

Those Who Are Our Kind

In your recent article *Toward Understanding Satanism* you used the term Labyrinthos Mythologicus and which Labyrinthos Mythologicus you described as a means to, and I quote, "intrigue, select, test, confuse, annoy, mislead, or dissuade, others. Apart from being diabolical fun, such tests and japes are or can be mischievous, sly, and us playing the trickster in real life, which is exactly the satanic point."

In another recent article, *Just Who Do They Think We Are? The Occult, the Internet, and How to Offend People* - which incidentally seemed to annoy some people who via the internet apparently supported or had made positive comments about the Order of Nine Angles - you wrote:

"Just how many times in the past decade - since some of us began using the 'world wide web' - have we openly said that people, even some of our people, and those who claim to be our people, are sometimes tested, particularly when they do not expect it as when they feel they may have 'established themselves' or gained something of an internet-reputation? And tested even via this medium, the Internet. How many times has this been said? Scores of times, for we have been playing *The Sinister Game*, our satanic game, for nearly forty years, and enjoying it. Just as we have have devised and are devising new games for our kind to enjoy."

My question is: since the third phase of ONA sinister strategy is where "we can expand slowly, nefariously, in the traditional manner by the clandestine personal recruitment of suitable people" {1}, is the Labyrinthos Mythologicus and all it involves still necessary, given the necessary disengagement from polemical stuff that the third phase requires and given that the goals of the second phase have been achieved?

Yes, and no, is the answer as whether some such things are still relevant.

Yes, because the ONA is now far more than just a small inner cabal based in England who have followed the Seven Fold Way to Internal Adept and all of whom are personally known to those, including me, of land-standing so that together we form an esoteric kindred. For there are now nexions, groups, in many other lands. Some newly formed; others dating back ten or so years. And which nexions, groups, may well feel that they may need to jest, to jape, to intrigue, to test, to have fun at the expense of mundanes.

No, because to a great extent our external work - of incitement, propaganda, adversarial mischief, of returning the darkness and danger to Satanism, to reveal the essence, the way forward - is done, given what has already been published (and what esoteric material will be published over the next two or three years) and given the often polemical (sometimes annoying) dialectics some of us have encouraged. Thus can those who are of our kind, or who have the potential to become our kind, discover, learn, and so know what we have

endeavoured to presence for the past three decades.

For even today - as in the decades since LaVey founded the Church of Satan and Aquino his Temple of Set - what sometimes seems to have been forgotten by the majority of those who describe or who described themselves as Satanists is something that I mentioned quite a few years ago now. To wit:

"One of the least-known but important signs of a genuine Adept of our Dark Tradition, our sinister way, is the ability to not take one's self too seriously - to laugh, at one's self, and especially at others: those who fall for the japes, the games, the riddles, the tests, that we as Adepts set for neophytes, for the poseurs, for the supine masses. For we revel in such things, in such games, which we create and play for our own amusement, and that of others like us, just as we love to be changelings and cause confusion, misunderstanding, doubt, uncertainty - and, occasionally, the light of insight, dawning as it can and does upon one person possessed of our own evolutionary and magickal abilities, perchance propelling that person towards us and our ways..."

For we have often publicly said and written - as I did in that *Toward Understanding Satanism* essay - that we can be and often are and often have been pernicious, mischievous, sly, difficult, manipulative, and misleading. For those are just some of the virtues a Satanist possesses or strives to cultivate, just as we expect - as we have also and often publicly said and written - those who are interested in the ONA to work many things out for themselves; to find their own way through our Labyrinthos Mythologicus; to discern our esoteric essence from such exoteric forms we may use, and to understand our incitement, our propaganda, our dialectical, adversarial mischief, for incitement, propaganda, and adversarial mischief. That is, to reveal to us, and importantly to themselves, that they have our type of 'sinister' character and either certain Occult abilities or the potential to develop such abilities.

An interesting and instructive example of our Labyrinthos Mythologicus is the so-called 'outer representative'. This was just a minor ploy among the many minor and major ploys and tests used during Phase II, and thus was part of the 'sinister game' we have played for several decades {2}. The ploy was for a candidate or an initiate to openly disseminate ONA material, and possibly give interviews about the O9A to the Media, under the guise of having been given some sort of 'authority' to do so even though such an authority - and the necessary hierarchy to gift such authority - was in fact a contradiction of our *raison d'être*; a fact we of course expected those incipiently of our kind to know or sense.

This ploy, this jape, in its primal form, was first used on one promising candidate (Martin S) during the late 1980s who met with 'Stephen Brown' on the Long Mynd in Shropshire, the candidate in question being then associated

with the Temple of Set. Indeed, Martin S was mentioned by name in a letter which a certain Mr Austen wrote to 'Stephen Brown' some years later (the surname of the person was redacted by us when Austen's letter was published, in 1992, in volume 2 of The Satanic Letters together with an interesting reply from Stephen Brown). In the case of 'Martin' he was initially offered the editorship of the then already established Fenrir journal, a few years before CB became editor. Such editorship would be not only a test for him - a test of his character, loyalty, commitment, knowledge, and so on - but also possibly a valuable learning experience along the sinister path. Just as the editorship of Fenrir - and the role-play of being 'outer representative' - was for CB who, to his credit saw through the ruse and instead used the ploy as an extended Insight Role in the process Satanically confusing and satisfyingly deceiving several people including journalists and self-professed (non-ONA) Satanists. Later on, CB for the same nefarious reasons relating to testing offered (at my suggestion) the non-existent rôle of 'outer representative' to Thornian, who by means of such role-play did some worthwhile work propagating the O9A and its mythos and possibly learned some valuable personal lessons in the process.

Thus to summarize. Now, as we move into Phase III of our long-term strategy 'the inner ONA' no longer needs such open, such public, ploys, japes, and tests as that funful 'outer representative' one, because our esotericism is now 'out there' and our recruitment (such as it is, one or two people per decade) is now and will remain secret, clannish, and very selective. However, some of our newer nexions, or groups associated with us, and future ones, might decide to use such open ploys and tests in respect of their candidates and members, having seen how useful such ploys can be, esoterically and exoterically and both in personal terms and for their nexion or group.

As 'Stephen Brown' wrote - almost twenty years ago now - in a reply to self-styled 'adept' Mr Austen {3}, fables are often used for good reasons, such as to test others; that fables were indeed used in the 1980's and early 1990's, and that he "and a few others tested all those who applied for membership often without them being aware they were being tested". For all such things had a sinister intent.

I still find it mildly amusing that so many self-declared Satanists - with their tame, law-abiding, so-called 'Satanism' - castigate us and/or spew forth ad hominem and/or get annoyed with us because we are Satanic: that is, because we sometimes tell fables; because we test people; because we sometimes engage in polemics; because we have been deceitful, sly, mischievous; because we incite and have incited amoral deeds; because we advocate culling; because we laugh at and sometimes jape self-declared Satanists; because we sometimes write contradictory things and thus confuse them; and because our Labyrinthos Mythologicus confused and still confuses them.

For they so often now, as in the past, take themselves and their Satanism too seriously; while we - to paraphrase what I once wrote - move easily, gracefully,

from the Light to the Dark, from Dark to Light, until we exist between yet beyond both, treating them and ourselves for the imposters that they and we are. In the process, there is amusement, laughter, learning, exeatic achievement, some sorrow but also much personal joy.

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122 Year of Fayen

The dialogue from which this an extract was recorded during the Oxonia Sunedrion, 122 yfayen, and later transcribed.

Post Scriptum Notes

{1} The quotation is from the Inner ONA document *Geneseos Caput Tertium* which was circulated to participants in advance of the sunedrion.

{2} qv. the ONA MSS *Playing The Sinister Game - A Brief ONA History*. 122 yfayen.

{3} qv. the letter dated 6 September 1992 in volume 2 of *The Satanic Letters*.
