



## **Disguising And Distinguishing The Order Of Nine Angles**

### **1. Distinguishing The O9A**

There are several significant features germane to the Order of Nine Angles (O9A, ONA) and which features separate the O9A from other past and contemporary manifestations of the Occult in the lands of the West, be those manifestations described or classified by others (or self-described or classified by their adherents) as Left Hand Path, Satanist, Hermetic, Right Hand Path, Pagan, or Sorcererist. {1}

It is most indicative that these O9A features - serving as they do to distinguish the O9A - have seldom if ever been commented upon, in a rational in-depth manner, by the majority of people who, past and present, have pontificated about or who have made comments about the O9A. Indicative for a variety of reasons, such as because they lack an extensive knowledge of O9A texts; such as having no access to O9A aural tradition; and such as their focus being on some exoteric aspect of the O9A, for example human culling, O9A self-identification as being Satanist, or the polemics that some O9A associates have sometimes indulged in as a basal part of the O9A sinister dialectic. In addition, many of those who have commented on or make remarks about the O9A seem to have lost their way in, or become confused by, the O9A's Labyrinthos Mythologicus {2}, a truth evident in their comments and remarks.

Among the features germane to the Order of Nine Angles are the following.

#### **Arrenothelus**

Arrenothelus - ἀρρενόθηλος {3} - is the balancing of the masculous with the muliebral (the sinisterly-numinous) through pathei-mathos both Occult and exoteric, a balance which the O9A Seven Fold Way - a modern hermetic anados and the fundamental Occult praxis of the O9A - was designed to achieve by means such as practical Insight Roles, the cultivation of empathy (via rites such as that of Internal Adept), and archetypes such as the female Baphomet {4}.

Exoterically, this aspect of O9A tradition contradicts the patriarchal (the masculous) ethos that has not only dominated the world, East and West, for

millennia, but which is also manifest in all past and all contemporary manifestations of the Occult in the lands of the West such as in the Temple of Set, in the works and life of Aleister Crowley, and in the type of Satanism propagated by Howard Stanton Levey.

### **The O9A Logos: Women, Tribes, And Clans**

The logos - the new perceivration presenced by the life and writings of the pseudonymous Anton Long - is manifest exoterically in the code of kindred honour (aka the law of the sinister-numen), and esoterically in the particular physis (the type of personal character) that an initiate can develop by following one or more of the three O9A praxises: the Seven Fold Way, the way of the Drecc/Niner, and the Way of the Rounwytha.

One of the most outward practical signs of the O9A logos is the fact that the O9A has and always has had Sapphic nexions and "has more female supporters than either the Church of Satan or the Temple of Set [and] more women with children." {5} For the code of kindred honour embodies respect for women and gender equality and - as is evident from basic texts such as Naos - the O9A also embodies equality in regard to the sexual preference of individuals. Furthermore, the O9A has always emphasized that "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." {6} That is, it is women who are the key to creating, opening - and keeping open - nexions to the acausal. Thus, in the O9A, women are of fundamental importance, equal partners, and indeed essential to the O9A, with the O9A ethos contrary to and opposed to the misogyny still so rife in the Western world, as elsewhere.

Another important aspect of the O9A logos is that via such things as the code of kindred honour, and the practical nature of the Seven Fold Way (involving as it does running a Temple/nexion and performing Esoteric Chant in a group), it encourages the formation of new groups and communities, be such groups small (an extended family or clan) or large (as in tribes and gangs). In addition, the mythos of Vindex is a combination of both the exoteric and the esoteric aspects of the O9A logos {7}.

Thus - in contrast to the selfish hedonism of the Satanism propagated by Howard Stanton Levey, in contrast to the egoism of the likes of Crowley, and in contrast to the individualism propagated by the likes of the Temple of Set and by self-described followers of a modern Left Hand Path - and when understood in Aeonic and esoteric context rather than via polemical propaganda or via useful (in terms of sorcery) causal forms, the O9A asserts the need for communities - nexions, clans, tribes, collectives - bound by and expressing the O9A logos.

### **Amoral Pathei-Mathos**

The foundation of all O9A praxises is the individual learning from practical

experience both exoteric and esoteric, and embodying, by virtue of being O9A, the code of kindred honour. Thus, outside of that code, there are no restrictions placed on the individual, moral or otherwise. Hence,

"in the occult philosophy, and the praxises, of the Order of Nine Angles culling and the code of kindred honour are inextricably linked. For it is that code which manifests the O9A ethos, as living by that code reveals (presences) arête and can produce individuals of O9A character. One practical and necessary test of such arête, of such character, is the culling that every new initiate is required to undertake." {8}

### **An Occult Philosophy**

Aeonically understood, the O9A is a new ('sinisterly-numinous') Occult philosophy - developed by the pseudonymous Anton Long - with a unique ontology, epistemology, and theory of ethics. {9} The ontology is of causal and acausal being; the epistemology is that of causal and acausal knowing, with the theory of ethics deriving from the O9A logos.

Hence why it has been said that

"the term or name Order of Nine Angles (O9A/ONA) is defined as, and can be used to describe, (i) the Occult (the esoteric) philosophy of Anton Long, and (ii) the Occult praxises of, or derived from, that philosophy or sinister tradition; and (iii) the individuals who put one or more of those praxises into practice in their own life and who live according to the code of kindred honour." {10}

In addition,

"One of the axioms of the esoteric philosophy of the O9A is that it is really only possible to apprehend the realm of the acausal (which realm includes but is not limited to the supernatural) by using our (mostly latent) human faculty of empathy - of empathic wordless knowing - and by developing new faculties, such as the one the O9A term acausal-thinking." {11}

According to the O9A this 'acausal-thinking' can be developed by esoteric techniques such as The Star Game and by the 'sinister-numinous' persona that develops from following the Seven Fold Way through to that enantiodromia that is The Rite of The Abyss. For,

"In The Rite Of The Abyss of the O9A's Seven Fold Way the two apparent opposites, of sinister and numinous, are melded together and then transcended, with the underlying unity - the essence - beyond such forms/ideations having been discovered. There is, thus [...] a personal, a direct, knowledge of 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." {12}

### **Contra Might Is Right**

Unlike the modern Satanists influenced by the likes of Howard Stanton Levey, and most of those self-describing as following the Left Hand Path, as well as those influenced by the likes of Crowley, the O9A completely rejects the principle of 'might is right' and what has been termed 'social Darwinism', describing the principle of 'might is right' as "the instinct, the raison d'être, of the cowardly bully and the rapist." {13}

Contra that instinct - which the O9A has also described as plebeian - they support a natural aristocracy, and thus champion culture, personal manners, self-honesty, and self-restraint, with Anton Long writing that:

"Outwardly, in terms of persona and character, the true Dark Arts are concerned with style; with understated elegance; with natural charisma; with personal charm; and with manners. That is, with a certain personal character and a certain ethos. The character is that of the natural gentleman, of the natural noble lady; the ethos is that of good taste, of refinement, of a civilized attitude. Inwardly, the true Dark - the sinister - Arts are concerned with self-control, discipline, self-honesty; with a certain detachment from the mundane." {14}

In his seminal text *Concerning Culling As Art*, Anton Long wrote, apropos the wisdom of ancestral communities deriving as such traditional wisdom did from ancestral pathei-mathos:

"This [ancestral] wisdom concerned our human nature, and the need for nobility (or excellence, arête, ἀρετή) of personal character. This received wisdom was: (1) that natural justice, and the propensity for balance - the means to restore balance and the means of a natural, gradual, evolution - resides in individuals; (2) that natural justice, and the propensity for balance, was preferable because it aided the well-being and the development of communities; and (3) that nobility of individual character, or a rotten nature, are proven (revealed) by deeds, so that it is deeds (actions) and a personal knowing of a person which count, not words.

Or, expressed another way, ancestral cultures teach us that our well-being and our evolution, as humans, is linked to - if not dependant upon - individuals of noble instincts, of proven noble character, and thence to dealing with, and if necessary removing, individuals of rotten character. Hence, that a type of natural culling was desirable - the rotten were removed when they proved troublesome or became a bad influence, and were seen for what they were: rotten." {15}

## **The Authority Of Individual Judgement**

An axiom of O9A Occult philosophy and praxis is the authority of individual judgement, by which is meant that

"each O9A person, nexion, group, or cell, are - with one important exception - free to develop their own interpretation of everything O9A, free to develop and change everything O9A, and that there is no authority above the individual, or beyond each group or collective of groups. No leader, no outer (or inner) 'representative', no council, no 'old guard', who can make pronouncements about or declare what is or is not correct. No 'official' or 'genuine' O9A; no 'heresy'; no proscription of individuals or groups. Furthermore, no consensus is necessary or required among those who are or who associate with the O9A, although naturally a particular O9A nexion may have or arrive at a particular internal consensus and thus presence a particular interpretation of matters O9A.

The axiom the authority of individual judgement also means that each O9A person, nexion, group, or cell, will use their own judgement in respect of what they do; in how they, individually and/or as part of an O9A nexion, 'presence the dark and manifest the sinister' in practical ways." {16}

The one exception is the code of kindred honour:

"It is exempted because it is the Logos of the O9A - the unique perceivation that distinguishes the O9A - and thus defines who is, and who is not, O9A. For to be O9A is to live by the O9A code and thus to manifest that logos by one's manner of living. Furthermore, the O9A code is not about honour, not about honourable behaviour towards others, per se. Rather, it specifies how a person relates to those of their own kindred, to other O9A folk. Thus, in respect of one's kindred there are certain expected standards of fairness, of honour, but those standards do not apply in respect of how O9A folk relate to and deal with mundanes." {16}

Associated with the axiom of individual judgement is the O9A policy of encouraging O9A individuals to form their own local, and totally independent, O9A cell, nexion, group, or Occult temple/lodge.

## **The Way Of The Rounwytha**

This is the way of the mostly rural (and often female) empath, and is a basically pagan tradition - indigenous to a very small area of the Marcher lands (Y Mers) - but a tradition very different from all modern pagan revivals. For instance, there are no named deities (gods, goddesses), no set dates for celebrations, no calendar (solar, lunar, or otherwise), no rituals, no invocations, and no spells or conjurations of any kind. There are also no

oaths made, and no pledges written or spoken. {17}

The Rounwytha way is simply that of living in a particular manner and having - or developing - a natural empathy with the living beings of Nature, which empathy by its physis predisposes the Rounwytha to shun urban areas and too much contact with unfamiliar (and non-local) folk.

### **The Star Game And Esoteric Chant**

These two Occult arts are part of the Seven Fold Way, and are considered to be 'esoteric languages'. Which is to say that they encourage (and can manifest) acausal-knowing and do not involve denotatum and thus the causal abstractions and the ideation of opposites inherent in denoting things - existents - by names and/or defining them according to or assigning them to certain ideated categories.

The learning of and skill in these two Occult arts are an essential part of the training of the O9A adept. {18}

### **Disdain Of Copyright And The Idea Intellectual Property**

This disdain is evident in the O9A practice of making all their documents and texts freely available and positively encouraging others to copy and redistribute them, including selling them commercially.

Rachael Stirling  
2016  
v.1.05

### *Notes*

{1} As an example of the Left Hand Path there is Aquino's Temple of Set. As an example of modern Satanism there is Howard Stanton Levey. As an example of Hermeticism, there is the nineteenth century Hermetic Order of the Golden Dawn. As an example of modern paganism there is the Wicca manufactured by the likes of Gerald Gardner. As an example of the modern Sorcerer tradition there is Aleister Crowley, derived as his tradition was from the sorcery propounded in medieval grimoires and from the qabalism of the Hermetic Order of the Golden Dawn.

{2} The term - its etymology and meaning - is described in *The Labyrinthos Mythologicus of The O9A*, v.1.07, revised edition 127 yfayen.

As mentioned in that text:

The term is a combination of (i) a transliteration of the Greek λαβύρινθος - whence the Latin labyrinthus - and (ii) the

post-classical Latin mythologicus, the former word giving rise to the English terms labyrinth and labyrinthine, and the latter word having been used in the book *Mythologiae* by the post-Roman grammarian Fabius Fulgentius (c. 6th century CE, a modern edition of whose works were included in the *Bibliotheca Teubneriana* of 1898 published in Leipzig), and used by him to suggest "myth-making; creating or concerned with mythology or myths; a mythical narrative."

{3} In respect of ἀρρενόθηλος, qv. the text *ἀρρενόθηλος: Alchemical And Hermetic Antecedents Of The Seven Fold Way Of The Order Of Nine Angles*, included in the pdf compilation *The Esoteric Hermeticism Of The Order Of Nine Angles*, 2016.

{4} For the origin of the name, qv. the O9A text *Baphomet - An Esoteric Signification*, included in the pdf compilation *The Esoteric Hermeticism Of The Order Of Nine Angles*.

{5} 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.

{6} *The Rite Of The Nine Angles*, 1979. The MS was published, in the 1980s, in Sennitt's *Nox* zine, and was included in the later book compilation *The Infernal Texts: Nox & Liber Koth* (Falcon Publications, 1997).

{7} The foundation of the Vindex mythos is the creation of new clans and tribes. For, as mentioned in the O9A text *Vindex, Honor, and The Tyranny of the Magian*,

"understood esoterically, The Vindex Mythos is also Acausal Sorcery. That is, the original (non-esoteric) form has been and is being used in an esoteric manner to provoke Change in an evolutionary way, creating thus a new sinisterly-numinous causal form, new archetypes; and which manufactured esoteric form, and which archetypes, may not be perceived or understood as esoteric by many or most of those who are influenced, inspired, and/or changed by the mythos in its non-esoteric (and original) form.

{8} *Culling And The Code of Kindred Honour*. The text is included in *The Esoteric Hermeticism Of The Order Of Nine Angles*.

{9} A personal interpretation of this Occult philosophy is provided in the 2013 essay by Richard Stirling entitled *The Radical Sinister Philosophy of Anton Long: A Review of The Contemporary Secret Society Known As The Order of Nine Angles*.

A slightly revised version of the article has been published in the compilation of essays entitled *The Radical Occult Philosophy Of Anton Long*, 2015, ISBN 9781518690433.

{10} R. Parker, *Defining The Order of Nine Angles*, 2014.

{11} *The Pagan Mysticism Of The O9A*, included in *The Definitive Guide To The Order of Nine Angles: Theory and Praxis* (seventh edition, 2015).

{12} *The Sinisterly-Numinous O9A*, 2013. The text is included in *The Definitive Guide To The Order of Nine Angles: Theory and Praxis* (seventh edition, 2015).

{13} Anton Long, *The De-Evolutionary Nature of Might is Right*, 122 Year of Fayen. The text is included in the book *The Joy Of The Sinister*, 2015, ISBN 9781518679001.

{14} *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*, 119 Year of Fayen. The text is included in the book *The Joy Of The Sinister*.

{15} The text is included in the book *The Joy Of The Sinister*.

{16} *The Authority Of Individual Judgement - Interpretation And Meaning*, 2014, v.1.07. The text is included in *The Definitive Guide To The Order of Nine Angles: Theory and Praxis* (seventh edition, 2015).

{17} Anton Long, *The Rounwytha Way In History and Modern Context*, 2011. The text is included in *The Definitive Guide To The Order of Nine Angles: Theory and Praxis* (seventh edition, 2015). That Guide also includes the important texts *Denotatum - The Esoteric Problem With Names*, and Anton Long's retelling of the way of the Rounwytha in *Alchemical Seasons and The Fluxions of Time*.

{18} The Star Game and Esoteric Chant are outlined in the 1980s O9A MS *Naos*. The nature of esoteric languages in outlines in Anton Long's text *Concerning Esoteric and Exoteric Languages*. Both the *Naos* MS and that text are included in *The Definitive Guide To The Order of Nine Angles: Theory and Praxis* (seventh edition, 2015).

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## 2. The Labyrinthos Mythologicus of The O9A

The term Labyrinthos Mythologicus is unique to the Order of Nine Angles (O9A, ONA) and one of the many original things that serve to distinguish the O9A from other occult groups or movements, be those groups or movements assigned to the Left Hand Path or described as satanist, or assigned to or described as belonging to whatever category or none.

The term is a combination of (i) a transliteration of the Greek λαβύρινθος - whence the Latin labyrinthus - and (ii) the post-classical Latin mythologicus, the former word giving rise to the English terms labyrinth {1} and

labyrinthine, and the latter word having been used in the book *Mythologiae* by the post-Roman grammarian Fabius Fulgentius (c. 6th century CE, a modern edition of whose works was included in the Bibliotheca Teubneriana of 1898 published in Leipzig), and used by him to suggest "myth-making; creating or concerned with mythology or myths; a mythical narrative."

Our Labyrinthos Mythologicus is (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 our sinister dialectic.

Thus and for example, we, the Order of Nine Angles, have presented to outsiders - and to those incipiently of our kind - a series of tests, a modern Labyrinthos Mythologicus, and which tests begin with them being expected to distil our essence from our apparent conflicting opposites. For the majority now rely for information on what is presented to them via a medium such as the Internet, rather than on their own intuition, their empathy, their Occult skills, or on their own character when they (knowingly or unknowingly) meet or interact with one of us in the real world.

For like attracts like. If they trust in and rely on words presented on some impersonal medium, then they will see only words and probably get confused by such words. But if they have our particular character, they will just know, and thus understand beyond the words and the disinformation we have spewn forth for over forty years to ensnare, entrap, enchant, entice, confuse, incite, dissuade, and jape.

For we are unashamedly elitist. Thus we have certain, particular, standards and if someone does not reach those standards, they are quite simply not good enough for us.

For instance, for those desirous of following our Seven Fold Way we have certain physical standards, and Grade Rituals for them to undertake: what we term the three basic ONA tasks. If they fail in these tasks, they fail - there are no excuses, and they can try again until they succeed and meet our standards, or they can go elsewhere. If they succeed, then and only then are they that type of our O9A kind.

Remember therefore that the ONA is a shapeshifting nexion, in the world of the mundanes, and presents as a confusing, dark, labyrinthine, satanic/non-satanic entity, and therefore does/does-not exist, never has existed, and is/is-not defunct; which is/is-not nazi; which was/is/never-was a honeytrap; whose written texts sometimes contradict each other; and is/was merely an urban legend.

As we have said/written for some forty years, we expect individuals to work things out for themselves, and thus use or develop their own judgement, and use or develop their own Occult abilities.

Order of Nine Angles,  
122 yfayen (revised 127 yfayen)  
v.1.07

{1} qv. Milton's *Comus*, first performed at Ludlow Castle, Shropshire, in 1634:

Comus: What chance good Ladie hath bereft you thus?

Ladie: Dim darknesse, and this heavie Labyrinth.

vv.277-278

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### 3. Disguising The O9A

For decades the O9A has worn a series of Occult-themed disguises [disguise: etymology Old High German *wîsa*, (cf. Old English *wyse*) meaning 'manner, mode, appearance'] in order to establish, and propagate, itself by means of reputation and which reputation garnered a certain necessary controversy aided, occasionally, via various polemics. A fact which Anton Long revealed way back in some of the private letters subsequently published, in 1992, in *The Satanic Letters of Stephen Brown*.

As noted in the *Lightning, Sun, And Acausal Time* section of the text *ONA Esoteric Notes XLVII*:

"One of the aural traditions of the O9A concerns the answers to the ten questions which in the past decade were asked of a few of those individuals who publicly and via the medium of the internet and anonymously not only claimed association with the O9A but who also, over a period of some years, acquired something of an undeserved reputation among the Occult illiterati as being in some way 'knowledgeable' about the O9A.

For such esoteric knowledge as those answers relate can be personally discovered through a scholarly research undertaken by those who have travelled over many years along that path that is the O9A Seven Fold Way and who thus have reached or are about to reach the stage of Internal Adept, and who thus - using certain clues scattered in various O9A MSS and/or provided to them by their O9A mentor, and combining such clues with the esoteric knowledge acquired (via esoteric and exoteric *pathei-mathos*) along their journey - can solve the riddles that such questions are. In some ways, therefore, such riddles are similar in intent to the tests and challenges that organizations such as GCHQ sometimes give to candidates in order to select those who possess the required skills and the necessary personal character."

Add to this the following, from the *De Vita Coelitus Comparanda* section of the same text:

"That the Order of Nine Angles has the same underlying ancient weltanschauung [as described by Ficini] is obvious if the above is restated using the modern terminology of the O9A. Thus, (a) how when what is causal is touched by what is acausal [when a nexion is opened], the acausal is presenced within the causal thus producing changes in the causal; (b) the septenary Tree of Wyrð - with its planetary, stellar, and other esoteric correspondences as outlined in text such as Naos - since it is imbued with the acausal [is a nexion] is a beneficial presencing of those acausal energies that non-initiates are unaware of or disdain.

This ancient - essentially Greco-Roman - weltanschauung formed an essential part of the European Renaissance, as the life and writings of people such as Marsilii Ficini attest. Thus one might well suggest that the Order of Nine Angles embodies - at least in part - the spirit that animated that European Renaissance. An embodiment in the O9A manifest in their elitist and cultured ethos; a cultured ethos which neglected O9A texts such as (i) Culling As Art, (ii) The De-Evolutionary Nature of Might is Right, and (iii) The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts, explain."

Then combine this with various quotations from Anton Long, such as:

"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.

Being a living hereditary repository of a certain type of knowledge, esoteric and otherwise - that is, being akin to an ancestral, communal, pathei-mathos - the O9A grows and slowly develops as more knowledge and understanding are obtained, as more individuals undergo pathei-mathos, and as newer Dark Arts are developed. But the Occult essence - the ethos, the internal alchemy of individual change during the life of the individual, the individual discovery of lapis philosophicus, the Adeptus way, the Aeonic perspective - remains." {1}

Stir into the mix Myatt's translation of and commentary on the 'Poemandres'

and 'Esoteric Mythos' and 'Monas' tractates of the ancient Greek text of the Corpus Hermeticum, and what emerges from the κρατήρ [chaldron] is the refined esoteric essence beneath outward appearances such as 'Satanist' and 'Left Hand Path' and 'neo-nazi occultism'.

But as to whether such outward appearances did represent - did presence - aspects of ONA exotericism and/or aspects of O9A esotericism or were just useful causal forms or just disguises, is for those sufficiently interested to discover for themselves.

R.P.  
2016

{1} *Knowledge, the Internet, and the O9A*, e-text, 122 yfayen.  
{2} *Poemandres*, ISBN 978-1495470684; *Esoteric Mythos*, ISBN 978-1507660126; *Monas*, ISBN 978-1535245784.

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### Further Reading

◦ *The Labyrinthos Mythologicus of The O9A*, v.1.07, revised edition 127 yfayen. Available [as of May 2016] at <https://omega9alpha.wordpress.com/2016/05/30/the-labyrinthos-mythologicus-of-the-o9a/>

◦ *The Esoteric Hermeticism Of The Order Of Nine Angles*, 2016. Available [as of May 2016] at <https://omega9alpha.wordpress.com/2016/03/30/the-esoteric-hermeticism-of-the-order-of-nine-angles/>

◦ *Guide To The Order of Nine Angles: Theory and Praxis* (seventh edition, 2015). Available [as of May 2016] at <https://omega9alpha.wordpress.com/complete-o9a-guide/>

The guide to the Seven Fold Way includes facsimile copies of classic O9A MSS such as Naos, The Black Book of Satan, and The Deofel Quartet.

◦ *Haereticus: Satanic Polemics Of A Propagandist* (in two parts). 2016. Available [as of June 2016] at <https://omega9alpha.wordpress.com/haereticus/>

◦ *Questions About The Order Of Nine Angles* (2013-2016, in five parts). Available [as of June 2016] <https://omega9alpha.wordpress.com/o9a-q-a/>

◦ *The Joy Of The Sinister*. 2015. ISBN 9781518679001.

◦ *The Radical Occult Philosophy Of Anton Long*. 2015. ISBN 9781518690433.

◦ Connell Monette, *Mysticism in the 21st Century*. Second edition, 2015. ISBN 9781940964102.

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