was not right to publish some of these MSS. However, is the time ever right? Once again, some interesting questions arise. For example, for the benefit of those groups (like the ToS) which do adopt a high media profile, is it necessary and indeed desirable for other groups and individuals on the LHP to restrict what they say and teach and publish in case such things are mis-interpreted and/or distorted and used against the LHP in general? This would imply some sort of consensus among those individuals and groups on the LHP - a concensus which it seems both the ToS and the Church of Satan wish to achieve by claiming a religious 'authority'. To this end there seems to be developing an almost Church-like mentality - with schisms and prohibitions and proscribing of other groups and individuals. Rather 'Old Aeon' values. If such a consensus is indeed necessary (and I and some others have doubts whether it is) then it would seem better achieved on a mutual basis by recognition of diversity and traditions and then the development of mutual understanding rather than one group trying to impose its dogma by a religious type belief: such dogma and such belief being entirely contrary to the basic principles of Satanism and the LHP - self-development via self-experience.

I and others like me respect your right to promulgate the Setian philosophy just as I trust you have the sagacity to understand that what La Vey codified and what the early Church of Satan represented is not the only form Satanism can take. Satanism existed in many forms long before La Vey, and the ONA simply represents one such form: a form that has changed and is still changing - developed as it is and has been by creative individuals within it. As I mentioned to you in a previous letter some time ago, this does not mean we claim to be a 'peer' organization with a claim to some kind of 'authority'. We are simply a small group following our own way - a way somewhat different from that developed by the Church of Satan and the ToS. Our tradition, such as it is, is not static - indeed in many ways the most significant developments (e.g. the Star Game, Grade Ritual codification, Deofil Quartet) have occurred quite recently. Doubtless these developments will continue.

When in the past we and others like us have said things that others interpret as being 'against' the ToS or La Vey, we were simply assuming the role of Adversary - challenging what seemed to be becoming accepted dogma that the only 'real' Satanists are either in the ToS or the Church of Satan. Such a dogma is an historical absurdity and its acceptance an affront to the Satanic desire to know and understand and not meekly believe.

If you have any comments about these matters I would be interested to read them.

Cordially yours,

Stephen Brown



Temple of Set

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Michael A. Aquino, Ph.D.
High Priest of Set

October 7, XXV

Mr. Stephen Brown
Post Office Box 4
Church Stretton, Shropshire
England

Dear Mr. Brown:

Thank you for your letter of September 7th.

Under your several aliases every single letter and publication of the O.N.A. is authorized over your personal signature, whether as "pp" or otherwise. Personal contacts by our former Priest Martin confirmed that you are the leader, if not indeed the sole member of this institution.

The old Church of Satan used to play games with mythical officials and executive bodies behind the scenes. As a senior official of the Church I helped to keep this particular hot-air balloon inflated, initially assuming that it did no harm and made the Church a bit more colorful to the membership. Ultimately I became uncomfortable with it, however, because in the last analysis it involved deceiving the very persons - the membership of the Church - who had come to it in good faith depending upon it to not deceive them, even in so "playful" a fashion.

It was also responsible for a more serious kind of damage. It enabled Anton LaVey to announce policies in the name of a fictitious "Council of Nine", or in the name of a fictitious official, and thus to escape personal responsibility for his actions. Nor was there any executive body or other official to whom he was accountable. Had there been, the catastrophe of 1975 might have been averted without the entire Church of Satan organization having to be scrapped. [Even if it had evolved into a Setian mode, as in many Lesser Magical ways it was indeed doing prior to the crisis, it still might have continued as an unbroken organization - and Anton LaVey might be its High Priest today.]

When the Temple of Set was founded, therefore, the old occult game of "Ascended [or in this case 'Descended'] Masters behind the scenes" was ashcanned along with the other practices of the old Church with which we were ethically uncomfortable. From the moment of its founding, the Temple has made all of its officials and executive bodies a matter of record, known to all Setians [and to non-Setians with a legitimate interest]. And neither the High Priest of Set nor any other official has the sort of dictatorial power that Anton LaVey had in the Church.

Given the present climate of witch-hunting hysteria in England, publication of a "Satanic ritual" by an avowedly "Satanic" institution which includes human sacrifice is thoroughly irresponsible. In fact it would be irresponsible even in a normal social climate, as the Satanic religion is not and has never been based upon the principle of human sacrifice. [It is Christianity which espouses that principle, sacrificing its god in human form every Easter.]

If you were presenting that ritual text as an example of Christian hate-propaganda against the Satanic tradition, making clear that it has no basis in fact, that would be one thing. But the ritual which you have published makes no such distinctions, and is thus a dangerous "loaded weapon" to be used by any child (of any age) who picks it up. And of course it plays right into the hands of any anti-Satanic maniac who is looking for "evidence" of "Satanic ritual murder". Your argument that the O.N.A. does not consider itself responsible for such uses may satisfy you, but it certainly doesn't satisfy the Temple of Set as guardian of this religion.

Indeed Satanism is an ethical religion, and yes, I do consider the Temple of Set the institution consecrated by Set to establish and maintain such an ethical environment - which is carefully developed in the *Crystal Tablet of Set*.

As a non-Initiate of the Temple, you are of course at liberty to dissent from this ethical standard. But neither, by your non-Initiatory status, does the Temple consider you a member of the Setian/Satanic religion. You are, in our eyes, simply one more individual affecting "Satanism" as a personal hobby. In this you may be more or less skilled, more or less articulate, more or less artistic: these we do not judge.

But what we do judge is that in all of this you have not been Recognized by the Temple which exclusively is consecrated by Set. We consider the Temple a sacred institution, not just one of a number of "Satanic clubs" around the world. From 1966 to 1975 CE we held precisely this view concerning the Church of Satan, which welcomed the interest and enthusiasm of amateur "Satanists" and "Satanic" groups such as the O.N.A. but considered only its own membership and Priesthood formally deserving of the religious titles they held.

This last point deserves further elaboration and emphasis. Just because we regard the Temple as seriously and exclusively as we do does not mean that we hold non-Temple "Satanic" groups in blanket contempt. Some of them are indeed

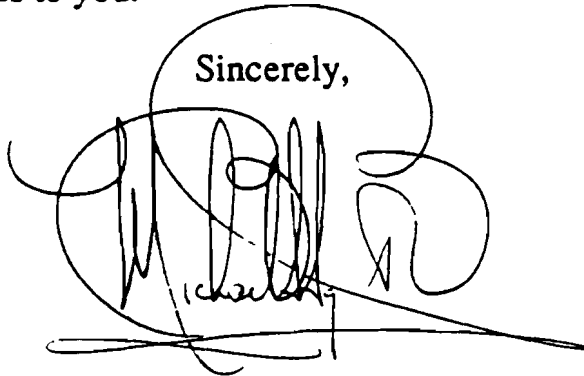
amateurish and embarrassing to the Satanic tradition, and the sooner they disintegrate the better. But others are quite serious and sophisticated, and deserve our respect and admiration - which are quite freely given where due. Some, upon encountering the Temple of Set, have voluntarily dissolved and commended their membership to it. Some have retained their independent structure and interests while at the same time encouraging/allowing their members to affiliate with the Temple as a formal religion. Some have simply gone their own way, maintaining a polite non-acceptance of the Temple's avowed Infernal Mandate.

The distinction we draw in all cases is dictated simply by our sacred regard for the Priesthood of Set, and the Temple under its care, as established by Set in the *Book of Coming Forth by Night*. If we did not draw that distinction, then we would be, at our heart, an insincere and fraudulent religion.

Therefore the exclusiveness of the Temple of Set is not born of either arrogance or competitiveness, but simply of the utter seriousness with which we regard ourselves. It is this same attitude which makes the Temple of Set reject any "council of churches", occult or conventional, for the simple reason that we consider our religion correct and theirs incorrect. As is stated in our informational letter, "they may serve a useful social function as purveyors of soothing myths and fantasies to humans unable to attain Setian levels of self-consciousness".

I have re-read the comments I made concerning the O.N.A. and yourself in *Brimstone*, and I see nothing in them that I think should be amended - including the compliment to you at the conclusion of those comments. You are, from what I have seen of your writings, an intelligent and creative individual who could become an influential and respected philosopher of the Left-Hand Path if you can bring yourself to cast aside all of the fictitious "lumber and wreckage" with which you are unnecessarily crippling yourself. If I didn't see Setian qualities in you, I wouldn't even bother to say such things. But just as in my university classes I speak most bluntly to the students who do have the intelligence to master the curriculum and aren't doing so, so I speak thus to you.

Sincerely,

A handwritten signature in black ink, appearing to be "Michael A. Aquino", written in a cursive, stylized script. The signature is positioned below the word "Sincerely," and is enclosed within a large, loopy circular flourish.

cc- Adept John D. Alleé, Editor, *Brimstone*

Shropshire

England

20th October 1990 ev

Dear Dr. Aquino,

Thank you for your letter of October the 7th.

I appreciate your comments and before passing on to specific points raised, would like to make some general comments.

What I sense (and I use the word advisedly) is that you and I, despite our differing methods, are fundamentally trying to achieve the same thing. I here mean in terms of 'esoteric' magick and not in terms of outward terms or expressions.

We are both aware of the potential inherent within individuals and how certain forms, magickal or otherwise, can be used to explicate that potential, bringing thus an evolution of consciousness both individual and beyond the individual. Thus are individuals, and 'society', changed over varying periods of time. You have established and maintained an organization and imbued it with certain forms, which forms via their various transformations, create and establish conditions for changes in tune with certain energies. Because of the nature of this organization, and the energies, there is a need to maintain a coherence, a magickal continuity and thus the establishment of a system which protects the viability of all aspects.

As to myself, I deal with similar forms but make them manifest in a different way - building in to some of those manifestations a random or 'chaotic' element and into others a 'numinous' aspect. Thus, further forms are developed, in both causal and acausal time, and achieve certain goals, some of which are quite long-term (beyond my own temporal lifetime at the earliest).

All these energies are 'sinister' (or Left Hand Path, if you prefer) - at the most simple level this means they enhance our creative evolution; at another, it means they 'disrupt' already existing forms which may hinder such evolution and explication of individual potential.

Where we might (and seem to) differ is in our respective time-scale for fundamental change and in making some elements more manifest than others, to achieve specific ends.

Of course, I accept that my understanding may not be complete (and might possibly be incorrect on some points) as I assume that you, claiming the title 'Ipssisimus', understand the preceeding four paragraphs without me having to elaborate at length.

You have accepted a "role" within the Temple of Set with all the duties and obligations implied, and there is much to admire in this. This of necessity means adhering to the principles of what you describe as the 'sacred trust' placed in you vis-a-vis the 'Infernal Mandate'. Thus there is a religious attitude and acceptance. All this I myself regard as natural and necessary, given

the vehicle chosen - that is, the Temple of Set. The way of the ONA is, however, quite different - we see our way as guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery. There is no religious attitude, no acceptance of someone else's authority, and no mystique: the methods, as divulged in the recently published book 'Naos', are essentially practical.

All this arises from the understanding that changes such as I mentioned earlier (regarding individual potential) will occur slowly and for the most part on a small scale for some time to come: bringing changes to 'society' (a generalization here, for brevity) - and thus to larger numbers of individuals - on the timescale of a century or more.

The present aim of the ONA is to make these techniques - which give all individuals the means to achieve the next stage of individual evolution should they so wish - more generally available. These techniques (the Grade Rituals for example, and the Star Game) will probably and indeed should be refined and extended in the future, as they have been refined in their creation over the past decade or so. Older techniques, inherited by me, have served their purpose - and to an extent have made possible the present advances, including preparing the way, on the level of mystique, for a dissemination of the 'new'. To be more explicit - an 'aura' was created around the ONA (quite deliberately) by using certain methods, magickal forms, and by publishing certain material. This aura, existing, becomes transformed - and serves a very useful purpose on the acausal level. (In simple terms and on an elementary level, it provides a certain impetus to seek out and try the 'new' techniques, the 'new' way - on the level of individuals.)

Thus, as the new techniques (and hence the new forms deriving from them) become more widely distributed, via books such as Naos, the Deofil Quartet and the Black Book of Satan (these last two due for publication this Winter Solstice) then the methods used hitherto are no longer needed, and are abandoned - they have served their purpose. It is the same with the ONA: once the techniques and the essence are more widely available then 'membership' as such is irrelevant, since everything is available and accessible (and this includes past methods and teachings) - the individual taking responsibility for their own development, their own experiences (both magickal and personal). This is the fundamental point: the responsibility for development ultimately rests with individual desire, just as each individual must make their own assessment of what is valuable and what is 'ethical/just' from their own experience, it being the aim of the techniques of the seven-fold sinister way to provide the character-building, evolutionary, experiences. There is no pre-judgement by me or anyone, no set of rules. The function of the ONA is now to guide, simply because its members have undergone the experiences of the way and can speak from a position of experience - an experience which may or may not be of value to others.

Thus the fundamental difference in our approach. It was

made quite clear to the former Temple of Set Priest you mentioned that each individual is expected to work on the practical level to achieve his or her own magickal development - to actually practice magick, to use magickal and other techniques, rather than just talk about them. This takes quite a number of years, and is a personal effort. Most people cannot be bothered - they want easy solutions - and most people who enquired in the past about the ONA were not prepared to work toward their own self-development. They either wanted someone else to do it for them (be such a someone a 'Master' or an Infernal Manifestation) or would not/could not undertake the life-style change necessary for achieving genuine Adeptship (such as spending three months alone under special conditions). Ultimately, their loss.

I, for one, do not believe there is a 'religious' solution to Adeptship and beyond - a gift, Infernal or otherwise. There is only self-experiencing, in the real and the magickal worlds, and that is it. Wisdom is acquired by the alchemical process of internal change over a period of time: the techniques developed by the ONA may shorten that time from several decades to perhaps a decade or just under, but they do not do away with it, just as those techniques make the possibility of such change available to all.

For this reason, the ONA does not attempt to define what is or is not of the Left Hand Path and what is or is not Satanism (or even what Satan is) - each individual arrives at their own understanding via experience. Occasionally, as I have mentioned, there may be the adoption of an adversarial role in order to attack accepted (or even unconscious) dogmas within the broad spectrum of the LHP movement - but that is as it should be, for individuals questing after knowledge who refuse to meekly believe. Once again, a 'role' is only a role, played out in the quest for understanding.

On the specific point of membership - yes, there is more than one (not that it really matters anymore now that dissemination is being achieved). Not many, it is true, but enough - some only beginning their quests, some more advanced along the way: in this country, in Scandinavia, in the countries of Europe and elsewhere.

Of course, all this may confirm your opinion that the ONA is not 'Satanic' (or 'Setian' - this latter I would agree with). Do you therefore understand 'Satanism' as now the exclusive preserve of the Temple of Set because of the 'Infernal Mandate' you mentioned? If so, this raises rather interesting questions regarding 'Infernal' authority, revelation and such like - questions partly answered by your use of the term religion. What then of Satanic organizations which existed before the revelation: such as (to take an odd example) the Order of Satanic Templars here in England which existed (and was undertaking Initiations) before the establishment of the Church of Satan? (It later became known as the Orthodox Temple of the Prince.) Personally, I see Satanism more as a way of living than as a religion: an attitude to life, and one which is ultimately personal, striving to ever more.

However, as mentioned above, I believe our ultimate goals are the same even though our methods may differ. Of course in this, as in many things, I may be mistaken: I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the basis of whether they work (Satan forbid they should ever become 'dogma' or a matter of 'faith'). I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They - like the individual I am at the moment - are only a stage, toward something else.

In the interests of sinister fellowship I could arrange for a copy of 'Naos' (and other works as and when they become available) to be sent to you, should you be interested.

Enclosed please find a copy of an article due to appear shortly in the journal 'Balder'. It may make you smile.

Cordially yours,

Stephen Broom

[Editorial Note: In view of the controversy in Occult circles about using 'pseudonyms' and the desire of certain groups to operate 'underground' without media scrutiny - a subject mentioned by Dr. Aquino in his letters and since taken up by a number of others both within and without the LHP - the following observations are in order:

*It has been for many centuries an established principle among LHP Adepts to work in a reclusive manner in 'secret'. The reason for this is basically two-fold: the magickal work is mis-understood by 'outsiders' [and often by such people catagorized from their own social/political/religious perspectives] and to try and explain it to non-Initiates was seen as a waste of time; and, secondly, it enabled that work to be undertaken without hindrance from interfering individuals and officials. Without this secrecy, the LHP would not have survived. Today, conditions have changed somewhat, but still not enough in some areas.

* A labyrinth was created to confuse the merely curious and those seeking to disrupt the magickal work and tradition.

* Quite often, LHP Adepts have a 'seperate professional' life (which in some cases is part of their long-term magickal goals) and the 'stigma' of involvement with magick would be detrimental to that. Quite often this seperate life is beneficial to the evolution of the 'Occult' in general as it provides opportunities for dissemination (mostly clandestine).

That some individuals have gone 'public' is fair enough - that is their decision. But those who prefer or need to work 'underground' in order to continue their own reclusive and secret traditions should not be castigated for in many cases they are guardians who can never have a 'public' Occult role. Societies, and the individuals within them, are still structured on the basis of categories and generalizations.]

Shropshire
England

14th March 1991 eh

Dear Mr. Milner,

Thank you for your letter. I have sent the items you requested by separate post.

You raise two matters which are of considerable interest - viz. is the obtaining of wealth and power the sign of a successful Satanist; and can there really be such a thing as a Mandate given by the Prince of Darkness.

I shall answer your first question, first. The pursuit and obtaining of wealth and power, like all worldly things including the pleasures of the flesh, is a worthy Satanic goal - indeed, it is one which all Satanic novices should aspire to. However, the fundamental aim of the way of Satanism is the achievement by the individual Satanist of a unique Destiny - i.e. fulfilling the potential of existence latent within. For some, this Destiny is the obtaining of wealth and influence in the world. For others, however, the goal is different - it may be creativity (e.g. in music or some other artistic form), or discovery (e.g. in knowledge, science) or exploration or the achievement of Wisdom (i.e. a deep esoteric understanding and skill in esoteric Arts, particularly Aeonick magick). For all, however, the fulfilment of Destiny implies excellence - achievement in a specific field or fields. Thus, while one Master or Mistress may because of their unique Destiny achieve material 'success', another Master or Mistress may to all outward appearances be 'poor', and mostly bereft of material possessions. Fundamentally, what matters is what each achieves with their lives - what is internal, what is known, learnt, experienced, rather than what is outward appearance or show.

The common image of a Satanic 'Master' as someone possessing great wealth who dresses in a certain way (e.g. like Mephistopheles in an amateur production of Faust or like Mr. Lee in Dracula) is a fictional image. That some who call themselves Satanists ape this image, just shows their lack of understanding of genuine Satanism. A Satanist is a chameleon - someone who adapts and blends into their surroundings, for the most part. However, sometimes a Satanist (e.g. during the novice stage of development) may assume a certain 'role' or 'roles' (such as the fictional and popular image of a 'Satanist') for a particular purpose. This purpose is usually to obtain experience - e.g. in manipulating others; enjoying playing the 'role') - but once the purpose is achieved, the Satanist moves on, to other adventures. The role has served its purpose.

Regarding your second question. I presume you refer to certain organizations who base their claim to representing Satanism on the fact that they claim to be empowered by the Prince of Darkness Himself. One organization, based in America, uses the term 'Infernal Mandate' - they claim that their Priesthood and only their Priesthood are truly representatives of the Prince of Darkness because of this Mandate.

In reality, the very concept of a mandate is anti-Satanic - it is, in fact, a Nazarene concept. The Prince of Darkness desires Comrades, not sycophantic followers - that is, He wishes us, as individuals, to be like Him. He is proud, defiant, individualistic and creative. Satanists seek to be like Him - to become gods, to be Satanic in their own lives. Of course, Satan Himself and his Comrades likewise, often use others for Satanic ends - and this is natural and necessary. For essentially individuals divide into two groups - those who lead, and those who follow. Satanists are always leaders - they are the manipulators.

Further, the concept of a Mandate means a religious approach - a dogma, a zeal in upholding that dogma, a rigid structured grouping wherein individuals are rewarded for their zeal, for their conformity to dogma and authority. And also the religious approach means a certain attitude, a certain way of being - it means acceptance, observance, a mental weakness, a lack of defiance, of pride.

The whole of Satanism is a defiance against this religious spirit, this religious attitude. Thus, an organization which upholds or claims to uphold Satanism as a religion cannot be Satanic - it is, in short, a fraudulent organization.

I repeat, that Satanism is a rebellion against all those forms which hold our being, our spirit in chains - which bind us, which restrict our potential, our evolution - and the most potent form which has bound us, and which still binds the majority, is the religious attitude, the dogmatic approach, be this overtly expressed via a religion or a religious approach or covertly by social and political zealousness and conformity. Religion emasculates us.

Naturally, groups like the Temple of Set cover their religious approach and dogma in fine-sounding words. For instance: "The Temple seeks merely to be a forum for Setians to communicate and cooperate with one another constructively and courteously.." [Extracted from the General Information and Admissions Policies of the Temple of Set.] To which should be added - 'provided they are obedient to what their 'Master' says or lays down as law or policy'. They are forbidden to associate with certain people/groups (of which I am one, and the ONA one group) because those people/groups are "proscribed" - for a reason or reasons devised by the 'High Priest of Set' himself. In effect, certain people/groups are cast out as 'heretics'. Does this all sound familiar? The Temple of Set uses subtle intellectual ideas to propagate what they say is 'an individual striving' for becoming (or 'Xepher') - but what it amounts to in reality is an individual subservience to the Temple, its ways, its authority and its 'Master'.

This reality is 'justified' by the 'Infernal Mandate' - i.e. Aquino in particular and the Temple of Set in general have a "sacred duty" apparently given by the Prince of Darkness Himself. What this means is that Aquino claims his authority because he claims to have received a Mandate from some entity. Real religious stuff.

A genuine Satanist, on the contrary, has authority by virtue of his or her Wisdom - and has achieved Wisdom by virtue of practical experience. There is no need to claim a 'spiritual' authority given by some 'entity' be that entity Satan or Set or whatever - indeed, to so claim such authority exposes the individual who so claims as needing this spiritual crutch because they lack real Wisdom: i.e. they rely on something external to themselves, something external to their own achievements. Such individuals have to rely on something external because what really matters is missing - that which is created by the following of the Black Arts to their ultimate ending. In brief, such ones who claim and so need to rely on an external mandate are charlatans.

This neatly returns us to the first question. A genuine Satanic Master (or Mistress) can be known because they possess character - i.e. they are unique charismatic individuals (although often the charisma is veiled) who have depth: it shows in their eyes, in their attitude. They have been to Hell and back - and been to Heaven and back; they have experienced, and so learnt. They do not need to pose, assume a 'role' or claim some 'mandate' or even an ancient lineage. They just are themselves.

I trust this will be of interest.

With best wishes,

Stephen Brown

Shropshire
England

19th June 1991 eh

Dear Miss Stockton,

Thank you for your letter enquiring about the ONA which has been passed on to me to reply to.

Essentially, the ONA is a Satanic organization which seeks to guide its members toward Adeptship and what is beyond Adeptship. This is an individual quest, which involves the Initiate striving to achieve the goal by their own self-effort. Initially, on joining the Order, the new member has one Order contact. This contact offers advice and guidance, and makes available Order teachings and methods. Should the new member decide to continue, they undergo a simple Initiation. Thereafter, they work at their own pace, following the techniques and so on as explicated, for example, in the MSS 'Naos'. This takes some months, during which time they meet their contact to discuss matters and during which the contact may give advice if such advice is sought.

Following this initial period of basically hermetic and solo magickal workings and tasks, the Initiate usually goes on to the next stage - the formation of a Satanic Temple to undertake ceremonial workings and gain experience in people-manipulation and other Satanic skills. The Initiate is expected to recruit members for this Temple - which is solely under that Initiate's control. Thus, the Initiate learns by experience - no constraints of any kind are placed on the novice who runs the Temple. Generally, the novice in running the Temple, follows the guidelines and rituals as given in the Black Book of Satan - i.e. they use the magickal energies of traditional Satanism and so enhance the sinister, rather than the energies associated with other 'traditions' which tend to undermine the sinister.

The novice then, after some further time, moves on to the other tasks which await along the sinister path - i.e. undertakes further workings, magickal ordeals, and gains further experience. Generally, their Order contact remains the same, although occasionally it may be changed. The novice is free to continue with and expand their Satanic Temple, and may if they wish, turn it into a teaching Temple - i.e. the novice teaches and trains those who may be suitable to follow the path of traditional Satanism, as they themselves have done. Or they may keep the Temple as an instrument for their personal edification - or they may disband it; it is entirely their choice.

All this takes from a year to a few years. There are then other tasks, other knowledge to be gained, other experiences to be learnt from. Thus, there is a commitment by the Initiate to follow the path of Satanism. This path is not easy, and requires effort. Adeptship is achieved, by each individual who gets that far - it is never a gift. Furthermore, the individual is for the most part alone - they rely on themselves, they **have** to rely on themselves, make their own mistakes, and learn from them. Their contact only guides, only offers advice. There is no contact with other Order members, at whatever stage of development - no secret gatherings, no Order rituals which members attend, no group discussions. Thus, there is self-effort, and self-achievement. No one to 'reward' you, to delude you, to whom you must be subservient. There is only the unique journey you undertake and which you learn from in your own time according to your commitment. This is so, because Satanism is a commitment - by each individual. One aim is to find your unique Destiny, and fulfil that. No one can do this for you.

You write that you are at present studying at University. Well, you attend lectures, may read, may discuss matters with others - but in the Finals, the effort is yours alone, and you may on your own efforts pass. Of course, someone could sit the Finals for you - but then the achievement, the Degree, would not be yours. It is the same with magick - what really matters is the amount of effort you put in. The achievement of genuine Adeptship requires **you** to learn: no one can do this on your behalf.

This lack of meeting with other members also have a very practical point above and beyond the fact that it encourages a uniqueness and the development of a strong character [both traits a Satanist has or aspires to] - i.e. it ensures the security of those other members. They remain secret, and so continue with their work. Unless, that is, they decide for themselves to the contrary. But the number who do this are very few, for obvious practical reasons, most connected with the dark nature of Satanism and its still heretical nature insofar as the majority of non-Occultists are concerned (and, indeed, as far as the majority of Occultists are concerned!).

It is fact of the nature of most individuals that gathering in groups is necessary: few possess the strength of character to be and act alone. Most require the comfort of others around - of knowing they are not alone, that help is near, that problems can be discussed, and so on. This is true in magick as in life - in fact, more so, particularly in the Left Hand Path. People like to compare experiences, like to re-assured, like to feel part of a larger grouping. But this is actually detrimental to the development of the qualities a Satanist must possess or develop. An Adept of the Left Hand Path must be self-sufficient, must be strong - must be an individual who has developed a unique 'view of life', a unique 'philosophy of living' from their own experience. A being-with-others implies a social or 'peer' pressure, a conformity, and an expectation - an 'image' to strive toward and conform to, a 'role' to fulfil. A genuine uniqueness of character can only be forged through a certain isolation - through struggling alone, **through finding solutions to one's own problems by one's own efforts.** The path of Satanism (or rather the following of the path by an individual) poses problems for each individual - it is in the nature of the path itself for this to happen. It tests, it presents the individual with ordeals (and rewards of course - but we are considering the formative experiences which breed Satanic character). There is and must be a 'self-overcoming' - a development of the individual. Thus is the Adept born.

Of course this is very difficult, and there are easier options. These, however, do not lead to real Adeptship, but to the illusion of attainment. The Satanic path sorts out the strong from the failures. Only the strong, the gifted, survive and prosper. And that is as it should be, for Satanism is elitist.

Thus, we maintain the isolation of the novice from other novices. If they want contacts - they find their own, via the Temple they form, as explained earlier. But here, they are the 'role-model' for others - an obvious inversion which has benefits insofar as developing Satanic character is concerned. Since their Order contact only guides them, each novice has no image to aspire to - they must find their own. Often, they try many 'images', then discard them, and so gain experience, the hard way.

I have gone into this matter at some length, since the person with whom you have been in contact, has intimated that you thought the Order was akin to some others who held 'social' type gatherings and rituals for members. In fact, most individuals who enquire about the Order have this misconception - and most are disappointed when they discover or are told of the reality! To be honest, the majority dislike the notion that they are expected to work at their own development via their own efforts without the support and comfort of other members being around. Thus, do they show themselves unfitted for the Order - not possessed of 'the right stuff'!

You ask who has authority in the Order and what this authority represents. Basically, the only 'authority' is that which arises or develops because of experience. For example, the Order contact you may have should you decide to begin the Satanic quest, offers advice and guidance based on their experience - you are free to accept that advice, or decline it. Your contact teaches what they have learnt from practical experience - they offer no 'theory', they demand no obedience, no subservience. As to myself, I "represent" the Order, in a sense, simply because I have travelled further along the Way than the other members - because I have more experience. Perhaps I have learnt more. I certainly consider I have achieved something - perhaps some little Wisdom. But I am not infallible - I have no 'authority' in the real sense - I simply offer advice and guidance

based on my own experiences. I am still learning. What I teach is not 'sacred' - hopefully, it will be surpassed, refined, changed, when others discover and experience and attain. I inherited some esoteric knowledge, and have added to it - and that really is what esoteric knowledge is: a slowly accumulating body of knowledge which re-presents both what Is and what is Not. Gradually, this representation is refined - gets closer to being a genuine representation.

Thus, when I speak or write I speak or write from my own experience - I do not claim some supra-personal authority, to be in contact with some entity (like Satan) who has chosen me, or empowered me or whatever. I am a unique individual, and what I say or write should be judged by its merits - by whether it works, is effective, is a genuine representation of what it is supposed to be. My creations do not pretend to be other than what they are - my creations. They are not the 'sacred words of the Devil' or whatever. I may sometimes have been inspired by the Prince of Darkness, but the works are mine - and should be judged as mortal rather than the product of some entity. I leave it to others to claim that their works are imbued with a sacred quality (or Infernal power) and so they deserve 'obedience' and all that religious stuff!

The same applies to the traditions I inherited. They are simply traditions, and like most traditions are a mixture. Some contain a little Wisdom; there are bits of insight; bits of real esoteric knowledge. And an awful lot of mystification as well as some fables. Each individual must assess them for themselves - if they are useful, fine. If not - fine. [If you are interested, the traditions are: some of the rituals in 'The Black Book of Satan', certain techniques of magick (e.g. Esoteric Chant; Insight Roles) and certain esoteric 'knowledge' connected with the Dark Gods mythos and the Septenary system - the sigils, some chants, words, and septenary correspondences.]

To end, I must repeat that our Way is not easy. It requires many years of effort - you will receive little help, and a lot will be expected of you. It will be your effort - not mine, not that of your contact or a friend or any one else. You will be faced with ordeals, with tests of character. There are rewards, of course - including the obvious ones of carnality and wealth, if that is what you desire. But there are also an awful lot of other things awaiting ... I make no promises - if you succeed, you will succeed. You might fail. It is you who will decide.

No one will or can award you Adeptship ^{or} any magickal Grade. You will have to achieve them. It usually takes five or more years to reach the stage of Adeptship - few get that far. Most who begin, give up, because the quest is just too hard or they are too soft. It will probably take fifteen or twenty years to reach the stage of Mistress of Earth, the fifth stage of the seven that mark the path. Are you prepared for this?

Should you be interested in taking the matter further, I can arrange for you to meet the person to whom you gave your letter. She will be able to answer any questions you might have regarding the next step, should you decide to undertake it.

Incidentally, there are no fees, no dues of any kind connected with membership of the Order. And all Order MSS are available to members, at cost - none are 'secret' or withheld until you reach a certain stage. Once Initiation is complete, and the first tasks are achieved by you, all Order MSS are accessible.

With best wishes,

Stephen Brown

P.O. Box 700
Shrewsbury
Shropshire
England
27th May 1992 eh

Dear Ms Vera,

Thank you for your very interesting letter, and the questionnaire.

Regarding publications which present the teachings of the ONA, the following are available (from the above address):

°Naos - A Practical Guide to Becoming an Adept. 121 pages. \$30 including Air Mail postage

°The Black Book of Satan - A Guide to Sinister Ceremonial Magick. 56 pages. \$ 20

°Hostia - Secret Teachings of the ONA, Volume I. 130 pages. \$35

°Hostia, Vol. II. 56 pages. \$20

°The Deofel Quartet, Volume I. (Falcifer, Lord of Darkness; Temple of Satan). 211 pages. \$50

°The Deofel Quartet, Vol II. (The Giving; The Greyling Owl.) 221 pages. \$52

The prices are rather high due to the cost of Air Mail postage - for instance, Naos would be just £11 without the postage costs. All the above are copies of the original MSS as circulated among members. Most of the articles which appeared in 'Fenrir' are in either 'Hostia' or the Black Book. The Deofel Quartet are instructional texts written in fictional form. [Cheques payable to Thormynd Press.]

In replying to your detailed and reasoned comments, perhaps I should start by saying that in attacking the 'intellectualism' of the Temple of Set, I am attacking the mostly non-practical (in terms of living) approach of that and other groups. They have made Satanism seem mostly cerebral - a subject to be studied, discussed, argued about, analyzed, rather than being a practical guide to living on the edge. Their practice, such as it is, is again cerebral - magickal workings which are mostly devoid of a primal exultation, ecstasy. In short, their approach revolves essentially around abstract ideas. I am not critical of intellectualism per se - I am regarded by some as 'an intellectual', having been trained both as a scientist and a classical scholar [I have several translations of Greek Drama to my credit]. Rather, I have tried to make clear (sometimes by exaggerating the point) that I regard Satanism first and foremost as a practical way which involves garnishing experiences of the limits of living, and learning from those experiences - transmuting the experiences into self-insight, the development of consciousness and so on. I also believe that these experiences must be tough - must take each individual to and beyond their own limits - and that they must be done without relying on anything other than a pure defiance, a pure strength of character. To me, it seems that both the Temple of Set and the Church of Satan provide 'props' for their members - there is dogma, an organizational structure, a sense of belonging, and the belief that Satanism is somehow a 'fantasy game' or playing at soccerers.

Basically, intellectualism should follow action - not prejudge it nor limit it. All the members of the ToS and the CoS I have met over the years were full of 'Satanic theory' but had little (sometimes no) experience of going to and beyond their own limits. Basically, they played at Satanism - the occasional (boring) ritual, the odd working with a magickal intent. But nowhere was there a proud, defiant, exultation in living; nowhere was there real Satanic character born from character-building experiences. There was, and is, an awful lot of discussions, of meetings, of articles, of letters, of 'organizing' things. But try and get one of them to actually do something really Satanic in the real world - to divest themselves of the props (psychic, human and Occult) which supported them, and so return them to their primal nature - was impossible: they were too lazy or weak; too comfortable with playing their Satanic fantasy roles and games.

Regarding my own tradition, and the question of what is and what is not 'Satanism'.

I make no claim that the ONA represents the only 'true form of Satanism' - it is simply one tradition among many, although it does pre-date the formation of the CoS. What I express and have expressed, is that organizations like the CoS and the ToS by their very nature actually hinder the development of those qualities which I and some others believe to be central to Satanism. By this I mean that any organization which prescribes a dogma for its members to believe, which restrains them by 'ethical conditions' and which implicitly or explicitly require those members to submit to an organizational authority/Master/leader, is not Satanic. The ToS in particular believes in Satanism as some kind of 'religion'. I, and the Mistress who Initiated me into the ONA tradition, have always seen Satanism as being individualized - concerned with building a unique character, a truly free being. An organizational structure such as possessed by the ToS contradicts this in essence, however many clever words may be used to try and hide this fact. Such organizations breed sychophancy, dependence - one has to 'conform', to a certain degree at least. Of course, I understand some of the tactical reasons which explain why the ToS, for instance, claims 'religious status' - but even these reasons, on examination, show that the adoption of these tactics are unnecessary and actually counter-productive, in terms of producing real Satanic Adepts: i.e. individuals of Satanic character who truly represent an evolutionary development.

In my own tradition, for instance, it was the custom to train one, at most two, novices on an individualized basis. That is, a Satanic Master/Mistress guided one or two novices in the way of Satanism - there was and is no organizational structure, no limiting the behaviour of those novices, only an imparting of tradition and advice born from personal experience of having oneself undergone ordeals and formative experiences in the real world.

Sometimes, in undertaking an Adversarial role against the CoS and the ToS, I have been rather strident - but to provoke, to try and get others to think constructively about those organizations and the type of Satanism I believe they represent.

I describe the ONA as being a 'traditional Satanist' grouping by which I mean it adheres to certain traditions - chief among these being a guiding of novices on an individualized basis, it undertakes certain rites/practices on a basis established in earlier times, and it accepts that Satanism is dark, evil in a very real sense (one of which is that there are certain powers/ dark energies which are beyond the psyche of the individual and which can overwhelm it - which are primal). The traditions I inherited were really a mixture - some ceremonial rituals (such as the Ceremony of Recalling), some legends regarding Albion, some beliefs concerning Baphomet as a dark goddess who was propitiated in former times by sacrifice, some methods (such as 'Insight Roles') used to develop Satanic character, and some ordeals, both practical and magickal, designed to test, to create skill, to provoke self-insight. All these I have made accessible, mostly without comment. I make no claims as to their validity, historically or otherwise. It is for others to judge them, and use them if they consider them to be useful.

What I have done, is to refine what I have inherited and add to it, making what I believe to be a purely practical system which enables any individual prepared for the hardships and struggles, to reach Satanic Adeptship and beyond. There is no mystery or mystique about achieving Adeptship and Satanic mastery: all it takes is years of self-effort, years of experiences, years of refining abilities and learning new ones. Furthermore, there is no need for me to set myself up as some 'all-knowing' Master empowered by an Infernal Mandate or whatever. What I have done I have done because I followed the traditional way of seeking experiences and because I possessed a Satanic pride which made me survive and learn from those experiences.

Many of my experiences - as befits a traditional Satanist - were dark; an awful lot were dangerous in the 'life or death' sense. I gambled my life, everything, many times, and won.

There is nothing very remarkable about this - or there should not be. Everyone has potential (or at least most do) - but they seldom if ever realize a fraction of that potential for various reasons: they are constrained, by 'society', by their own fears and weaknesses, they are lazy, they prefer 'easy' solutions (such as sitting at the feet of some 'Master')... To me, and some others, Satanism is a means to realize that potential, to go even beyond that. To do this, radical measures are required - and these are always testing as they are mostly in the real world.

By the nature of quite a lot of my experiences, they are 'secret' - they were beyond the bounds of conventional morality and law. Thus have Satanists operated for a long time - in secret, by the very nature of their existence, by the very nature of some of the experiences that are required to transcend the conformity of the herd and the inertia of one's own psyche, and which thus are a 'Yes!' to being. Naturally, this is dangerous - as you say, it can be an excuse for just plain foolhardiness. But a Satanist is someone who achieves a mastery - who experiences, and then, learning from that experience, transcends it. It is the failures who become trapped (in their own desires and their limited perceptions, for instance). So some fail - they obviously were not possessed of enough Satanic qualities. That is the nature of our existence - the tough win through, the weak perish. It is not for me or anyone to limit, to prescribe, to forbid - the selection occurs by itself, by 'trial and error'. Each individual must learn for themselves - this is the crux. No one can do it for them. The essence, born via experiences, cannot be learnt from books, it cannot even be taught - it must be experienced. All I and any genuine Master can ^{do} give advice, perhaps suggest some experiences which may be interesting and suitable - but the novice must undertake the experiences. If they learn from them, fine. There are more experiences and adventures waiting. If they fail, for whatever reason, or do not learn from the experience - tough!

In respect of politics. You mention that if a Satanist used politics, he or she never could achieve political success because Satanism is so unpopular. Naturally, if that Satanist was known as a Satanist - but if he/she kept this secret, as many do and have done, there is no problem. Of course there might be a danger of being 'exposed' as a Satanist - but that in itself is a challenge: to work under "deep cover". It requires a special person, certain skills - a Satanic character, in fact. I know of one particular person, many years ago, who did just that, until his aims were achieved.

However, my general point concerned a novice who might get involved with politics as a learning experience - for perhaps a year or so. This experience is quite different from that resulting from announcing, publicly, that one is a Satanist (this in itself is an experience which some Satanic novices choose to learn from). To become involved in extreme politics provides many opportunities for manipulating others (speaking in public; writing propaganda); for testing one's courage (participating in a rally/march where one's opponents are in the majority and threaten violence); for learning about comradeship and betrayal. And so on.

Further, although fascism as a creed had some links with the Nazarene Church, National-Socialism was, in essence, contradictory to Nazarene philosophy and ways of living. Most modern and authentic National-Socialist groups are anti-Nazarene (as witness Matt Koehl's 'New Order' in the US). But, essentially, the question is not about a particular type of political world-view, be it fascism or whatever, being contradictory or not to Satanism. The question is about all political forms being forms - structures which can be used, for a Satanic purpose, to achieve Satanic goals. The question of what might happen to individuals within a certain type of State is only a short-term question, and its asking implies a lack of what I have called 'Aeonic insight'.

Basically, Aeonics is a study of those processes which mould individuals and societies over long periods of time - how people, alone and in groupings, have been and can be manipulated, changed, controlled. It is study of those energies which affect and infect the psyche and which produce and change archetypal forms,

and which thus mould character - and thus make 'history'.

Aeonics has nothing to do with Crowley. It is a rational analysis of the causes underlying historical change, and Aeonick Magick is the use of magickal energies to effect aeonic change - i.e. change on a large scale over significant periods of time. Basically, Satanic strategy (or 'the sinister dialectic of history' as it is sometimes called) is about using such energies to bring changes broadly in line with Satanic aims - i.e. enable individuals to fulfil their potential, evolve to become like gods and so on. This strategy is based on reality - both in terms of the energies used, and 'human nature'. Therefore, the goals are seen as long term - of centuries or more. The aim has been and is to increase the number of genuine Satanic Adepts, and to provide changes which enable this.

Thus, it will be seen that Satanism, when understood correctly, is not solely about self-advancement - it is also about using magickal and non-magickal forms/energies to produce changes within societies which incline toward the fulfilment of Satanic aims. This does not mean a kind of 'altruism' - it means a calculating, reasoned assessment and then a striving and working toward certain long-term goals, this assessment and this striving actually enhancing our existence in a positive, Satanic way. In the simple sense, it may be considered as Satanic manipulation on a large scale. The assessment itself, and the reasoned understanding behind it, requires the development of special abilities - one of which may be said to be 'Thought'. This is a development of our consciousness, and leads beyond language. It is a special kind of 'thinking' - a thinking with symbols, although the symbols are not abstract, as in mathematics, but rather 'numinous', archetypal. Essentially, it extends the range of our being. This type of thinking is pre-figured, and made possible by, 'The Star Game' - a collocation of symbols which extends both our intuitive and our reasoning faculties. The mastery of this 'game', and thus the use of a new way of reasoning/being, is a sign that one has taken evolution further - has become almost a new type of 'human', one so far above the majority that it is difficult to conceive one ever belonged to or related to that majority.

This rational analysis of Aeonics leads to certain judgements, a lot of which are mis-contrued by those who call themselves Satanists because they understand those judgements on a personal basis - usually castigating the individual or group which presents them from what is essentially a 'moral' position. That is, there is a 'projection', by those Satanists (and Occultists in general), onto the forms/judgements that they cannot really understand because their perspective is so limited - so caught up in the constraints of their time and society. This is what I meant by 'cosy, intellectual and basically moral abstractions'. Most who profess to be Satanists cannot see very far - they cannot reason, coldly and unemotionally and deeply. They accept other people's abstractions and ideas and 'reasons' and have not thought the matter out for themselves because it is either too difficult for them or they (once again) are too lazy, too smug, too self-satisfied, too comfortable in their little 'Satanic' world with their 'Satanic' friends.

This judgement is part of genuine Satanic character, and arises from the self-insight born via hard, testing experiences and ordeals. A Satanist has to strip everything away - all props, go right back to the primal. This means he/she relies only their instinct, their character, their spirit - their inner resolve. This process takes years - and then, and only then, can the person acquire the other aspects a Satanist needs and must have: the 'intellectual' super-structure, the new ways of being, one of which I mentioned above (vide 'The Star Game'), the skills in magickal and people arts.

What has happened is that this foundation, this hard foundation, is lacking in nearly all modern 'Satanists' - they are too soft, have not been toughened, they rely too much on the comforts of society, on what others (like Aquino et al) have given them in terms of principles, beliefs, dogma and so on.

Hence, when I say that National-Socialist Germany aided the sinister dialectic, it is mis-understood: as me being a 'National-Socialist' or something of the kind. I am simply stating a fact of Aeonics - as I do when I say that a future State or

Empire which was inspired by National-Socialism would also aid the achievement of Satanic aims, over centuries. Others, who perhaps have not reasoned deeply about such things, express naive views like a new Satanic age is just around the corner and that politics hinders the coming of this age. I know the reality of human nature and the times in which we live, and I know most people today are little different from what they were thousands of years ago (in some ways, we have lost something - as I am aware when I read Homer or Sophocles). They have hardly evolved at all - there is more illusion about 'inner progress' and conscious evolution than there is reality. In fact, the Occult in general fosters this illusion. Thus I understand that real change arises slowly - most people still delude themselves, are still in thrall to unconscious influences, still swayed by appearance. Our whole modern world conspires to make this so - magick, and particularly the Left Hand Path, is a means to the essence behind appearance: or rather, it was. Its awe, primal nature, its inspiration, its dark numinosity can really liberate and change. Thus my castigation of those who I see as pedalling a 'safe Satanism', an easy path to liberation - they destroy the one thing capable of liberating those in thrall. And they do it (a) to glorify their own ego, and (b) because they have not understood the way itself.

I trust this will/^{be} of interest and perhaps thought-provoking, and look forward to your comments.

With best wishes,

Stephen Broom

P.O. Box 700

Shrewsbury

Shropshire

England

28th May 1992 eh

Dear Ms Vera,

Further to my recent letter, perhaps a few more comments might clarify the position of the ONA, and be of interest to you.

By making certain material available - on sacrifice, for example - and by writing certain MSS dealing with that and other 'dark' topics, I and others have done two things. First, made it clear that such material is part of my tradition and that it recounts what was/is done. Second, returned to Satanism that darkness and evil which really belongs to it (at least in the novice stage).

I have no desire to give Satanism a 'good name' - on the contrary. I wish it to be seen as I understand it to be - really dangerous and difficult. Naturally, many others believe the publication of certain material is mistaken, just as those who oppose Satanism have and can use that material to confirm their views on Satanism. The decision to make such material available was made only after considerable thought with full knowledge of the consequences.

Of course, I may be mistaken - I make no claim to be 'inferentially infallible'. I welcome positive discussion - the dialectic of learning. My thesis re the nature of certain practices which I inherited is open to discussion, an 'antithesis', from which a new synthesis and understanding may emerge. But all those in other Satanic organizations have done is 'proscribe' the ONA, or attack me personally or mount campaigns of dis-information against the ONA. The whole attitude of such groups, as befits their nature, is patronising - vide Aquino, in his letter to me of October 7 XXV: he, the Master or teacher, and I a student (of potential!) under his guidance and submitting to the rules of the ToS. He, and others, have stated that human sacrifice is not and never has been a part of Satanism. Well, it probably is not and never has been a part of some traditions - but it was/is a part of my own tradition, according to principles laid down a long time ago regarding the victim or offer choosing themselves, the act then being akin to an act of 'natural justice'. [qv. the MSS 'Satanism, Sacrifice and Crime'; 'Satanism - The Sinister Shadow, Revealed'; A Gift for the Prince' etc. I shall send you copies of some of these, since they may be of interest.]

As with many things, sacrifice can be misconstrued. The affirmation that it has occurred as part of one Satanic tradition at least can be taken up by those weaklings (in terms of character) who circulate around the fringes of the Left Hand Path, and give them an excuse to indulge in criminal acts. That is, such people fail to understand the reasons for such acts (the correct choice of offer, for instance) as they can never rise above their own weaknesses. Are these consequences my responsibility, or not? Or am I acting like a Satanist (my kind, anyway) and standing back, perhaps with laughter, when a probable consequence becomes a fact? Does this unsettle you? Horrify you? Does this provoke a challenge and make you question the nature of Satanism?

The same applies to the use of politics. Is it worth the death of x number of others (in a war, say) to give birth to one, perhaps two, genuine Satanic Adepts? I would answer in the affirmative. Does that make me cruel? Or Satanic?

Also, I do not believe it to be necessary nor desirable for Satanism to try and become respectable - or even improve its image. Nor even to try and counter the propaganda of the Nazarene fundamentalists. Such things are irrelevant. What matters is presenting the essence of Satanism so enabling individuals to work at their own self-development in a Satanic way. As I mentioned before, Satanism fundamentally means individuals striving to go beyond what they are. This is hard, and means that not many will attempt it; even fewer will be successful. The means cannot be made easier - for that would destroy the essence.

Thus, the ONA is in conflict with groups like the ToS who really want to make Satanism easy and safe and thus become rather more widespread than it is now. It is personal, direct experience, ordeals and so on, which are important. For instance, to achieve Adeptship the ONA believes each individual must undergo certain formative experiences. One of these involves living alone, in an isolated location, for three months with only the bare necessities required for physical survival. These conditions are necessary, for by so living in such a way the individual strips away all self-illusions, exposes all their inner weaknesses, and makes them reliant only on themselves. There are no distractions, no friends to give comfort, no material comforts to soften the hardship. This [which is the Grade Ritual of Internal Adept] is tough. But it is the key to Adeptship. There is no short cut, no easy way. To succeed in this ordeal, the individual must have or develop an infernal strength, a certain character. Naturally, many fail - some renounce their Satanism, some find excuses for giving up. But one either stays the distance, observing the conditions of harshness, or one does not. Many are they who have said that this ordeal is not necessary - they believe there are other ways (all easier, of course), or they are afraid of confronting themselves without the supports normally around them: friends, lovers, organizations, dogma, material comforts. They and others like them can believe what they wish - but that particular ordeal works: it produces a strong, insightful character ready for the new challenges which can inspire an Adept. Or it destroys.

I understand Adeptship not as a reward given by someone else (such as Aquino) for what they perceive as 'progress' or 'ability', nor even as the undertaking of any kind of ritual at the end of which one congratulates oneself and appoints oneself as 'Adept'. Rather, it is the achievement of a certain self-insight and knowledge, allied to an understanding and judgement born of experience. It is also mastery of certain skills (some magickal, some not-magickal) and a developed awareness stemming from a synthesis of rational understanding (or 'intellectualism') and intuition. It is a stage in the Satanic way of living - a stage reached by self-effort and struggle. A Master (or Mistress) is a stage beyond this - there is no gift, infernal or otherwise, which confers the attributes of this stage of individual evolution. It is achieved, by the individual, not a reward and certainly not a self-appointed title assumed after a few years playing at Satanism and safe magick.

However, it is true that present conditions are more favourable toward the propagation of Satanism than was the case decades ago. But even were direct 'persecution' and anti-Satanic laws to return, Satanism would continue: it would re-adopt the practices of those decades. The cell system; the oral transmission; 'deep cover'. Novices would still be trained; goals would still be achieved. So 'favourable' conditions are not necessary - indeed, some see them as detrimental: they make organizations like the CoS possible!

These present conditions provide some opportunities - of increasing the number of genuine practitioners of the Black Arts and of making available for present and future generations the methods and techniques of those Arts. The real aims of Satanism will be achieved whatever the external forms our societies may take - Satanists, like the shape-changers they are, will adapt and prosper. These aims are essentially two-fold: continuing the tradition (i.e. training Adepts; providing opportunities for seeding Satanism), and gradually changing evolution.

The second of these will actually arise from the first - the changes will occur because of the increasing number of Adepts. These may be likened to a new species which at first is small in number but which, over decades and centuries, increases. In time, it will dominate. The first arises because it is one of the obligations of each new Adept to find someone suitable and guide them toward Adeptship. These changes will, as I explained in my last letter, take time - centuries, in fact. There is no way the process can be speeded up - each individual must acquire the knowledge, the character, the experiences, for themselves, and this takes time. It takes less time now than it did - because we understand more, we are more conscious of what we are actually doing (or at least some of us are). It is possible and indeed probable that over the next century or so the time taken to reach Adeptship and the stages beyond will be reduced. But the situation at the moment is as it is. A century ago it took perhaps twenty or thirty years of one's life to achieve real Adeptship. Now, it can take as little as five to ten years. What has not changed (at least yet) is the number who reach that stage. As I wrote many years ago, most people want easy solutions, they want someone to do the work for them, to confer titles on them - or they are so comfortable with their illusions and delusions (regarding their magickal abilities and their self-insight, for instance) that they see no reason to change, to really struggle; to reach toward Adeptship. All I can do is point the way - offer some guidance. It is up to each individual whether they begin the quest, and having begun, whether they succeed.

The fundamental questions which should be asked are: what, fundamentally, is Satanism? What does it mean in terms of the life of the individual? What does it mean in terms of society? The ONA offers some answers. Organizations like the ToS give other answers, some of which contradict the ONA ones. Each individual must arrive at their own assessment. The ONA offers a practical system which I and others know from experience works - at least in producing our kind of Satanist! The ONA is critical and controversial: it is provoking, Adversarial, occasionally irreverent. This in itself is creative. It engenders response.

Once again, I would welcome your response to the matters raised in this letter and the various MSS.

With best wishes,

Stephen Brown

David Austen.

Magister Templi. IV.
Temple of Set

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3XX

United Kingdom

Adept Kerry Bolton
PO Box 38-262
Peytone
WELLINGTON
New Zealand

5th August 1992

Dear Adept Bolton

I trust you are well and not working too hard? Also thank you for the past copies of the *WATCHER* which has proved to be an interesting little magazine.

It is concerning publishing and advertising that I am writing to you.

Over the last 18 months or so a group calling itself *The Brotherhood of Balder* has emerged and at the first glance their endeavours seem quite worthy. However I have had to draw the High Priest's attention to certain of the *small print* in the *BALDER* magazine.

They apparently claim to have *working relationships* with the following groups The Order of Nine Angles (ONA) and The Ordo Templi Baph-metis (OTB)

The ONA was proscribed to Setians by the High Priest approx five years ago and on his direct instructions we do not retain in the Temple anyone who affiliates with it. Reasons:

(1) The ONA published rituals purporting to be "Satanic" which prescribe human sacrifice. Human Sacrifice is unacceptable to the Temple of Set, and the representation of it as a "Satanic" practise is equally unacceptable.

(2) The ONA whilst representing itself as a viable, functioning organisation, appears to be only a fictional device used by a single individual for self-advertisement, and even that individual hides behind a variety of false names viz: Christos Beestos, Stephen Brown, Anton Long and his legal mundane name David Myatt, but all the letters from these "individuals" are written on the same typewriter! Such deviousness and dishonesty are unacceptable to the Temple of Set.

(3) The ONA takes its name and elements of its imagery from the *Ceremony of the Nine Angles*, authored by Dr Aquino for the *Satanic Rituals*, in 1971.CE. The ONA denies this appropriation and declines to ask our permission for such use, and this is unacceptable to the Temple of Set.

(4) The Temple of Set, while welcoming and appreciating non-affiliated interest in Satanism generally, recognises no claim to confer or hold any Priesthood of the Prince of Darkness other than the Priesthood of Set as entrusted to the Temple of Set.

The OTB and its magazine ABRAXAS are run by one James Martin. Martin was formerly a Setian 1* with the Temple of Set nearly 5-6 years ago a copy of a magazine called *Ganymede* was sent to the High Priest by the proprietor one Stephen J Waters. The reason being that Martin had written an article for the same. GANYMEDE has a reputation in the UK for promoting pederasty and paedophilia, the article was also along those lines.

The Priesthood were asked to interview James Martin which was accordingly done. Assurances were given by Martin that he had no inclinations toward paedophilia but shortly after the interview resigned from the Temple. Martin wrote to Waters claiming he had been expelled for being gay!

Shortly there after ABRAXAS appeared openly supporting Paedophilia and pederasty duely complimenting GANYMEDE. The OTB was a latter development based on Waters' organisation CEROS, promoting the *Erosian current*.

We are also disappointed to discover that John [REDACTED] (who resigned from the Priesthood and Temple last April) held dual membership of the Brotherhood of Balder whilst a Priest of Set which is not permitted. [REDACTED] was assigned an alias because of employment problems (he works for the Inland Revenue-in which he is a senior officer). Mr [REDACTED] had been threaten with the sack if he continued in the TOS and so adopted the name *Richard Saunders* or Bro Richard of Shropshire, circa 1989.

Sadly he has been rather foolish in placing his personal security at risk by using this name in a non-Temple capacity and would have been better advised to create a new "name". I have since been made aware that one of members, expelled by Ippsissimus Lewis, is also a member of this group and well aware of [REDACTED] alias, couple with this person's lust for position and power [REDACTED] has placed himself in a rather precarious position.

In making you aware of these matters Dr Aquino, The High Priest, has asked me to advise you that any Official functions or Contacts or Publications of your own OLHP in your capacity as an Adept or Pylon Sentinel of the Temple of Set should not in any way promote or acknowledge any of these groups or individuals. Also that membership in them is incompatible with Temple of Set Affiliation.

Indeed in the samples of BALDER I have received, April 1991-July 1991, it was difficult not to miss articles refered to as originating from OLHP-by Scorpionus, an advert for the WATCHER and also the detailed piece about the group under *working relationships*?

If you have any questions or problems with the forgoing information I am more than happy for you to discuss the matter further with the High Priest or any other member of the Priesthood you see fit to write to.

However I do hope you can appreciate the general concerns over this matter and any connections with the Order of the Nine Angles. Like wise the Brotherhood of Balder.

██████ clear deceit in assosiation with such a group was clearly deliberate since he holds the title *First National Member*. However the holder of that designation for Finland has since resigned finding it incompatible with his Temple Affiliation.

I would commend this matter to you for most urgent action and would appreciate being kept informed of developement etc.

Needless to add this letter is confidential in its entirety and not for general discussion or information outside of the Priesthood of Set.

Xeper and Remanifest

David Austen IV*

David Austen IV*
Magister Templi

CC:

Dr Michael A Aquino
Priest Petri Laakso

P.O. Box 700
Shrewsbury
Shropshire

28th August 103 yf (1992 ev)

Dear Mr. Austen,

A copy of your letter of the 5th of August to K. Bolton of New Zealand has been passed on to me. I consider a letter from me to you to be in order since you made mention of the ONA, and myself.

First, I will deal with the issues you itemised in your letter, in the order you listed them.

1) Human sacrifice. Human sacrifice has been and still is part of traditional Satanism. The victims or offers are never chosen at random. They are carefully selected, then judged, then given tests of character. Accordingly, it is their own character and actions which condemn them. Human sacrifice is a culling and an expression of Satanism in action. [In this respect, the enclosed MS may be of interest, as might articles which deal in detail with this and related topics of esoteric Satanism, and which are contained in the collections 'Hysteron Proteron' and 'Hostia'.]

Until quite recently, this aspect of tradition was governed by a strict code of silence. But this has now been done away with in order to express for once and for all the real nature of Satanism - to counteract the moralizing of some individuals who regard themselves as 'Satanists' and who deny that such sacrifice is a part of Satanism in order to gain "respectability" and win sycophantic supporters.

If you peruse the literature we have made available on this subject (such as the MSS 'Guidelines for the Testing of Offers', 'Culling - A Guide to Sacrifice II') you will see that the approach is sophisticated and genuinely Satanic. Of course, I and others expect organizations like the Temple of Set to not only disapprove of publishing such things, but also to claim that such things are not and never have been a part of Satanism. Well, they are certainly not part of armchair Satanism - nor of the pseudo-intellectual type which reduces (or tries to reduce) Satanism to a playing at wizards for the titillation of the ego.

2) The members of the ONA remain - with two exceptions - secret, for obvious tactical and strategic reasons given the nature of traditional Satanism and the reality of the sinister dialectic. Furthermore, we regard Satanism as an individual quest, and so as an Order offer guidance and advice only: each novice forms, as part of their quest, a Temple to work magick and to practice Satanism in action. Thus, there is a cell system.

The two exceptions are myself, and Christos Beest. We have a limited 'public' role - mine is decreasing as his is increasing since he is ascending to be the outer representative of the Order. The fact that you regard these two individuals as one and the same person shows your lack of research and lack of information concerning the ONA. You might, for instance, have asked Pete Carroll about Mr. Beest - and one of the Temple of Set members who some years ago enquired about joining the ONA and met me - before you sat down at your keyboard to write your letter. Had you done this fundamental research, you would have discovered that there are two different individuals involved. Not that either Christos or myself are bothered - for myself, it is pleasing to be credited with the skills which produced the beautifully Satanic images of 'The Sinister Tarot' (some colour photographs were published in 'Manteia' No. 4 if you are interested).

As for typewriters - what is one typewriter *noivós* between two? Other than perhaps an obvious tactic to avoid detection of that other one (or two or whatever) and to make people like you draw the conclusion you were intended to make. Perhaps I shall lend Christos this typewriter, or another one, when he writes his own reply to your letter.

3) The ONA takes its name from an aspect of esoteric tradition which existed before the Temple of Set and the Church of Satan - and which perhaps was unconsciously (perhaps consciously) 'tapped into' by he who wrote some of the rituals for the Satanic Bible attributed to LaVey. Or perhaps it was even more sinister than that - a psychic contagion as part of the sinister dialectic. Whatever, what Aquino related was garbled nonsense, esoterically, and bears no resemblance to the genuine esoteric tradition. This tradition is accessible for those prepared to look - and concerns re-presenting causal and acausal space-time. One aspect of this tradition is the septenary Star Game. If you are really interested, the relevant MSS can be sent to you. [Some have appeared in various Occult zines.]

Or perhaps you are referring to a fable published in that fable which was to be 'The Book of Wyrd'? I quote from 'List of ONA MSS 1974-1992ev': "This work was first collated in 1985 eh. It contained some ONA material but was mostly written as an introduction to the Order ... As such, many of the rituals were 'sanitized' or otherwise changed, and some fables were included which those of sufficient sagacity (i.e. prospective applicants) were expected to see through ... The book was never published by the Publisher who had agreed to do so... Shortly after the work was abandoned for publication a decision was made by the Grand Master of the Order to make all ONA MSS available without alteration over a period of seven years." This period of seven years ends this year - and all the MSS are now available, including hitherto highly secret ones. [These were mostly published in the last two issues of 'Fenrir'.]

Now, to the really interesting part of your letter - the attitude and structure of the Temple of Set.

By proscribing certain organizations and individuals, and indeed by having a code of ethics which members must adhere to, the Temple of Set shows itself not to be an organization of the Left Handed Path and not to be Satanic. As I have written in an article which I understand 'The Heretic' will be publishing:

"The LHP means the individual takes responsibility for their actions and their quest ... There are no safety nets of any kind on the LHP - there is no dogma to rely on, no one to provide comfort and soften the blows, no organization, individual or 'Being' to run to when things get difficult and which will provide support and sympathy and understanding. Or which, just as importantly, takes away the responsibility of the Initiate for their deeds.

... 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 ways. The LHP is non-restrictive... LHP organizations and Masters/Mistresses only offer guidance and advice, based on their own experience."

In the LHP, there is nothing that is restricted or forbidden - each Initiate make their choice, and acts. By proscribing certain things, and having a code of ethics, the Temple of Set is acting like a restrictive RHP organization. It is also not being Satanic when it insists that members be submissive to its doctrines and views. Satanism, of the genuine kind, is concerned with individual defiance - a Satanist never submits to anyone or anything. As it has been written: 'A Satanist would rather die, proud and defiant, than submit.' You have submitted yourself to the Temple of Set, and to Aquino most of all. Where is your proud defiance? Where is your individual, unique Destiny?

You further say, and I quote: 'The Temple of Set ... recognises no claim to confer or hold any Priesthood of the Prince of Darkness other than the Priesthood of Set as entrusted to the Temple of Set.'

In the context of genuine Satanism, this is arrant nonsense. Why? Because the Prince of Darkness does not seek followers who act and behave like slaves - like Nazarene scum. Who obey, who expect, who fear, who are fundamentally weak because they need the security of belief, of being dominated by someone. Rather, the Prince of Darkness seeks those who wish to be like Him - those who strive in their lives to be Satanic. That is, proud, strong, defiant, individualistic, creative, Promethean ... Of course, He also wants these strong ones, these brothers and sisters of His, to control others, to do His works through them and by them - to lead them into evil and lead the world toward a more satanic way of living.

What this means in reality, is that organizations like the Temple of Set may contain one or perhaps two real Satanists who are using the members for their own ends or for the glory of Satan Himself, to work evil. Were they not doing this, they would not be Satanists, but altruistic individuals of the RHP kind. Further, had the Temple of Set any real satanists other than the few who control it and thus direct its members, those Satanists would rebel. That they meekly accept their lot (however many clever words they may use to delude themselves with) shows their true nature.

While on this subject - you refer to yourself as a Master of the Temple. What, then, are your creative achievements? What have you, as a 'Master' added to esoteric knowledge? Have you really confronted the Hell within you and external to you and are truly a Master of yourself - mentally, psychically and physically? Have you existed in the Abyss of Nothingness and so been tempted by 'the other side'? By 'the good', by the 'divine'? Have you - as a Master of the Temple has - gone into the real wilderness and stripped away all the delusions of the conscious, the unconscious and the pre-conscious and so become one with Satan and thus that un-named energy which motivates change and hence evolution? Have you faced the terror of what is beyond even the power of the Prince of Darkness? Have you - as a Master of the Temple has - been intoxicated with living? Been faced with your own physical death? Have you tasted the Elixir of violence, of combat, of conquest, of exploration, of creation? Have you gone to and beyond your physical limits of endurance? Have you felt what it is like to kill - to love with the passion of a demon? Have you lived on the edge like van Gogh, Nietzsche, Beethoven - aware of what is to be done, of the power of oneself and yet aware of madness? To be brief - have you lived to the full, become replete with experiences and needed time to savour them, to learn from them, to distill that elixir which is Wisdom? Have you experienced the delights and the knowledge and the sadness of knowing: of a god? Are you a real Master of magic?

Or have you had your 'title' awarded by someone? Have you real judgement of others? Real esoteric knowledge - real skills in all forms of magick? Real understanding of aeons, of individuals, of those things which shape others consciously and unconsciously over both causal and acausal time? Or have you a title because you have been helpful to someone and conformed to his ideas and ways and so been rewarded? Has what you perceive to be your progress been via theory or via someone else's rituals? Or has it been via the testing fires of experience in real life? Are you really the Master of your own Temple - or that of someone else? Have you gone to both extremes of living - the light and the dark - and found the synthesis between and beyond them?

It would be interesting to learn of your answers to some of these questions. Meanwhile, I enclose some recent ONA material which should be of interest, if only for its controversial statements.

On the personal level, I - and some others - believe that what I have added to the esoteric tradition I inherited surpasses that of all other traditions put together. In comparison, the contribution of the Temple of Set is negligible and Satanically irrelevant. On other subjects my creative contribution is impressive - as it should be for a Satanist.

Stephen Brown

THE SATANIC LETTERS
OF
STEPHEN BROWN

Volume II

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First published 1992 eh

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Ad Satanas qui laetificat juventutem meam

Introduction

Collected here are some of the letters written by a Satanic Adept over a period of a few years to a variety of individuals with a view to explaining some of the tenets of traditional Satanism.

Some letters to or concerning this Adept are also included to give context. All the letters are reproduced from the originals.

It is anticipated that the publication of these letters will be of interest to those who, for whatever reason, are curious about Satanism in particular and the Occult in general.

This present volume is the second of a series of projected volumes containing letters from the Adept who now has the honour of being the Grand Master representing traditional Satanist groups.

This present selection contains some correspondence with Order novices which seeks to explain what is expected of a Satanic novice. It also contains letters which continue some of the themes of letters in Volume I - in particular human sacrifice and the nature of other groups describing themselves as 'Satanist'.

Order of Nine Angles

P.O. Box 700
Shrewsbury
Shropshire
England

9th September 103yf

Dear Dr. Aquino,

Enclosed please find a copy of a reply to a letter by Mr. Austen here in the U.K. With his letter, he included a copy of yours to Mr. Bolton in which you made mention of me. Thus, I considered a letter from me to you to be in order.

Apropos of sacrifice. To the material originally published, to which you took exception, there has now been added much more - and some of these MSS are enclosed since they might be of interest. You will probably regard the publication of this material as 'mistaken' - among other things.

I, however, regard it as necessary at this moment of time, for three fundamental reasons. (1) It expresses what traditional Satanists regard as Satanic practice: i.e. Satanism in action. (2) It restores to Satanism that darkness which belongs to it. (3) Such distribution of such material is a part of sinister strategy - an exoteric aspect of this being an obvious dialectic: opposition, synthesis, change.

If you study the literature we have made available on this subject, you may appreciate that what is stated is rather different from what most assume or believe is stated. [I refer to the MSS "Culling - A Guide to Sacrifice II"; "Victims - A Sinister Expose"; "Guidelines for the Testing of Opfers" and so on.] We are expressing the philosophy of the noble and the strong in forthright terms - not shying away from difficult issues, not pretending we, as Satanists, are some kind of altruistic, pacifist, kind folk who are 'mis-understood'. The fundamental principle behind the action is that some people are worthless - and, because of their deeds and character, do not deserve to live. In fact, that their demise is healthy - akin to an act or acts of 'natural justice'. This is a statement of genuine Satanism - as is the statement that opfers are human culling in action. The MSS make it quite clear that opfers - victims for Satanic sacrifice - deserve what they get: they have been judged, tested, and found suitable. Thus, no victim can be 'innocent' or a child. It is ^{the} deeds of those chosen which condemns them.

It is to be expected that you will not find this acceptable. I could give many examples of creatures who by their actions have shown themselves to be worthless - who deserve to die. Any individual who possesses a noble character, who understands the concept of 'honour', will know what is meant here - they will have a healthy instinct, not be perverted by the sickness of the Nazarene, and so will possess real judgement. Accordingly, I will give a general example in the hope of explicating the matter. [A few specific examples are given in the MSS.]

Those who adhere to the real philosophy which underlies Satanism [to be precise I suppose I should say 'philisophy of life' rather than just 'philosophy'] accept that battle, war, combat and conquest are necessary - the strong thrive, the weak perish. And perhaps most important of all, through struggle character is bred - and individuals exposed for what they are: noble or ignoble; brave or cowardly. In battle, there is no hiding place - words are no good, it is deeds which count. Intellectual sophistry is of no avail - one either is noble, or one is not. In facing death, there is truth - within each one who faces death. I quote from a fragment of an ancient Greek poem which is of interest here (my translation):

"Noble and glorious is he who fights
For his folk and family against the foe.
Since death comes when chosen by Fate -
Bringing to an end the thread of life -
Go forward with spear held high and shields shielding brave hearts

When battle is joined:

There is no flight from death, for that Destiny comes to all mortals
Even they claiming descent from the gods.

Many from the battle fury of roaring javelins have fled to their home -
But even there, their fate of death awaits:
And they die unloved and unmourned by their folk
While both the high and the low born lament for the brave.

All of a community weep for the courageous, who die:
And if they live, they are hailed like a god,
Exalted by those who behold them
For the deeds of the many, they did alone."

[Kallinos.]

In battles, people die. Someone kills them. In an important sense, a battle is a culling - a test, a trial by the gods. A warrior society (such as that of ancient Greece or Rome) is one where what I call 'Satanic' values are upheld. There is no guilt about certain things, no morbid 'ethics' to condemn certain things, like conquest and combat. There are warrior gods - gods to whom sacrifices are made. In a sense, those slain in battle are offerings to these gods.

Of course, some of these attributes are instinctive - certain deeds and beliefs arise from a 'thinking with the blood' rather than from cerebral contemplation. As such, they describe the individual of action rather than the gentle Nazarene mystic or the monkish philosopher. The morality of such a society re-presents natural justice - a balance, and, as mentioned above, a part of this is that some people are worthless.

As you are aware, this morality, this natural balance, has been supplanted by a morality deriving from the Nazarene - in the societies of the West, at least. The result, as someone once wrote, is a slave-morality rather than a master-morality: the celebration of the coward and the pseudo-intellectual (whose abstract cleverness is esteemed more than the judgement born via experience), and the demise of the warrior, the noble of spirit. This has resulted in the proliferation of human dross - for every 'human' life is regarded as somehow 'sacred' or at least worth something.

It is in this context that the 'Sacrifice' MSS should be understood. They espouse truths about worth and character - truths which are really heretical. And Satanic. That you and some others who profess to be Satanists have joined in the chorus of condemnation is interesting.

The real difference between the action advocated in these heretical writings and warriors in battle is, of course, that the former are rational, calculated acts. They arise from assessment, a judgement. In effect, they are morally superior because of this - because they are conscious and deliberate. In this, lies their Satanic essence. They do not arise from an uncontrolled personal desire. They are not performed by weak persons in thrall to their desires or their unconscious or indeed anything. They derive from a higher, ethical, understanding - from the experience of character. In brief, from real Wisdom, an overview. I wonder if you will understand what I mean.

The same applies, although more so, to those actions which result from the implementation of sinister strategy - or, rather, which can and occasionally have, resulted from such strategy. To wit, wars; disruption, conflict. Things which achieve certain sinister goals, which aid evolution, change. Since you claim the title 'Satanic Ipssimus' you should really understand all this - and have the insight to perceive what I and others have been trying to do all these years.

That you castigate my work from an 'ethical' standpoint makes me wonder two things. First, have you the understanding and the insight but for tactical reasons connected with the structure and strategy of the Temple of Set prefer to write and speak otherwise? Or, second, whether you do, in fact, lack the insight and understanding of even a real Satanic 'Master of the Temple' not to mention the

stages beyond?

I state what I understand to be Satanic truths openly and honestly - for example, what Satanism means and implies both for the individual ^{and} ~~on~~ aeonically (particularly this latter) - while the Temple of Set seems intent only on creating a 'good public impression', with promoting an 'image'. This 'image' is of a respectable, ethical religion. Of course, I have heard it said, that the real work of the Temple of Set is hidden from those who have not proved themselves loyal members - or something similar. If this is true, then who is being deceitful? Who is using duplicity? If it is not true - that is, there is nothing beyond this 'image', this playing at Satanism - then the Temple is meaningless, in aeonic terms, and probably in personal terms as well. I hide nothing - the ONA hides nothing. All its teachings are now accessible. There are no 'secrets', no doctrines for an 'inner circle' of trusted acolytes. The only thing that is secret, is connected with the identity of members - for obvious tactical reasons.

This brings me to the ONA itself. It is not a fictitious organization used as a front by myself. Its members are few, and for the most part stay well away from 'the Occult scene' and other organizations. But I imagine you and others in the Temple will continue to claim otherwise, and repeat ad nauseam your claims. Personally, I do not care - the other members do not care, for we all know such claims bolster the image of the Temple of Set.

On the personal level, I do not hide behind a claim like having an Infernal Mandate. I cultivate no personal, demonic, image. I do not claim that what I teach and write is sanctified by the Prince of Darkness Himself. What I teach or write is the result mostly of my own experiences, my own creativity, my own insight. It should be judged on that basis - whether it is useful, it works, is significant. It should be judged by others on its merits. I did inherit some teachings from she who instructed me before and after one of the many Satanic Initiations I underwent. But even these are to be judged on their merits - they are not sanctified. Some of them are merely fables. Some derive from other sources and traditions (e.g. the alchemical one). Some, like Esoteric Chant, seem original. Whatever - it does not really matter. They are all means; steps to something beyond. They serve a purpose and then are mostly discarded. It is for each and every individual to judge them.

Maybe a fruitful dialogue will result from this letter. Maybe not. One trouble with playing a role, and maintaining a standing in an organization, is that it is often difficult to admit one is mistaken - and that someone, or some others, may be just as 'advanced' as oneself. One strives so hard not to 'lose face'.

I, fortunately, can just be myself. I am not infallible - have no position or even 'authority' to defend. Accordingly, I send you my best wishes.

Regards,

Stephen Brown



Temple of Set

Post Office Box 470307, San Francisco, California 94147
MCJ-Mail: 278-4041 * Telex: 6502784041

Michael A. Aquino, Ph.D.
High Priest of Set

August 21, 1992CE

Mr. Kerry R. Bolton
P.O. Box 38-262
Petone, Wellington
New Zealand

Dear Mr. Bolton:

Thank you for your 8/13 letter. While I did not dictate the contents of Magister Austen's 8/5 letter to you, and did not see it until after it had been sent, I did indicate to him that he was welcome to express his concerns to you. I think he did so fairly and reasonably and in keeping with the standards of ethics the Temple feels it is important to maintain in our contacts with other organizations and individuals.

In the past the Temple of Set has not formally "proscribed" any other organization, though individuals within the Temple have made known their evaluations of organizations and individuals when it seemed that such might be advocating or practicing behavior incompatible with our ethics, hence running the risk of reflecting badly upon any Setian, and by implication the Temple as a whole, found to be involved. This is something we have tried to do carefully and fairly, since Setians' freedom of speech and association is important to us.

What Magister Austen attempted to do was to set certain facts in front of you and point out that you were embarrassing the Temple, and risking your own reputation as a defender of ethics in the Satanic religion, by doing any degree of business with the persons in question. He welcomed further dialogue with you in an effort to resolve any confusion over the matter. While I am sorry that you decided to resign your Temple affiliation immediately in lieu of such further dialogue, it does relieve us from this awkward situation. It is none of the Temple's concern whom non-affiliated individuals endorse, publicize, or promote.

I must note one correction to your letter: I have never "acknowledged the æonic work or creativity of the ONA" - as the "ONA" is simply a fictitious organization used as a front by Mr. Myatt. I did say that I found Myatt himself to be articulate and intellectual - and that I accordingly regretted his duplicity, plagiarism, and advertisement of "Satanic human sacrifice" accordingly.

You have done the Prince of Darkness a great service in your defense of his name against the hate-propagandists in your country who have tried to distort and dishonor it. I am ever mindful of that, and wish you well in the future. Please feel welcome to contact us at any time.

Sincerely,



Temple of Set

2nd September 1992

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David Austen
Magister Templi IV°

Dear Mr Brown/Long/Mayast

Many thanks for your letter 28th August for the contents there-in and the enclosures.

May I first take you up on the assumption that I lack in my research. Until the present time you have met with three persons who were or ultimately became affiliated to the Temple of Set viz Martin [REDACTED], Rosemary [REDACTED], and Vivienne [REDACTED]. I understand your favourite meeting point to be the Devils Elbow or armpit or whatever. S[REDACTED] met Anton Long, W[REDACTED] did not say what name was used in her meeting but B[REDACTED] met Stephen Brown all describe the same person. Now being perfectly frank I really do not care what you call yourself or how many people you play at being perhaps you might like to acquire a different typeface for each and suitable graphological changes to each signature.

The information I have referred to in writing to Mr Bolton was obtained from the afore-mentioned sources and Martin [REDACTED] also afforded me the opportunity to read the *BOOK OF WYRD*. I found the subject matter well written, well presented and quite informative.

Taking that material and balancing it out against the rendering of the Rite of the Nine Angles it shows the work of the RNA to have its origins in the Satanic Rituals of Anton LaVey. For in my experience of the Prince of Darkness is that when he moves to work in partnership with an Initiate he interfaces with the bodies own brain data banks. Thus one persons experience of *Tapping into the Source* would be as individual in the human difference.

As far as the Temple of Set is concerned. The TOS operates the iceberg policy most of its work is hidden from view. However as a legally constituted church we do have to provide some public interface. Wether or not that fits in with your notion of the way things should be is of little consequence to myself or the Temple of Set.

-2-

I do not refer to myself as a Master of the Temple. I am a Master of the Temple and have tasted of all of the basic experiences your letter outlines. However I have absolutely no intention of discussing such matters in an open letter to a perfect stranger. Likewise I do not think I have enough paper to do a reply justice!

The accent of the Temple is on individuality, not the sheep mentality, I choose at this present time to operate within the Temple of Set. My own written work is suitably catalogue within the Temple's archives, and various magazines. I do not use somebody else's rituals I write my own.

Whilst the material quality of the ONA's writings are excellent they are spoilt by the domination of a huge ego at work behind the whole "organisation". The contribution of the ONA or yourself to Satanism is great retarded by the duplicity this ego enjoys. Were this not the case you would not have written to me in the first place.

Thank you once again for the material I will read it through, I have read one FENRIR before, it was quite interesting.

I enclose Dr Aquino's reply to Boltons letter 13th/8.

If you are in London at any time and fancy debating this further then let me know.

My Regards

David Austin

P.O. Box 700
Shrewsbury
Shropshire
SY1 2ZZ

6th September 1992 eh

Dear Mr. Austen,

Thank you for your letter, and also a copy of the Aquino/Bolton letter, both of which were of interest.

Regarding the question of my 'ego' - yes, I naturally wish my own work, both magickal and non-magickal to be both remembered and useful: that is in the nature of any artist, even if they are unaware of it. It is part of the quest for excellence: that quality which inspired the ancient Greeks and which imbued so much of the 'Faustian' civilization whose end we are living through. But above and beyond this, I have a purpose or intent which is esoteric and genuinely sinister. By my letters, my writings, my actions, I construct an image and imbue it with certain energies. This is deliberate, a tactic to achieve certain specific esoteric goals, and these goals really have little to do with egotism.

In the past, I have used fables and a variety of names for good reasons. The obvious reasons are : (a) regarding fables - to test others, in accord with procedures established for those who wish to become members; (b) pseudonyms - to protect my professional work, and to confuse the media/Nazarenes. Some time ago, I chose a profession in order to achieve something specific in terms of sinister strategy. Until that aim was achieved (as it now is, on one level)* pseudonyms were necessary.

The less obvious reasons are connected with long-term goals. Most of the things/actions which you and others castigate as arising from 'egotism' were calculatingly done, as I mentioned above, to achieve esoteric goals. I will return to these later, since they are important in understanding the ONA, and since you might be interested in them, having the experience to appreciate them.

But to return for a moment to the question of the term 'Nine Angles' and the various rites and so on where the symbolism is employed. As mentioned in my previous letter, the 'Book of Wyrd' was essentially a fable. Chris Bray originally agreed to publish it and intended to 'hype' sales by various advertising ploys. This would have generated quite a lot of interest. The book was never intended to represent what at that time were the esoteric teachings and rituals of the ONA - it was basically an 'introduction' to the Order. Because the ONA version of Satanism was so different from what then was regarded as Satanism (basically the Church of Satan - few at the time in the U.K. knew of the Temple of Set) some common reference points were deemed to be necessary. One of these was a text called 'The Nine Angles' which appeared in the Book of Wyrd. This, and some of the rituals, was taken from a manuscript used by a group called 'The Temple of the Sun'. While this was a Left Hand Path group, it was not the ONA, nor even a part of the ONA, at the time the manuscript was written. (This was mentioned in the original Introduction to the Book of Wyrd.) Most of the (few) members left in this Temple did in fact join the ONA.

The esoteric meaning of the Nine Angles is given in several Order MSS, all of which have now been published in zines such as 'Fenrir' [one appeared in 'Brimstone'] and in works like 'Hostia'. As I mentioned to you in a letter dated 3.x.88 ev, the Nine Angles are understood as 'gates' (or nexions) to the acausal, seven of these being the spheres of the Tree of Wyrd. But beyond this, the nine re-present the pieces of The Star Game - a new form of magickal working appropriate to the next century.

The fact that copies of 'The Book of Wyrd' are still being read, for whatever reasons, is indicative of just how successful the pre-publicity of Mr Bray was. And the fact that its fables, intended to get people thinking for themselves, are not understood as fables is indicative of something else!

* I now move on to other tasks, and soon a new way of living - as is befitting, to gain even more experience.

While on this matter, you write that one individual, tapping 'into the source' would produce something individual - by which I presume you mean something different. While this is true sometimes - it is not true all the time, particularly in acts of sinister magick. It depends on the intent of that magick. For instance, consider The Black Mass. In most genuine Satanic versions, this is more than a mockery of the Nazarene mass - and more than a catharsis for the individual. A genuine Black Mass "tunes into" the magical energies often produced by the Nazarene ritual, and then alters them in a sinister way, to produce changes or effects 'in the world' and in susceptible people. These 'energies' exist in the psyche, and are accessed in ritual and via magic(k)l workings. The same is true of archetypal forms - these can be accessed by appropriate rites, and then altered/distorted by sinister desire. These changes then have an influence on the unconscious of those affected by the archetypes. Further, one individual may do a 'magickal' working and access some of the energies/archetypal forms - and then re-present them in the causal (the conscious world) perhaps by an artistic image or by an article or by a 'ritual'. Whatever, the 'original' energies re-emerge, perhaps in a new form, but still with some semblance to the original.

What Aquino created in his Nine Angles rites was essentially Lovecraftian. Where did he acquire the term 'nine angles' itself? Did he create it? He certainly created his nine angles as being the 5 points of the pentagram and the 4 edge angles of the phi-trapezoid. Or was there in existence before the creation of this rite by Aquino an esoteric tradition (however vague) concerning nine angles based on an entirely different concept - i.e. the angles formed by a di-tetrahedron enclosing the spiral path which links the seven spheres of the Tree of Wyrd? The septenary tradition is well-established in many versions - some alchemical, as evident in some alchemical manuscripts. Because of the Golden Dawn, and Crowley, the qabalistic tradition of 'ten' became the accepted norm in the Occult world - i.e. it was regarded as the "authentic esoteric tradition". The septenary tradition was never mentioned - until the ONA published the correspondences and so on of the Septenary Tree of Wyrd. Part of this tradition concerned Esoteric Chant, and here we may be getting to the ground of the problem.

Lovecraft created a fine sinister atmosphere via a mythos. He evoked a primal awareness of something sinister - something 'nameless'. That is, almost beyond words. To evoke this primal consciousness, language is useless. What is needed is something else. Aquino understood this, and so created his Nine Angles rites using not words, but almost primal sounds (most people probably did not understand the difference). In his creation, therefore, he was re-shaping what Lovecraft had created. But was this solely Lovecraft's creation? Or did Lovecraft by some means 'access' certain levels of consciousness (pre- or sub- if one prefers) and so re-present via the creative medium of writing some of the energies already present on those levels? He certainly evoked, despite what others see as his literary limitations, a primal energy which possessed more of the sinister than the accepted 'sinister' accessible in works of demonology, Grimoires and Crowley - at that time.

The tradition of Esoteric Chant (given in full in 'Naos' and recent issues of 'Fenrir') maintained that by certain chants (patterns of sound energy) certain sinister energies could be evoked. That is, these sounds, if faithfully reproduced, could access primal, sinister, energies - could, in fact, invoke the Dark Gods. However, by 'chants' I mean something specific - not merely 'chanting' words as chants are often understood today: one has to hear them to know what is meant.

I certainly did not 'create' Esoteric Chant - it is one of the few traditions inherited. It certainly evokes the sinister. The question is has what it represents been accessed by others, perhaps unconsciously? For example, by Lovecraft; by Aquino. What Esoteric Chant is, as a magickal technique, has been mentioned in what is now and has been 'accepted' as the Western esoteric tradition - the power of sound, to transform, to evoke, destroy and create. It is, in effect, part of esoteric legend.

All this, while quite interesting, takes us away somewhat from the contents of your letter! To conclude this question of the 'nine angles', I can only repeat

what I have said and written many times: the ONA uses the term in a specific way, connected with the septenary system, and does not derive it from Aquino, LaVey or Lovecraft or whomsoever. If others choose not to accept this, that is fine.

Regarding the Temple of Set members (or those who later became members) that I met. Those whom you mention, were just three individuals out of nearly 150 individuals I met between 1985 eh and 1990 eh who were interested in the Order.

One whom you mention, essentially just wanted to discuss things and talk about magick and the LHP - this person was not really interested in following the methods of the ONA. Another person whom you mentioned, desired a 'Master' in most senses of that term, while the other one was apparently merely curious, although possessed of a certain insight and a Satanic understanding. At my meeting with all of these, I stressed that the effort and commitment was theirs and theirs alone, that discussion of the means and ideas was basically irrelevant, and that it required hard, individual, work over many years.

As to the meeting places, these were chosen deliberately, either to provide them with an initial effort (and ensure they were alone - hence the isolated location) or to de-glamourize both myself and the Order, or indeed to do both. Most who enquired about the Order expected to find a La Vey or Aquino figure, suitably clothed, and a glamorous location. Their image of a 'Satanist' was conventional, and to destroy that image was a good starting point. This applies even to the 'intellectual' types - who consciously knew the image was false, but who often still unconsciously ^{ly} expected/hoped that image to be fulfilled.

Of all those I met in those years, only a few actually began to follow our system of training - most were not suitable to the Order and/or did not take their initial interest any further (mostly after realizing we worked on an individual basis and did not offer what they had expected). Of the few who did venture along the path, most gave up after some months or years. But the very few who remain are sufficient, at this moment in time.

Of course, I told some 'fables' to some people I met initially and sometimes on other occasions. And of course I, and a few others, tested all those who applied for membership - often without them being aware they were being tested. During the years mentioned, I was searching for suitable individuals, trying to recruit a few individuals to undertake specific esoteric tasks connected with sinister strategy - as well as weeding out the undesirables. I was not interested in gaining 'converts', in mere numbers, in playing the 'role' of all-knowing 'Master'. The procedures, which included the odd meeting places and much else, were designed to select, to test - they had a sinister intent. I never claimed to be 'ethical', just as I have never said or written that the ONA is an 'ethical' organization. What was necessary to achieve specific aims, was done. Years, ago, while living in the Far East, I trained in a certain Martial Art - the procedures and tests used by Masters of that Art make the ones I used seem tame!

Since the aims of that period were achieved, the 'open' policy - of the Order being easily accessible and thus the tests and procedures required - is no more. We have moved on to the next phase of our strategy.

Before describing something of this strategy, perhaps I should add that I write 'we' with intent. Despite what Dr. Aquino and yourself, and some others, have and do claim, the ONA is a functioning Order comprising more than one or even two individuals. We do not compare to the Temple of Set in numbers - for a variety of reasons, most of them intentional. The members ~~are~~ ^{are} secret and secretive - and mostly they work on their own, receiving only guidance and advice on an individual basis. They do form, as part of the tasks of a novice, a Temple or group of their own, to perform ceremonial magick and gain certain Satanic skills, such as manipulation of people, playing a 'role'. They recruit their own members - and have complete freedom: they can find their own moral and ethical limits. No one constrains them by any set of rules, or even any guidelines. They gain their own experience, find their own standards and make their own mistakes. All new members have one and only one Order contact, who guides and advises. They seldom if ever meet other members - or even correspond with them. The quest is theirs; they must develop strength

and a unique, individual, character. They have no 'image' to follow - no 'Master' to copy or imitate. We seek no assurances from members - they can say and do and write what they will; associate with whom they please.

Regarding esoteric sinister strategy. As I wrote at the beginning of this letter, on a very basic level, there is an image of the ONA, created in part by letters such as this, by 'Fenrir', by works published and distributed. This image has been created, with conscious deliberation, to achieve something. One aspect of this, is our image of Satanism - i.e. what the ONA understands Satanism to be. This stands in contrast to the Temple of Set. A part of this image is our understanding of Satanism as really evil, as involving dark deeds. In brief, an alternative view of Satanism is presented. This in itself is creative - it engenders response, and in some, a self-assessment, a reflexion on the nature of Satanism itself. There is a dialectic in operation - not only via the obvious mediums, such as letters, articles, discussions, but also magickally, on the magickal level. Another aspect, is our techniques and methods - a contribution, which engenders growth. There are many other aspects - and I believe Dr. Aquino may be aware of some of them, and understand, as you might, the dialectic in this aspect.

But this level is quite basic, and while important, is so because it is a causal connection, an 'earthing'. What is really important, is the Aeonic aspect - using magick and non-magickal forms and means to achieve aeonic goals. Basically, this means changing evolution - on one level, changing society; on another level, creating a new type of individual, by guiding others to become Adepts and to go beyond Adeptship.

To achieve the strategic goals, certain tactics have to be used. This means involvement 'in the world' by some individuals/members - for instance, the disruption of society, the creation/manipulation of certain forms, the guiding of others. To be more precise, the strategic goal is the emerge of a Satanic aeon, and thus a Satanic society - in effect, the emergence of a new species. This will take time - centuries, in fact. But aspects can be created now, and the future prepared for, controlled to an extent by using certain magickal energies and by creating certain forms. One such aspect may be an 'Imperium' - a type of society which restores balance and which is anti-Nazarene in essence. To aid this, disruption of existing societies and norms is required together with an aiding of Imperium-type forces. One part of this is actively aiding such forces; another is 'seeding' susceptible minds with certain (sinister) energies to influence them, perhaps to disrupt (and thus create a reaction to that disruption), perhaps to aid the sinister.

All this might seem complicated and/or confusing. But it really is quite simple - at least when explained in context and in detail! But the strategy and the tactics arise from Aeonics - which is a rational assessment of our being, and how societies and civilizations arise and decline, and can be manipulated by magickal means. If you are interested, I am sure a personal meeting with someone (not myself) can be arranged for this and other similar matters to be discussed.

As I wrote in a letter to Dr. Aquino some years ago, there was a purpose behind doing certain things - a purpose not obvious to most. But this esoteric purpose should be accessible to Satanic Adepts, whatever organization they outwardly adhere to. This should have been most obvious in the matter of the ONA itself - in publishing certain material, such as relating to sacrifice. What I appear to do, is very different from what actually is being done. One is appearance; the other, essence. That you - and it seems Dr Aquino - still cannot see the difference is interesting. Or can you, but for tactical reasons prefer not to say so? The 'huge ego at work' is really a tactic used by the Prince of Darkness to achieve some of His Satanic aims - i.e. I, the ONA, my creations, are merely expressions of the sinister, of the Prince of Darkness at work in the world. Can you hear

Him laughing? Is this a Satanic jape?

However, unlike some, I do not claim a 'Satanic' authority. I do not claim that my work, or the ONA, or my 'authority' such as I possess, is sanctified by the Prince of Darkness Himself. I do not claim, nor need, an Infernal Mandate. I am, in one basic sense, the Adversary to they who claim a Satanic authority. I accuse. The ONA is heresy. Does this make the dialectic easier to understand in one particular sinister context? The Prince always challenges, always likes to test ... But there is much, much more.

As ever, it would be interesting to read your comments.

Best wishes,

Stephen Bram

✈

P.O. Box 700
Shrewsbury
Shropshire
England
25th September 1992 eh

Dear Kimberly,

Thank you for your letter of the 15th September. A copy of The Black Book of Satan, together with various other Order MSS, has been sent by separate post.

By all means continue with your present affiliations - we impose no restrictions on members. They are free to associate with whom they please, and be members of other organizations of a Left Hand Path or Satanic nature. We simply offer advice and guidance to the individual, and that advice and guidance does not have to be followed - each member is expected to consider it, and then make their own decisions.

The same principle applies to the 'personal ethics' you describe - it is for you, as an individual, to decide what is or is not acceptable. We seek to foster a unique individuality, not a conformity of any kind, and therefore have no 'ethical standards' which members must conform to. They find their own standards in their own time, and thus really are mature individuals.

Regarding the tasks of a novice. What is important is that the novice undertakes tasks in the real world, and learns from them. The tasks can and do vary, according to the desire, interests and circumstances of the individual novice. It is suggested, however, that all novices organize their own group to perform ceremonial magickal rituals and to gain experience in people-manipulation. This is suggested, because it is considered important for a Satanist to have experience and knowledge of ceremonial magick - that is, rituals involving more than two or three people. The correct performance of such rituals - with a primal Satanic desire - develops certain abilities and brings an esoteric understanding. This task lasts for between six and eighteen months, depending on the novice who undertakes it. The exact number of people involved is not important. One of the abilities developed by this task is 'shape-changing'. By this is not meant the changing of one's physical appearance and so on, but rather the chameleon-like ability to blend into the background - to work unnoticed, secretly, without exposure. Most novices opt to form a clandestine group of less than ten other individuals - seeking out the right individuals who can be discreet and so on is an interesting challenge, the following of which develops certain skills in the person undertaking the challenge. A few novices go to the opposite extreme, and court 'exposure' - but that is their decision.

The purpose of the group that the novice forms also varies, depending on what the novice wants from the experience. Some wish to guide the members of that group along the Left Hand Path in an individualistic way; some wish to merely use the members for their own Satanic pleasure. It is, once again, the novice who decides. You have indicated that you would wish to do the former - that is, seek to make your members genuine Satanists, like yourself. This is excellent, and shows an understanding beyond the novice stage.

Because of your previous experience, it is not necessary for you to form a group, as outlined above, unless you feel it would be an interesting/worthwhile experience. The Black Book of Satan contains some useful information, should you decide to go ahead and form a group.

Often, another task of a novice is using politics. Once again, this is not mandatory. Politics is suggested because it offers opportunities to gain experience and to implement Satanism in a practical way. Further, politics can also aid what is known as 'the sinister dialectic of history' - basically, this means politics can help achieve Aeonic goals.

The use of politics, by Satanists, is often mis-understood, however. Politics is simply a tactic, used to achieve either personal insight of a novice, or to

bring about changes beneficial to Satanism in general. The Aeonie aim of Satanism is to create a new species - a race of truly free, individual, beings. This race will fulfil the potential of existence latent within us - a potential that only Satanism can truly realize. However, to achieve this aim will take time - many centuries. One aim of an organization like the ONA is to try and guide a few individuals toward Satanic Adeptship (and what is beyond) - to have some individuals fulfil that potential now. But the Aeonie aim means that the majority of people will fulfil that potential - will thus possess the understanding, insight and abilities of an Adept. To achieve this aim, certain things are considered necessary - and these things are the other aims of the ONA. Thus, the ONA is more than just another Satanic organization - it has a long-term strategy and commitment.

To achieve this 'ultimate aim', as mentioned above, certain things are considered necessary. One of these things is to undermine and destroy the creed and influence of the Nazarene - which is regarded as a sickness, something which emasculates us. Another is to create a society or societies imbued with Satanic ideals - not, of course, a society which is openly 'Satanic' (that is hopelessly idealistic, at least for the next few centuries). But, rather, one which expresses the essence of what Satanism really is. It is possible that real Satanists would be secretly behind the creation of such a society - i.e. they would be the 'powers behind the power-structures'. This, however, is not strictly necessary, as there are other, more subtle ways of gaining control.

The creation of such a society is only a stage toward the final aim - there would still be perhaps some centuries of work to be done. To achieve this society - this liberation of a large number of people, if you wish - certain other things have to be done. One is to de-stabilize present day societies; another, is to spread heretical and Satanic ideas. To achieve change, conflict is necessary. This will mean upheavals, probably wars.

To some, these tactics will be abhorrent - but to a genuine Satanist, they are realistic. A Satanist understands human nature, and is prepared to act in the real world to foster and produce change in accord with Satanic goals. Of course, most people will not understand what a Satanist is doing or trying to do - they will see only the outward actions, not the motivation, the understanding, behind those actions.

Real change will not arise simply because some desire it - it has to be created, and to be created, there has to be people prepared to act, to do. Aeonics is all about understanding the forces which form, mould and change societies, civilizations and individuals, and a Satanist studies Aeonics, and then can, if they so desire, act in the real world. Their actions are based on knowledge, and, being Satanists, they can act ruthlessly if they need to. By so acting Aeonically, they are really fulfilling their potential. [Thus, it will be seen that Satanism is much more than simply Black Magick rituals or gaining personal pleasure and wealth.] They are also contributing to evolution - in fact, they are shaping evolution, playing at god, and thus being really Satanic.

This brings me back to politics. Politics is a tactical form - used to provoke or cause change, in the real world. To de-stabilize societies; to inspire the creation of new societies, and so on. Thus, a Satanist may become involved in politics to achieve something Aeonie (or merely to gain personal experience - but we will consider the Aeonie, as it is more significant). What that involvement is, each Satanist chooses for themselves, based on their understanding of Aeonics and sinister strategy. It could be, for instance, involvement with 'Right-Wing' extremism - aiding certain heretical views, and so on. Or it might be the opposite - aiding libertarian causes. What matters, is that the individual knows what they are doing, Aeonically - that is, they are trying to achieve something esoteric using the exoteric form of politics. Whatever the outward form, in terms of 'conventional/moral' views, all such individuals will be aiding Satanism, secretly - all will be acting to further Satanic goals.

Naturally, what we mean by 'Satanic goals' is different from what most other "Satanists" mean by such things. For the most part, these others have little or no knowledge and understanding of Aeonics, and possess no long-term strategy. In short, they do not really understand Satanism at all - for its essence lies in Aeonics, in this strategy.

Thus, in your own case, before deciding on whether you wish to undertake a directly political task, a study of Aeonics and sinister strategy would be required. Further, whether such a task is necessary, depends on your individual, unique Destiny. For some, such a task is not necessary. One of the aims of the 'seven-fold sinister way' is to help those who follow it to discover their unique Destiny - and one aim of the ONA is to aid its members to fulfil their Destiny once they have discovered it.

I trust this answers your question about the tasks of a novice in relation to politics! All the MSS which deal with Aeonics and sinister strategy are available, should you be interested either now or in the future. [The majority of ONA MSS are now available on one 16mm microfilm. Included are Aeonics MSS 'Naos', 'Hostia - Secret Teachings of the ONA', Volumes I & II, and the four volume 'Deofel Quartet'. I enclose a leaflet in case this is of interest.]

Being a member of the ONA simply means that the individual follows, or tries to follow, the path to Adeptship as outlined in various works including 'Naos'. The 'seven-fold sinister way' of the ONA is essentially a practical system of training - the various stages of that way are associated with some tasks, some magickal workings, some personal goals, and the gaining of esoteric knowledge and skills. All these things are known to work - that is, the tasks etc. associated with the stages, are derived from experience over a long period of time. They have proved effective in the past in producing genuine Adepts, Masters and Mistresses. Each stage of the Way is associated with a 'magickal grade', and this is achieved by the individual because he/she has developed the knowledge, skills, and insight of that stage by practical experience. The individual follows the Way in their own time. We offer advice and guidance, if such advice and guidance is sought - there are no 'hidden' teachings; nothing for a member to prove. Nothing is expected nor obligatory. The effort belongs to each individual - they must learn, discover, experience, for themselves. And make their own mistakes. A strong desire is required, and something of a strong character. We are not interested in mere numbers of members, in making the Way appear other than it is. The Way to real Adeptship is hard, and requires years of effort.

Works such as 'Naos' and 'The Black Book of Satan' are really practical handbooks - the MSS of the ONA make Adeptship available to all. There is no mystery about Adeptship - no special magickal formulae or ritual by which it can be gained. No one can confer it on another. We have kept nothing hidden - as we do not profess to be anything other than what we are: a small number of individuals, at varying stages of our personal development, striving to achieve something esoteric, for the benefit of ourselves and evolution. The ONA is not 'sanctified' by the Prince of Darkness Himself - I myself do not claim any 'Infernal Authority'. What we teach results from our own hard-won experience and insight. There is no attempt to 'glamourise' either our Way or the ONA itself - or indeed anyone within it.

The teachings are there to be studied and used. It is as simple as that - and as difficult as that. It is up to you to decide if they are suitable for you, and if they are, for you to begin what is a very difficult and dangerous quest.

All this, of course, means that very few indeed will begin. For this is not what they wish to read or hear. The ONA offers the reality; others, the illusions that have so blighted 'Occultists'.

With best wishes,

Stephen Brown

24th March 103yf

Dear Julian,

Your Order contact has said that you would be interested in a written clarification regarding the tasks of an Initiate - particularly in relation to the 'secret' tasks.

If an Initiate decides that they do not wish to undertake some task or challenge - whether it be an exoteric one as given in 'Naos' or an esoteric one as given in the esoteric MSS - that is their decision. However, there are certain things which are **absolutely** necessary for Adeptship to be achieved - which, in fact, create Adeptship. Without these things, there can be no genuine Adeptship. The tasks given in 'Naos' and other Order MSS capture in their detail, the essence of what is required to create Adeptship: they give practical form to this essence. What matters, is that this essence is realized - the outer form can vary. Thus the given Order tasks are only one expression of this essence - there are others.

This essence - that which causes Adeptship, which transforms the individual in certain specific ways - exists in the following, all of which are necessary.

- a) Undertaking and succeeding in demanding physical challenges - which challenges by this demanding nature involve stamina/determination: i.e. a 'mental' challenge.
- b) Practical experience over many months, and on a regular basis, of both hermetic and ceremonial magick.
- c) Exploring the archetypal symbolism of magick - e.g. the correspondences, the Tarot images, alchemical symbolism, chants, god/demon-forms etc. - in a practical way in a limited time.
- d) Finding and working with in both a personal and magickal way, a companion of the opposite sex [or same sex, if so orientated].
- e) Experiencing in real life situations involving danger, one's moral limits; facing one's possible physical death, and finding and surpassing one's intellectual limits.
- f) Spending a period of at least three months living alone, in an isolated location without material comforts and without, for most of that time, seeing or speaking to anyone.

While to most, these may seem 'bizarre', they develop in the individual what must be developed for real Adeptship. For Adeptship, correctly understood, is an evolution of the individual - the development of the next stage of conscious evolution. It is a synthesis - a uniting of the elements (latent and overt) within the psyche: in conventional terms, the 'light' and the 'dark'; the conscious and the unconscious; the making conscious what is unconscious and the extension of consciousness into new realms. This means a self-insight; a self-understanding. And a supra-personal understanding and awareness - an empathy, particularly with what is 'magickal': with those energies magick describes. In a limited sense, Adeptship is the emergence of a unique 'self' - a going-beyond the 'ego' stage: the development of a maturity; the prehension of wisdom.

The tasks by which Adeptship may be achieved are difficult. They have to be. They breed character - or they make failures. There is no easy way - show me someone who claims to be an Adept and who has not done all of (a) to (f) above - or very similar things - and I will show you a liar: be that person consciously lying or so deluded they do not realize they are lying.

Consider (a) - the absolute minimum standards required of an able-bodied person under about 45 years of age are **all** of the following. (1) Walking 32 miles in less than 7 hours while carrying a pack weighing not less than 30 lbs. (2) Running, in hilly/fell-like/mountain terrain, at least 20 miles in less than 2½ hours. (3) Cycling at least 200 miles in 12 hours non-stop. There can be no

excuses: one either succeeds, or one does not* There is no middle way.

All the above - i.e. (a) to (f) - describe the bare minimum of experiences which create an Adept. There are many others which provide a greater depth, a deeper character, and which can thus inspire the individual to go beyond Adeptship. For it should be remembered that the stage of Adept [which is Internal Adept in the septenary system] is only the fourth out of seven stages in the Occult Way.

The specific tasks which the Order suggests novices undertake - as given in 'Naos' and other MSS - are tried and tested methods. They work - they enable someone using them to achieve the goal of Adeptship in the shortest possible time. But they are not the only methods. None are easier, and most other methods take far longer to achieve the specific goal of Adeptship. As mentioned earlier, what matters is whether a method or methods capture that essence which creates Adeptship.

Returning to the physical challenges mentioned in (a) above and detailed further on. [The details given concerning the physical challenges - e.g. walking 32 miles with a pack in under 7 hours - are the ones used by the Order.] These challenges toughen the individual - they sort the proto-Adepts out from the failures, the armchair Occultists. All of these challenges require a hard physical and mental effort - require the person undertaking them to go through the 'pain barrier'. They usually require some training over a period of weeks and months. All require a self-discipline, and all are achievements of which the individual can be proud. All of gritty, earthy, in nature - they demand some character, and it is expected the effete, and/or psuedo-intellectual pretentious ill-disciplined slobs who make and infest the 'Occult scene' and who drift into various groups, Temples and organizations, will not like them. They will certainly not undertake them. Of course, many of these psueds will make all sorts of excuses as to why they will not take up such challenges - and most of these excuses will revolve around mystical/psuedo-intellectual ideas concerning what they describe as 'adeptship'. That is, they will describe Adeptship in terms which are acceptable to their own weak natures and lack of character - not to mention lack of real Occult insight and abilities. For decades, a meaningless and sterile concept of 'adeptship' has been pedalled by such charlatans. But the reality is as it is - and given the nature of the majority of individuals now and in the past, the majority will refuse to accept it, and quest after an illusory, soft, option.

We have exposed the reality. Individuals must consider the matter, and make their own choices.

As part of our long-term strategy, we will make the 'secret' Order MSS describing the secret tasks, available on a general basis within the next year. Thus, all the traditions and methods will then be available, without restriction. Everyone will then have a real choice - and Adeptship and the Grades will really be open to anyone.

If you have any further questions, do write.

Regards,

Stephen Brown

* Naturally, those who already train in running and/or cycling are given more difficult goals. For example, a runner would seek several PB's in a Marathon, and a cyclist at least 400 miles in a 24 hr. Time Trial.

P.O. Box 700
Shrewsbury
Shropshire

23rd September 1990 ev [101yf]

Dear Lea,

Many thanks for your recent letter. Regarding your question concerning the origin of the Order, the tradition is that the original teachings (such as empathic magick) derived from Albion: i.e. what has been called the 'Hyberborean' civilization. Gradually, the original understandings of that period were lost or became corrupted, with a few exceptions, notably the attempts to understand what we now call Aeonic progression (and the civilizations which derive from Aeons); how Aeons may be created/changed; the use of crystals to effect such changes, and the belief that Wisdom/gnosis (or what is now described by these terms) is attainable by following a certain Path or Way. The Druids are regarded as representing aspects of this by then corrupted knowledge. The figure known as 'Merlin' is regarded as one of the last of this line - the lone man of wisdom/magick, who understands the hidden order of things and who thus possesses insight. And who can give advice, if such advice is sought. [One other skill possessed by such individuals was prophecy: an empathy.]

However, it must be understood that this 'ancient wisdom' was not all that rational or complete. It was among the first attempts to consciously make sense/order out of Nature/the cosmos/the gods - a beginning, which later, more non-magickal traditions (such as Greek philosophy and early science) substantially added to. [A fuller account of such matters is contained in various Order MSS - such as 'Satan, Crowley and the Sinister Way', and 'The Dark Gods'; 'Physis - The Third Way of Magick'. I enclose copies of some of these.]

In essence, our knowledge has not decreased - in the esoteric sense. Rather, it has increased. Our ancestors were knowledgeable about certain esoteric matters, certainly, and some of them possessed genuine magickal skill. But there is more knowledge today about these esoteric matters - and a lot more known, concerning things they were ignorant of. There is also an equal magickal skill, an equal wisdom: but possessed by fewer individuals who possessed it in former times because to acquire this takes years, and requires living in a certain way - most 'Occultists' today are both too soft and too replete with Occult delusions/illusions.

Further, our knowledge is more rational, and thus not only more understandable, but also easier to deal with. That is, abstract systems have been developed to make it comprehensible, to extend the frontiers of our understanding. One of these is the Septenary system; another is alchemical symbolism. A more recent development is The Star Game.

But, returning to the original traditions themselves. According to tradition they survived in an area of the Marches - and this area is regarded as being the 'home' of Merlin. It is bounded in the North by the Stiperstones; in the West by the Long Mynd; in the East by what is now known as the Kerry Ridgway; and in the South by the river Teme. It is from this area that the Mistress who Initiated me came from. And she claimed that she herself was Initiated by someone who lived near this area. And so on, right back to the 'Dark Ages'. This, of course, is a tradition - with nothing to support it, except the legacy of teachings passed on to myself. [See the MS 'Concerning the Traditions of the ONA' (enclosed).]

Furthermore, there is a tradition concerning both King Arthur and Bron Wrgan (our twin Gate or nexion) linking them with Shropshire. Well, placing Camelot in Shropshire, if I am being honest. This has been a secret tradition - to guard the ancient sites, or at least where they are supposed to be. As with our other traditions, this will soon be revealed, discreetly - for it is considered the time is right for such revelations.

Since you have done some research into the various legends concerning Arthur you might be interested in this tradition.

A battle recounted in 'Perlesvaus' is placed, in local legend, near to Red Castle and Bury Walls in Shropshire - near the present-day hamlet of Marchamley. And Gonnore - better known as Gwinivere, Arthur's wife - is also regarded as from Shropshire - a place known as Old Oswestry. There are some other local legends connected with King Arthur. But many other places also have similar legends.

What is interesting, however, is that the secret tradition places Camelot and Arthur firmly within Shropshire - and names a place. Given this, the scattered local legends are seen in a new light: in a sense, confirming Arthur's presence in the area. The place is the town that the Romans knew as Viroconium. The 'lake', mentioned in the legend, is not far from this. But where, I will not say for the present, nor where the tradition relates Arthur to be buried (not too far, in fact). The romantic haze surrounding the Glastonbury area has served its purpose, in preserving the real sites until the time was right for them to be appreciated. Such a time is near.

On the surface, this may seem to have little to do with 'Satanism'. Your reading of 'The Giving' was perceptive, as your letter indicates. Satanism is a form, like any other - a "container" constructed in the causal world to effect certain changes. These are of an Aeonian kind. On the exoteric level, this form is Opposition, Heresy, Change - and also, on this basic level, a re-presentation of certain truths, of a certain spirit, or ethos, or way of living. With regard to the present Western civilization, it re-presents the original ethos, an ethos since distorted by the Nazarene and beliefs deriving from the Nazarene. This Western civilization is the outward expression of the Western Aeon - and this Aeon began in the time that Arthur and Merlin lived: the first practical, outward, effects on a large scale occurred (as they always do) some centuries later.

On the esoteric level, the form does several things - it maintains evolutionary development: the creativity, the inspiration that drives individuals and thence gives birth and maintains civilizations. On this level, it is beyond 'form', beyond transient (causal) opposites - and thus is 'nameless'. In a sense, it is the essence that is 'Satan'.

Thus the exoteric forms - the name, the rituals, the overt opposition to religion, and so on - are effective within the causal confines of those forms: i.e. the civilization. When the causal aims are achieved, another form or forms is chosen/developes naturally. On the practical level, this means that the Order is Satanic for this civilization - to effect changes upon the civilization. When the new civilization arises [if all goes to plan, around 2400 ev] then another outward form will emerge - in fact, it will already have emerged, to prepare the way for what is to be. Until such time, the outward form remains necessary.

There exists beyond whatever outward form is chosen/developes, the essence - and this is what is intimated in 'The Giving'. This essence is always and of necessity, Dark (viewed conventionally) - that is, creative, evolutionary, inspirational. And it always brings Change, Disruption, Opposition and so on. It is not a part of a dialectic process - it is the process itself.

The legends that have come down regarding Arthur are mostly Nazarene-influenced: i.e. distorted. But the originals can still be discerned. For instance, the first meeting between Arthur and his future wife, in the original, reflecting the actual events, is more pagan - she is presented to him naked from the waist upward: "... he beheilde her with a gladde chere, and saugh her pappes smale and rounde as two smale apples that were harde; and her flessh whitter than snowe, and was not to fatte ne sklender; and he coveyted her gretly in his heart..."

(and the enclosed MSS)

I believe this will answer your question. Since I anticipate that you will want to visit certain sites, I can meet you in Church Stretton and we can travel on from there. You might care to suggest some dates.

With best wishes,

Stephen Bann

Shropshire

16th September 1990 ev

Dear Miss Browning,

Thank you for your letters of the 13th and the 18th of July which were waiting for me on my return from a trip overseas - hence the delay in replying.

Since you have been candid and honest in your letters, so shall I be. As Creon says to Oedipus in the 'Oedipus Tyrannus' - "In reply to your speaking be as long in hearing my answer so you can, with knowledge, judge for yourself."

I appreciate that you were 'somewhat disconcerted' by the treatment you received at the meeting, as I know that no other organization does such things, as you surmised. And, yes, as you asked in your second letter, it was a kind of test.

Some individuals when they have realized they are, or were, being tested - in effect selected - have been indignant, even offended. They see themselves as 'victims'. Such reactions in some are expected, and show quite clearly that those concerned are unsuitable to begin serious training along the Left Hand Path.

It is a question of (a) desire to undertake what is a difficult quest; and (b) having certain abilities: some perception, some insight, some judgement - being able to be a little detached from immediate emotions.

These are important - for an Initiate of our Way. Those who do not possess the right character are not suitable and so are weeded out, quite ruthlessly at times. You yourself reflected on the matter, and came to certain conclusions - correct ones, actually. Thus, you have asked for another meeting, which will be arranged.

The conclusions you reached are important - for it is not I or some others in league with me who select, who decide who is suitable and who is not suitable. It is the individuals themselves. They make their choice. A crucial factor, as I have mentioned, is desire - a desire to undertake a quest along the Left Hand Path, regardless of the difficulties, the dangers, the problems, the illusions that will be encountered to begin with, particularly when one is seeking a contact, a guide, an organization. Our tests are a first hurdle (or two) - and some [most, in fact] trip up, or cannot even see there is a hurdle there.

If a person cannot overcome the initial - mostly trivial - problems and difficulties and fables, then that person really has little chance of successfully following the path to Adeptship. If someone cannot be bothered to reflect and consider certain things, or really lacks the perception to intuitively understand the real character of the person met initially, then there is little or no latent ability of the Occult kind to develop via training. Or at least, not the kind of abilities a Satanist must develop.

These things are, as these things are. The Left Hand Path is selective; it is elitist. It cannot be made easy or easier - for that would in effect destroy its very essence. The Left Hand Path is not for the majority, or even for a minority. It is for the few. Quintessentially, the LHP is the way of the individual.

Of course, some who contact LHP individuals or groups may expect some sort of a test. But the ones we use are never what most expect. Thus you yourself - having had some experience of other 'LHP' groups, came expecting certain things: expecting the ONA to be similar. You met someone, who advised you to return later in the day [a first test, here]. You expected a ceremony of some kind - and perhaps a 'test' of the kind you were familiar with from the other 'LHP' groups. So you arrived, at the appointed place and time - to find only the person you met initially. He led you some way along a track, without saying anything. You followed. And after a rather steep climb, he stopped to tell you there was nothing awaiting you, and led you back down. He suggested another meeting, and left it to you

to write again. An expectation, an illusion shattered. Was the person you met just an idiot, having some fun? Perhaps a criminal intent on some ghastly deed? Or was he, as you came to conclude, actually someone of character who was testing your resolve?

Here, the expected 'Occult'/ceremonial form for the expected test was absent - it was just like an 'ordinary' incident. There was no obvious or even hidden clue to the fact that it was a test for a candidate seeking Initiation. Hence its effectiveness. And each such test is unique to the candidate - based on their expectations, even if these are, as with some, unconscious. These expectations are perceived by the person whom the candidate meets, because that person actually does possess the insight and abilities of an Adept. In essence, the expectations/image of the candidate is used against them - reflected back, in one sense.

You mention various rumours you have come across concerning the ONA and some of the individuals connected with it. The rumours are not surprising, given the esoteric nature of the Order at present, and given the nature of the majority of that species mis-named Homo Sapiens. Neither is it surprising that these rumours are believed within what is mistakenly called the 'Occult fraternity'. In the Occult, as in most if not all other fields of endeavour, there are always those who, from a weakness of character and/or out of jealousy, cast aspersions. A person should be judged by their present character - not by their past or by rumours and certainly not by anything written about them in the 'Media' or elsewhere by those congenital liars and falsifiers mis-described as 'journalists'. For such a judgement, a personal meeting or meetings are necessary - and even then, a certain ability to judge: something not everyone possesses.

The same applies to an organization or group - it can only really be judged by someone studying its actions from a personal knowledge and by studying its teachings/methods/writings. A knowledge of its actions on a personal basis implies a knowledge of some of the individuals within that organization or group. It is to be expected, given the nature of some organizations, that they wish and/or need to enhance the reputation of that organization by denigrating other organizations and individuals. As ever, a certain discernment is needed - those who cannot see beyond or through the miasma emanating from certain organizations and individuals, lack the rudiments necessary for a genuine Occultist, never mind a Satanist!

On the question of what the next steps are. As I have written above, another personal meeting will be arranged. Before then, various Order MSS including a copy of 'Naos' will be sent to you for you to begin should you so wish the first stage of the quest along the Left Hand Path. This begins the process of self-discovery and practical experience of magickal forces or energies - and this is symbolized by an Initiation. We do not conduct ceremonial Initiations for new members. Each person undergoes their own - we suggest two forms, one given in 'Naos', and one given in 'The Black Book of Satan'. The effort and the commitment are and must be, yours. You will, however, have an Order contact with whom you will meet at places and times mutually agreed between you. This person will offer advice and guidance only. After some months of undertaking the initial tasks, we suggest that each new member tries to form their own Satanic Temple to perform ceremonial rituals - for example, as given in The Black Book. Most members find this - the recruiting of people, the performance of Satanic ceremonial rituals etc. - great fun: they enjoy playing the role of Satanic 'Priest/Priestess'. All this is experience, a learning, the development of qualities and skills necessary for an aspirant Adept.

The pace of these experiences are of your own choosing. And, it should be noted, the quest along the Left Hand Path is an individual one. The effort and the achievement are yours - we offer some guidance, and that is all. In a sense, the initial tests we have used for a long time to dissuade those who apply, show the real nature of the Left Hand Path itself - if an applicant is put off (and this usually means they

go and find a safer option - an 'easier' group) then they really do not understand what the Left Hand Path is all about, and neither do they possess the qualities or character to succeed along that Path should they begin such a quest.

I always inform those whom I meet, or write to, who enquire about the Order that the Left Hand Path and Satanism are concerned with the individual - they are the Way of the individualistic, strong person; the solitary magickian, the naturally defiant. The ones who question, who have genuine individual pride and who refuse to bow down before anyone or anything. The ones who can and need to work alone; that is, learning from their own experience - of a practical and magickal kind.

The Left Hand Path and Satanism are not 'theoretical' systems. They are not simply areas of esoteric knowledge. They are practical ways, involving real, dark experiences - **ways of living**. A Satanist, for example, lives life more intensely than others - experiences more, takes more risks. They take their living into new realms of existence - they explore, they discover, and thus they learn and grow. This is not easy.

For some time - due to the imitation softee 'Satanists' who abound - Satanism in particular has been seen as some kind of urbanized game: a playing at wizards with ghoulish imagery, 'Satanic rites' and comfy discussions and talks and research into 'satanic' traditions and myths. In reality, it is a living of the way of the "creative minority" - going to extremes, in real life; being 'Satanic' in one's way of living. Few possess the strength of character to live this way. But we have begun to expose to those who seek the Order, and those who read what we have written, the startling reality of genuine Satanism. That is, we have begun to contradict the softee, intellectualized image of 'Satanism' disseminated by the softee, intellectualized organizations who claim and have claimed to be Satanic.

I enclose some MSS which should be of interest in this respect.

With best wishes,

Stephen Brown