

Another Academic Misinterpretation Of The O9A

A 2017 essay by Della E. Campion of the University of Washington - who has written various essays about modern esotericism and modern Satanism - deals with the Order of Nine Angles document titled *The Culling Texts*, containing as that document does the five (mostly vintage) texts (i) Concerning Culling as Art, (ii) A Gift for the Prince - A Guide to Human Sacrifice, (ii) Victims - A Sinister Exposé, (iii) Culling - A Guide to Sacrifice II, (iv) Guidelines for the Testing of Opfers, (v) Satanism, Sacrifice, and Crime - The Satanic Truth.

There are serious flaws with the essay and which flaws undermine the argument and conclusions of Campion. The flaws are:

(i) The Culling Texts, and the O9A advocacy of culling, are taken out of context, which context is not considered nor referenced by Campion, and which context is (a) the sinister-numinous and esoteric philosophy of the O9A, and (b) that an actual culling is advocated as one part of the training germane to one early stage of the O9A's Seven Fold Way, that of External Adept.

(ii) Campion, rather than considering those texts in relation to the aforementioned esoteric and practical context, uses sociological and psychological theories and ideas to make claims about and assumptions regarding the personal intent of the authors of the culling texts.

(iii) Extrapolating from those claims and assumptions, Campion proceeds to make claims and assumptions about the intent of the O9A itself, thus providing a classic example of the fallacy of illicit transference.

(iv) Campion relies on the opinions of others regarding the O9A and Myatt - on secondary and tertiary sources - rather than referencing readily accessible primary O9A and Myattian sources, thus revealing a lack of scholarly research and the commission of the fallacy of argumentum ad verecundiam.

(v) Which lack of scholarly research using primary sources results in factual errors and further undermines the academic credibility of the essay.

Esoteric Context

As a study of the complete ONA corpus from the 1970s to 2017 - or at the very least a study of such O9A texts as the seventh edition of the 1460 page *Guide To The Order of Nine Angles: Theory and Praxis* together with the 159 page *The Esoteric Hermeticism Of The Order Of Nine Angles* - would have revealed, the documents included in *The Culling Texts* are propaganda and polemics specifically designed to entice, to separate the O9A from the 'satanism' of Levey, and to justify and explain culling for O9A initiates, novices, and prospective

candidates, dealing as those texts do with just one aspect of Traditional Satanism and relevant as they are to only the first three stages of the O9A Seven Fold Way: Neophyte, Initiate, and External Adept. This caveat applies to some other O9A texts such as *Hostia*, and *The Black Book of Satan*, as well as to the O9A's Traditional Satanism, for such Satanism and such culling are only a "part of the 'sinister' aspect of the sinisterly-numinous tradition: a necessary and novitiate pathei-mathos, a modern rite of passage." {1}

Beyond those three initial stages, are the personal, the very individual, ordeals of the Rite of Internal Adept - living alone in a wilderness area for at least three months - followed by experiencing various 'numinous' ways of life, followed, some years later, by the Rite of the Abyss where the candidate has to endure living a solitary and chthonic existence for a lunar month. Such personal, longsome, ordeals remove the O9A initiate so far from any and all forms of Satanism, and from egoistic imaginings of being "pre-eminent, superior, and entitled", that they, as various O9A texts explain, emerge to a world beyond the illusive abstractions of apparently conflicting opposites, such as "good and evil" and Right Hand Path and Left Hand Path. {2}

In regard to esoteric context, Champion does not mention the salient fact that

"the ONA has produced more material on both the practical and theoretical aspects of magic, as well as more ideological texts on Satanism and the Left Hand Path in general, than larger groups such as the Church of Satan and the Temple of Set has produced in combination [which] makes the ONA an important player in the theoretical discussion of what the Left Hand Path and Satanism is and should be according to the practitioners." {3}

Personal Intent And The Fallacy Of Illicit Transference

Since the documents included in The Culling Texts are propaganda and polemics and are appropriate only to the first three stages of the O9A Seven Fold Way, the intent of their authors is propagandistic and polemical and, in terms of the O9A's 'sinister dialectic', are appropriate to O9A Neophytes, Initiates, and External Adepts {4}.

In addition, and as noted in the O9A text *Lambasting Levey And Aquino: The Polemical Satanism Of The Order Of Nine Angles*, many of those who have commented on or who have decried O9A polemics have apparently failed to understand

"that such 'polemical satanism' is not only propagandistic but also served, and still serves, a useful dialectical purpose.

A useful dialectic, a useful dialectical purpose, because when the O9A

use the terms 'dialectical' or 'dialectic' they - depending on context - usually mean one or more of the following three definitions:

- (1) Having premises which are merely probable as opposed to demonstrably true; based on probable opinions rather than on demonstrable fact.
- (2) Characterized by the existence or operation of opposing forces, tendencies, opinions, etcetera; the tension and disputes produced by the clash of such forces, opinions, etcetera; and the revealing of truth (the insight) that can result from such tension, disputes, and clashes.
- (3) A disputant who disputes to be transgressive and/or to engender a dialectical response.

Thus, when the O9A write about 'the sinister dialectic' they are generally referring to meaning (2) in the context of esotericism; hence their term 'the sinister-numinous' to express that clash of apparent opposites (with the resultant personal *pathei mathos*) which is inherent in the O9A seven fold way and also part of O9A aeonic theory and O9A aeonic strategy."

Therefore, Champion's argument that the intent behind those culling texts was to make the ONA seem "pre-eminent, superior, and entitled" - and Champion's conclusion that the texts are simply "the product of imagination" - are specious.

However, Champion is correct in claiming that such texts are desecrational - "an attempt to disrupt communication and cause confusion" - since, understood in the context of O9A praxises, they form part of the O9A's Labyrinthos Mythologicus, and which 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." {5}

As someone associating themselves with the O9A recently wrote:

"Such a confusion in great numbers is one of the stated purposes of the Labyrinthos Mythologicus, and it is what makes it inherently elitist at every level. That is to say, it is not elitist because it brags or because there is an authority denying entry, but because it asks from the practitioner a wide variety of abilities, at least in potential, and the willingness to develop them through hard work. Some of these are

stated explicitly, and others are required by the sheer complexity or lack of explanations of certain things, which end up pushing the seriously interested practitioner to find ways, bridge gaps, interpret and discover his own unique way [...]

From its inception, the Seven-Fold Way was intended to see most fail, to see most crumble under pressure, by a reluctance to try again, by carelessness leading to mental or physical injury or destruction. It should be clear to any objective and intelligent student of the materials (not to speak to a practitioner, I presume) that personal discernment is the foremost of all ONA requirements, once a holistic and balanced view of its rather wide assortment of ideas throughout the decades has been at least partially digested. To even suggest that the failure of many (most?) ONA would-be initiates is a sign of failure of the system, or to suppose that the bickering between ONA-inspired/derived groups implies an alarming state of affairs threatening to take it down, is to not be able to see beyond the proverbial nose." {6}

Furthermore, since Champion's argument regarding the intent of the authors, and conclusion regarding their texts, are specious, Champion's inference that the O9A itself is intent of making itself seem "pre-eminent, superior, and entitled" is spurious, as well as an example of the fallacy of illicit transference.

A Lack Of Scholarly Research

A lack of scholarly research using primary sources - obvious in omitting the esoteric context of The Culling Texts - results in a reliance on secondary sources such as Senholt and Goodrick-Clark and reproducing their opinions and assumptions and conclusions without using such primary O9A sources to not only balance those opinions and assumptions but also as the basis of formulating original conclusions regarding the O9A. That there is no reference to the work of Professor Monette {7} is a glaring omission.

This reliance by Champion on secondary - and sometimes tertiary - sources is evident in the factual errors made, as her lack of a scholarly approach is evident in examples such as when she writes that "a myriad of contradictions and questions abound around the ONA leader who has been described as somewhat of a trickster figure," for she makes no mention of what these contradictions and questions are, and in addition provides no necessary - in academic terms - balancing details of those aspects of Myatt's life which arguably contradict the common but unproven assumption that Myatt is the "ONA leader" {8}. In addition, as numerous O9A texts from the 1980s on have made clear, there is not, never has been, and cannot be any such thing as an "ONA leader".

Factual Errors

The following examples of factual errors made by Campion undermine the academic credibility of the essay revealing as such errors do a lack of research using primary sources. {9}{10}

§ Campion writes, "The organization considers itself fascist, admires Adolf Hitler (1889-1945), and embraces National Socialism and Social Darwinism."

Knowledge of primary O9A sources would have revealed that (i) in the context of the Seven Fold Way the O9A rejects the doctrine of Social Darwinism, and (ii) that the fundamental O9A principle of "the authority of individual judgement" means that O9A cells, groups, nexions, and individuals, are free to self-identify with fascism and National-Socialism (as the Italian Secuntra and the British TWS nexions do) or with other *-isms* such as anarchism. As the TWS Nexion recently noted:

"We - identifying as O9A and as an independent nexion applying the esoteric philosophy of the O9A including its code of kindred honour - interpret that philosophy as anti-Magian in essence and pro-National Socialist and fascist in exoteric practice and as required by the O9A's Sinister Dialectic.

Our view - as supporters of our Western culture - is that a resurgent National Socialism, or a resurgent fascism, or something politically similar, embodies what is necessary to bring down the Old Order from whose ruins a New Order will emerge.

However, others identifying with or associating themselves with the O9A do not share this interpretation. Some interpret that esoteric philosophy as anarchistic; others as nihilistic; others as elitist in a cultured and aristocratic way.

As noted in the text *Aristocracy, Anarchy, or Nihilism? The Continuing Internal O9A Debate*,

"One of the many interesting things about the Order of Nine Angles is the diversity of opinion and interpretation among those who associate themselves with the O9A or who follow or who are inspired by the esoteric philosophy of Anton Long.

Such a diversity of opinion and interpretation of matters O9A is natural and necessary [for] the O9A, from its beginnings, has - via its praxes and its principle of individual judgement - encouraged every O9A person, nexion, group, or cell, to develop their own interpretation of

everything O9A." {11}

In respect of rejecting the doctrine of Social Darwinism,

"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." {12}

§ Champion writes, "David Myatt, himself, has a history of Neo-Nazi activity starting in the early 1970s".

In his autobiography *Myngath*, and in political memoirs such as *The Ethos of Extremism*, both of which are primary sources in relation to Myatt, he states that his political activity began in 1968 when he joined Colin Jordan's British Movement. He continued to be active in BM until 1973 when he co-founded the Leeds based, and violent, National Democratic Freedom Movement and joined the para-military neo-nazi group Column 88.

This record of early and often violent political activity - including a term of imprisonment for leading a 'skinhead' gang in a violent attack, and acting as Colin Jordan's bodyguard {13} - is documented in mainstream sources. {14}{15} In addition, in 1972 Myatt became Leeds Branch Secretary of Jordan's BM. {16}

§ Champion writes, "His radical right-wing extremist activities appear to have started in the early 1990s with the U.K. Neo Nazi skinhead group Combat 18."

As noted above, Myatt's radical activism began in 1968, not in the early 1990s.

Furthermore, Combat 18 was not a "skinhead group" but was mainly composed of members of "football firms" such as the Chelsea Headhunters. {17}

§ Champion writes, "The bomber acquired the guidelines from the ONA's website."

The document in question was on a radical right-wing website on a Canadian server run by Bernard Klatt {18}{19}{20}{21} which website or server had no connection to the ONA nor hosted any ONA material.

§ Champion writes, "It has been suggested, even, that the ONA is a facade, some kind of imaginary front for one man."

No source - academic or otherwise - for this allegation is supplied, which

unsourced allegation is an example of argumentum ad hominem, and which argumentum ad hominem has no place in an academic essay.

§ Champion writes, "LaVey's measured, playful, and charismatic presence..."

In common with what seems to be, in academia, an often uncritical respect of LaVey (real name Howard Stanton Levey) Champion supplies no source(s) - academic or otherwise - for this puffery with no mention made of criticisms of Levey such as his plagiarism {22}{23} or the fact that research found no trace of Levey's boast of employment as a police photographer nor evidence regarding his boast of having had an affair with Marilyn Monroe {24}.

Conclusion

In the O9A Seven Fold Way - a decades-long individual Occult quest (anados) - a culling is one of the tasks/challenges, a learning experience, that an External Adept is expected to undertake, often done as part of an Insight Role. The individual then moves on to other tasks/challenges which include the Rite of Internal Adept.

The essay by Champion ignores this necessary esoteric context; highlights yet again the unscholarly nature of the research by most academics into the Order of Nine Angles, and how some academics, when writing about the O9A, commit various logical fallacies. {25}

Unless and until academics or others conduct detailed research into the O9A using primary sources, using those sources to formulate their own conclusions, then the O9A will remain misrepresented with its detailed esoteric philosophy and its innovative sinister-numinous praxis, the Seven Fold Way, ignored.

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Notes

{1} *O9A 101*. Included in *Quintessence Of The Order Of Nine Angles*, available at <https://omega9alpha.wordpress.com/2018/03/22/quintessence-of-the-o9a/>

{2} Refer to such O9A texts as (i) Anton Long's *The Enigmatic Truth* and his *Lapis Philosophicus*, both dated 2011; (ii) the second (2013) edition of Anton Long's text *Enantiodromia - The Sinister Abyssal Nexion*, and (iii) R. Parker, *The*

Sinisterly-Numinous O9A, 2013.

{3} Senholt, Jacob. *The Sinister Tradition*. Satanism in the Modern World. Conference at The Norwegian University of Science and Technology, Trondheim, Norway, November 19-20, 2009

{4} The pdf document <https://omega9alpha.files.wordpress.com/2018/04/classifying-o9a-texts-v2.pdf> provides a useful overview of many O9A primary sources in the context of O9A esotericism and praxes.

{5} <https://omega9alpha.wordpress.com/labyrinthos-mythologicus/>

See also the relevant sections of the book *Satanica Eresia - Una Guida al Satanismo*. published by the Italian Secuntra Nexion, 2018, ISBN 978-1986070034

{6} Darg. *Praefuscus Ferrum* blog. 2017

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

{8} A primary source in this respect is Myatt's 2012 essay *A Matter Of Honour*, available at <https://davidmyatt.wordpress.com/about/a-matter-of-honour-2/>

In addition, Part Three of the 2018 O9A compilation *A Modern Mystorium: The Enigma of Myatt And The O9A* provides a selection of texts which describe the evidence which has been presented - including by some O9A supporters - which seems to contradict or cast doubt upon the claim that Myatt is or was the pseudonymous Anton Long. The compilation is available at <https://omega9alpha.wordpress.com/myattian-mystery/>

{9} A list of some primary O9A sources is contained in <https://omega9alpha.files.wordpress.com/2017/04/o9a-primary-sources-v5.pdf>

{10} Qv. <https://omega9alpha.files.wordpress.com/2018/04/classifying-o9a-texts-v2.pdf>

{11} *The O9A And AWD - A Summary*. <https://wyrdsister.wordpress.com/2018/03/24/the-o9a-and-atomwaffen-a-summary/>

{12} *How To Distinguish The Order Of Nine Angles*. The O9A text is available at <https://omega9alpha.wordpress.com/distinguishing-the-o9a/>

See also (i) Anton Long, *The De-Evolutionary Nature of Might is Right*, 122 Year of Feyen, and (ii) Anton Long, *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*, 119 Year of Feyen.

- {13} Goodrick-Clarke, Nicholas. *Hitler's Priestess: Savitri Devi, the Hindu-Aryan Myth and Neo-Nazism*, NYU Press, 2000, p.215
- {14} *Spearhead*. (John Tyndall's BNP magazine) April, 1983
- {15} *David Myatt and the Occult-Fascist Axis*, in the anti-fascist magazine *Searchlight*, No. 241 (July 1995), pp.6-7
- {16} Jackson, Paul. *Colin Jordan and Britain's Neo-Nazi Movement*, Bloomsbury Publishing, 2016, p.174.
- {17} http://news.bbc.co.uk/1/hi/english/static/in_depth/programmes/2001/bnp_special/roots/1992.stm
- {18} Whine, Michael. *Cyberspace: A New Medium for Communication, Command and Control by Extremists*, Studies in Conflict & Terrorism, Volume 22, Issue 3. Taylor & Francis. 1999.
- {19} Vacca, John R. *Computer Forensics: Computer Crime Scene Investigation*, Charles River Media, 2005, p.420
- {20} The Toronto Star, 19 July 1996. *Hate groups using B.C. Internet site.*
- {21} The Globe and Mail, 28 April 1998. *Notorious Internet service closes.*
- {22} Matthews, Chris. *Modern Satanism: Anatomy of a Radical Subculture*, Praeger Publishers, 2009, p. 65-66
- {23} *The Satanic Bible* in *The Invention of Satanism*, Oxford University Press, 2015, pp.98-102
- {24} Aquino, Michael. *The Church of Satan*. 2013. Two volumes, ISBN 9781494447335 & 9781494446963
- {25} The essay *The Peculiar Matter Of Myatt And Long* in the O9A compilation *A Modern Mysterium: The Enigma of Myatt And The O9A* provides a few examples, such as Massimo Introvigne committing the fallacy of illicit transference and Senholt the fallacy of Post Hoc Ergo Propter Hoc.
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