



Editorial Note: The following text is claimed to be by New Zealand author W. R. van Leeuwen, and to form unpublished parts of, or drafts for, his published (2008 yf) academic MA thesis entitled ***Dreamers of the Dark***. The Leeuwen text has been, in 2009 yf, publicly circulated by means of scribd dot com.

Since this text deals mainly with the Order of Nine Angles, the ONA has – as Devil’s Advocate and in the interests of fairness and accuracy – inserted a few comments of its own in the appropriate places.

Satanic Influences on the Order

Like many other Satanic groups, the Order [*i.e.* Kerry Bolton's Order of the LHP] came to both reflect and react against LaVeyian Satanism, but it is in areas which the Order diverged from the Church of Satan which are the most significant. In its reflection, the Order continued to lay great emphasis on the *ubermensch* philosophy which was very much part of LaVey’s legacy- the idea that the Satanist had a unique and clear understanding of the true nature of humanity which was, ultimately, the individuals will-to-power. The Order encouraged members to “seek to enhance the individual will and psyche through Nietzschean-type Self-Overcoming”¹. Likewise, Satan was affirmed as a promethean figure, the great liberator of humanity, and the Order quotes Mikhail Bakunin approvingly: “Satan is the first free-thinker and Saviour of the world. He frees Adam and impresses the seal of humanity and liberty on his forehead by making his disobedient”².

However the Order’s philosophy was more radically influenced by the English

based Order of Nine Angles (ONA), and it is in the adherence to the ONA's vision of Satanism rather than LaVey's that the Order made a clear and radical differentiation from the Satanic mainstream. The ONA's influence is clearly shown in that much of the material that was included in the Orders instruction and teaching were often reprints or adaptations of ONA material, which was usually (but not always) acknowledged.

The ONA is possibly the most controversial Satanic group that has arisen since the Church of Satan. Philosophically, the ONA was violently opposed to LaVeyian Satanism, which it branded as weak, deluded and American form of 'sham-Satanic groups, the poseurs'³. In contrast the ONA claimed to be a multi-generational, traditional Satanic order that advocated such extreme practices as 'culling', or human sacrifice of 'offers'⁴. Satan himself was understood to be both symbolic (or archetypal) and real, he exists "within the psyche of individuals, and beyond individuals"⁵. While the ONA described themselves as Satanists and accepted that Satan was a real and present figure, they rejected the idea of theirs being a religion, rather it was a way of being;

there is no such thing as a 'religious' Satanism- the offering of prayers...or whatever in return for Satanic favours. Such things imply fear, subservience and those other traits of character Satan despises. Rather, the satanic approach is to glory in Satanic deeds and chants and such like because they are Satanic - because by so doing them there is an exultation, an affirmation and a being like Satan: not because something is 'expected' or done out of fear of the consequences. It is by living life, by deeds, that a Satanist becomes like Satan and so evolves to partake of a new and higher existence. Such deeds are those to bring insight, self-discovery, to achieve, esoteric knowledge, experience of the 'forbidden', of the pleasures of living - and they are also those which change others and the world and which thus can and do bring suffering, misery, death: which are, in short, evil.⁶ .

Whether the ONA actually practised human sacrifice or not (despite hints that they did), is debatable and commentators have a right to be sceptical of such claims⁷, nonetheless, the concept of human sacrifice (even if not the actuality) was a central tenet of the ONA. The ONA viewed sacrificial victims as either

culls or voluntary. The voluntary offer was a member of the ONA that volunteered to be sacrificed in a year long ritual that bears a strong resemblance to James Frazier, Margaret Murray and Robert Graves's idea of the Sacrificed King ⁸ .

[ONA Comment: What exactly is the nature of this purported "resemblance"? There does not seem to be any, except that a certain chosen individual is sacrificed in a ritualistic manner, in order to propitiate certain forces; an idea - or a method - familiar to many ancient pagans traditions. The author's suggestion seems to be that the ONA somehow "got the idea" from the quoted authors, although an alternative and more plausible explanation would be that the ONA is simply recording an aural tradition of the British Isles, which somehow survived in a few isolated rural places, or later on perhaps in only one isolated rural place, until the traditional voluntary offer gave way to an involuntary one. For other aural British traditions which strongly hint at a sacrificial rite, see, for example, the tradition in Perthshire (and some other places in Scotland) on the first day of May as recorded in the eighteenth century account of one John Sinclair, where a lot decides which young man is to be the "chosen one" for that year.]

The candidate "ideally should be in his 21st year on the Summer Solstice chosen for the ritual", having been chosen/volunteered the year previous. He is consecrated during the previous summer solstice and during the year of preparation he chooses a woman who will become his priestess. Any child born by the priestess and the offer is to be raised by the temple. At the spring equinox, the offer can also chose to "give his favour to any one member of the temple", and if a child results, that child may be either given to the offer's priestess or also raised by the temple. Also at spring equinox the offer retires into seclusion. Should an offer have a change of heart and try to escape his fate, the temple places him under a death curse and "the Guardian of the Temple [is] sent to seek him out and terminate him"- either way, once the decision has been made to commit it's a one way trip. The sacrificial rite is given at length in *The Black Book of Satan* and is in the form of binding and hooding the offer followed by stabbing or slicing of the throat (which is reminiscent of the portrayal of the sacrificial death of the 'Lindow Man', as presented by Anne Ross and Don Robins ⁹). Blood was collected and formed part of the batter for cakes which were consumed by the temple the following full moon.

Culls, or involuntary sacrifice, were of a completely different nature. While voluntary sacrifice were revered, to be culled was a mark of contempt and derision.

The ONA viewed only a small minority of humanity to be of any value, the majority being no more than a docile and somnambulant herd. Of the contemptible mass, some were particularly worthless and counter-evolutionary and thus made the ideal candidates for culling, hence “Satanic sacrifice makes a contribution to improving the human stock by removing the worthless, the weak, the diseased (in terms of character)”¹⁰.

The act itself [culling] is one which glorifies the Satanic, which affirms Satanic values – that is, it aids evolution in a positive way, enhancing the lives of individuals. In short, it aids self-development (of the participants) and aids evolution (via the sinister dialectic/nature of the culling). Opfers become/are chosen as victims because of their nature and/or because of their deeds. Mostly, victims are dross – those whose removal will aid change/the growth of civilization/the Aeonic imperative¹¹.

While at the same time, for the Satanist anyway, “to kill someone on a personal level (e.g. with one’s own hands) is a character building experience”¹².

The ONA published strict guidelines to the selection of opfers. There were four ‘classes’ of candidates; the ‘dross’, the traitor, the revenge/object lesson and someone whose death will

disrupt the *status quo* and encourage the breakdown of the present system, aiming also to bring about a revolutionary state of affairs in his country beneficial to those whose actions and policies [unknown to them] are aiding and will aid the dialectic and thus evolution¹³.

Such sacrifices did not need to be of the ‘robe and altar’ kind, though that is an obvious possibility- but “death by practical means” would ideally be accompanied by a ritual as well, most likely ‘off-site’. All potential culls are required to be tested to show their lack of moral worth, but the testing of opfers, particularly of the first three kinds, includes giving the prospective candidate a “sporting chance” to redeem themselves and they are given up to

three tests with even just one positive result halting the candidature and saving their life¹⁴. A cited example of a test is to see whether the prospective offer would physically intervene if a woman is being assaulted.

The ONA's advocating of human sacrifice elicited much controversy within the Satanist community, some seeing it as the fulfilment of a truly Satanic ethos while others deplored it as a retrograde step in that it played into the hands of popular prejudice against Satanists- or branded it the fantasies of a sick and deluded individual/s.

While the Order of the Left Hand Path did not adopt culling or human sacrifice as part of its official ideology, given the widespread dissemination of ONA material and philosophy within the Order it is not surprising that the idea of offers (especially as culling out dross) was informally adopted by many¹⁵.

More officially influential ideas that the Order adopted from the ONA were the concept of Aeonics, the 'Sinister Dialectic' and the integration of a National Socialist ethos into a Satanic framework.

Aeonics

Aeonics is the theoretical paradigm that both the Order and ONA operated under which justified supporting various forms of neo-Nazism, both politically and ideologically. Simplified, Aeonics is the belief that history operates in a cyclic fashion, and in particular empires struggle to rise, achieve hegemony then decay into decadence and after a while another empire rises to take its place. The rise and fall of nations was not simply a social mechanism but rather was a manifestation into human affairs of a natural law of the universe, in much the same way that the Third Law of Thermodynamics is a natural law. A law of ebb and flow, expansion and contraction, the change in energy states- all given human clothes. As an idea, it can directly trace its spiritual and intellectual roots to both the Theosophical Society's concept of the Yugas, or the cosmic cycle of ages, and German historian Oswald Spengler's *Der Untergang des Abendlandes* (published in English as *Decline of the West*)¹⁶.

[ONA Comment: The debt to people such as Spengler and Toynbee is openly

acknowledged by the ONA in several of their MSS, in which it is clearly stated that Aeonics and Aeonic Magick, as described by Anton Long on the ONA, is a recent esoteric development, built upon the exoteric work of others.]

Both the Theosophical Society and Spengler emphasised that there was a periodicity in history that is a function of universal and cosmic forces or laws, a mechanism of ebb and flow in which various energies are manifested depending on what part of which cycle a civilisation is present in. Similarly, both Blatvatsky's and Spengler's writing had racial overtones, especially Blatvatsky with her emphasis on the importance of the fifth 'root-race', the Aryans, as the torchbearers of civilisation. Blavatsky wrote that there were (or will be) seven ages of sentience on earth and with each age of sentience governed by a 'root race'. Across all seven ages, the sophistication, nobility and spirituality of the sentient races will wax and wane. Starting with a noncorporeal first root race in the first age, each successive root race devolves over the aeons and is ultimately replaced by the next, more primitive, root race. The nadir of sentience is reached in the third and fourth age, the Lemurian and Atlantian age, while the fifth, current, age is the age of the Aryan root race and represents the turn of the tide and the start of the waxing of consciousness. At the end of the seventh age, uncountable aeons in the future, this current cycle will come to an end and will be replaced with a new evolutionary round. Perhaps it shouldn't be surprising that Blavatsky's position on race was somewhat ambiguous. On the one hand she wrote of the essential unity of humanity and had a liberal conception of who qualified as being Aryan:

The Aryan races, for instance, now varying from dark brown, almost black, red-brown-yellow, down to the whitest creamy colour, are yet all of one and the same stock — the Fifth Root-Race — and spring from one single progenitor, (...) who is said to have lived over 18,000,000 years ago, and also 850,000 years ago — at the time of the sinking of the last remnants of the great continent of Atlantis.¹⁷

But at the same time, the shadows of the spiritual degeneracy lurked close at hand and she also believed that

No amount of culture, nor generations of training amid civilization, could raise such human specimens as the Bushmen, the Vedddhas of Ceylon, and some African tribes, to the same intellectual level as the Aryans, the Semites, and the Turanians so called. The 'sacred spark' is missing in them and it is they who are the only inferior races on the globe, now happily — owing to the wise adjustment of nature which ever works in

that direction — fast dying out¹⁸

Blatvatsky's idea were later seized upon by the mystical pan-Germans and Ariosophists in late 19th Century and early 20th Century Germany and was a significant contributor to the cultural milieu from which the National Socialist movement grew out of¹⁹.

However, Spengler saw any racial ascendancy as a passing and temporary phase in the history of the world and nothing to get excited about because what is in ascendancy today will be in decline tomorrow. In this way ascendancy was more closely aligned to a motor race, where leading the field is transitory and accidents and breakdowns can happen to anyone at any time. Whatever ascendancy is, it is not tied to an innate racial superiority and as such the power of Europe was in the process of inevitable and unstoppable decline.

For every Culture has *its own* Civilization. In this work, for the first time the two words, hitherto used to express in an indefinite, more or less ethical, distinction, are used in a *periodic* sense, to express a strict and necessary *organic succession*. The Civilization is the inevitable *destiny* of the Culture...Civilizations are the most external and artificial states of which a species of developed humanity is capable. They are a conclusion, the thing-become succeeding the thing- becoming, death following life, rigidity following expansion, intellectual age and the stone-built, petrifying world-city following mother-earth and the spiritual childhood of Doric and Gothic. They are an end, irrevocable, yet by inward necessity reached again and again.²⁰

The nub of Spengler's ideas was to have a significant influence on Walter Darre, Nazi Reichsminister of Food and Agriculture, racial theorist and proponent of the *Blut und Boden* movement. However, Spengler's pessimism was such that in *Das Bauerntum als Lebensquell der nordischen Rasse* (*The Peasantry as Life-source of the Nordic Race*), the book that brought Darre to the attention of Himmler, Darre did not reference Spengler once because, as Karl Haushofer suggested, Spengler's pessimism and determinism would have undermined his argument for the new flowering of 'natural' German peasant society²¹. In Darre's case, such a natural society would have included a return to a pagan agrarian society, a principle untenable according to Spengler. Once a time is done, it is done- Spengler's Determinism was at odds with Nazi Romanticism²².

Spengler identified eight civilisations; Babylonian, Egyptian, Chinese, Indian, Mexican, Classical, Arabian, Western or 'European-American' and with each civilisation he associated what could be called a soul type- the Classical civilisation was Apollonian in nature, the Arabian was Magian and Western was Faustian²³. Through its own soul type, a civilisation expresses its essential nature and beingness that is in part rooted in the land as well as in the cultural psyche. However, sometimes a civilisation was prevented from achieving its full flower through a process of pseudomorphosis caused by the clash of civilisations. In this process an older culture is so entrenched or dominant that a newer culture can not separate from it fully to produce a 'pure' expression of the younger culture. As a result new cultures are cast in the mould of older cultures, leading to stasis rather than creativity. Spengler gives the example of the Battle of Actium, when the gestating Arabian culture lost out to the hegemonic Classical culture resulting in an incomplete and 'corrupt' manifestation of the Magian soul.

From Spengler's periodicity (a principle also picked up with more rigour and less metaphysics by Arnold Toynbee in his *A Study of History*, also quoted by the ONA approvingly²⁴) the ONA developed their theories on Aeonics. The ONA defines an Aeon as "a form or type of acausal energy which manifests in the causal...It reorders the causal- which is simply another way of saying such acausal energy produces certain changes in the causal. A civilisation (or rather a 'higher' or Aeonic civilisation) is how...this energy is ordered in the causal"²⁵. In other words, the great civilisations are a reflection of the specific energies generated by a particular period of the cosmic cycle.

The ONA concerns itself with six Aeonic cultures, rather than Spengler's eight, with those six concentrated between the Tigris and Connacht, giving the impression of an destiny of fulfilment for the European peoples²⁶. Long acknowledges another four, non-European, civilizations (Egyptic, Indic, Sinic and Japanese) but dismisses them, in part with the comment that they

have not contributed significantly to...evolution (i.e. they lack large-scale creativity)...The criteria for an Aeonic Civilisation are (1) it possesses a distinctive ethos...(2) it arises primarily from physical challenge (rather than from a social challenge such as the disintegration of another nearby civilization); and (3) it is creative and noble on a large scale²⁷

According to Long,

all the individuals with a particular civilisation- unless and until they attain a specific degree of self awareness...are subject to or influenced by their psyche. This psyche draws its energy from- is determined by- the civilisation and thus the aeon

so that the acausal (Aeonic) energy “determines and/or influences the actions and behaviours of the individuals of the civilisation”²⁸. This leads to the inescapable conclusion that racial differences are more than skin deep, and relates to the very way in which a people relate to the world around them as well as that there is a fundamental and unbridgeable difference between those societies which have been invested with Aeonic influences and those that have not.

From this point, Aeonic provides the foundation for two structures, political and magical.

The ONA and the Order certainly professed a belief in magical powers, broadly subscribing to the widespread definition of magic by Aleister Crowley: that magic is the art and science of causing change in the world through an exercise of will²⁹. In a fit of taxonomic glee, the ONA defined Aeonic (as distinct from external (ceremonial) magic and internal (consciousness altering) magic³⁰) magic in the essay ‘Aeonic Magic’

Aeonic magic “by its fundamental nature, it could only be used in one of three ways”³¹:

- aid the already existing or original wyrd of an existing aeonic civilization (working with existing aeonic energy (as evident in the associated aeonic civilization)
- create a new aeon and thus a new aeonic civilization (working against existing aeonic energy)
- distort or disrupt an existing civilization and thus the aeonic forces of that civilization. (creating a new type of aeonic energy by opening a new nexion and drawing forth new acausal energies³²)

Thus “aeonic magick involves knowing the wyrd of the presently existing civilization and if there are/have been any attempts to disrupt that wyrd, magickally or otherwise³³”.

Having been generated, the magical Aeonic energy could be used to be

- Directed into a specific already existing form (such as an individual) or some causal structure which is created for this purpose. This structure can be some political or religious or social organization, group or enterprise, or it can be some work or works of ‘Art’, music and so on.
- Drawn forth and left to disperse naturally over Earth (from the site of its presencing).
- Shaped into some new psychic or magical form or forms – such as an archetype or mythos³⁴.

Technically, the cliologist (“someone skilled in, knowledgeable about and who uses Aeonic energies”- i.e. the Aeonic magician) utilises one of three techniques “by which acausal energy can be accessed”.

- By utilising ritual and sacrifice to create a new nexion, or point in which acausal energies leech through into the causal world- a magical gate between the worlds which takes 15 years to fully open.
- By using the Star Game, a kind of chess-like game, by which the pieces are imbued with causal energies. As the pieces are moved, so they influence external events.
- By memesis, which involves identifying a cultural/historic pattern or archetype that one wishes to influence, and then enacting it through drama and ritual. Essentially, rewriting the ending of the ‘story’ so the desired result ensues. It is also possible to use art and sculpture to ‘model’ events and by the way the artist interacts with the art, change the course of the events.

The Order itself did not publish as detailed manifesto as to the mechanics of Aeonic magic, but from clear allusions scattered throughout various manuscripts, it is certain that ONA principles of Aeonic Magic were largely accepted as both valid and useful.

<!-- [ONA Comment: The ONA has recently (118-120 yf) released many hitherto esoteric MSS dealing with Aeonics which give not only more detail

regarding such "mechanics" but which further explicate the nature of both Aeonics and Aeonick Magick. The use of NS type politics as a sinister form to presence certain acausal energies has also been recently explicated.]

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Sinister Dialectic

If Aeonics was the theory, then the Sinister Dialectic was the methodology. Having identified the mechanism which powers civilisation, the next step is to utilise that knowledge to change, meld or direct history to the fulfilment of Satanic ends- "to change the evolution of our species, and thus the cosmos itself"³⁵ .

On a basic level, the dialectic is concerned with oppositional political, social and religious expression, "the Adversarial role- a challenge against conscious and unconscious norms"³⁶ . Privately, the importance of such opposition is given as providing "opportunities for individuals to discover the hidden/forbidden within their own psyche...This means catharsis on an individual level" while in the public arena this expresses itself as the dissemination of 'heretical' material and in both cases the aim is to "challenge and thus provoke change, reaction". The ONA defined heresy as upholding concepts of racial inequality, advocating war and (after a longwinded preamble) Holocaust denial as well as "countering the unhealthy and anti-natural morality of suppression of the Nazarene"³⁷ .

On a 'higher' level, the dialectic is concerned with long-term evolutionary processes. "the creation and change of civilizations and ultimately the creation of a new type of individual, a new species"³⁸ . This requires individuals to change themselves, and to alter structures (such as social conditions) so that they aid the process of change (or at least doesn't hinder change). Personal change is enabled by external and internal magic (the magical change of the adherents personal surroundings and self) and Aeonick magic which is "the creation of new archetypal forms or images and the infection of the psyche of others which results from introducing them- and gaining/using influence"³⁹ .

According to the ONA, Satanism and the sinister dialectic work synergistically in that “each Satanist, by living Satanically, aids the dialectic and thus evolutionary change” while “Aeonics and the sinister dialectic, are means which enhance our existence as individuals”⁴⁰

National Socialism

The ‘heresies’ that the ONA was articulating as a Satanist order were largely to do with encouraging the adoption of a National Socialist ethos- the grand intersection of racism, warmongering and the Holocaust (with the subversion of Christianity thrown in). The ONA went as far as identifying National Socialism as the embodiment of the Faustian, that is Western, soul.

While the origin of the ONA is not known for certain (in its own published historical notes, the ONA claimed that its genesis 6000 years ago, during the Hyperborean Age⁴¹), it’s more recent history has a 21 year old Englishman, David Myatt, joining the ONA in 1973 just before the then head of the order, an unnamed woman, emigrated to Australia. However, if the order’s history, with its ancient origins, untraceable lineage and absent ‘first figure’, is a true and correct account it would possibly be the first such account in modern occultism⁴². Subsequent to Myatt’s joining, there have been four names associated with the ONA, Myatt (who is not named in ONA material), Stephen Brown, Anton Long and Christos Beest, but speculation is that they are all pseudonyms of Myatt. Certainly the biography of Brown as given in the Beest interview in *The Heretic* matches up with Myatt’s biography in *The Black Sun* and Myatt, Brown and Beest have all been identified as past Grandmasters of the Order⁴³.

[ONA Comment: Several factual errors here and some incorrect unwarranted assumptions. The ONA does not "claim" that its genesis, as a group, Order or whatever, was thousands of years ago, only that there are certain aural traditions - to be believed or not; to be accepted as fables or legends or mythos according to the individual - that state that the origin of certain traditions used by the ONA date some centuries earlier or derive from an even earlier past. The ONA clearly state that their tradition was and is one maintained by a few reclusive individuals. Obviously, the author is confusing certain traditions

carried on, in former times, by a few reclusive individuals with the ONA as extensively developed by Anton Long, which modern ONA carries on a few such old traditions (for example, regarding culling) and records other traditions as being "just aural traditions, without any evidence to substantiate them".

In addition, the name the ONA was given to a small Left Hand Path group by Anton Long, who joined this group in early 1972, not 1973 as stated. Before being so named, the group did not have an explicit exoteric name.]

David Myatt was born in 1952 and joined the Nationalist British Movement in 1969, becoming leader Colin Jordan's bodyguard and during that time Jordan introduced him to *The Lightning and the Sun*, a book by Savitri Devi which identified Hitler as an avatar of Vishnu and which she dedicated "to the god-like Individual of our times; the Man against Time; the greatest European of all times; both Sun and Lightning: ADOLF HITLER, as a tribute of unfailing love and loyalty, for ever and ever"⁴⁴. Myatt was then inspired to meld his already active interest in the occult and Satanism with Devi's esoteric Hitler-worship while still being actively involved in various neo-Nazi and Nationalist movements in the UK such as Combat 18 and the National Socialist Alliance⁴⁵. In June of 2000 the British anti-fascist periodical *Searchlight* described Myatt as "the most ideologically driven nazi in Britain, preaching race war and terrorism"⁴⁶. In 1998 Myatt converted to Islam with the name Abdul Aziz ibn Myatt⁴⁷. However, Myatt maintained his far right/ nouvelle droit politics and "appeal[ed] to all enemies of the Zionists to embrace the Jihad, the 'true martial religion' which will most effectively fight against the Jews and the Americans" and according to political scientist George Michael, Myatt "has arguably done more than any other theorist to develop a synthesis of the extreme right and Islam"⁴⁸.

[ONA Comment: Myatt was born in 1950, and joined CJ's organization in 1968.]

Given Myatt's long involvement with nationalist/neo-Nazi/neouvelle Driot politics it is not surprising to find that there is nothing subtle about the ONA's adherence to National Socialism. In an interview published in *The Heretic* 8, Beest describes National Socialism as "a fundamental expression of the Wyrd of the Western Soul...It is true to say that National-Socialism is an expression of Satanism (and vice-versa)" while

one of the Satanic masses in use today is based on an evocation of Adolf Hitler...in this particular Satanic mass, Adolf Hitler is not represented as he is today by his opponents- as some sort of 'evil' monster- but as exactly the opposite, as a noble saviour.

The essay 'ONA Strategy and Tactics' discusses the need to spread "subversive and heretical ideas (e.g. National Socialism)"⁴⁹. The ONA also utilises three dating systems and avoids the BC/AD system. One measures year BP, before present, and is mainly used in the context of discussions of Aeonics. The other two are more precise and ideologically grounded. The more common system is 'e.h.', or era horrificus, which is tied to the usual calendar, so 1990 e.h. is the same year as A.D. 1990 and was used from time to time by the Order. The third calendar system is 'yf', translated as 'year of fire' on the title page of *The Black Book of Satan* (which was published in yf 101), and is used in some other essays by Long⁵⁰. Year 1 is evidently 1889- the year of Hitler's birth and 'yf' may pun on 'year of the Fuehrer'⁵¹.

There is a certain irony in the ONA's conception of Satanism. There is an undoubted 'literary-ness' feel about much of the ONA, and resonances have been made between the voluntary sacrifice and the one time academically popular (but ultimately historically untenable) idea of a sacrificial king. Also to be noted is the form of the Black Mass used by ONA has some similarities with classical accounts of Black Masses, despite the ONA explicitly denying the relationship; and the Star Game seems to be inspired by the older 'Enochian Chess', as invented by the Victorian magical order, the Golden Dawn⁵².

[ONA Comment: Again, the author makes several unwarranted assumptions, for which assumptions he gives no details or evidence. For instance, he claims that the ONA's Star Game - an admitted modern invention of Anton Long - seems to be "inspired by Enochian chess". In what way? The two have no similarity other than both are played on boards, using pieces, and both are used by esoteric groups. The pieces of the Star Game relate directly and esoterically to the ONA's concept of causal, acausal and nexions (between causal and acausal) and the pieces when moved are transformed; the boards are seven, forming a Tree of Wyrd. All these things are so far removed from Enochian chess (and the esotericism of The Golden Dawn) that it is quite incongruous to claim that Enochian chess "inspired the Star Game."

In addition, how is the form of the Black Mass as used by the ONA similar to classic accounts of such a Black Mass when such classic accounts by and large

give no precise details such as the complete texts of the ritual? Even a cursory examination of these few "classic texts" with the rites promulgated by the ONA will serve to highlight the differences.

In addition, the author makes an assumption common to many academics and most journalists in assuming that person Alpha or group Gamma have found inspiration in and from - or copied - accounts contained in other, older, works; whereas it is also possible that either person Alpha or group Gamma are merely recounting a similar tradition, hitherto unrecorded, or that they are recounting a different unrelated tradition.

The fact of this particular matter is that the ONA mythos - with its aural traditions, its septenary system, its many other esoteric traditions - presents a consistent esoteric and original alternative to that presented in written accounts of other esoteric traditions (ancient and modern), and one can either choose to accept such "standard" written accounts as "definitive", and as representing "the historical truth", or one can quite rationally claim that the ONA is recording a hitherto unknown tradition, which has recently been extensively developed, and which has no relation to other esoteric traditions. Again, it depends on what perspective one has or assumes; what assumptions one makes; or what "angle" one is using in order to try and prove one's argument or prove or sustain one's own (possibly unconscious) assumptions and prejudices and/or cherished beliefs.

One might also - if one assumes the rôle of Devil's Advocate - make a good case for claiming that some such recorded and "historical accounts" of some other traditions - or parts of them - are merely distorted or divergent accounts of what ONA tradition has aurally, and otherwise, recorded. Thus, it is the traditions, as recorded by the ONA, which represent "the historical, esoteric, truth" and it is the accounts now commonly accepted as "historical" which are corruptions/distortions, and/or are variations of, this truth. Hence, in the matter of the aforementioned mentioned accounts of the "sacrificial King", these are but regional manifestations of the genuine, pagan, dark, tradition, regarding opfers, as aurally recorded by esoteric groups such as the ONA.]

While they call for a practical and 'this-worldly' initiate, their idea of black masses, opfers and culling are largely examples of idealism and fantasism, albeit of a dark and unhealthy variety. Could the order, as advertised, actually operate under the scrutiny of modern investigative and forensic technology? And if not, is the ONA, as an order, little more than people playing wannabes?

[ONA Comment: Possibly one might conclude that, if one has or makes the assumptions and has the "angle" of such an author as this... But the author, for

whatever reason or from whatever motive, does not seem able to think beyond their own somewhat limited and mundane assumptions. For example, could an esoteric Order - or even a lone Adept or Master/Mistress - operate in modern times, despite modern investigative and forensic technology? Of course, because - as hinted at in even some now available ONA MSS - such an Adept of such a Dark Tradition would mostly probably act via a proxy or proxies. In simple exoteric-speak: they would manipulate others into doing such things while themselves remaining hidden. Or they would choose a means - a rôle or a form - where such things as a culling or cullings would go mostly unnoticed. A war, perhaps; or acts of a "religious zealot"; a political "fanatic"; a "revolutionary"; or - in modern mundane-speak - a "terrorist". Or they would be inciting and/or manipulating such people. And so on, ad Satanus qui laetificat juventutem meam.]

Perhaps more likely the ONA was largely a publishing and publicity exercise whose main purpose is to act as a platform from which to articulate a particular set of ideas under the guise of a hardcore Satanic order. In this regard Christos Beast described the ONA as

really only a handful of individuals associated with the ONA, and most of these are hidden and have nothing to do with the occult scene, working real magic in secret...Thus the ONA is not really an 'order'- at least not as other occult organisations are 'orders'. There are no members for the sake of numbers; no meetings for cosy chats; no grades awarded; no heirarchical power structure; no rules, regulations, proscriptions etc. Only a few hard working individuals creating history⁵³ .

[ONA Comment: CB left the ONA to return to live as a mundane, having advanced only so far as the Grade of Internal Adept. His comments - and his published esoteric MSS - reflected his personal views and the level of personal and esoteric understanding he had attained. Thus, his comments should not be taken as expressing the views of the ONA itself, just as his understanding and level of esoteric knowledge is that of someone still learning, not that of a Master or Mistress of The Dark Tradition.]



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1 *The Order of the Left Hand Path* (Pamphlet) 1990

2 *The Order of the Left Hand Path* (Pamphlet) 1990

3 Anton Long, 'An Introduction to Traditional Satanism' (1994) at <http://camlad9.tripod.com/intro1.html> (accessed Feb 10, 2007)

4 'Concerning the Traditions of the ONA' at <http://camlad9.tripod.com/history1.html>; 'Culling: A Guide to Sacrifice II' (1994) at <http://camlad9.tripod.com/culling.htm>; 'Guidelines for Testing of Opfers' (1988) at <http://camlad9.tripod.com/opfers1.html>; 'A Complete Guide To The Seven-Fold Sinister Way' at <http://camlad9.tripod.com/completeguide.html>. The term for human sacrifice, 'opfer', is apparently derived from the opfer rune, which was the rune for sacrifice as used by the Nazi party and in particular commemorated the members of the Nazi party killed in the Munich Putsch, see 'Schutzstaffel and the Runes' in *The Nexus* 6 (1996),p.9, and 'Pagan Runes Used By Nazi Germany' at <http://www.geocities.com/vienna/strasse/8514/runes.html> (accessed 1 February 2007)

5 'The Left Hand Path: An Analysis' at <http://camlad9.tripod.com/lhp.html> (accessed 2 Feb 2007). Also see Anton Long, 'Introduction to Traditional Satanism' at <http://camlad9.tripod.com/intro2.html> (accessed 2 Feb 2007).

6 'Left Hand Path'

7 'Sacrifice' at <http://camlad9.tripod.com/sacrifice3.html> (accessed 10 Feb 2007)

8 Anton Long, 'The Ceremony of Recalling: Sacrificial Conclusion' in *The Black Book of Satan III* (Hereford, Thormynd Press, y.f.101 (1990). C.f. James Frazier, *Golden Bough* (London : Macmillan, 1922), pp.274-83; Robert Graves *Greek Myths* vol.1 (Harmondsworth: Penguin, 1962),p.14; Margaret Murray *God of the Witches* (London : Oxford University Press, 1970), pp. 160-197.

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14 'Guidelines for the Testing of Opfers" (1988) at <http://camlad9.tripod.com/opfers1.html> (accessed 2 Jan 2007); 'Victims- A Sinister Expose' at <http://camlad9.tripod.com/victims.htm> (accessed 2 Jan 2007).

15 Human sacrifice along the ONA model was given a number of fictional treatments within the Order's journals, including 'The Temple of Satan' and Louis Stephen Davidson's 'Aean's Tale' in *Suspire* 1/4 (1996)

16 H.P. Blavatsky, *Isis Unveiled*, 2 vols (Pasadena, Theosophical University Press, 1960); Oswald Spengler, *The Decline of the West*. Ed. Arthur Helps, and Helmut Werner. Trans. Charles F. Atkinson. (London : Allen & Unwin, 1961)

17 H.P. Blavatsky, *The Secret Doctrine, the Synthesis of Science, Religion and Philosophy*, Vol.II, (London, Theosophical Publishing House, 1921) p.249

18 *The Secret Doctrine*, p 421

19 To be further explained in another chapter

20 Oswald Spengler. *The Decline of the West*. (abridged) Arthur Helps (ed.) (London : Allen & Unwin, 1961) p.24

21 Anna Bramwell, *Blood and Soil: Walther Darre and Hitler's 'Green Party'* (Abbotsbrook, Kensal Press, 1985),p. 61

22 Spengler himself was also critical of the Nazi regime, specifically citing their racial policies in his 1933 book *The Hour of Decision*, (trans. Charles Francis Atkinson (New York, Knopf, 1934)

23 Spengler, *Decline of the West*, pp.111-126, 192-225

24 6 vols (London, Oxford University Press, 1948-1961), also see 'Civilisations, Aeons and Individuals' at <http://camlad9.tripod.com/aeons3.html>; Long *Aeonic Magic*; 'An Interview with Christos Beest' in *The Heretic* 8, April 1994, p.13

25 'Civilisation, Aeons and Individuals' at <http://camlad9.tripod.com/aeons3.html> (accessed 14 Feb 2007)

26 Anton Long, 'Aeonic Magic, A Basic Introduction' at <http://camlad9.tripod.com/aeonics2.html> (accessed 14 Feb 2007).

27 Long *Aeonic Magic*. The ONA also clearly delineated between Aeonic and non-Aeonic civilisations, with non-Aeonic civilisations being, essentially, inconsequential.

[28](#) Long, Aeonice Magic

[29](#) Aleister Crowley, *Magick in Theory and Practice*, (Castle Books, New York, 1960) p.xii. LaVey adapted Crowley's definition to be able to cause "change in situations or events in accordance with one's will, which would, using normally accepted methods, be unchangeable" (*Satanic Bible*, p. 110)

[30](#) 'Guide to Black Magic' at <http://camlad9.tripod.com/blackmagic1.html>

[31](#) Long , 'Aeonice Magic'

[32](#) The nexion into which the acausal energies flowed was often associated with an individual, a Caesarian figure who would herald the 'Universal (i.e. ideal) State' who was known as Vindex ('Interview with Christos Beest'; 'ONA Strategy and Tactics').

[33](#) 'wyrd' having the sense of fate, destiny, reason d'etre

[34](#) According to standard magical theory, thoughts can have a real and objective (though usually temporary) existence- for instance this means that somewhere (usually defined as being on the astral plane) dreams and nightmares are actually creating the landscapes and denizens with which the dreamer is interacting and which 'evaporate' shortly after waking. This also means that gods/demons/devils/spirits (the "new psychic or magical form or forms") can be created by people simply believing in them- the more people believe in them, the more real they become and the more effect they have on the real, material world. A great deal of magical practice is concerned with creating such psychic constructs and empowering them and it is through the astral that the mechanism of magic can be described. Within the ONA, this deogenesis given expression by the adoption of the 'Cthulhu Mythos' of 1930s pulp horror writer, H.P. Lovecraft.

[35](#) 'Satanism: An Introduction for Prospective Adherents' at <http://camlad9.tripod.com/intro2.htm> (accessed 2 Feb 2007)

[36](#) 'The Satanic Dialectic' at <http://camlad9.tripod.com/dialectic.htm> (accessed 2 Feb 2007)

[37](#) 'The Satanic Dialectic'

[38](#) 'The Satanic Dialectic'

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[40](#) ☐ 'Satanism: An Introduction for Prospective Adherents' at <http://camlad9.tripod.com/intro2.htm> (accessed 2 Feb 2007); 'The Satanic

Dialectic'

[41](#) 'Interview with Christos Beest' in *The Heretic* 8 (1994)

[42](#) Traditionally, esoteric fraternities, from Freemasonry to the Golden Dawn to the Church of Satan, invoke a mythologised past, claiming ancient and dignified antecedents 'confirmed' by scanty or unsupported evidence. Viewed sympathetically, such claims are interpreted as allegories providing the motif and 'flavour' of the group. Viewed hostilely, they are simply lies.

[43](#) Goodrick-Clarke *The Black Sun*, p.216, 'Interview with Christos Beest' in *The Heretic* 8

[44](#) *The Lightning and the Sun* (Calcutta, Temple Press, 1958). Savitri Devi was born Maximiani Portas in Lyon, France and converted to Hinduism in 1932. She became a devoted admirer of Hitler and Aryanism in the late 1920s. She spent the war years in India with her Indian (Aryan) husband but after the defeat of Nazi Germany, she travelled to Germany where she was arrested for spreading Nazi propaganda. See Nicholas Goodrick-Clarke *Hitler's Priestess: Savitri Devi, the Hindu-Aryan Myth and Neo-Nazism* (New York, New York University Press, 2000)

[45](#) Nicholas Goodrick-Clarke also gives a short account of Myatt and his neo-Nazi and occult activities up to 2002 in *The Black Sun*. However, due to lack of alternative evidence, Goodrick-Clarke largely accepts the ONA's 'traditional history' (i.e. propaganda history) of its foundations, activities, and memberships, which are unlikely to be true.

[46](#) *Searchlight* magazine, July 2000, cited by Julie Wright in 'David Myatt: Biography' at <http://www.geocities.com/davidmyatt/biog.html> (accessed 1 Feb 2007).

[47](#) For an extensive online commentary on Myatt, see Julie Wright's website, <http://www.geocities.com/davidmyatt> and in particular the lengthy biography at <http://www.geocities.com/davidmyatt/biog.html> (Both accessed 14 Feb 2007)

[48](#) Ely Karmon, 'The Middle East, Iraq, Palestine - Arenas for Radical and Anti-Globalization Groups Activity', Institute for Counter Terrorism. Proceedings from the *NATO Workshop On Terrorism and Communications - Countering the Terrorist Information Cycle*, Slovakia, April 2005 at <http://ict.org.il/index.php?sid=119&lang=en&act=page&id=5208&str=david%20myatt> (accessed 2 Feb 2007); George Michael, *The Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right* (Lawrence, University of Kansas Press, 2006), p.142

[49](#) 'Satanism, Blasphemy and the Black Mass' at <http://camlad9.tripod.com/blackmass.html>

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[50](#) Anton Long, *The Black Book of Satan* (Hereford, Thormynd Press, y.f.101 (1990); 'The Satanic Way of Living' (103yf) at <http://camlad9.tripod.com/living1.html> (accessed 14 Feb, 2007); 'The Book of Coming Forth by Night: A Brief Satanic Analysis' (104yf) at <http://camlad9.tripod.com/tosers1.html> (accessed 14 Feb, 2007); 'Mastery- Its Real Meaning and Significance' (104 yf) at <http://camlad9.tripod.com/mastery.html> (accessed 14 Feb, 2007).

[51](#) One important aspect of the ONA was its expectation of a Caesarian figure which, according to Spengler, was a messianic figure which ushers in the Imperium, or zenith, of the new Aeon

[52](#) 'Satanism, Blasphemy and the Black Mass' at <http://camlad9.tripod.com/blackmass.html>; Pat Zalewski, *Enochian Chess of the Golden Dawn: A Four-Handed Chess Game* (St Paul, Llewellyn, 1992)

[53](#) 'Interview with Christos Beest'
