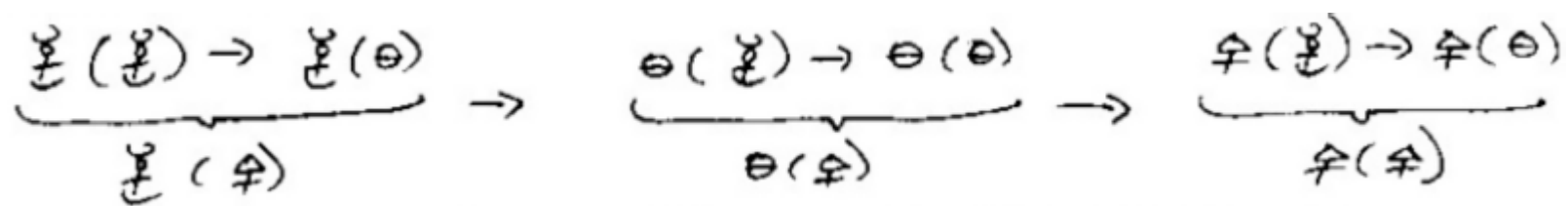


The O9A And Academia, 2023



O9A: The Nine Angles

Two articles by academics about the Order of Nine Angles (O9A, ONA) were published in early 2023 in issues of the peer-reviewed journal *Studies in Conflict & Terrorism*. Both articles contain citations from O9A and O9A-related material and both are reasonably objective considering the mainly sensationalist Media reportage of the O9A since 2018. A reportage which the mostly citation-less reports by government funded 'policy groups' such as the Combating Terrorism Center, the Institute for Strategic Dialogue, The Counter Extremism Project, and a Press Release by the US Department of Justice, are typical of. {1}

The two academic articles are *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, by Shanon Shah, Jane Cooper & Suzanne Newcombe, {2} hereinafter abbreviated OB, and *The Order of Nine Angles: Cosmology, Practice & Movement* by Daveed Gartenstein-Ross & Emelie Chace-Donahue, {3} hereinafter abbreviated CPM.

The Problem Of Primary Sources

While both articles provide a more balanced approach to the O9A than previous academic articles, they have in our view a significant flaw in relation to citations of what the authors consider to be O9A material and thus representative of what Shanon Shah and co-authors consider to be "a new religious movement".

Thus the authors of OB (i) write about "official ONA literature" without defining what this is and use phrases such as "the ONA stresses" as if there is a standard, orthodox, ONA view about particular matters, and (ii) write about "analyzing the ONA's primary texts" without defining what constitutes a primary text and who their authors are; (iii) use the phrase "other ONA spokespersons" as if such spokespersons exist again without defining what such spokespersons are and from whence comes their authority, failing to cite numerous texts by Anton Long which mention that there is no such supra-personal authority in the O9A. {4} The authors of OB also describe Chloe 352 as "an Outer Representative of the ONA", make numerous references to her writings without mentioning Anton Long's 2011 description of that rôle as a jape, {5} and accept apparently without question her claim that all the writings in her self-published edition of *Hostia* were not only written by Anton Long but authorized by the O9A when the opposite is true. {6}

In summary therefore, as the authors write, they "are using these texts as internal or emic sources, i.e. produced by the ONA's insiders or spokespersons." The result is that the view of the O9A that is presented is mostly that of what the authors of CPM term "self-proclaimed adherents", not the view of the founder of what CPM term the "Cosmology, Practice & Movement" that is the O9A.

In respect of CPM, the authors to their credit write (i) that "while O9A's texts are designed as a corpus that will be expanded over time, this does not mean everything presented as ostensibly part of the corpus is representative of O9A beliefs," and (ii) that "O9A texts often claim there is no authority when it comes to explaining the philosophy; there is only individual interpretation."

However, they also, as the authors of OB do, accept Chloe's claims regarding *Hostia*, and while stating that the authors of CPM "rely almost entirely on primary sources" do not define what an O9A primary source is and by implication what the O9A itself is as defined by such primary sources.

In this matter of sources it has been argued (i) that the O9A is a new esoteric philosophy; (ii) that this philosophy is unique in multiple ways; (iii) that this philosophy is the creation of 'Anton Long', (iv) that therefore the writings published by and under the name 'Anton Long' between 1976 and 2012 are the primary sources of that philosophy; and (v) that other writings by "self-proclaimed adherents", pre and post 2012, are at best secondary or tertiary sources.

As described in *A Question Of Logic*,

"An esoteric philosophy is a philosophy that describes, or seeks to describe, the hidden or inner - the esoteric - nature of Being and of beings including we human beings. An axiom of O9A philosophy, in common with many esoteric philosophies, is that the inner nature of Being and of beings can be apprehended, or represented, by a particular symbolism or by various symbolisms and also by the relationships between symbols, for such esoteric philosophies are based on the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood, with many esoteric philosophies also positing - as the ancient Greeks did, as Hellenic hermeticism did, and as O9A philosophy does - that this reasoned order ($\kappa\acute{o}\sigma\mu\omicron\varsigma$) has an ordered structure and that human beings, by virtue of possessing the faculty of reason, are -

in their natural state of physis (φύσις) or fitrah - an eikon (εἰκὼν) of that ordered structure.

One such ordered structure is that described in the Poemandres tractate of the Corpus Hermeticum. Another is the O9A Seven Fold Way which is based on the Poemandres tractate with the primary symbolism employed that of the unique septenary Star Game invented by David Myatt in the 1970s.

It would therefore be logical to conclude that the O9A is an esoteric philosophy, and a unique one, first described in the 1989 collection of typescripts written by Anton Long and published under the title *Naos: A Practical Guide to Modern Magick.*" {7}

During an interview in 2023 {8} Anton Long was asked:

"You admit to using the 'nyms Thorold West and Stephen Brown?"

"Yes, as I always have, when politely asked in private."

"Only them?"

"C'ertainement."

With Anton Long thus admitting that, with one exception, he authored the texts of *Naos*, and wrote the letters published in 1992 under the title *The Satanic Letters of Stephen Brown* some of which were addressed to Michael Aquino of the Temple of Set.

The Equation DM=AL

In the matter of the identity of Anton Long, the authors of OB write: "There is enough textual evidence to suggest that [Anton] Long is the nom de guerre of David Myatt."

Yet the only citation is to the discredited article by Senholt who, as described in the Appendix I, not only committed the fallacy of incomplete evidence but also failed to present any evidence from, for example, forensic linguistics, and even if he, or others, had done so it would be subjective not evidential as noted in that Appendix.

Having made this claim about Myatt, the authors go on to state, citing a 2018 work by "self-proclaimed O9A adherents", that "Anton Long could also have been a name adopted by a living individual which has morphed into a persona to which multiple people now contribute as the ONA's aggregate spokesperson". The authors do, however, balance their claim that DM=AL by stating that Myatt has denied being Anton Long citing a now deleted Internet copy of a recording of a 1998 with antifascist Lowles. {9}

To their credit the authors of CPM not only mention Myatt's denial but also cite his 2012 essay *A Matter of Honour*, {10} which deals in detail with the allegation, and go on to write that "it is also possible that Anton Long is a pseudonym used or appropriated by multiple O9A authors."

Conclusions

While both CPM and OB are welcome developments in the field of academic research into the O9A both sets of authors apparently fail to understand the O9A as a unique modern esoteric philosophy whose primary sources are the writings published by and under the name 'Anton Long' between 1976 and 2012.

Instead, both articles use invented causal abstractions - a "religious movement (NRM) with millenarian tendencies" in the case of OB, and "a Satanist movement" in the case of CPM - to categorize the O9A and which categorization by such abstractions obscure what O9A esoteric philosophy fundamentally seeks to express. Which is, through both exoteric and esoteric pathei-mathos, such as the Rite of Internal Adept, {11} a means to acausal-knowing: to discovering the essences that have become hidden by abstractions and by the illusion of opposites, and which opposites include the dichotomy of sinister and numinous and the illusion of our own separation from the acausal.

Hence the new esoteric language of The Star Game {12} and other esoteric languages such as Esoteric Chant which are means to developing our latent faculties, a means to go beyond causal abstractions.

As Anton Long wrote in 2011,

"understood exoterically, an abstraction is the manufacture, and use of, some idea, ideal, 'image' or category, and thus some generalization, and/or some assignment of an individual or individuals to some group or category. The positing of some 'perfect' or 'ideal' form, category, or thing, is part of abstraction. Esoterically, an abstraction has only a causal being and therefore is not a nexion; not a presencings of the sinister-numinous - the unity, the connexions - that sentient life re-presents. Exoterically, an abstraction is neither living nor archetypal; not imbued [with and] does not and cannot presence the acausal/the sinister-numinous." {13}

{1} The reports are analysed in chapter II, *Establishment Reports*, of *Wikipedia, Establishment Propaganda, And The Order Of Nine Angles*, <https://archive.org/download/wikipedia-establishment-o9a/wikipedia-establishment-o9a.pdf>

{2} <https://www.tandfonline.com/doi/pdf/10.1080/1057610X.2023.2195065>

{3} <https://www.tandfonline.com/loi/uter20>

{4} This lack of authority is manifest in the O9A principle termed the authority of individual judgment. In a letter to Michael Aquino dated 20th October 1990 ev Anton Long wrote that the O9A way is:

"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 [...]

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." *Satanic Letters of Stephen Brown*, Volume I, <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>

In a letter to a Miss Stockton, dated 19th June 1991 eh, he wrote:

"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." *Satanic Letters of Stephen Brown*, Volume I, <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>

in a 2023 interview Anton Long admitted to using the pseudonyms Thorold West and Stephen Brown and thus writing those *Satanic Letters* and, with one exception, the MSS in the 1989 collection titled *Naos*, <https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf>

{5} Anton Long, *Those Who Are Our Kind*, <https://web.archive.org/web/20181116051127/https://omega9alpha.wordpress.com/our-kind/>

{6} Refer to *Hostia: History, Authorship, And The O9A*, <https://archive.org/download/o9a-hostia-overview-v1/o9a-hostia-overview-v1.pdf>

{7} <https://archive.org/download/a-question-of-logic-v1a/a-question-of-logic-v1a.pdf>

{8} <https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf>

{9} The 'youtube' account that had uploaded the recording which the authors cite, having been the subject of numerous complaints from 'cancel culture' antifascists, was permanently deleted, its contents removed, for "violating

youtube's terms of service".

However, the recording was the subject of a chapter in *Modern Tale Of An Antifascist Propagandist*, included (pp.202ff) in *David Myatt: Philosophy, Peregrinations, Allegations*, <https://archive.org/download/dm-compilation-dec22/dm-compilation-dec22.pdf>

{10} <https://davidmyatt.wordpress.com/about/a-matter-of-honour-2/>

In the essay he wrote that, regarding allegations, it is

"a matter of honour. Of personal knowing [...] The traditional gentlemanly and ladylike virtues and their cultivation are no longer the standard which individuals are expected to aspire to and to uphold. Thus I do not expect the plethora of rumours and allegations about me to suddenly cease, although I admit I do and perhaps naively nurture a vague hope that what I have written here may cause a few individuals to reconsider the veracity of such rumours and allegations."

{11} The neglected text *Diary of an Internal Adept* recounts the three month O9A rite in detail and was written by Richard Moulton in the 1990's during his self-imposed isolation in the Outer Hebrides, https://archive.org/download/diary-internal-adept-v1_202111/diary-internal-adept-v1.pdf

{12} Refer to the illustrated guide to the septenary Star Game at <https://archive.org/download/star-game-101/star-game-101.pdf>

{13} Footnote to *Some Notes Concerning Language, Abstractions, and Nexions*, included in *The Order of Nine Angles: Five-Dimensional Dark Sorcery*, pp.56-60, available at: <https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf>

Appendix I

Senholt And the Fallacy Of Incomplete Evidence

Jacob Senholt, in a revised version of his 2009 MA thesis titled *Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles* published as a chapter in the 2012 book *The Devil's Party - Satanism in Modernity* {1} alleged that Myatt wrote the terrorist manual *A Practical Guide to Aryan Revolution* which allegedly influenced David Copeland, and like others before and since - including the authors of the article *The Order of Nine Angles: Cosmology, Practice & Movement* discussed above - Senholt provided no evidential facts in support of that particular allegation, and did not mention that following Myatt's arrest in early 1998 by police officers from Special Branch based at Scotland Yard, the British police in conjunction with the Canadian police and the FBI spent three years trying to prove that Myatt wrote that document, having seized his computers and files, searched his home for over seven hours, and travelled to places such as Canada to interview witnesses. They failed to find any evidence and Myatt was released from his bail in the Summer of 2001.

Senholt also presented his circumstantial evidence that Myatt=Long.

i) He mentions a 1978 text, *Copula cum Daemone*, which he claims was written by a DW Myatt and was "in a collection of ONA manuscripts" manuscripts but does not give the title of this collection nor any details of publication or images of the text nor any evidence that it was written by Myatt. He then claims that in later digital editions of this text - which again he provides no references to or images of - it was attributed to various other authors and concludes that this is "a clear example of a text originally issued by Myatt, and later disguised with a pseudonym."

In other words, he does not provide any evidential facts but presents only his personal opinion.

ii) He goes on to claim that the *Diablerie* manuscript - a copy of which is in the British Library {2} - "reveals details of Long's life that appear remarkably similar to Myatt's own life" and cites Goodrick-Clarke and yet as with Goodrick-Clarke {3} does not provide comparisons using research based on documentary evidence from primary sources regarding Myatt's life.

Thus and yet again Senholt does not provide any evidential facts but presents only his personal opinion.

iii) His next claim is that since writings by Myatt and the ONA have been published by the same publisher there "is a direct connection" which is a spurious conclusion since publishers often print items from various authors which does not mean the various authors are connected in any way.

iv) His next piece of circumstantial evidence "concerns the use of alternate dating-systems", about which he states that since both Myatt in his National Socialist writings and the ONA use "yf, designating the Year of the Führer" there is a connection, neglecting to mention - or failing to discover through research - that other groups such as the Ku Klux Klan and William Pierce of National Alliance fame and other neo-nazis have used the same dating system, both in its English form and its German form of 'Jahr des Fuhrers' {4}.

(v) His final piece of circumstantial evidence is linguistic, claiming that "when one has a closer look at many of the basic ideas and the terminology used in the ONA, it appears as if there are many glaring similarities to Myatt's own

ideas." He cites terms such as Homo Galactica, causal and acausal, and Aeons while failing to mention that such borrowing of terms, ideas and concepts, is and has been common for centuries and is not evidence of a direct and personal link between those using such terms, ideas and concepts.

However he not only does not provide any evidence from forensic linguistics but fails to mention numerous texts by Anton Long and by self-declared O9A adherents in which he explains the purpose of Anton Long's Labyrinthos Mythologicus which implies:

"myth-making; creating or concerned with mythology or myths; a mythical narrative, and is both (a) a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates, and (b) a mischievous, japing, sly, and sometimes (for mundanes) an annoying, part of the O9A sinister dialectic." {5}

In other words, it was used not only to test and select candidates but also had an antinomian, dialectical, and japing purpose with Anton Long in a 28th August 103yf [1992] letter to Temple of Set member David Austen writing that the intent was "to make people like you draw the conclusion you were intended to make." {6} There is also the problem of the O9A 'manual of style' in relation to the claim that

"since one or more O9A blogs or websites, or some articles, use the same or similar styling and/or layout as some blog or website or article by or assumed to be by Myatt, it means that Myatt is behind them all - clearly ignoring the obvious fact that such similarities, if not just coincidental, could well be a deliberate imitation designed to get mundanes to jump to such a silly, fallacious, conclusion." {7} {8}

In regard to forensic linguistics,

"author profiling is subjective not empirical and thus not definitive. Second, and most important in this case, the task would be formidable with the result easily open to question given the volume of material written by both Myatt and the pseudonymous Anton Long over several decades and given that the forensic profiler would have to subjectively select what texts from what years to compare.

What would their subjective criteria for such a selection be? To compare a few texts from around the same time? To compare a few texts from the same decade? To compare just a few or dozens of texts from three or four decades?

Since 1984 with the publication of his 45 page tract *Vindex - Destiny of the West* to 2022 with the publication of his *Numinosity, Denotata, Empathy, And The Hermetic Tradition*, Myatt has written thousands of pages of texts. The texts also vary in subject matter, from polemical propagandistic texts in support of National Socialism (1984-1998) to ideological tracts in support of his 'ethical National Socialism' (1996-1998) to items supporting a particular and radical interpretation Islam (2001-2008) to his post-2012 writings about his philosophy of pathei-mathos to his autobiographical effusions such as his 2014 collection of essays titled *One Vagabond In Exile From The Gods* and the letters included in parts two and three of his *Understanding and Rejecting Extremism*. There is also the matter of Myatt's translations of and commentaries on tractates of the Corpus Hermeticum (2017) and his 2017 scholarly monographs *Classical Paganism And The Christian Ethos* and *Tu Es Diaboli Ianua*.

In the case of Anton Long there are also thousands of pages of texts, from some of the typescripts included in *Naos* (1989) to *The Satanic Letters* (1992) to *Enantiodromia - The Sinister Abyssal Nexion* (2012). The issue is further complicated by writings published between 1992 and 2011 which do not bear the name 'Anton Long' and thus are anonymous but which anonymous texts many critics have assumed were written by Anton Long but for which assumption they have not and never have provided any evidence." {7}

Insight Roles

Following his circumstantial evidence, Senholt also claims that Myatt's diverse and exeatic life is an example of O9A Insight Roles which mean "gaining real-life experience by working undercover for a period of 6-18 months".

Of five Insight Roles, Senholt cites three - (a) "Join or form a covert insurrectionary organization, dedicated to National Socialism", (b) "Convert to Islam and aid, through words, or deeds, or both, those undertaking Jihad against Zionism and the NWO", and (c) "Join or form a National Socialist group or organization, and aid that organization and especially aid and propagate historical revisionism" - which he claims Myatt has undertaken.

What Senholt neglects to mention is that Myatt promoted National Socialism for thirty years (1968-1998) not for the "6-18 months" of an Insight Role, and was a Muslim who supported Jihad for over ten years (1998-2009) not for the "6-18 months" of an Insight Role.

Which places Senholt's claim into perspective. In addition, he does not mention the obvious facts that the O9A might have been inspired by the nature of Myatt's exeatic life to concoct such Insight Roles, and that Myatt's life does not include other suggested roles such as being an assassin and joining the police or the armed forces.

Conclusion

In summary, Senholt does not provide any evidential facts in regard to Myatt being Anton Long or having founded the O9A. That his work is often cited as 'proof' of that urban tale about Myatt being Anton Long provides another example

of people committing the fallacy of appeal to authority.

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{1} Per Faxneld and Jesper Aa. Petersen (editors), *The Devil's Party: Satanism in Modernity*, Cambridge University Press, 2012.

{2} A copy of the 19 page *Diablerie - Revelations of a Satanist* typescript is in the British Library: General Reference Collection Cup.711/742, BNB GB9219567.

{3} Goodrick-Clarke's identification of Myatt as 'Anton Long' - in his book *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*, NYU Press, 2003 - is solely based on his claim that Myatt was the author of a typescript titled *Diablerie*, a copy of which is in the British Library, General Reference Collection Cup.711/742, BNB GB9219567.

He provides no evidence, no sources, for this claim of his, or for his other claims such as that "the ONA was founded by David Myatt" and that Myatt was "a long time devotee of satanism."

Goodrick-Clarke also failed to research and provide any documentary evidence from primary sources regarding Myatt's life so that it could be compared to the life described in the *Diablerie* manuscript; he failed to ask Myatt himself about the manuscript which Myatt his 2012 text *A Matter of Honour* denounced as a work of fiction:

<https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf>

That Goodrick-Clarke's book is and has been often cited as 'proof' that DM=AL thus provides another classic example of the fallacy of appeal to authority.

{4} <https://www.nytimes.com/1991/11/03/world/klan-seizes-on-germany-s-wave-of-racist-violence.html>

{5} *A Glossary of Order of Nine Angles Terms*, v. 7.05, included in *Order Of Nine Angles Subculture: A Complete Guide*, https://archive.org/download/subculture_complete/o9a-subculture-complete.pdf

{6} The letter is included in facsimile in volume one of *The Satanic Letters of Stephen Brown* available at <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>

{7} *Author Profiling In The Case Of David Myatt And Anton Long*, <https://concerningmyatt.files.wordpress.com/2022/09/dm-o9a-author-profiling.pdf>

{8} The O9A 'manual of style' was publicly mentioned in several 2015 and 2016 Internet posts such as this one from 2016:

That you equate me/us with someone else who has posted about the O9A on some forum (which has since banned all discussion of the ONA) is both flattering and mildly amusing. Perhaps it's the still secret "ONA Manual Of Style" that keeps outsiders making such assumptions...

<https://web.archive.org/web/20220511055625/https://annaczereda.wordpress.com/2016/09/13/mad-as-a-hatter/>

It was also described in a 2016 article titled *The O9A Manual Of Style*,

"As mentioned to some correspondents over the years, those who are associated with the Falciferian O9A have had an 'ONA Manual of Style' just as many older, established, newspapers (such as the Guardian and the New York Times) have their in-house manuals of style and usage. Such manuals are often updated every few decades, and are useful guides that enable printed items to have an 'in-house' style. Given the non-hierarchical structure and ethos of the O9A, the manual offers guidance, recommending best practice rather than giving rules which are expected be followed.

The ONA manual deals not only with the specific - O9A assigned - meaning of certain words (such as nexion, presencing, mundanes, culling) but also with many other topics, such as (i) whether certain words - for example 'satanism' and 'satan' - should be with an upper or a lower case S, (ii) how titles and subtitles should appear (usually, and against current convention) with all words beginning with upper case), (iii) how footnotes should be numbered and displayed (usually numbered within curly brackets), (iv) how each page should be set out, (v) how texts should display the name of the author, and (vi) how the introduction to following paragraphs should be phrased, with suggestions ranging from 'However' to 'In addition' to 'Thus' [...]

Initially compiled by 'Anton Long' in the early 1990s, the manual has gone through several editions, with one of its main functions being inspired by what was once termed the Aquino fallacy."

The 2016 article was included in the compilation *The Dialectical Order Of Nine Angles*, a copy of which is available at <https://web.archive.org/web/20220510160627/http://www.o9a.org/wp-content/uploads/dialectical-o9a.pdf>