

Some Questions About The Order of Nine Angles (2016) Part One

Preface

As with the 2015 version, the following recent [November 2015 - February 2016] questions and answers about the Order of Nine Angles (O9A,ONA) have been purloined from a private O9A forum on the Dark Web and were between potential recruits and some knowledgeable O9A people. Given that similar questions about the O9A continue to be asked, some may find this compilation useful and/or interesting. Some of the questions and answers have been slightly revised for publication, with many references to O9A texts in the answers moved to footnotes.

This text supplements the three earlier *Some Questions and Answers About The Order of Nine Angles* texts which were published in 2013, 2014, and 2015.

In the past year or two the ONA has apparently distanced itself from Satanism and concentrated on describing itself as a 'sinisterly-numinous' and pagan occult tradition that is neither Left Hand Path nor Right Hand Path. Why?

For three reasons.

- 1) Because satanism for the O9A always was a causal form; an extended initiate pathei-mathos, and thus only part of that decades long exeatic sinisterly-numinous quest that makes and marks a person as O9A.
- 2) The exoteric adversarial, polemical, phases of the O9A (phase I and II, from the 1970s to c. 2011) are over, having for the most part served their dialectical purpose. A purpose described, and hinted at, in texts by Anton Long from the 1980s onwards.

That most self-described modern satanists who have opined about the O9A did not know (i) about the sinisterly-numinous nature of the O9A (and about the cultivation of muliebral skills such as empathy), and (ii) that O9A satanism was essentially dialectical, polemical, an initiate pathei-mathos (an extended, unstated, insight role) - and thus did not and does not esoterically define the O9A - reveals their lack of esoteric knowledge of the O9A; an in-depth esoteric knowledge that can be acquired through a scholarly, years-long, study of the entire O9A corpus (of works written by Anton Long from the 1970s to 2011) and/or by means of following the O9A Seven Fold Way to at least the stage of Internal Adept.

Even now, when the esoteric O9A and its connexions to alchemy, paganism, and Greco-Roman hermeticism have been well-described {1}, self-described modern satanists continue to ignorantly opine about the O9A.

3) As Satanism has become increasingly popular - with a plethora of individuals not only self-describing themselves as 'satanists', mostly anonymously via the medium of the internet, but also (again mostly via the internet) giving their opinion about this or that satanic group or person - Satanism has lost the frisson, the dangerousness, and the exclusivity, that was associated with it when, decades ago and pre-internet, it was mostly confined to small underground groups of usually a few individuals known to each other or personally recruited by an existing member and which groups often performed rituals or dramas written by one or more members of such a group. Thus the 1960s 'Temple of the Sun' - consisting of two small groups, one in the East Riding of Yorkshire and one in the West Riding - had a ritual drama involving a personified Mars and Venus, a Chorus (after the manner of Greek tragedy) and a musical accompaniment. They also had a ritual 'Black Mass', which Black Mass Anton Long incorporated (with a few revisions) into his *Black Book of Satan* published (using a small 'table-top' offset-litho machine) in 1983 and republished in 1984 under the imprint of Thormynd Press.

Some of these small self-contained and mostly clandestine satanic groups continued well into the 1970s in European countries such as Britain, uninterested or unaware as they were of the type of publicity-driven satanism propagated and popularized in America by Howard Stanton Levey and his followers. In the late 1970s and early 1980s a few of these European groups - such as the Order of Nine Angles (ONA, O9A) and 'the Orthodox Temple of the Prince (OTP) - adopted a slightly more public profile, with the OTP advertising in occult newsletters such as 'The Golden Wheel' and with the O9A sending MSS, and copies of the original Fenrir, for review and listing in the printed underground USA publication *Factsheet Five* and also to occult zines such as the *Lamp of Thoth* and *Nox*.

However, the anonymous opinionastray that the internet allows - via weblogs, online forums, social media, and so on - means and has meant for well over fifteen years that, in respect of satanism and the occult in general, personal opinion has dominated over the knowledge gained via years-long personal experience, gained via *pathei-mathos*, and gained via a scholarly study.

As Anton Long wrote some years ago:

Knowledge is numinous, a part of one's life, whereas information - that which is presented/communicated by such an ephemeral medium as the world wide web - 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 life-long esoteric way or path that one has, by initiation, chosen to follow.

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, where by scholarly is meant both learned and having undertaken meticulous, unbiased, research on a specific subject over a period of some years.

Which exoterically means that: (a) the value of the ephemeral medium that is the world wide web has been overestimated by many; (b) that, as a medium, it is Aeonically and in esoteric terms quite unimportant; and (c) that it encourages a pretentious, spurious, or illusory, 'knowing', the rapid communication of this, as well as a spurious 'respect' among and of pretentious and/or mundane others, anonymous or otherwise. The world wide web also 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.

One of the main reasons for the existence of esoteric groups such as the Order of Nine Angles is to be a living hereditary repository of a certain type of knowledge - kunnleik - and to personally, directly, encourage some individuals to acquire the culture, the habit, of learning - practical, scholarly, esoteric - and thus enable them to move in the traditional esoteric manner toward the goal of discovering and thence acquiring wisdom; and which wisdom is a balanced personal judgement and a particular knowledge of a pagan, Occult, kind to do with livings beings, human nature, Nature and 'the heavens'. This involves possessing/developing certain esoteric faculties/skills; acquiring an honest knowing of one's self, one's character; possessing an Aeonic understanding; and thus discovering Reality beyond, and sans, all causal abstractions. {2}

What has thus occurred, in respect of satanism and in polemical terms, is that satanism has become increasingly plebeian, with anonymous plebs {3} taking to the internet and sometimes writing self-published books to propagate their opinions and their plebeian version of modern Satanism, deriving as their 'modern satanism' almost always does from the writings and pronouncements of Howard Stanton Levey and his followers. {4} In effect, the appellation 'satanist' has become trivialized, a collection of cliches celebrating egoism, celebrating the masculous ethos, and presenting the opinions of those who have not spent years learning from practical sinister experiences both occult and exeatic.

Hence:

"Satanism is now a rather meaningless term since everyone and their dog can describe themselves as Satanist and then go on to argue about what Satanism is or isn't. As they do and as they have done, from it being 'egoistic ipseity' to it being that type of pseudo-rebellion which doesn't involve breaking the law. 'Satanism' stopped being genuinely heretical and dangerous over two decades ago; if it ever really was genuinely heretical and dangerous beyond a few individuals and a few small covert groups. Would any self-respecting antinomian call themselves a satanist today, given how satanism is described and advocated by the vast majority of latter-day satanists? A tame satanism, devoid of charism, and so lacking in dangerousness that it cannot via pathei-mathos now inspire the necessary self-knowing and the resultant self-honesty." {5}

Note the phrase "would any self-respecting antinomian call themselves a satanist today, given how satanism is described and advocated by the vast majority of latter-day satanists?"

In summary, and in regard to the O9A, the appellation 'satanism' has served its dialectical purpose, and also has become increasingly irrelevant especially given (i) the physis of the majority who now self-describe themselves as 'satanists', and (ii) how 'satanism' is understood by the majority of its modern adherents and even by the majority of academics: as derived from and expounded by the likes of Howard Stanton Levey.

Yet doesn't the O9A continue to propagate the idea that it is Satanist? As in the article *The Place Of Satanism in the Order of Nine Angles* published in the book *The Joy Of The Sinister: The Traditional Satanism Of The Order Of Nine Angles*.

No, 'the O9A' does not. For since Anton Long retired in 2011 no one publicly speaks 'on behalf of the O9A'. Nor can anyone now or in the future speak 'on behalf of the O9A'. As befits the O9A principle of 'the authority of individual judgement'. For even if the person is O9A, as the author of that book is, they are just presenting their own opinion, their own interpretation, just as these answers - and the earlier ones - are someone's opinion, their interpretation, of matters O9A.

In the article you refer to the author argues that the O9A is 'satanist' because

"in terms of both of individuals and society, [the O9A] are "actually or potentially harmful, destructive, disastrous, or pernicious; baleful; hard, difficult, misleading, deadly, amoral" just as - as part of their pathei-mathos and/or as an Insight Role - they openly champion what is heretical or forbidden or esoteric in the societies of their time: today, heresies such as holocaust denial, Jihad, National-Socialism, a Cosmic Reich; the forbidden law of kindred honour with its vengeance and duels and tribal culture; the forbidden art of human culling; and

the esotericism of a practical occult, and sinisterly-numinous, anados as manifest in the Seven Fold Way."

Which logically follows from the specific definition of satanism given - that is, something which is 'actually or potentially harmful, destructive, disastrous, or pernicious; baleful; hard, difficult, misleading, deadly, amoral' - *if* one accepts that the O9A is, in theory and praxises, those things and/or incites or propagates those things. However, if one does not accept that definition of satanism, and/or does not accept that the O9A is those things or that it neither incites nor propagates those things, then one could argue that the O9A is not satanist.

Is, for example, the story *Sunedrion: A Wyrdful Tale* - which is included in that book - a story about modern satanism and satanists? Or is it a story about modern practitioners of a Western Left Hand Path? Or a story about pagans and an ancient pagan tradition? Or a story about all three? And are such appellations as 'satanism', LHP, and even paganism esoterically irrelevant anyway?

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Many recent texts by O9A people have taken issue with those who hide behind pseudonyms. But what is wrong with some satanists being anonymous and using pseudonyms? Didn't Anton Long support using pseudonyms?

It is not a question of anonymity or pseudonyms *per se*, but rather of anonymous individuals publicly - via a medium such as the internet or in self-published books - sounding off about satanism, about satanic groups, and especially about those satanists - be they self-described satanists or assumed by others to be satanists by - who do have a public profile 'in the real world' and thus whose life and experiences are documented by others in non-internet, and mainstream, sources.

Thus when Anton Long - in footnote to his letter to Aquino dated 20th October 1990 ev and included in volume I of *The Satanic Letters of Stephen Brown* - wrote positively about pseudonyms the context was individuals *working* in a reclusive manner in secret. The operative word being work, a word he repeats several times. That is, he was writing about satanists secretly doing satanic stuff in the real world; doing and personally learning from sinister experience. He was not writing about individuals sounding off anonymously about satanism, about satanic groups, and not writing about individuals sounding off anonymously about others who are self-described satanists or who are assumed by others to be satanists.

In simple terms, it is a matter of honour and of cowardice. A question of personal character. Those self-declared satanists - be they of whatever age - who anonymously castigate those who do have a public profile are at best

plebeian and at worst cowards. For their words to be anything other than plebeian and other than the rants of a coward they should reveal themselves and what their own publicly documented sinister deeds and experiences are. Or they should cease to publicly and anonymously opine, in public, about others and get on with doing satanic stuff in the real world and thus learn from such doing.

It is so indicative of the nature of modern satanism and modern satanists that so many self-described satanists seem to believe, and accept, that it is fine for other self-described satanists (with no known sinister deeds to their name) to anonymously opine about satanism, about satanic groups, and especially about those satanists - be they self-described satanists or assumed by others to be satanists by - who do have a public profile 'in the real world' and thus whose life and experiences (sinister and otherwise) are documented by others in non-internet, and mainstream, sources.

Which brings us back to the plebeian nature of so many self-described modern satanists.

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The O9A code of honour states that one method of settling serious disputes among comrades (among ONA folk) is a duel involving deadly weapons. What are the rules of such a duel?

Decades ago David Myatt published the rules of duelling, which rules the O9A adopted:

The most acceptable and civilized form of duel is by pistol, and those abiding by the Code of Honour are expected to use this form as and when necessary.

A formal challenge to a duel must be personally issued, by one party to the other, at which a date, time and place are specified (Dawn is traditionally favoured). Each duellist must be accompanied by a Second, to ensure fair play and an honourable outcome, as there must be a referee.

At the appointed time and in the appointed place, two revolvers, pistols or duelling pistols, as similar as possible, are checked and prepared by the referee, (ideally a man of honour should keep or have access to a matched pair of pistols specifically made for duelling, capable of firing one round and one round only). These revolvers or pistols, and the bullets, are also checked by the duellists and their seconds. [Note: whatever pistol is used it should be loaded or so adapted that one round and only round can be discharged from it.]

The referee then allows the duellists to choose a weapon. The duellists stand back to back. At a sign or word from the referee they

then walk a set number of paces agreed beforehand (ten being usual) before turning to face each other. The referee then says: "Take aim!" at which they take aim. The referee then says: "Fire!" at which they discharge the weapon. It is considered dishonourable conduct to aim and/or fire before the referee gives the signal to so do.

Should one person fire and miss, or hit and injure, the other duellist before that duellist has also fired, then the person who has so fired must wait, without moving, until his fellow duellist has also fired, if he is capable of so firing.

Honour is satisfied if the duel is undertaken in the above manner.

Notes:

There are four things which need to be understood about personal duels of honour.

(1) The etiquette, or rules, of duelling must be followed, for it is these rules which make this encounter between two individuals a civilized and thus an honourable encounter. A duel of honour is not a brawl, or merely a fight between two individuals - it is a dispassionate meeting of two individuals who use their own will, their own strength of character, to fight in a particular way.

The rules, the etiquette, of duelling make it such a dispassionate encounter - for a duel is a test of courage, of nerve, of character, of personal honour itself. Any and all conduct which is against the rules is dishonourable, and as such the person who does not abide by the rules is not an honourable person, and thus forfeits their honour and their honourable reputation.

If the rules are not followed, it is thus not a duel of honour.

(2) In a duel of honour, deadly weapons must be used. It is the deadly nature of the weapons used, with the possibility of death, which makes the encounter an honourable one. Deadly weapons include pistols, swords and long-bladed fighting knives of the Bowie type.

(3) The duel is a private affair between the two individuals concerned. As such, only the nominated Seconds, and a referee - acceptable by both sides - must be present. It is against the etiquette of duelling for any other people to be present.

(4) A person challenged to a duel must either personally accept the challenge, or decline the challenge. It is dishonourable and cowardly conduct to ignore a challenge once it has been formally issued. If a

person who is challenged declines the challenge, then they must issue a personal apology, and if necessary, or called upon to do so, a public apology.

A man of honour will only challenge to a duel those individuals whom he believes can physically defend themselves and their honour with deadly weapons. Thus, it is dishonourable and cowardly if someone who is challenged to a duel tries to get someone else to fight the duel on their behalf.

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It's been suggested - several times in recent years - that 'Anton Long' was not a singular individual but rather a pseudonym used by several different people. Is that true? If so, did Christos Beest - a.k.a. Richard Moulton - use the pseudonym Anton Long and write many ONA texts? What happened to him?

As someone was once reported to have said: Quid Est Veritas? In respect of the truth of whether Anton Long is a singular individual or not there are at the very least two possible answers.

The first answer is that yes there may have been various individuals who have used that pseudonym, one of who might have been that "friend of Myatt's from the 1970s and 1980s" mentioned by Professor Kaplan {6}.

The second answer is the answer given by Anton Long in a 122yf interview at the Oxonia Sunedion. An interview initially privately circulated (as one of the Documents Of The Inner O9A) and openly published in 2015 as a pamphlet under the title *A Most Brief Discourse On The History Of The Order of Nine Angles*. Which title, and especially the preface of the pamphlet, were a humorous *homage* to a certain work by the Elizabethan occultist John Dee.

In that interview Anton Long said:

"Such a rumour [about diverse authorship] was part of our Labyrinthos Mythologicus. For reasons which the sagacious, and those gifted with or who have developed certain Occult skills, will understand and appreciate. With a few exceptions, I authored all O9A MSS, from the 1970s to 2011. The few exceptions are those MSS authored by CB [Richard Moulton], whose contributions amounted to explaining some aspects of the O9A (often in the process paraphrasing what I had personally said to him) and to presenting and describing his own personal experiences along the Seven Fold Way. As, for example, his 'sinister tarot' was his own artistic interpretation of the O9A Tarot as described in *Naos*; while his notebooks and 'magickal journals' (such as his *Dyssolving: Diary of an Internal Adept* and his *Caelthi*) document some of the occult workings he did as an initiate, while the 'ritual' music he produced was for use by his own

O9A nexion.

Seen in context - as the works of someone travelling along the Seven Fold Way - [Moult's] contributions are and will remain valuable even though he never progressed beyond the stage of Internal Adept. Other people will no doubt - and should - produce similar or better contributions. Their own 'sinister tarot, for example, and their own music and ritual chants and magickal journals."

Which leads us on to the question asked about Moult. As mentioned in a footnote in the *A Most Brief Discourse On The History Of The Order of Nine Angles* pamphlet, others have - post 2012 - produced O9A-inspired art and music, which some have argued rivals - and in some instances surpasses - the O9A-inspired art, sinister tarot, and music of Moult. For instance, and to give just a few recent examples, an Icelandic artist has produced his own Sinister Tarot (some of whose images are/were on the omega9alpha blog) while the Deverills nexion have produced O9A-inspired chants and 'sinister musick', some of which chants and musick are on youtube and/or have been distributed on disc. My personal opinion is that that Icelandic Sinister Tarot, and the chants and musick of the Deverills nexion, are - artistically and esoterically - better than Moult's O9A-inspired art and music.

Contrary to the belief of some modern satanists who have commented on the O9A, Moult only - as Anton Long mentioned - wrote *Dyssolving: Diary of an Internal Adept* and *Caelthi* (aka Black Book of Satan II) together with a few short MSS which mainly explained or paraphrased what AL had previously written or said. Other than that, Moult compiled some existing O9A MSS - slightly editing some of them - then published them under the title Black Book of Satan III, with *Caelthi* (aka Black Book of Satan II) and his 'self-immolation rite' simply "presenting and describing his own personal experiences along the Seven Fold Way".

As for Moult himself, following adverse publicity (in 2008, 2010, and 2011) by anti-fascists about Wakeford, about the band Sol Invictus, and about Moult himself, Moult let it be known that he had renounced both the O9A and his occult quest.

But I've read an old article about Moult - it was called *Esoteriko, Christos Beest* - which mentions him doing all kinds of stuff from neo-nazi street action to being involved with football firms and the territorial army and helping to found Reichsfolk.

Anyone can write anything and post it on the internet. Individuals can claim to have done anything. But specific claims - including those made via the internet - require specific proof. Until such claims are documented in mainstream, non-internet, sources - in newspapers, in books and articles by academics, for example - they're just unproven claims or, more usually, just vainful boasts. Where are the mainstream sources to back up such claims as are made in that

article about Moulton? There are none.

If Anton Long is just one individual, who is he?

Someone has already answered that question in an O9A way:

"As Monette wrote, "the founder of the [ONA], Anton Long, has remained a mystery to members of the movement, as well as to academics." {7}

Which is perhaps as it should be: a mystery, a befits an occult group which so many self-declared modern Satanists - following as they do the the satanism propagated by Howard Stanton Levey, by Aquino, and by others - seek and have sought to discredit and belittle and who continue to emote that "the ONA is a joke, a fake" and who declare that it "doesn't exist" despite the fact that the ONA is not only a particular and complex esoteric philosophy and thus - having been written about in printed books - has a place in the domain of reality and thus an objective being, but is also [as Monette wrote] "a movement, a subculture or perhaps metaculture that its adherents choose to embody or identify with."

Which mystery also befits the persona of Anton Long who - in the supposed guise of David Myatt - so many self-declared modern Satanists, so many self-declared followers of some modern Western Left Hand Path, so many self-declared 'thelemites', and so many others - for whatever reason and from what motive - dislike and seek to defame, to castigate, and to libel. As Tennyson once wrote: "the grand old name of gentleman, defamed by every charlatan".

That answer - as with so many others - seems evasive and confusing.

Those who possess certain occult skills, and the sagacious, and those who have a certain aesthetic appreciation/intuition of 'the acausal' and/or of the 'sinisterly-numinous aesthetic' will - or can with a certain effort - apprehend 'the truth' obscured by such evasion(s) and such intentional confusion/contradictions.

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Many of those interested in the O9A seem to appreciate older O9A material - such as Naos and Hostia - and denigrate the post-2009 material which includes numerous polemical tracts and intellectual texts explaining such things as the connection between the Seven Fold Way, alchemy, and Greco-Roman hermeticism. Is the older material written by Anton Long more important - more O9A - than the newer more polemical and intellectual stuff?

The older material - from the 1970s, the 1980's, and the early years of the

1990s - provided a clear often forthright exposition of the particular satanic, exeatic, and practical way which the O9A represented and encouraged. Such writings were refreshingly different from most other 'satanic' material produced at the time. As a result, quite a few people were attracted to, or were inspired, by the O9A. Those older writings are as valid, as relevant, now as they were then. So the continuing popularity of works such as Naos, Hostia, and the Deofel Quartet, is not surprising.

The post-2009 polemical tracts generally had a dialectical purpose; a purpose mentioned and described in various other texts of the time. Simply expressed, they aided the propagation of the O9A mythos and also served to annoy, and to test, many self-described modern satanists, sometimes causing them to react and denigrate the O9A. In terms of esoteric alchemy, the older material was the process of Calcination; the post-2009 polemical tracts the process of Separation (qv. the table titled *The Alchemical Process* in Naos).

The newer more esoteric and 'intellectual' material - produced following the retirement of Anton Long in 2011 - is the beginning of the process of Coagulation, where the perspective is more esoteric, more internal; with neglected aspects of the occult philosophy of Anton Long and of the Seven Fold Way given prominence and explained in both historical and esoteric context. Material as befits those who have reached or who are moving toward the stage of Internal Adept and befitting those in academia, and other professions, who are interested in or who have shown an interest in the O9A. And befitting given the move to Phase III and the consequent move away from being 'just' - or perceived as being just - a satanic group {8} with a disdain for other satanists.

One neglected aspect of the older material, for example, is the cultivation of the muliebral virtue of empathy; neglected even though in a particular 1970s MS Anton Long wrote, apropos empathy, that (a) the Rite of Nine Angles represents the central mystery of alchemy; (b) that the grade ritual of Internal Adept "may be regarded as necessary preparation for the Rite of Nine Angles", that (c) "only through the female are the forces represented by the three alchemical substances and their nine combinations capable of being released in a physical way", and (d) that "it is the empathy the individual possesses for their surroundings and the forces that makes the rite successful. Such empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself, and for the natural form of the Rite of Nine Angles this empathy approximates to the Taoist Wu-Wei." {9}

Another neglected aspect is the esoteric - the alchemical - meaning of the O9A 'nine angles', and how this relates to the 'sinisterly-numinous' and thus to The Abyss and the Seven Fold Way. Another neglected aspect is the reason why the O9A always insisted that its Seven Fold Way and its seven-fold 'tree of wyrd' represented the original Western occult tradition. Yet another neglected aspect is Esoteric Chant and how it relates to 'acausal-knowing'. Another is the disdain for the patriarchal ethos and the fact that traditional O9A nexions often have

more women than men and are often led by a woman {10}.

The newer texts thus have a necessary place in the O9A corpus, suitable as they are to those more advanced along the Seven Fold Way and suitable to the type of person established O9A nexions in Britain and Europe now as a priority seek to clandestinely recruit, as befits Phase III.

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Notes

{1} In text such as (i) the pdf compilation *ἀρρενόθηλυς: Alchemical And Hermetic Antecedents Of The Seven Fold Way Of The Order Of Nine Angles*. 2015; (ii) *The Pagan Order Of Nine Angles*. 2015. ISBN 978-1518885143; (iii) *The Radical Occult Philosophy of Anton Long*. 2015. ISBN 978-1518690433.

{2} *Knowledge, the Internet, and the O9A*. e-text, 122 yf.

{3} The term pleb refers to a common, uncultured, unmannered, or vulgar person. The term plebeian signifies having qualities or features characteristic of or attributed to the lower social classes; commonplace, undistinguished; unsophisticated, uncultured, vulgar, coarse.

Some of the distinguishing features of plebs are:

- (i) that their behaviour is unmannerly (characterized by a lack of civility),
- (ii) their speech contains profanities, or descends down to include profanities when they emote,
- (iii) they are prone to displays of anger and aggression, characterized by a lack of self-control and/or by displays of egoism, the later usually deriving from the erroneously high opinion they have of themselves, of their knowledge, and of their abilities,
- (iv) when they attempt to argue they invariably resort to personal abuse and/or to committing logical fallacies such as the 'material' fallacy (ἔξω τῆς λέξεως) ignoratio elenchi,
- (v) they readily form an opinion (and readily spew such an opinion forth) regarding matters which they have not taken the trouble to study in detail over a period of many months and/or have no direct personal experience of;
- (vi) they readily form an opinion (and readily spew such an opinion forth) about individuals they have never met in person and never taken the trouble to get to know over a period of many months.
- (vii) they lack both culture and the in-depth learning acquired through scholarship.

{4} Refer to polemical texts such as (i) R. Parker, *The Joy Of The Sinister*, 2015,

ISBN 978-1518679001, and the pdf compilations (ii) *Satanism Plebeianized And O9A Pretenders*, 2015, and (iii) *Modern Satanism and The Order of Nine Angles*, 2015.

{5} The quotation is from the text *Is Satanism Now A Meaningless Term?* in *Modern Satanism and The Order of Nine Angles*.

{6} Kaplan, Jeffrey. *Religiosity and the Radical Right: Toward the Creation of a New Ethnic Identity*, in Jeffrey Kaplan and Tore Bjørgo (editors), *Nation and Race: The Developing Euro-American Racist Subculture*. Northeastern University Press. 1998. p.115.

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

{8} In respect of the phases of O9A strategy refer to *Geneseos Caput Tertium* (Documents of the Inner O9A) which text is included in *The Complete Guide To The Order of Nine Angles*. Seventh Edition, 2015, 1460 pages, pdf (55 Mb).

{9} The MS was re-published in the 1980s in the Left Hand Path *Nox* zine, and was later included in the book compilation *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997

{10} A recent academic survey of satanic groups found that the O9A has more female supporters than either the Church of Satan or the Temple of Set, and more women with children. J.R Lewis: *Satanic Attitudes*, in Asbjorn Dyrendal, James R. Lewis, Jesper A. Petersen (editors), *The Invention of Satanism*, Oxford University Press, 2015. p.191; pp. 194-196. ISBN 9780195181104

{11} The emphasis on women is evident in The Deofel Quartet, qv. the section *The Sinister Feminine Principle in the Works and Mythos of the ONA* in the text *The Occult Fiction of The Order of Nine Angles* (revised edition 126yf). The text is included below as an appendix.

Appendix

The Occult Fiction of The Order of Nine Angles

Introduction

The Occult fiction of the Order of Nine Angles includes the following stories:

- (1) *Eulalia - Dark Daughter of Baphomet*. (c.2009)
- (2) *The Deofel Quartet*, consisting of the four texts *Falcifer*, *Temple of Satan*, *The Giving*, and *The Greyling Owl*. (c.1974-1993)
- (3) *Tales of the Dark Gods*, comprising the four short stories *In The Sky of Dreaming*, *Jenyah*, *Sabirah*, and *A Dark Trilogy*. (c.2008)
- (4) *Breaking The Silence Down*. (c.1985)
- (5) The two individual short stories *Hangster's Gate* and *Copula cum Daemone*. (c. 1976)
- (6) The short story *Gruyllan's Tale*, which forms part of the *Balocraft of Baphomet* series. (c.2010)
- (7) The short story *Sunedrion: A Wyrdful Tale* (2015).

The most recent works include *Eulalia*, and *Sunedrion: A Wyrdful Tale*. Several themes are common to most, if not all, of these stories - and this brief MS will briefly deal with two of the most interesting of these themes, from an Initiated Occult viewpoint. These are what may be called The Mistress of Earth archetype (the powerful, sinister, feminine principle), and the setting of some of the stories in the English county of Shropshire.

The Sinister Feminine Principle in the Works and Mythos of the ONA

One of the most noticeable (and neglected) aspects of the ONA mythos is the predominance given to what may be termed the Sinister Feminine Principle, evident, for example, in what the ONA calls the rôle, and magical Grade, of Mistress of Earth, and in its depiction of, and homage to, the Dark Goddess Baphomet, whom the ONA describe as one of the most powerful of The Dark Gods.

Thus, in the Occult fiction of the ONA, the main character - the main

protagonist, the 'hero' - is often a powerful, beautiful, woman, with ordinary men, more often than not, manipulated by, or somehow subservient to, these women who belong to or who identify with some ancient Sinister tradition, or the Left Hand Path, and Satanism, in general.

For instance, in *The Giving* - which is probably the most forthright fictional portrayal, by the ONA, of a genuine Mistress of Earth - the heroine is Lianna: a wealthy, powerful, beautiful and mature woman, who is heiress of a sinister rural pagan tradition which involves human sacrifice. She is seen manipulating both Mallam and Thorold, and the story ends to leave the reader to answer the unanswered question as to whether she really contrived Monica's death and used her sinister charms to beguile - 'to beshrew' - Thorold following that death.

Quite often, in these stories, the Dark Goddess Baphomet is invoked directly - as for example in *The Temple of Satan*, and *In The Sky of Dreaming*. In the latter, we are left to speculate as to whether the always un-named alien female shapeshifter who returns to Earth is actually Baphomet herself, and there are several clues, scattered throughout the text, which might be used to answer this question. In other stories - such as *Jenyah* and *Sabirah* - we are presented with sinister, vampiric-like, entities who have assumed female form (or who have always had a female form in our causal world) and who have dwelt on Earth for millennia, using the 'life-force' of human male victims to sustain themselves, and who can easily be regarded as 'dark daughters of Baphomet'. All of these women are mysterious, enchanting - and physically powerful: for instance, the woman described in *Sabirah* easily overpowers the young men who attempt to molest her, while Eulalia (in *Eulalia - Dark Daughter of Baphomet*) is a ruthless, though charming, killer of whom it is intimated she might be not only half-human but also the mysterious Falcifer, the power behind the male Vindex figure she has chosen and manipulates.

In general, such depictions - and the mythos of the ONA in general - may be said to empower women; to depict them in a way that has been long neglected, especially in the still male-dominated, materialistic, West. However, this empowerment, it should be noted, is based upon 'the sinister': upon there being hidden esoteric, pagan, depths, abilities and qualities in women who have an important, and indeed vital, rôle to play in our general evolution and in our own lives. Furthermore, it is one of the stated aims of the ONA to develop such character, such qualities, such Occult abilities, in women, and the following of *The Seven-Fold Sinister Way* is regarded as the means to achieve this. Furthermore, the ONA's depiction of such women - its explication of the dark feminine principle - is very interesting because it is a move away from, and indeed in stark contrast to, the 'feminine principle' of both the political 'feminism' which has become rather prevalent in Western societies, and that particular feminine ethos which many pagan and Wiccan 'White-light' and Right Hand Path groups have attempted to manufacture.

This political feminism is basically an attempt to have women imitate the behaviour, the personality, the ethos, of men – which is what the strident calls for 'equality' are essentially about, and as such it is often a negation of the character, and of those unique qualities and abilities, germane to women. The pagan and Wiccan type of feminism is most often about some dreamy, pseudo-mystical vision of a once mythical 'perfect past' or about goody-goody types 'harming none' – in stark contrast to the dark sinister goings-on of the ONA feminine archetype, which most obviously includes using sexual enchantment to manipulate those Homo Hubris type men 'who deserve what they get...'

Dark Shropshire Themes

The still largely rural English county of Shropshire is the setting for many of the Occult stories of the ONA. Stories with a setting wholly or partially in Shropshire include:

- § The Giving
- § Breaking The Silence Down
- § Jenyah
- § Sabirah
- § Copula cum Daemone
- § Hangster's Gate
- § Eulalia: Dark Daughter of Baphomet
- § Sunedrion: A Wyrdful Tale

The reason seems obvious, given the ONA's account of its own history, which is that this area was where its traditions survived into our modern era, handed down by a few mostly reclusive individuals, and where a few small groups of rural followers of that ancient sinister way met to conduct their pagan rites. A glimpse of one such group is given in *Hangsters Gate*, while *The Giving* presents an ancient pagan ritual, The Giving, which perhaps is the original folk form of the ONA's The Ceremony of Recalling.

In the 'One Autumn Evening' section of *Sunedrion: A Wyrdful Tale*, the culling takes place in a house on a cobbled street in the centre of Shrewsbury, with the two women returning to the Stiperstones to celebrate their culling. Interestingly, *Hangster's Gate* and *Breaking The Silence Down* are set in the same area of Shropshire (in and around Much Wenlock, fictionalized as Greenock), a century or more apart, with some phrases of the latter echoing some of those of the former, as if to suggest, to intimate, an hereditary link, with *Breaking The Silence Down* invoking the pagan wildness of The Long Mynd and the rural area of "the scattered hamlets in the Onny valley", with the area West of that valley - from the Stipertsones to the border with Wales - well-described in not only *The Giving* but also in *Eulalia: Dark Daughter of Baphomet*.

It should be noted that both *Jenyah* and *Sabirah* – dark stories of ageless female

sinister entities ('demons') - are set in Shropshire, as if to suggest that such entities may still be lurking in such or similar places as they frequent in those stories, if one knows where to look, and has the good fortune (or misfortune, depending on one's ethos) to encounter them.

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119 Year of Fayen
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A Note Regarding The Deofel Quartet and Copula cum Daemone

The novels in the Deofel Quartet were designed as Instructional Texts for novices beginning the quest along the Left Hand Path according to the traditions of the ONA. As such, they are not - and were not intended to be - great, or even good, works of literature. Their intent was to inform novices of certain esoteric matters in an entertaining and interesting way, and as such they are particularly suitable for being read aloud. Indeed, one of their original functions was to be read out to Temple members by the Temple Priest or Priestess. In effect, they are attempts at a new form of 'magickal art' - like Tarot images, or esoteric music. As with all Art, magickal or otherwise, they can and should be surpassed by those possessing the abilities. If they have the effect of inspiring some Initiates of the Darker Path to creativity, to surpass them and create something better, then one of their many functions will have been achieved.

The 1980's short story *Copula cum Daemone* has never (to our knowledge) been republished in full, with the version included in the original typewritten compilation *Hostia* (published in 1992) missing the first three pages, and with later (non-ONA) published versions containing numerous errors - typos and mis-spellings - especially in the Latin. Furthermore, a little known fact, outside of ONA circles, is the Latin spoken by ONA protagonists such as Ceridwin, the pagan sorceress, with Ceridwin thus not only amazing her antagonists by her knowledge of Ecclesiastical Latin but also mocking them, for they are less erudite than they believe themselves to be because they fail to recognize the source of her quotations some of which had been circulating in priestly and monastic Catholic circles for centuries. That her antagonists are also unknowingly echoing some of those Latin sources makes the mockery even more pronounced. The source of Ceridwen's knowledge is hinted at in the story: the old man who carries a staff and who mentions Phereder to Richenda and then recites a Latin quotation.
