

Countering The Prejudice Of Antifascists



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Countering The Prejudice Of Antifascists



Introduction

Collected here are recent (2021-2022) texts which deal with the prejudice, the hatred, and the ideology, of antifascists, the majority of who present themselves to the public as champions of democracy, freedom, hope and tolerance, and as fighting hate, intolerance, prejudice and 'extremism'.

However, as noted in the texts included in this compilation, the reality is that their post-1945 ideology dehumanizes those who they regard as their enemies with the result that they spread disinformation and lies about them; deny them a public platform often through threats of violence as enshrined in their slogan "no platform for our enemies"; seek to have the authorities censor or ban their writings and meetings; seek have them removed from 'social media' platforms; and mount campaigns to have their enemies removed from their employment.

They do these and similar stereotypical 'fascist-like' things and justify them because of their religious certitude of belief that they and their ideology are right and that those they declare to be their enemies are not just wrong but "evil", aided as their certitude is by the causal abstractions - the pejorative categories - they and their supporters have manufactured in recent times and to which categories they, as described in the *Deconstructing Antifascism* text in Part I, assign their enemies. In addition, once they have declared someone their enemy they "never forget, never forgive".

Thus, as noted in Part I, *Deconstructing Antifascism*,

"rather than aiding the creation of better, more fair and rational, societies and communities, antifascists despite their propaganda to the contrary continue the historical cycle of division, persecution, intolerance, hate, and violence. For in terms of suffering (dukkha) they with their categorizations of the-other and claims to moral authority perpetuate the dialectic of conflict."

The *Deconstructing Antifascism* text also explains why most of this compilation concerns the decades-long antifascist campaign to discredit Mr Myatt, for not only is he a classic example of antifascist intolerance, dehumanization and disinformation, but is also hated because he has exposed the origin, the context, and the use of their aforementioned causal abstractions.

Part II, *The Modern Tale Of An Antifascist Propagandist*, documents the case of Mr Myatt about whom they have spread disinformation and lies for over twenty years, and who in 2012 was the object of their "no platform for our enemies" campaign even though Myatt had by that time rejected extremism and penned critiques of Hitler and National Socialism. Myatt had been invited by Classics scholar Aymenn Jawad Al-Tamimi to give an informal talk at an Oxford college about his Greek translations to a group of students, an invitation Myatt accepted. But it was not long before antifascists learned of it and not only threatened to hold public protests if the talk went ahead but petitioned the University authorities to ban it, citing Myatt's neo-nazi past. As often happens given such antifascist threats, the authorities in question gave in and not only banned Myatt from giving the talk but also from University premises.

The lies and disinformation embedded in the decades-long antifascist campaign against Myatt are exposed in Part III, *The Urban Tale Of Myatt And Long*. Since part of that campaign includes sustained attempts to link Myatt with the esoteric subculture known as the Order of Nine Angles (ONA) Part IV - *Author Profiling In The Case Of Myatt And Long* - provides a recent overview, while along with Myatt, the case of Craig McCann is also mentioned in Part V, *Guardians Of The Antifascist Narrative*, since McCann was an academic antifascist who dared to suggest that antifascists had "become what they oppose", that is, had themselves become fascists.

Part VI is a 2014 exchange of comments, archived in 2019, on the blog of philosopher Nick Land which was titled *Xeonosystems*, and provides a classic example of antifascist prejudice in regard to one of their most hated enemies.

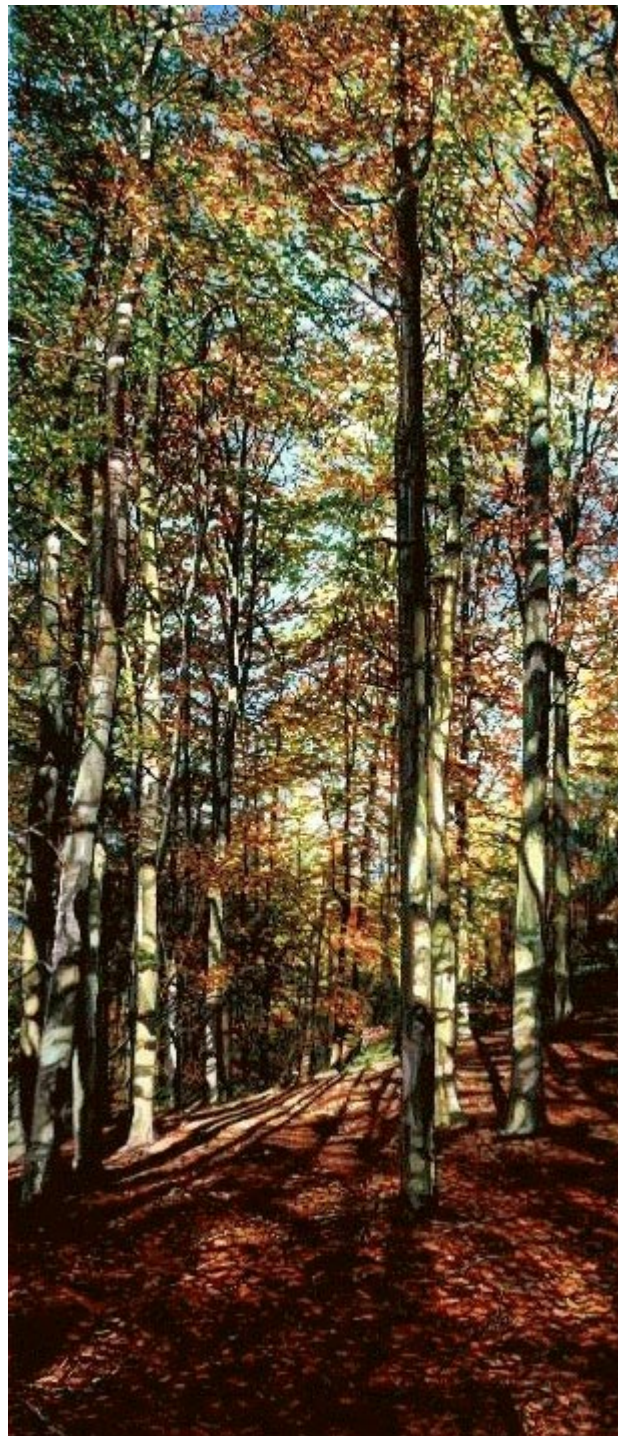
The Appendix contains three of Myatt's personal post-2012 writings and two of his autobiographical poems so that readers can judge for themselves whether, as antifascists claim - as documented in Part VIII, *Antifascist Hatred Of David Myatt Exposed* - his post-2012 writings are "self-piteous, self-indulgent confessions" and his poetry is "manically-

depressed". Since antifascists also claim that Myatt "continues to lie and hide the truth about himself from others", those readers interested in judging the matter for themselves can find Myatt's post-2012 writings at <https://davidmyatt.wordpress.com/>

Kerri Scott
May 2022 ev

Image Credit:
NASA: Earth as seen from Apollo 17

Deconstructing Antifascism, Refounding Western Paganism



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Chapter 1. Continuing The Cycle Of Suffering

As its name suggests antifascism is defined by opposition and thus by a dialectic of opposites which depends both on "the-other" and on the belief that the-other is, in moral terms, reprehensible and wrong but in many cases is also evil. In practice this moralizing about the-other is a claim to moral authority.

Often considered a political movement, modern - post-1945 - Western antifascism is an ideology which primarily defines the-other, the opponents, not in terms of colonialism or in terms of supporting finance capital by design or by default through a type of State entity but instead in relation to attitudes and behaviour and beliefs regarding ethnicity and the social forces involved. The opponents are thus those individuals who and those groups or movements or entities which believe or claim, or who or which are alleged to claim or are alleged to believe, that human inequality is natural and necessary, that perceived or assumed ethnicity is a manifestation of such inequality, and that since existing social and political structures do not reflect this natural inequality such structures need to be reformed or replaced by structures which do.

In practice the-other, the opponents of antifascists, are primarily those who have been defined or who self-define as being of White, Caucasian, or of 'European' ethnicity, the main group of which are described by antifascists as neo-nazis even if the individuals or groups or movements or entities do not describe themselves as either neo-nazis or as National Socialists. More recently the euphemisms "far-Right" and "far-Right extremism" have often been employed to describe the-other that antifascists oppose.

Central to antifascist opposition, the *raison d'être* of such opposition, to these individuals, groups or movements are two related things: (i) a moral repugnance founded on a belief in the now orthodox, government sponsored, narrative of National Socialist Germany and of what has come to be termed the Shoah, giving rise to the antifascist slogan "Never Forgive, Never Forget, Never Again"; and (ii) the manufacture of specific and pejorative categories and the assignment of individuals, groups, and movements to such categories, with the pejorativeness being behaviour or belief, dependant on or assigned to those individuals or to those groups or movements or entities who or which behave or are considered to behave in a certain way, or who or which have or are considered to have certain beliefs.

Among the many pejorative categories which have been manufactured by antifascists, and by others who share some or all of their ideology, are "hate speech", "hate actors", "racial hatred" and "racist" with many of the categories defined by reference to the orthodox narrative of both National Socialist Germany and of the Shoah and thus in relation to the moral repugnance such narratives have generated resulting in the classification of National Socialist Germany, and the ideology of National Socialism, as evil.

Thus and for instance antifascists and others assign an individual to the pejorative category - the manufactured abstraction - of committing or of having committed "hate speech" if the individual is considered to have behaved in a particular way by promoting the idea of or expressed a belief in the inequality of different races or has questioned the orthodox narrative of the Shoah. Which "hate speech" abstraction is a pejorative category because those assigned to it have by the very definition of the category transgressed what antifascists and others who accept such a category regard as moral and acceptable given that questioning the narrative of the Shoah and believing in racial inequality are considered as morally reprehensible and deserving at the minimum of mockery but usually as deserving severe approbation, persecution, and if governmental laws against "hate speech" exist then punishment by the State.

The result of such assignment to such manufactured categories is the immoral dehumanization, the demonization, of the individual who is perceived according to how the category is perceived. Which demonization is precisely what antifascists accuse nazis, neo-nazis, fascists, and their other opponents of doing and what all ideologies, and most religions codified by a hierarchy of authority, have a tendency sooner or later to do because such ideologies and religions depend on, were and are founded on, a dialectic of opposites and thus on assigning the-other to named categories and on the belief that the-other is not only wrong but is often if not always evil and thus in the case of ideologies that the-other should be hated with the use of violence against them justified, and in the case of many organized religions that the-other are deserving of persecution and even of execution.

Thus, rather than aiding the creation of better, more fair and rational, societies and communities, antifascists despite their propaganda to the contrary continue the historical cycle of division, persecution, intolerance, hate, and violence. For in terms of suffering (*dukkha*) they with their categorizations of the-other and claims to moral authority perpetuate the dialectic of conflict.

Morena Kapiris
December 2021

Chapter 2. Dissecting Anti-Fascist Abstractions

Part One: Definitions

Central to the post-1945 antifascist campaign against so-called "Far Right extremism" are invented categories - causal abstractions - such as "hate speech", "hate actors", "extremism", "terrorism", "harmful content", and of course "racism". {1}

Philosophically, such modern causal abstractions, or denotata, hide the physis (the nature) of living beings and thus the ontological relationship between living beings and between an individual being and Being itself, with such denotata depending "on the supposition that named opposites exist and that implicit in such a supposition is a dialectic; i.e. a real or assumed or a potential conflict." {2}

Given the use by and the dependence on such causal abstractions, such denotata, by antifascists it is useful for us, and perhaps interesting for others, to present their definitions of such denotata.

Extremism, Hate, Hate-Actors, Hate-Speech, and Terrorism

The following definitions are those typically used by antifascists many of which derive from policy bodies such as the Institute for Strategic Dialogue (ISD) - a non-governmental and influential group - and which definitions are widely accepted by those groups, governments, entities, and individuals who declare that they are "fighting" such things.

1. Hate relates to beliefs or practices that attack, malign, delegitimize or exclude an entire class of people based on immutable characteristics, including their ethnicity, religion, gender, sexual orientation, or disability. Hate actors are understood to be individuals, groups or communities that actively and overtly engage in the above activity, and/or who use political or religious groups and/or the internet and social media to spread hate and to organize or recruit others.

2. Extremism is the advocacy of a system of belief that claims the superiority and dominance of one identity-based 'in-group' over all 'out-groups.'

Extremists propagate a dehumanising 'othering' mind-set and use any means necessary, including hate speech or acts of violence, to justify their radical or fanatic political, religious or cultural views.

3. Terrorism is an act or acts, including against civilians, committed with the intent to cause death or serious bodily injury, or the taking of hostages, with the purpose to provoke a state of terror in the general public or in a group of persons or particular persons, or to intimidate a population. The use of politically or ideologically motivated violence can include promotion or support of groups associated with this violence, direct calls to violent action or the sharing of ideological material that may inspire others to carry out attacks.

4. Hate-Speech is all forms of expression which disseminate, incite, promote or justify racism, xenophobia, antisemitism or other forms of intolerance based on hate, including intolerance which is expressed in the form of aggressive nationalism and ethnocentricity, discrimination and hostility to minorities, migrants and people with a migrant background. {3}

Racism And Harmful-content

1. Racism

One of the problems with the denotatum "racism" is that definitions vary depending on who or which group or organization or government defines it. For example, the definition of racism by the Anti-Defamation League - who declaim that their Jewish values inform their work and the change they seek in the world - is "the marginalization and/or oppression of people of color based on a socially constructed racial hierarchy that privileges white people." Which is a pejorative definition that seems to imply that only white people can be racist.

Another pejorative definition is that "racism is the scientifically false belief that groups of humans possess different behavioral traits corresponding to physical appearance and can be divided based on the superiority of one race over another." This is pejorative because it not only uses the dogmatic phrase 'scientifically false belief' - for a scientific belief of one era, being scientific, can always be challenged or changed due to new research - but also because it refers only to physical appearance and not to possible biological or other differences.

Yet another pejorative definition is that "racism is the inability or refusal to recognize the rights, needs, dignity, or value of people of particular races or geographical origins." It is pejorative because it not only makes assumptions about inability and refusal in respect of some group or person or whatever, but also because it uses the term 'race' the definition of which and even its objective existence has been disputed.

Furthermore, the former standard definition of racism as "prejudice, discrimination, or antagonism directed against someone of a different race based on the belief that one's own race is superior," also uses the term 'race' the definition of which and even its objective existence has been disputed, and leaves undefined what is meant by prejudice.

Thus when someone or some group declares that some person or group or entity or deed is "racist" they are being judgmental or moralizing - based on various impersonal criteria - about a person or a group or entity, and in effect dehumanizing that person or those belonging to or said to belong to such a group or entity because they assign them to some category which they and others claim is or believe to be "bad", or "despicable" or "morally repugnant".

However, for the purposes of this essay we shall use the former standard definition of the causal abstraction, the denotatum, "racism" which is "prejudice, discrimination, or antagonism directed against someone of a different race based on the belief that one's own race is superior."

2. Harmful Content

As with the denotata "racism" and "racist" the definition of what constitutes harmful content is varied. In addition, it depends on unquantified and often scientifically disputed denotatum such as what, for individuals, constitutes "distress" or "harm", and in one definition who are the "authoritative sources" and who defines who or what such "authoritative sources" are or should be. Some government? Public opinion ascertained by means of a poll or some pollster? Some policy institute or institutes? Some political advocacy group? Some clique of latter-day scientists whose opinion and/or research and/or conclusions may someday be overturned by further research, or by new data, or by new experiments?

In another definition - proposed by the British government as the basis for new laws - what is "significant adverse physical or psychological impact", and what are "ordinary sensibilities" and who or what defines them? Some government? Public opinion ascertained by means of a poll or some pollster? Some policy institute or institutes consisting of qualified medical professions or otherwise? Some political advocacy group? Some clique of latter-day scientists whose opinion and/or research and/or conclusions may someday be overturned by further research, or by new data, or by new experiments?

Here are some of the varied and current definitions of what constitutes harmful content.

- ° Harmful content is that which goes directly against guidance from authoritative sources.
- ° Harmful content refers to information that does not strictly fall under legal prohibitions - as do hate speech, incitement to violence, promotion of terrorism, and child abuse material - but which might cause a person

distress or harm.

° Harmful content is content such that there is a material risk of the content having, or indirectly having, a significant adverse physical or psychological impact on an adult of ordinary sensibilities.

Thus, as with the denotata "racism" and "racist", the denotatum - the causal abstraction - "harmful content" is judgmental, moralizing, subject to change, and redolent of our current era, which era increasingly dehumanizes individuals, by in this instance assigning individuals to a modern manufactured often politicized category because those individuals are believed to have written, or said, or posted on the Internet or on social media, or elsewhere, what is said to be "harmful content".

For the purposes of this essay we shall use the definition that "harmful content is content such that there is a material risk of the content having, or indirectly having, a significant adverse physical or psychological impact on an adult of ordinary sensibilities."

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{1} See Chapter 1, *Continuing The Cycle Of Suffering*.

{2} See Part Two below, which considers two modern abstractions - racism and hate-speech - in terms of David Myatt's pagan philosophy of pathei-mathos.

Unlike Myatt, who uses denotatum to refer to both singular and plural causal abstractions - an idiosyncratic usage he explained in his essay *One Perceiviation*, <https://davidmyatt.files.wordpress.com/2020/02/dwmyatt-one-perceiviation-v5.pdf> - we shall use denotata to refer to a plurality of abstractions, and denotatum to refer to a singular instance.

{3} "Facebook" defines hate speech as "a direct attack on a person due to protected characteristics: ethnic background, national origin, religious affiliation, sexual orientation, caste, gender, gender identity, handicap or illness."

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Part Two **The Abstractions Of Racism And Racists, And An Ancestral Pagan Source**

One of the principles of David Myatt's philosophy of pathei-mathos is that denotata - the manufacture, the use, and the naming of categories - hides the physis (the nature) of living beings and thus the ontological relationship between living beings and between an individual being and Being itself. {1} To illustrate his contention Myatt in his 2015 essay *Personal Reflexions On Some Metaphysical Questions* quotes a fragment attributed to Heraclitus and provides his own iconoclastic translation {2}.

Another principle of Myatt's philosophy is that the ontological relationships between living beings are revealed by the wordless and the individual knowing that empathy provides. {3}

Myatt contends that, in respect of human beings, such denotata depend on the supposition that named opposites exist and that implicit in such a supposition is a dialectic; i.e. a real or assumed or a potential conflict. Such a conflict between assumed opposites inevitably leads to or perpetuates suffering among human beings because one denotatum is often assumed to be "good" or "true" or "necessary", with its named opposite assumed to be "bad", "an error", or "unnecessary" and "unwarranted". {1}

A pertinent modern example in respect of human beings living in the lands of the West is the denotatum "racism" and which recently manufactured abstraction has spawned denotata such as "racist" and "institutional racism" as well as dialectical opposites such as "anti-racist".

Implicit in this abstraction is the political belief, the dogma, that "racism" is "bad" and has to be challenged, fought, and eradicated. That is, there is or there should be a dialectical conflict between "racists" and "anti-racists", with the consequence that the manufactured entity - the abstraction - known as the State having a duty to manufacture laws which punish what is deemed to be "racist" behaviour and "racist" attitudes. In effect there is a zealous crusade against "racists" and "racism".

In this example, the denotata "racist" is projected by one or many human beings or by the Media or by functionaries of the State onto the deeds or words of another human being, or onto the deeds or words of other human beings, or onto the deeds or words attributed to an entity such as a political party or political group. The result is stereotyping, a pre-judgment of the individual, or individuals, or of the political entity. In the case of human beings, their physis - their individual character, their nature - has been concealed by the denotata with them considered impersonally, by those so describing them as "racist" or accusing them of "racism" who usually do not know, or who have not taken the trouble to know, the accused individual or individuals personally and who thus have or who acquire a prejudice against them and who sometimes develop a dislike or a hatred of them.

Such dehumanization of those considered opponents - political or religious - is not new. As Myatt notes it has been occurring for thousands of years with only the projected abstractions changing over the centuries.

Magian Abstractions

The modern abstraction named "racism" - and the crusade against "racists" and "racism" - derives from the ideological movements that have come to dominate the political life of the nations of the West. In his seminal 1984 text titled *Vindex: Destiny of the West* {4} Myatt wrote,

"several new studies (often erroneously described as 'sciences') have come to dominate Western life, both within institutions of learning and without.

The cumulative effect of these studies has been to change the course of the West, since the people most affected by them - those in institutions of higher education - tend to come to dominate the educational life of the West, its media and the cultural sphere in general by virtue of the positions of authority and control obtained through their educational opportunities. As a consequence, social changes have resulted from both government policy and non-governmental pressure. A new Zeitgeist has arisen, and a consensus of opinion created and maintained throughout all the societies of the West.

These new studies - apart from being but complementary to Marxism and the psychological theories of Freud and Adler - are sociology, social anthropology, social studies, and linguistics. Some of these movements or studies have as their aim direct political action [...]

All these subjects, movements, and schools, as well as the so-called 'liberation movements' that derive from them have profoundly changed the spirit of the West and profoundly altered both its inner and outer structures. In fact, the ethos of the West has been changed over a period of some one hundred and fifty years [...]

That all these movements are a distortion of the ethos of the West is evident if one considers not only what was representative of the West before these movements began, but also what kind of art, philosophy, and politics should have been produced by the natural process that transforms a higher civilization into an Imperium [...]

What is significant about this distortion is that the technology of the West, as well as its more material resources, have been harnessed not only to propagate all aspects of the distortion but also to root it so firmly in the soil of the Western psyche that what is truly Western has very little chance of surviving at all, so choked would its flower be by these weeds."

Myatt goes on to describe those movements and studies, and the distortion itself, as Magian.

"What all these movements and theories have in common, apart from the fact that they all, directly or indirectly, contradict the ethos of the West, is their common origin. They are all the creations of Jews - the last representatives of the decayed Magian soul. Marxism, with its apocalyptic visions, is a modern manifestation of Judaism, just as the theories of Freud represent the Jewish concern with sexuality (evident in the Talmud). Jews themselves understand this:

"It is this which draws us near to our close relatives, the Marxists - a Jewish passion runs through them too. No people gave more to its political ideas than the Jews, and one of the most glorious chapters in our history is that of the Jewish martyrs for materialism."

In this context, the historian R. S. Wistrich's study, *Revolutionary Jews from Marx to Trotsky* is invaluable."

Return To Our Ancestral Pagan Source

In the final paragraphs of his most recent effusion {1} Myatt makes mention of "our own Ancestral Culture" just as in his 2017 books titled *Classical Paganism And The Christian Ethos* and *Tu Es Diaboli lanua* he writes about his proposed new pagan metaphysics and about how it may

"reconnect those in the lands of the West, and those in Western émigré lands and former colonies of the West, with their ancestral ethos, for them to thus become, or return to being, a living, dwelling, part - a connexion between the past and the future - of what is still a living, and evolving, culture." {5}

There thus seems to be an unbroken Faustian thread here, beginning with his *Vindex: Destiny of the West* and culminating with his most recent effusion, particularly given his criticism of Christianity in that 1980s *Vindex* text, in the aforementioned 2017 books, and in his most recent effusion. In that 2019 effusion he writes that

"καλὸς κάγαθός, such personal conduct, and such a new civitas, [summarizes] how the philosophy of pathei-mathos might, in one way, be presented in a practical manner in the world." {1}

His continuing emphasis is on Greco-Roman and Western values and virtues such as honour, chivalry, nobility of character, and personal manners.

In other words, Myatt's apparently "above time" philosophy of pathei-mathos {6} is ineluctably Western, pagan, and practical, and in essence opposed to the Magian abstractions - such as the concept of "racism" - that now dominate the nation States of the modern Western world to the detriment of our ancestral Faustian ethos.

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{1} *Physis and Being*. 2019. <https://davidmyatt.wordpress.com/2019/02/10/physis-and-being/>

{2}

τοῦ δὲ λόγου τοῦδ' ἔοντος ἀεὶ ἀξύνετοι γίνονται ἄνθρωποι καὶ πρόσθεν ἢ ἀκοῦσαι
καὶ ἀκούσαντες τὸ πρῶτον· γινομένων γὰρ πάντων κατὰ τὸν λόγον τόνδε
ἀπείροισιν εἰκόσσι, πειρώμενοι καὶ ἐπέων καὶ ἔργων τοιούτων, ὁκοίων ἐγὼ
διηγεῖμαι κατὰ φύσιν διαιρέων ἕκαστον καὶ φράζων ὅκως ἔχει· τοὺς δὲ ἄλλους
ἄνθρώπους λανθάνει ὁκόσα ἐγερθέντες ποιοῦσιν, ὅκωσπερ ὁκόσα εὐδοντες
ἐπιλανθάνονται

Although this naming and expression exists, human beings tend to ignore it, both before and after they have become aware of it. Yet even though, regarding such naming and expression, I have revealed details of how Physis has been cleaved asunder, some human beings are inexperienced concerning it, fumbling about with words and deeds, just as other human beings, be they interested or just forgetful, are unaware of what they have done. [Fragment 1]

{3} *The Numinous Way of Pathei-Mathos*. ISBN 9781484096642

{4} A facsimile of Myatt's 1984 heretical text is contained (pp.7-43) in <https://archive.org/download/myatt-vindex/myatt-vindex.pdf>

{5} *Classical Paganism And The Christian Ethos*. ISBN 9781979599023

{6} In regard to the concept of "above time", refer to Savitri Devi's book *Lightning and the Sun*, and the essay *David Myatt, Reichsfolk, Esoteric Hitlerism, and Savitri Devi*, available at <https://web.archive.org/web/20200811012221/https://regardingdavidmyatt.wordpress.com/esoteric-hitlerism/>

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Part Three Paganism And The Crusade Against Hate-Speech

The term "hate-speech" is, like the term "racist", a modern abstraction and is an integral part of the new political crusade "against hate".

The term "hate-speech" originated in America in the late 1930s and was used in a newspaper article in reference to a speech made by Adolf Hitler. It became current in the 1980s as a mass-noun to refer to speech or written material which is deemed to be inciting hatred or intolerance with especial reference to that directed at a specific ethnicity or to a religious belief or to a sexual preference for someone of the same gender.

In terms of its definition and use what is important is the fact that the speech or written material is assumed or believed by someone, or by some others, to incite hatred or intolerance, and that this assumption or belief by some is projected onto or imposed on others.

For, as with the term "racism" {1} implicit in the abstraction "hate-speech" is a moral judgment, a political belief, by some or by special interest (pressure) groups or by politicians that "hate-speech" is "bad" and has to be challenged, fought, and eradicated. That there is or there should be a dialectical conflict between those who are deemed to have incited hatred or intolerance and those who crusade "against hate", with the State having a moral duty to manufacture laws which punish not only those deemed to have incited hatred or intolerance but also those who are believed to have, or are judged to have, intended such incitement.

The result is conflict, ideological, political, and practical; the projection of the denotata "hate-speech" onto words spoken and written; demands for punishment of those deemed to be the offenders; and dehumanizing propaganda in the media and elsewhere about those alleged offenders.

In brief, there is one more modern zealous crusade based on abstractions such as "defeating hate and countering hate-speech" with the crusaders assuming they are the righteous ones and represent the moral high ground, as zealous crusaders - be they political or religious - always do and always have done.

In terms of Myatt's philosophy the error of all this is not only the perpetuation of the separation-of-otherness by means of impersonal abstractions with the inevitable dialectic but also because of the continuing manufacture of modern abstractions which remove us ever further from the insight, the wisdom, the understanding of physis {2}, that he states can only be discovered through personal empathy and via pathei-mathos.

As Myatt wrote in his *The Way Of Pathei-Mathos - A Précis*,

"A personal pathei-mathos [is] one of the primary means whereby we can come to know the true φύσις (physis) of Being, of beings, and of our own being; a knowing beyond 'abstractions', beyond the concealment

implicit in manufactured opposites, by ipseity (the separation-of-otherness), and by denotatum." {3}

In his most recent essay he wrote

"empathy and pathei-mathos lead us away from the abstractions we have constructed and manufactured and which abstractions we often tend to impose, or project, upon other human beings, upon ourselves, often in the belief that such abstractions can aid our understanding of others and of ourselves, with a feature of all abstractions being inclusion and exclusion; that is, certain individuals are considered as belonging to or as defined by a particular category while others are not." {4}

In The Real World

While all this mention of empathy, pathei-mathos, and ipseity might seem obscurely philosophical it amounts in Myatt's view to one important thing: that both empathy and pathei-mathos are personal and thus that what they reveal to an individual is only relevant to that individual and cannot be "abstracted out" from the moment or moments of revealing.

In practical terms in the real world this means that such insights cannot form the basis for any political or religious dogma, agenda, ideology, or belief. For such political and religious things are by their nature - their physis - supra-personal, and based on the claim, the assumption, or the necessary belief, that individuals should place such dogma, agenda, ideology, or belief before their own insight and judgment.

According to Myatt's philosophy the philosophical mistake of millennia, continued with the manufacture of new abstractions such as "racism" and "hate-speech", is and has been some individuals believing that their own always fallible instinct or their understanding and insight can be or should be generalized and applied to others; that their interpretation or view of the world or of events is the correct one with others opposed to their instinct or interpretation or view needing to be challenged and challenged in ways which more often than not involve practical conflict. Thus have military, political and religious leaders and teachers emerged and, latterly, political parties and ideological movements.

Myatt's philosophy is a move away from all this. A move toward what he describes as wu-wei, a Taoist term which based on his study of Taoism while living in the Far East signifies

"a personal 'letting-be' deriving from a feeling, a knowing, that an essential part of wisdom is cultivation of an interior personal balance and which cultivation requires acceptance that one must work with, or employ, things according to their nature, their φύσις, for to do otherwise is incorrect, and inclines us toward, or is, being excessive - that is, toward the error, the unbalance, that is hubris, an error often manifest in personal arrogance, excessive personal pride, and insolence - that is, a disrespect for the numinous.

In practice, the knowledge, the understanding, the intuition, the insight that is wu-wei is a knowledge, an understanding, that can be acquired from empathy, φύσις, and by a knowing of and an appreciation of the numinous. This knowledge and understanding is of wholeness, and that life, things/beings, change, flow, exist, in certain natural ways which we human beings cannot change however hard we might try; that such a hardness of human trying, a belief in such hardness, is unwise, un-natural, upsets the natural balance and can cause misfortune/suffering for us and/or for others, now or in the future.

Thus success lies in discovering the inner nature (the physis) of things/beings /ourselves and gently, naturally, slowly, working with this inner nature, not striving against it." {5}

For me, this expresses the fundamental and personal insight of paganism modern and old, and Western and otherwise.

Rachael Stirling
February 2019
Revised December 2021

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{1} qv. Part One: Definitions, above.

{2} Myatt's use of the term physis is explained in essays such as *Towards Understanding Physis*, published in 2015. <https://davidmyatt.files.wordpress.com/2015/07/toward-understanding-physis-v3a.pdf>

{3} The essay is included in his 2014 compilation *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*. ISBN 9781502396105

{4} *Physis And Being: An Introduction To The Philosophy Of Pathei-Mathos*. 2019. <https://davidmyatt.wordpress.com/2019/02/10/physis-and-being/>

{5} *The Numinous Way Of Pathei-Mathos*, ISBN 9781484096642. <https://davidmyatt.files.wordpress.com/2018/03/numinous-way-v5c-print.pdf>

Image credit:
The Day's Consecration - from a painting by Richard Mould

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The Modern Tale Of An Antifascist Propagandist



Hjaðningavíg

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Preface

This essay concerns what we regard as the dishonourable and bigoted treatment over decades of one particular individual by a well-fêted but minor public figure who just happens to be an antifascist with his antifascist ideology now mainstream in societies such as Britain and Germany, evident in the acceptance of the 'cancel culture' - the censorship - which is part of that ideology and which censorship now hides under the pretext of countering such things as 'extremism, racism, hatred and harmful content' which have now been defined to include historical revisionism, otherwise known as 'denial of the holocaust'.

We have named this minor public figure The Antifascist Propagandist (or some variation thereof) because he is not only an example of latter-day antifascist propagandists but because he is also a minor example of those in the modern West, such as journalists and politicians, who have abandoned the former standards of fair play and of being truthful expected of such people. The primary examples of such abandonment are The Vulgarian, the 45th President of the United States, and The Dishevelled Buffoon, Boris Johnson, Prime Minister of Britain in 2022. Such people have revealed that they can abandon the former standards of fair play and of being truthful while hypocritically paying lip-service to them, and can lie, cheat, insult people, ignore decency, seldom if ever apologize, and get away with it all because they had or have enough sycophantic supporters or they could by rhetoric and propaganda convince enough of the masses to believe and support them.

This bigoted treatment of one particular individual by our antifascist propagandist has been copied by dozens of others with the latest insult of their ilk being to call his rejection of all extremism a deception.

Kerri Scott
February 2022



David Myatt, 2003

"The concept, and the question, of honour is perhaps the most constant thing in my life, from teenage years in the Far East learning a Martial Art with its unwritten code of personal conduct, through my NS decades, to my Muslim years, to my 'numinous way' and thence to my philosophy of pathei-mathos."
Some Questions For DWM, 2014

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Part One Birth Of An Antifascist Propagandist

Over a quarter of a century ago a diminutive antifascist propagandist, then still learning the trade of the Fleet Street hack, developed an unhealthy obsession founded on hatred. The obsession began when he was tasked by Gerry Gable, the then editor of the antifascist magazine *Searchlight* and his employer, with researching the activities of David Myatt for a forthcoming propagandistic article of the gutter-press type, with Myatt at the time the leader of the newly founded National-Socialist Movement (NSM), the successor to Charlie Sargent's Combat 18 following Charlie's arrest for murder. Myatt was the author of numerous 'neo-Nazi' essays and pamphlets and had a history of violent street activism going back to 1968, having served a term of imprisonment for a racially motivated attack and been the bodyguard of Colin Jordan, {1} Britain's most notorious neo-Nazi.

The Antifascist Propagandist, given his ancestry and character, was incensed by Myatt's political activism and writings and conceived a typical antifascist plan to spread suspicion, lies and disinformation about an opponent. {2} In the case of Myatt, The Antifascist Propagandist intended to discredit him and his political writings in the eyes of his fellow neo-nazis. In addition, and importantly, he hoped such a campaign of defamation against a specific political enemy using an established monthly magazine would aid his sense of self-importance as well as increase his stature among his 'comrades', things he was eager to do given that he had been bullied at school and had spent his twenties trying to overcome those traumatic school years.

The Most Evil Nazi In Britain

Early in 1998 The Antifascist Propagandist had written the first draft of his article about Myatt which with its character assassination, unproven allegations and defamation so impressed his comrades in the *Searchlight* organization that it was decided to devote most of the April issue to Myatt, a photograph of whom, chosen to show Myatt in a bad light, would adorn the cover, with The Antifascist Propagandist now tasked with writing the other articles about or which mentioned Myatt.

Despite the fact that no evidence whatsoever was presented for the allegations made about Myatt, the issue was judged such a success that The Antifascist Propagandist was chosen to succeed Gable as editor of the magazine, a position he would assume toward the end of the year. Its success outside antifascist circles was partly due to what Myatt had stressed and would continue to stress in his neo-nazi writings: a lack of honour among many latter-day neo-nazis. Which theme of honour had enraged antifascists because Myatt, as National Socialist ideologue, was claiming the moral high ground for his ideology and according to the twisted counter-ideology of antifascists such a claim merited, at the very least, a character assassination of the offending and heretical author.

For, in 1997, a year before the *Searchlight* smears appeared in-print, Myatt had written in his article *The Disease of Suspicion*,

"We must understand this - Suspicion is behaviour unbecoming a warrior. What is unbecoming for a warrior is what is dishonourable and unfair. It is dishonourable conduct and thus contemptible. It is a betrayal of everything we stand for and believe in, as warriors. It is a betrayal of our noble ideal of loyalty, of comradeship. To spread Suspicion, to believe in rumours and allegations about individuals [...] is undignified, the sign of a weak character. It is a betrayal of our noble standards of personal conduct - a descent down toward the level of the uncivilized people we despise and are fighting." {3}

Also in 1997 he wrote,

"Honour means striving to be fair and reasonable. Honour means striving to be honest. Honour means striving to do one's duty. Honour means striving to be loyal to those you have pledged to be loyal to. Honour means being prepared to defend yourself and your freedom - from anyone which threatens you or tries to take away your freedom.

Thus, if we lie, cheat, steal, neglect our duty, or act in an ignoble, cowardly way, then we are being

dishonourable. Furthermore, it is very important that we recognize and understand that when Aryans strive to act honourably by, for instance, being fair and honest, we are doing these things because it is the Aryan, the civilized, thing to do and not because some Christian preacher, some Christian 'holy book', or 'society' says such things are the 'right' things to do." {4}

Years later, in 2003, during his campaign to bring National Socialists and Muslims together to fight their common enemies, {5} Myatt in *Lies, Dis-Information and the Way of the Aryan* revealed that his views remained the same:

"Our Aryan character, and our Aryan culture and Aryan law [...] are built upon personal honour. That is, we Aryans make our judgements about a person on the basis of personal honour: on personally knowing an individual, and accepting their word of honour.

The Aryan thing to do is to ask an individual, in person, about any and all rumours and allegations. And if for some reason you cannot ask that individual in person, you dismiss any and all evidence, any and all rumours and accusations made against them by anyone, anywhere. That is, you give that person the benefit of the doubt, and most certainly do not repeat any rumours, or allegations, about that person, or even discuss that person, with someone else, in their absence: that is, the Aryan thing to do is not talk about someone 'behind their back'.

To talk about someone behind their back is un-Aryan behaviour; it is dishonourable: the sign of a weak character, of a lack of self-discipline.

This is how the matter really stands. To win the war we are engaged in, we must think, and act, like Aryans, making personal honour our guiding principle, and indeed the basis for accepting whether or not someone actually is a National-Socialist or not.

Those who show by their personal behaviour - by their words and deeds - that they lack personal honour, that they lack an Aryan character, cannot and will not be considered as National-Socialists." {3}

Baseless Accusations

Among the many accusations made by The Antifascist Propagandist in the April 1998 issue of *Searchlight* magazine were:

° "Myatt is a leading member of the Order of Nine Angles (ONA) a satanic group that is considered extreme even by other satanists."

No evidence whatsoever is presented for this accusation of him being a member.

° That the ONA was "formed by Myatt himself in the 1980s."

No evidence whatsoever is presented for this accusation.

° That Myatt had recently "shaved off his long-time beard" in order to disguise himself.

A blatant propagandistic lie as any unbiased journalist, any local person, or any person from Combat18/NSM, could have discovered by visiting the village where Myatt lived or the farm where he worked, both localities widely known given his arrest earlier in 1998 at his home by detectives from SO12 Scotland Yard.

° That "in recent weeks [Myatt] has become increasingly concerned about journalists closing in on his perverted behaviour."

Another blatant propagandistic lie, with Myatt at the time on bail following his arrest for incitement to murder with one of his bail conditions being to regularly attend Charing Cross police station in London, the nearest station to Scotland Yard, with Myatt having already issued a public *Statement for Journalists*, and with journalists warned by the police not to prejudice the on-going criminal investigation and case against Myatt.

The use of the gutter-press smear "perverted behaviour" indicates the defamatory nature of the item and the bias of the author, especially since what such behaviour is alleged to be is never stated.

° "Myatt and his satanist friends."

The only persons named are Joe Short and Vic Norris. In regard to Joe Short no evidence is presented to prove he is a satanist so it is just a gutter-press smear.

As regards Norris it is claimed that he is "a close political and satanic friend of Myatt," but again no evidence is supplied to link the two, and no academic has mentioned Norris in connection with Myatt. The Antifascist Propagandist claims that Norris and Myatt became acquainted through "their common interest in satanism" but again provides no evidence whatsoever for what is yet another gutter-press smear.

° "Myatt and the ONA hide behind a series of Post Office boxes across Britain."

Since Post Office boxes in Britain require(d) the user to registrar their name and address there is no "hiding", with The Antifascist Propagandist providing no details of who these alleged users are, and despite his boast about having conducted a 'special investigation' he provides no documentary evidence of who collects mail from these boxes or what literature is distributed from them.

The Antifascist Propagandist returns to this claim in his infamous post office box interview - see below - where he makes assumptions but fails to provide any documentary evidence.

The gutter-press nature of this 'special investigation' by The Antifascist Propagandist is glaringly and laughingly illustrated when, in his fantasy *Racial masochism* section he quotes an American antifascist and follower of Howard Stanton Levey (alias Anton LaVey of the Church of Satan) who uses the pseudonym Elizabeth Selwyn and who writes that in her anonymous opinion "even a brief acquaintance with a fascist will reveal that he/she suffers from an inferiority complex."

The Myattian Response

The initial public response of Myatt to such lies and accusations was in *A Reply To Allegations* in which he wrote that,

"For over twenty years, journalists, those opposed to National-Socialism, and dishonourable, egotistical weak-willed rumour-mongers among the so-called racial-nationalist 'Movement', have been circulating rumours and making allegations about my personal involvement with Occultism and Satanism. This is despite the fact that I have denied and do deny ever having been a 'Satanist', and despite the fact that I have stated many times that I regard Satanism as decadent and morally wrong.

These rumours and allegations were started by, and are still circulated by, my enemies for one simple reason - to try and discredit me personally. For, if I can be discredited in such a way, people will not take seriously what I have written about National-Socialism and what I have done for this most noble of Causes.

When I write or say that National-Socialism and the Occult are incompatible, I mean it. When I condemn Satanism as un-Aryan, as morally wrong, I mean it." {6}

In that response he writes about the Aryan values of honour, loyalty and duty and it is honour which for him expresses both the essence of National Socialism and how he expected or hoped his comrades and others would react to such lies and accusations. For Myatt the matter was direct and simple: "a question of honour", a sentiment he expressed in numerous other articles from the 1990s on - such as in *The Disease of Suspicion* {3} and his *Lies, Dis-Information and the Way of the Aryan* {3} - and one he reiterated in a 2001 interview republished on the *Stormfront* White Nationalist forum in 2002:

"If some people choose to believe the lies about me in such Zionist articles and books, then they do. And if they do, they are acting dishonourably. For the honourable, the Aryan, thing to do is for a person to ask me, personally, for my side of the story, just as you have done." {7}

Myatt would later state, in his 20 page, 2012, polemic *A Matter Of Honour* that

"In the past thirty-seven years only four people, on hearing or learning about such rumours and allegations, have had the decency to ask me, in person, 'for my side of the story'. The first was Colin Jordan, the second was John Tyndall, the third was Steve Sargent, and the fourth was a Muslim whom I came to greatly admire and to whom I gave a personal pledge of loyalty." {8}

Which paucity of honour among 'comrades' was almost certainly one of the many reasons why Myatt abandoned street activism on behalf of National Socialism, with his personal pledge of loyalty to an admired Muslim possibly one of the reasons why it took him three years to leave the Muslim faith in favour of the non-political philosophy of pathei-mathos he had begun to develop in 2006 following the suicide of his fiancée.

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Part Two The Revealing Of An Antifascist Coward

The Infamous Post Box Interview

In 1998 Myatt, who at the time lived with his wife and family in a village near Malvern, gave The Antifascist Propagandist a specific opportunity by agreeing to a recorded interview with him at a place Myatt knew well: the small town of Craven Arms in Shropshire almost halfway between Church Stretton where he had lived for many years and the country house where he had worked as a gardener and factotum.

Myatt travelled alone by train while The Antifascist Propagandist arrived by car accompanied by a burly bodyguard given the character of the antifascist propagandist. The interview took place in a typical English Pub not far from the

railway station and consisted of The Antifascist Propagandist asking Myatt questions which Myatt politely answered.

During the interview - which since 2021 has been available on the Internet {9} - three themes dominated: Myatt's alleged involvement in the satanic group the Order of Nine Angles, whether Myatt was 'Anton Long', and the post office boxes used or allegedly used by the O9A in distributing their literature.

In the interview Myatt, on his word of honour, denied being Anton Long many times, as he denied, again on his word of honour, any practical involvement with the O9A. He also explained that some of the material, allegedly by the O9A, that The Antifascist Propagandist produced, described, or referenced, was despicable and that he would have nothing to do with the people who wrote such things.

As the interview revealed, and as The Antifascist Propagandist later never tired of saying, he believed that in the post boxes he had evidence of not only Myatt being Anton Long but also of Myatt's involvement with the O9A, and at one point in the interview made the naive ploy that Myatt had been filmed collecting mail from one such box. Myatt knowing from experience of police interviews this was a ruse, smiled, and mentioned he was simply doing a favour for a friend whom he refused to name because he had given his word of honour never to do so.

Unknown to The Antifascist Propagandist at the time, Myatt had mentioned doing a favour for an occult-involved friend in correspondence with Professor Kaplan who, regarding a letter from Myatt dated 20 June 1996, wrote in a book published in 1998 that Myatt's "interaction with England's occult underground was undertaken in a clandestine effort to influence those to adopt National Socialist beliefs [...] and that his relationship with the ONA is based as well on personal friendship and an agreement to agree to disagree on many things." Kaplan additionally cited a letter Myatt had written to another person in July 1994 which said exactly the same thing. {10}

During the long interview with The Antifascist Propagandist, Myatt never shouted, or ranted, or lost his temper but remained polite, despite The Antifascist Propagandist repeatedly asking the same questions, saying the same things over and over again, and attempted to twist what Myatt had said. The Antifascist Propagandist even noted several times that Myatt smiled when asked a question.

At one point The Antifascist Propagandist pointedly said that he did not believe Myatt, thus calling Myatt a liar even though Myatt had given his word of honour several times, and at the very end of the interview - which was not on the recording made publicly available in 2021 - The Antifascist Propagandist lost his temper and shouted at Myatt in respect of being Anton Long: "Why don't you just admit it!" But even then Myatt remained calm.

Given the previous lies told about him and the allegations made about him, multiple times, by The Antifascist Propagandist, given the repetition of such lies and allegations during the interview, and given that The Antifascist Propagandist in person had accused Myatt of being a liar, Myatt had no option but to challenge him to a duel with deadly weapons (pistols or swords) given Myatt's life-long belief in personal honour and the centuries-old European traditions surrounding it. {11}{12} One tradition of which was a person being fair and which tradition lived on in the nineteenth century English expression "it's not cricket" in relation to personal behaviour and in the now deprecated English expression "playing the White man" and the also now deprecated American "that's mighty White of you."

In plain terms, The Antifascist Propagandist had not taken the opportunity Myatt had offered him in granting the interview, with Myatt even explaining to him during the interview the consequences of continuing to make dishonourable accusations.

That The Antifascist Propagandist would later lie about his meeting with Myatt in order to try and show himself in a good light, tried to belittle Myatt, lied about where Myatt lived, and mocked Myatt's belief in honour and the European tradition itself revealed his true character, as did the fact that he never replied to Myatt's challenge to a duel nor apologized for telling lies, or propagating gutter-press smears, about him.

It was therefore no surprise to those that still upheld the noble concept of honour that Myatt subsequently, and following the centuries-old European tradition surrounding the duel, publicly described The Antifascist Propagandist as a coward and regarded his own honour as having been vindicated.

Among the lies The Cowardly Antifascist Propagandist told concerning his meeting with Myatt were: (i) that Myatt carried and showed him an SS-Ehrendolch, the dagger carried by SS members to defend their honour and that of their family; (ii) that Myatt at the time lived in Shropshire in a caravan with his friend Richard Mould; (iii) that he, the coward, had proved by his rants about post office boxes that Myatt was involved with the O9A and was Anton Long, and (iv) that Myatt during the interview had admitted being Anton Long.

As was his habit, The Cowardly Antifascist Propagandist never presented then or at any time anything evidential, no documents acceptable in a Court of Law, for his claims, with his widely trumpeted 'proofs' - especially about post office boxes - residing solely in his mind.

Over a decade later, in 2021 when a recording of the interview was made public, the reaction of other antifascists was typical of not only their hatred and bigotry in regard to Myatt but also of their apparently religious belief in the lies regarding Myatt and the O9A, for among the comments were:

"Old interview with the illusive David Myatt, who's been a militant neo-Nazi, a militant jihadist, alleged leader

of the far-right occultist Order of Nine Angles, and several other fascinating & terrible things. In this he pretends (badly) not to be O9A."

"It's kind of hilarious that the O9A people who published this think that this somehow definitively proves that he's not Anton Long."

"Myatt lying and equivocating about his role in the Order of Nine Angles."

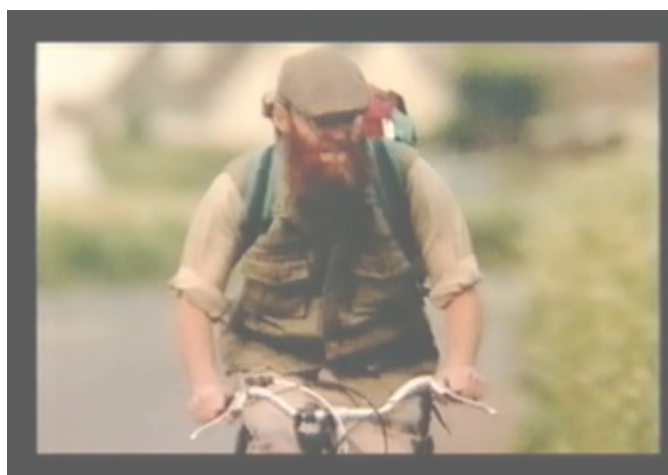
Not one of them mentioned Myatt giving his word of honour, or the importance attached to giving one's word of honour in European and other traditions, or provided any evidential facts in support of their religious belief in the lies about him and about the O9A, lies which had by 2021 become part of a modern urban myth, the Establishment orthodoxy, about Myatt thanks in part to The Cowardly Antifascist Propagandist.

Not one antifascist including The Cowardly Antifascist Propagandist mentioned or has since dared to mention that Myatt's account in that interview is supported by documentary evidence: as in correspondence in 1996 with Professor Kaplan, several years before Myatt's interview with The Cowardly Antifascist Propagandist. {10}

The Panorama Nail-bomber Programme

By the year 2000, the career of The Cowardly Antifascist Propagandist was on the rise, helped by his sycophantic scurrying in the corridors of power, and he was chosen by the British Broadcasting Corporation (BBC) to be an associate producer of a television programme they were making about David Copeland, a member of the National-Socialist Movement that Myatt had founded, whose terrorist bombs in London in 1999 killed three people, including an unborn baby, and injured one hundred and forty, some seriously.

Using the resources of the BBC, The Cowardly Antifascist Propagandist arranged for the covert surveillance of Myatt who at the time was still living with his wife and family in a four-bedroom detached house in a village near Malvern and working on a nearby farm. After weeks of surveillance and at the insistence of The Cowardly Antifascist Propagandist, Myatt was "doorstepped" early one Friday morning while on his way to work by a BBC camera-crew accompanied, at the insistence of the BBC, by a bodyguard.



Covert surveillance photograph of Myatt cycling back from work
Taken by the BBC, 2000



Doorstepped by the BBC
The bodyguard is on the far right of the picture

During the interview Myatt courteously explained that a few years ago he had converted to Islam, would be glad to undertake a detailed interview about his conversion at a later date, but that in regard to Copeland he had no comment to make. {13} However, The Cowardly Antifascist Propagandist insisted that Myatt's comments about converting to Islam and about agreeing to another interview were edited out resulting in the subsequent Press coverage following Copeland's trial, conviction and sentencing, of Myatt's alleged influence on Copeland making no mention of his conversion, and in which Press coverage The Cowardly Antifascist Propagandist ensured that his unproven and malicious allegations and lies about Myatt and Satanism were included.

Not long after the interview Myatt sent a statement to the BBC dated May 2000 AD in which he wrote that "all bombs are terrible and barbaric. Whether made by one person in their own home, or whether manufactured legally by some big company; whether detonated by a lone bomber or dropped from some military aircraft, bombs (and missiles) are designed to injure and kill. Western governments have in recent years killed scores of civilians by dropping bombs on them, or firing missiles toward them - in Iraq, in Serbia - and these bombings are just as barbaric as those in London." Myatt later published the statement under the title *No Regrets: A Reply to Allegations Made by the BBC* and is reproduced in Appendix VI.

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Part Three Harassment Goes Anonymous?

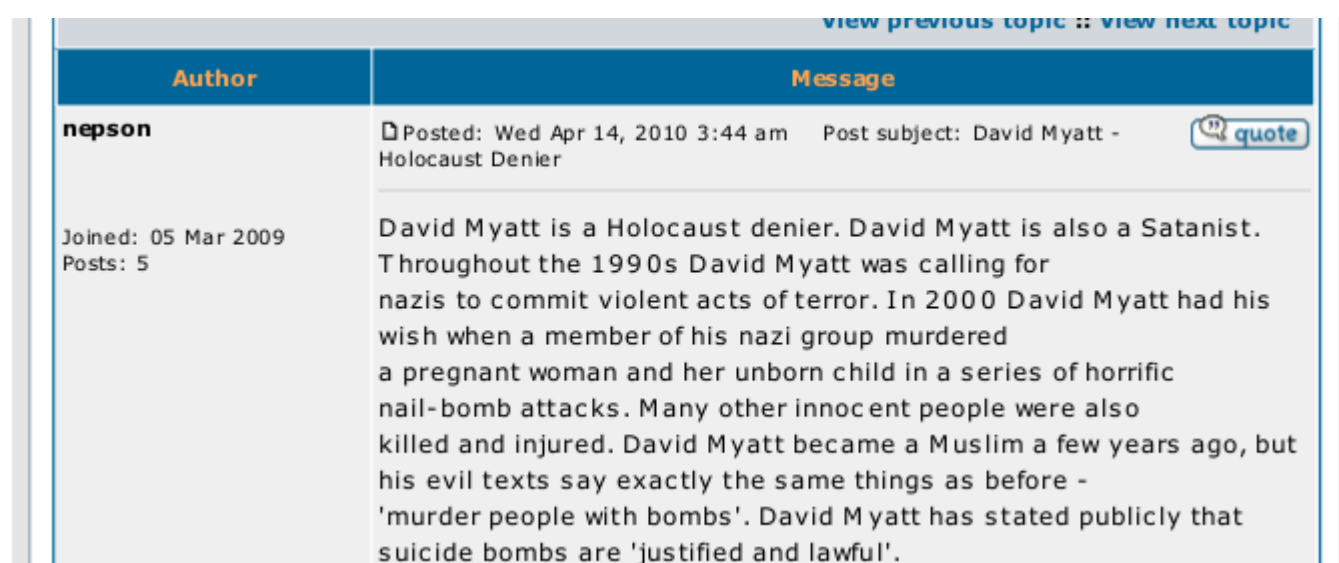
Following the BBC television programme, The Cowardly Antifascist Propagandist wrote his gutter-press style *White Riot* book in which he ranted on about Combat 18 and Charlie Sargent, and recycled his lies about Myatt. When asked for his opinion of the book in a 2001 interview Myatt said:

"It is basically a piece of Zionist disinformation designed to praise Browning and smear everyone else. The book constantly praises Browning - "fearless fighter"; "revered in Europe"; "loyal" and so on - and makes excuse after excuse for his behaviour, especially for his betrayal of Charlie and his part in getting Charlie convicted by a ZOG court. In contrast, the other C18 characters are portrayed as "misfits", weirdos, outlandish, teenagers who couldn't grow up, and so on ad nauseam.

Why are the Zionists praising Browning? Because he knowingly or unknowingly did their work for them by disrupting C18 and getting Charlie convicted and sent to prison for a very long time. And because he continued to put his irrational personal hatred of one person before the political ideas he was supposed to believe in thus further dividing the NS cause in this and other countries." {7}

For the next few years The Cowardly Antifascist Propagandist focused on the British National Party and on cultivating links with the mainstream media and elected politicians, and it was apparently not until 2006 that his obsession with Myatt returned following Myatt's growing notoriety as a Muslim who had praised the Taliban, Al-Qaeda and Osama bin Laden {14}{15} although it was most probably Myatt's live dialogue with Muslims around the world on the 13th of March 2006 arranged courtesy of renowned Muslim scholar Sheikh Yusuf al-Qaradawi {16} which re-ignited his hatred.

For in 2006 an anonymous anti-Myatt campaign began by means of postings on internet blogs and internet forums which focused on the lies and accusations repeatedly and formerly made by The Cowardly Antifascist Propagandist from 1998 to 2001 and were also in his style, such as this from 2010 toward the end of that campaign:



That the 'anonymous coward' got the date of the bomb attacks wrong in his haste to post his accusations - 2000 instead of 1999 - may well be indicative since The Antifascist Propagandist did the same thing in 2019 when in an infobox, inserted into one of his diatribes which recycled his baseless accusations, fantasies, and lies about Myatt, he wrote that his interview with Myatt in Craven Arms was in 2001:

A DUEL AT DAWN

In 2001 I met David Myatt in a Shropshire pub, close to where he shared a caravan with Richard Mould to ask him about his links to the O9A. I presented him evidence that he was Anton Long, the O9A leader, and also went under the name Godric Redbeard.

After strenuously denying the allegation, Myatt handed me an envelop with my name typed on. Inside was a letter challenging me to a duel at dawn with deadly weapons and a three-page etiquette of duelling.

After giving me a glimpse of the SS dagger in his pocket, he quietly boasted that he had had two previous duels and won them both.

This new anti-Myatt campaign, begun in 2006, introduced a few new accusations including the topical "Myatt is still a neo-nazi and is only pretending to be a Muslim" which coincidentally a new anonymous user posted on a Muslim forum in 2006 along with "its probably not a bad idea to take a look into David Myatt's past. Islam isn't the first ideology he's adhered to that's allowed him to justify killing innocent and defenseless civilians" in reply to a Muslim who had dared to mention Myatt after the new user had posted a diatribe about Holocaust deniers:

Anonymous Zionist:

Its probably not a bad idea to take a look into David Myatt's past. Islam isn't the first ideology he's adhered to that's allowed him to justify killing innocent and defenseless civilians.

Muslim:

I read your stupid Zionist rhetoric against Holocaust Revisionists. But your denial of the American role in the Iraqi sanctions just proves you're nothing but a *real* Holocaust denier!

The anonymous anti-Myatt campaign begun in 2006 also included, again in the style of The Cowardly Antifascist Propagandist, a vindictive hateful person writing to some of the universities, colleges, and educators, around the world who used any of Myatt's Greek translations, and informing them about Myatt's neo-nazi past, about his alleged connection to Copeland, and making the usual unfounded allegations about Myatt, Satanism, and the O9A. Among those contacted were: Professor Michael Lienesch; Professor Dusan Pajin; Sogang University, Korea; the University of Reading in England; Rio Hondo College in the USA; and Suffolk University also in the USA. As a result several academic establishments and educators discontinued using Myatt's translations.

Another triumph for the 'cancel culture' - the censorship - which is part of antifascist ideology and which censorship now hides under the pretext of countering 'extremism and hatred' and other such manufactured categories and tropes.

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Part Four

Return Of The Bigoted Antifascist Propagandist

After 2010 The Cowardly Antifascist Propagandist concentrated once again on sycophantic scurrying in the corridors of power, on begging for donations from well-connected business and entertainment people for his antifascist disinformation machine known among the cognoscenti as Hate Not Hope; and on cultivating links with the mainstream media and elected politicians, all helped by a wardrobe full of smart new city clothes courtesy of the likes of billionaire Alan Sugar.

The result of all his sycophancy, begging, and of course his usual torrent of lies about, mocking of and fantasies and warnings regarding neo-nazis and their extremism, was that in 2016 the then Conservative government awarded him an MBE and in 2018 he was appointed to the Commission for Countering Extremism even though his lack of impartiality and his proven past lies and dishonesty in regard to Myatt and others should have barred him since conditions of membership include a lack of bias and being truthful.

This lack of impartiality, of pedalling lies and being dishonest, became glaringly apparent in 2019 while he was still part of that Commission for he sounded off at length in a Hate Not Hope glossy propaganda magazine about Myatt and the O9A and which diatribe contained twelve basic errors, lies, and multiple accusations without any references to primary published sources to substantiate them. {17}

Unsurprisingly mainstream journalists from newspapers such as The Guardian reproduced parts of his diatribe without bothering to check the truth of his claims about Myatt and the O9A or provide Myatt's side of the story. But not content with this, our Cowardly Antifascist Propagandist also did multiple interviews and 'podcasts' with journalists where he

made his accusations and told his lies about Myatt with not one of them asking him for documentation, or bothering to verify his claims or presenting or even mentioning Myatt's side of the story which was publicly available in documents such as Myatt's *A Matter Of Honour*, {8} his autobiography *Myngath*, {18} his post-2012 writings about his philosophy of pathei-mathos, {19} and books such as *The Peregrinations Of David Myatt: National Socialist Ideologist*. {20}

In one particularly malicious podcast the grinning Cowardly Antifascist Propagandist resurrected a long-discredited accusation regarding animal cruelty {21} while in one of his many interviews he told another long-discredited falsehood circulated in 2003 by his close friend and confidant the journalist Nick Ryan and which involved Myatt and police informer Browning. {22}

In 2020 The Cowardly Antifascist Propagandist, with his antifascist ideology now mainstream, published another glossy propaganda magazine which contained another diatribe about Myatt and the O9A which again was widely publicized and quoted from, with there again being no mention whatsoever of Myatt's side of the story.

It really was as if Myatt had become a modern heretic with his side of the story suppressed or censored by the mainstream Media, with a modern urban myth manufactured by antifascists and others in which Myatt was a phantasmagorical figure. A fact confirmed when in 2021 the government-supported Counter Extremism Project listed Myatt as one of the twenty most dangerous extremists in the world. {23}

It was also apparent that the standards of fair play, of being truthful, which had guided many if not most journalists and politicians for decades in the West had in practice been abandoned even though those who abandoned them still hypocritically paid lip-service to them as shown by the examples of The Vulgarian, the 45th President of the United States, and The Dishevelled Buffoon - Boris Johnston, the current (2022) Prime Minister of Britain - for they could lie, cheat, insult people, ignore decency, and get away with it because they had or have enough sycophantic supporters or could by rhetoric and propaganda convince enough of the masses to believe and support them, with The Cowardly Antifascist Propagandist being just a minor example of their now apparently accepted and acceptable human type since in former times a coup or revolt would probably sooner or later have ensued or such types would have been either deposed by someone else or assassinated.

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Conclusion: The Final Insult

The final insult by The Cowardly Antifascist Propagandist was his trumpeting of his fanatical conviction that despite Myatt's post-2010 public rejection of extremism {24} and the development, post-2012 of his mystical philosophy of pathei-mathos {25} Myatt was still a neo-nazi extremist and thus that Myatt's rejection of extremism and his philosophy of pathei-mathos were and are a deception.

As The Cowardly Antifascist Propagandist wrote, in his 2019 glossy propaganda magazine, "he [Myatt] is still actively involved in the nazi occult organisation he has spent almost 50 years supporting and leading."

This is not only a religious-type conviction immune to reason and dismissive of evidence to the contrary but also a despicable insult because it inhumanly demeans and dismisses the tragic suicide of Myatt's fiancée in 2006 which was the seminal event in Myatt's life and led to his rejection of extremism and to the creation of his philosophy of pathei-mathos.

Individuals thus have a choice between believing Myatt and believing an Antifascist Propagandist and others like him, and which choice assumes that the individual not only has access to but has read and rationally considered, and not prejudged, Myatt's side of the story evident in his mystical philosophy of pathei-mathos and in his post-2009 personal writings such as *The Empathic Essence* {26} and especially in such post-2011 essays as *No Words Of Mine Can Describe The Remorse* from which this is, in the context of The Final Insult, an appropriate quotation,

"The problem in the past had been me, my lack of understanding of myself and my egoism. It was my fault: not the place, not the time, not the people, for I so desired with that arrogance of youth to exchange this paradise, here, for those ideas, the idealism, the abstractions, I carried around in my prideful hubriatic head. Seldom content, for long, since happiness came with - was - the pursuit, or the gratification of my personal desires. So destructive, so very destructive. So hurtful, inconsiderate, selfish, profane.

The defining moment, for me - in terms of understanding myself, in terms of understanding politics and the error of my decades of extremism - was the tragic personal loss of a loved one in May 2006. In the hours following that event I just knew - tearfully knew without words - my own pathetic failure; what I had lost, what was important. Thus there came upon me that day a sense of overwhelming grief, compounded by a remembrance of another personal loss of a loved one thirteen years earlier. For it was as if in those intervening years I had learned nothing; as if I had made the life and the dying and death of Sue, in 1993 - and of what we shared in the years before - unimportant.

I have no words to describe how insignificant, how worthless, I felt that day in May 2006; no words to describe, recall, retell, the remorse, the pain. Suffice now to recount that my life was never, could never be, the same again. Gone - the arrogance that had sustained me for so many experiential decades. Gone - the

beliefs, the abstractions, the extremisms, I had so cherished and so believed in. That it took me another three years, from that day, to finally, irretrievably, break the bonds of my Shahadah sworn six years earlier - and the oath of personal loyalty that I believed still bound me to one person still alive then in a far distant land - most certainly says something more about me, about my character, about my interior struggles."
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Footnotes

URL's were valid as of February 2022.

{1} Goodrick-Clarke, Nicholas. *Hitler's Priestess: Savitri Devi, the Hindu-Aryan Myth and Neo-Nazism*, NYU Press, 2000, p.215

{2} In a 27 November 2012 post on her *Searchlight* blog, Sonia Gable - wife of Gerry - admitted that for antifascists there is "a tactical reason to plant disinformation." In the same post and without naming him she attacks The Antifascist Propagandis stating that "fighting fascism with lies is counter-productive."

{3} The article is quoted in Rachael Stirling's 2021 book *The Peregrinations Of David Myatt: National Socialist Ideologist*, <https://archive.org/download/myatt-peregrinations-ideologist/dm-ns-ideologue-second-edition.pdf>

The book charts Myatt's fifty years of peregrinations from neo-nazi racist to proponent of his non-racist ethical National-Socialism, to radical Muslim ideologue and finally to philosopher of the mystical, non-political, compassionate, Way of Pathei-Mathos. In regard to that Way, refer to *The Mystic Philosophy Of David Myatt*, third edition, 2021, <https://davidmyatt.files.wordpress.com/2021/09/myatt-philosophy-third-edition.pdf>

{4} *The Importance of Honour* reproduced in Appendix 1 and taken from Myatt's *The National-Socialist*, Number 25, September 108 yf [1997]

In August 109yf [1998] in *A Reply to Allegations* he was honest about his own past in relation to honour:

"I am not setting myself up as some kind of "moral paragon": I am just trying to express the ethical reality of National-Socialism, a reality obscured, it seems to me, by over fifty years of NS organizations recruiting and attracting the wrong type of people - just for short-term political opportunity.

Like many people, I myself in my youthful years - before I fully understood the ethics of National-Socialism - occasionally acted in an unethical way because I sometimes placed my own welfare, desires and needs before the good of my people. There was, at the time, no one around to guide me - to tell me about the high standards which National-Socialism imposes upon the individual. I well remember in those years longing to find a real noble leader whom I could be loyal to. As it was, I made mistakes. But when I did re-discover the ethical standards which are the essence of National-Socialism I strove hard to change myself for the better by upholding these high standards of personal behaviour and personal conduct.

Thus, my own past before this discovery - and the past of all true National-Socialists - is irrelevant. What matters is what we do now for our people. What matters - once we do understand or have been guided toward the high ethical standards of National-Socialism - is that we do strive to uphold and live by them. It is the duty of every National-Socialist and every true National-Socialist organization to try and guide their people toward these ethical standards and encourage them to uphold and live by these high standards."
Selected National Socialist Writings Of David Myatt, <https://archive.org/download/myatt-selected-ns-writings1/myatt-selected-ns-writings1.pdf>

{5} Michael, George. *The Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right*. University Press of Kansas, 2006, p. 144.

{6} *A Reply to Allegations* is included in *Selected National Socialist Writings Of David Myatt* at <https://archive.org/download/myatt-selected-ns-writings1/myatt-selected-ns-writings1.pdf>

His mention of National Socialism and Occultism being incompatible refers to his earlier 1990s article *Occultism and National-Socialism*, available at <https://archive.org/download/occultism-and-ns/occultism-and-ns.pdf>

{7} <https://web.archive.org/web/20121223042941/https://www.stormfront.org/forum/t45681/> The interview was for *Das Reich*, the Reichsfolk bulletin, and was republished on the *Stormfront* forum in 2002.

The *Das Reich* bulletin was mentioned in the *Nazi Satanism And The New Aeon* chapter of the book *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*, authored by Nicholas Goodrick-Clarke (page 223 of the edition published by NYU Press in 2003). It was also mentioned - in the section headed David Wulstan Myatt - in the earlier book *Encyclopedia of White Power: A Sourcebook on the Radical Racist Right*, edited by Jeffrey Kaplan and published

by Rowman & Littlefield in 2000.

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

{9} <https://www.youtube.com/watch?v=RZZeuPoplu4>

{10} Kaplan, Jeffrey. *Nation and Race: The Developing Euro-American Racist Subculture*, Northeastern University Press, 1998, chapter 5, p.125.

{11} Years later, in 2014, Myatt would write that,

"the concept, and the question, of honour is perhaps the most constant thing in my life, from teenage years in the Far East learning a Martial Art with its unwritten code of personal conduct, through my NS decades, to my Muslim years, to my 'numinous way' and thence to my philosophy of pathei-mathos." *Some Questions For DWM*, <https://davidmyatt.wordpress.com/questions-for-dwm-2014/>

{12} The adherence to honour, and to chivalry of which it was a part, was for hundreds of years a European tradition for those of innate noble character as evident in legends such as those recounted in Malory's *Le Morte d'Arthur* and detailed in *The Booke of Honor and Armes*, published in London in 1590, with its statement that "honour is preferred before life" and its list of the type of lies that merited a challenge to a duel.

That many men in some European lands, such as Germany, upheld such a noble tradition until 1945 says much about their character, much about 19th and early 20th century Germany, and much about the post-1945 world.

{13} https://web.archive.org/web/20150908040728/http://news.bbc.co.uk/hi/english/static/audio_video/programmes/panorama/transcripts/transcript_30_06_00.txt

{14} Mark Weitzmann, *Anti-Semitism and Terrorism*, in Dienel, Hans-Liudger (ed), *Terrorism and the Internet: Threats, Target Groups, Deradicalisation Strategies*. NATO Science for Peace and Security Series, vol. 67. IOS Press, 2010. pp.16-17

{15} Michael, George. *The Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right*. University Press of Kansas, 2006, p. 142f

{16} Myatt's transcription is archived at <https://web.archive.org/web/20090101134818/http://www.davidmyatt.info/replies-online.html> with the original archived at <https://web.archive.org/web/20061019102825/http://www.islamonline.net/livedialogue/english/Browse.asp?hGuestID=61ud64>

{17} See Appendix IV.

{18} *Myngath: Some Recollections of a Wyrdful and Extremist Life*. 2013. ISBN 978-1484110744 Gratis open access pdf: <https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf>

{19} (i) *Physis And Being: An Introduction To The Philosophy Of Pathei-Mathos*, <https://davidmyatt.wordpress.com/collected-works-2/physis-and-being/> (ii) *The Numinous Way of Pathei-Mathos*, Fifth Edition, <https://davidmyatt.files.wordpress.com/2018/03/numinous-way-v5c-print.pdf> Printed edition: ISBN 9781484096642

{20} *The Peregrinations Of David Myatt: National Socialist Ideologist*, <https://archive.org/download/myatt-peregrinations-ideologist/dm-ns-ideologue-second-edition.pdf>

{22} The long-discredited accusation related to a sensationalist - gutter-press type - 1974 article in a local Yorkshire newspaper at a time when Myatt had a local reputation as a violent trouble-making street activist in the Yorkshire based and recently formed neo-nazi National Democratic Freedom Movement. The article mentioned animal cruelty and satanism and as a result of a quote fabricated by the journalist and attributed to Myatt both the RSPCA and the police interviewed Myatt with both organizations satisfied that the story was a fabrication designed to sensationalize and get his newspaper article on the front page. Coincidentally, the journalist in question became seriously ill shortly after the article was published and died a year later.

{22} The long-discredited accusation recycled by The Cowardly Antifascist Propagandist was a 2003 one from a book written by journalist Ryan who wrote: "When Myatt later falls out with Will Browning, he insists on a duel... I'm told he backed down when The Beast claims the right to use baseball bats as weapon." Myatt debunked this accusation - presumably initially made by police informer Browning to 'save face' - many times, on one occasion writing,

"The truth is that Browning - through a contact - did suggest such a weapon, to which I replied that the only weapons which could be honourably used were deadly weapons, such as swords or pistols. I included with my reply a copy of the Rules of Duelling, and re-affirmed my challenge to fight a duel using such deadly weapons. I received no reply, and was not contacted in any way by either Browning or his supporters." Autobiographical Notes, Part One. Source: (i) <https://web.archive.org/web/20220208110655/https://vnnforum.com/showthread.php?s=6c5f61999a859c02e1d13fe6fa323a5a&t=35175> (ii) Alternate link: <https://web.archive.org/web/20030502034417/http://www.geocities.com/davidmyatt/notes1.html>

What is interesting and seldom said about this and similar accusations is that Myatt's home address during his C18 and NSM days was known not only to the police, to journalists, and to The Cowardly Antifascist Propagandist, but also to the likes of Browning. But Browning - "mob-handed" or otherwise - did not have the courage to confront Myatt there or anywhere.

In those *Autobiographical Notes*, Myatt also writes:

"At the time, [1997] there was some feuding within C18 itself, with Browning challenging Charlie for the leadership and accusing him - on the basis of ZOG disinformation - of all sorts of things, such as stealing some funds. As for Charlie, he was convinced that Browning had stolen the missing C18 funds. What was interesting about this particular accusation was that Charlie and his wife were living in run-down Council accommodation for homeless families, while Browning was living in a smart expensive Apartment near the river Thames.

On the personal level, I had given a personal pledge of loyalty to Charlie and this meant that I had a duty to support him: his enemies, were my enemies. This also meant that I ignored any and all rumours and stories about Charlie, most of which were manufactured by ZOG in an attempt to discredit him. Unfortunately, some people involved in C18 believed this ZOG disinformation, and sided with Browning.

As I said and wrote at the time, the National-Socialist, the Aryan, thing to do was for Browning to meet Charlie face-to-face to try and settle their differences, failing which they should engage in either a fair fight, or a duel. Charlie - true to his NS beliefs - wanted to do this, but Browning refused to meet him, and instead just carried on spreading malicious, dishonourable rumours. Then the incident occurred that led to the death of a Browning supporter.

Instead of doing the honourable thing - closing ranks against the State - Browning went to the Police and agreed to give evidence in a ZOG Court against Charlie. Since we all were supposed to regard the Police, the Courts and the whole system of so-called justice run by our government as our sworn enemies, this to me at least amounted to treachery of the worst kind, and so I challenged Browning, in public, to a duel. I did this not once, but twice. But neither he nor any of his supporters ever contacted or met with me in response to this challenge.

I was prepared to put my own life on the line in defence of Charlie, while Browning was aiding and abetting our sworn enemies because he put his own personal vendetta against Charlie before the principles he was supposed to uphold and believe in. This co-operation by Browning with ZOG was even confirmed by a former friend of Browning's, Thomas Nakaba, who said that the information to arrest and convict him on bomb charges could 'only have come from Browning'."

{23} <https://web.archive.org/web/20210126120934/https://www.counterextremism.com/content/top-20-extremists>

{24} *Understanding and Rejecting Extremism*, 2013, <https://davidmyatt.files.wordpress.com/2013/05/dwm-rejecting-extremism-v3.pdf> Printed edition: ISBN 9781484854266

{25} *The Mystic Philosophy Of David Myatt*. Third Edition, 2021. <https://davidmyatt.files.wordpress.com/2021/09/myatt-philosophy-third-edition.pdf>

{26} The essay is included in Appendix V

{27} The essay is included in full in Appendix III.

Appendix I

The Importance of Honour

What makes someone a National-Socialist - and what distinguishes a National-Socialist organization or movement from "nationalist" organizations - is the commitment to the Aryan race, and the commitment to honour. It is important that we realize that honour is more than a slogan for us, as National-Socialists - more than just a word which we bandy about in the hope of impressing others.

Honour is the foundation of National-Socialism itself, and the foundation of our own unique Aryan way of life. Honour is what advances us, as individuals: that is, it is a means whereby we can achieve excellence, and it reveals that we have an Aryan character. Honour is what makes us civilized, and superior, just as a lack of personal honour marks someone as a sub-human, an inferior person. Honour shows that we are disciplined - that we can, and do, use our will to make ourselves a superior, a civilized person. Honour is the basis of our own unique Aryan morality - a morality quite different from that of Christianity. Honour expresses our Aryan nature, whereas any and every other morality is un-Aryan and harmful to us as individuals and as a race. We are in the situation we are today because there has never been, for nearly two thousand years, a genuine Aryan society based upon our own Aryan morality of honour - except for the brief glory which was NS Germany.

Because a genuine National-Socialist is someone who strives to be honourable in their personal life, and who strives to

do their honourable duty to their race, we must be quite clear what being honourable means, in practical terms.

Honour means striving to be fair and reasonable. Honour means striving to be honest. Honour means striving to do one's duty. Honour means striving to be loyal to those you have pledged to be loyal to. Honour means being prepared to defend yourself and your freedom - from anyone which threatens you or tries to take away your freedom.

Thus, if we lie, cheat, steal, neglect our duty, or act in an ignoble, cowardly way, then we are being dishonourable. Furthermore, it is very important that we recognize and understand that when Aryans strive to act honourably by, for instance, being fair and honest, we are doing these things because it is the Aryan, the civilized, thing to do and not because some Christian preacher, some Christian 'holy book', or 'society' says such things are the "right" things to do.

One of our main tasks, as National-Socialists, is to build a completely new society based upon Aryan values, upon our own unique Aryan morality - that is, based upon honour and aiding our Aryan race. In order to do this, there needs to be a total revolution. This total revolution means not only the overthrow of our present political system, and the government of the day, but it also means a complete change in people's attitudes. Our people must think and act like Aryans again - they must not only rediscover, and act upon, their own healthy Aryan instincts, but they must also strive to be honourable and do their Aryan duty by aiding their own race, by placing their own race, and its Destiny, before their own self-interest.

Source:

The National-Socialist, Number 25, September 1997 [1997]

Appendix II

David Myatt and Combat 18

What exactly was your involvement with Combat 18?

Before Steve Sargent and I formed the National-Socialist Movement (NSM) it was mainly producing propaganda and newsletters such as *The National-Socialist* although I did try and form a revolutionary cadre composed of committed National-Socialists. This was intended to be the nucleus of an effective covert and insurrectionary group, but it was the usual post-First Zionist War scenario: several people expressed their intention to do something, but when the time for action came, so did their excuses.

Why did you form the NSM?

To continue the work that Charlie Sargent - the founder and leader of C18 - had started. At the time, Charlie was in prison, charged with murder and someone called Browning was helping the State - ZOG - to divide C18 and convict Charlie and send him to prison for a very long time. Charlie's arrest followed an incident when a supporter of Browning was killed.

At the time, there was some feuding within C18 itself, with Browning challenging Charlie for the leadership and accusing him - on the basis of ZOG disinformation - of all sorts of things, such as stealing some funds. As for Charlie, he was convinced that Browning had stolen the missing C18 funds. What was interesting about this particular accusation was that Charlie and his wife were living in run-down Council accommodation for homeless families, while Browning was living in a smart expensive Apartment near the river Thames.

On the personal level, I had given a personal pledge of loyalty to Charlie and this meant that I had a duty to support him: his enemies, were my enemies. This also meant that I ignored any and all rumours and stories about Charlie, most of which were manufactured by ZOG in an attempt to discredit him. Unfortunately, some people involved in C18 believed this ZOG disinformation, and sided with Browning.

As I said and wrote at the time, the National-Socialist, the Aryan, thing to do was for Browning to meet Charlie face-to-face to try and settle their differences, failing which they should engage in either a fair fight, or a duel. Charlie - true to his NS beliefs - wanted to do this, but Browning refused to meet him, and instead just carried on spreading malicious, dishonourable rumours. Then the incident occurred that led to the death of a Browning supporter.

Instead of doing the honourable thing - closing ranks against the State - Browning went to the Police and agreed to give evidence in a ZOG Court against Charlie. Since we all were supposed to regard the Police, the Courts and the whole system of so-called justice run by our government as our sworn enemies, this to me at least amounted to treachery of the worst kind, and so I challenged Browning, in public, to a duel. I did this not once, but twice. But neither he nor any of his supporters ever contacted or met with me in response to this challenge.

I was prepared to put my own life on the line in defence of Charlie, while Browning was aiding and abetting our sworn enemies because he put his own personal vendetta against Charlie before the principles he was supposed to uphold and believe in. This co-operation by Browning with ZOG was even confirmed by a former friend of Browning's, Thomas Nakaba, who said that the information to arrest and convict him on bomb charges could "only have come from Browning."

Why did you resign as leader of the NSM?

Basically because I believed I had achieved all I could, given my own limited leadership abilities, and that it was time for someone else to take over. I never intended to lead the NSM for long, and did hope that someone, some leader, would emerge or make themselves known.

In addition, I desired to spend some time with my family since for well over two years I had been away almost every weekend, meeting people, attending meetings and so on, and spent most of my time, during the week after work, doing things for C18 and the NSM.

So you didn't as some claim, "run away" following an article about you in the Searchlight magazine?

(Myatt laughs). I think the people at Searchlight overestimate the impact of their dis-information. I have never "run away" from anything, and especially not from so-called Media pressure, contrary to the lies of cowards like the Zionist Nick Lowles.

Consider what happened after my so-called "exposure" by BBC's Panorama programme and newspaper article which had a photograph of me on the front page, and a picture of my home together with the name of the village where I lived. What did I do? Tried to reform the NSM on the basis of leaderless resistance. A sort of "up yours!" attitude.

According to Nick Lowles in his book 'White Riot: The Violent Story of Combat 18' did you not offer to write anti-racist articles for Searchlight about that time?

Those people have no sense of humour. I did indeed offer to send them a few articles I had written - including *Why National-Socialism Is Not Racist* - as I did offer to explain how a Muslim could be a National-Socialist. All these articles were published by me, before or shortly after this most generous offer, and most appeared on various Usenet newsgroups.

As for the allegation that following an article in Searchlight I dropped out of the NSM and converted to Islam, their time-scale once again is completely wrong. I believe the time interval between the article and my conversion was around eight months, just as it was many weeks after the article that I resigned from the NSM.

I issued several rebuttals to the hackneyed "Myatt is a satanist!" lies and dis-information contained in that particular Searchlight article, and no one in the NSM at the time took it seriously or believed any of it anyway. Indeed, I regarded it - just like I now regard all the anti-Myatt lies and propaganda and disinformation in the *White Riot* book - as something of a compliment, a tribute to the effectiveness of my writings and the NSM itself.

If some people choose to believe the lies about me in such Zionist articles and books, then they do. And if they do, they are acting dishonourably. For the honourable, the Aryan, thing to do is for a person to ask me, personally, for my side of the story, just as you have done.

What happened to your reformed NSM?

It was cancelled after after six months or so due to lack of interest, so I decided to concentrate on Reichsfolk and the aim of rural folk communities. Together, of course, with striving to forge an alliance between Muslims, who upheld the true Deen, and National-Socialists.

Getting back to Combat 18, what is your opinion of the White Riot book?

It is basically a piece of Zionist disinformation designed to praise Browning and smear everyone else. The book constantly praises Browning - "fearless fighter"; "revered in Europe"; "loyal" and so on - and makes excuse after excuse for his behaviour, especially for his betrayal of Charlie and his part in getting Charlie convicted by a ZOG court.

In contrast, the other C18 characters are portrayed as "misfits", weirdos, outlandish, teenagers who couldn't grow up, and so on ad nauseam.

Why are the Zionists praising Browning? Because he knowingly or unknowingly did their work for them by disrupting C18 and getting Charlie convicted and sent to prison for a very long time. And because he continued to put his irrational personal hatred of one person before the political ideas he was supposed to believe in thus further dividing the NS cause in this and other countries.

Finally, do you have any regrets about your involvement with C18, the NSM or anything you have written?

I have only one regret, and that is that we did not achieve what we could have achieved and wanted to achieve: a National-Socialist revolution in this country.

Many of us have learnt a lesson from what happened, as some of us have adopted or changed our tactics accordingly. As for myself, my aims and beliefs are what they were, over thirty years ago.

Source:

<https://web.archive.org/web/20121223042941/https://www.stormfront.org/forum/t45681/>

Appendix III

No Words Of Mine Can Describe The Remorse

Yesterday was one of those glorious English Summer days of warm Sun, blue sky, when I - after a long walk - had sat down in the tufted grass on that slope of a hill to view the vista below. The river curving as it curved through the hedged-in fields of crops and pasture; the far distant greenful hills unclear in heat-made haze; the country lane that, now devoid of vehicles, would give access again to scattered houses and those well-separated working farms. It felt - perhaps was - paradise on Earth, for I fortunate to have water, food enough to feed me for a day; clothes and boots - though worn - sufficient for their purpose; even a place - dry, undamp, with bed - to sleep such sleep as might by night be gifted. It felt - and was - good to be alive, touched a little and for a while by some type of inner peace. So little, so very little, really needed...

The problem in the past had been me, my lack of understanding of myself and my egoism. It was my fault: not the place, not the time, not the people, for I so desired with that arrogance of youth to exchange this paradise, here, for those ideas, the idealism, the abstractions, I carried around in my prideful hubriatic head. Seldom content, for long, since happiness came with - was - the pursuit, or the gratification of my personal desires. So destructive, so very destructive. So hurtful, inconsiderate, selfish, profane.

The defining moment, for me - in terms of understanding myself, in terms of understanding politics and the error of my decades of extremism - was the tragic personal loss of a loved one in May 2006. In the hours following that event I just knew - tearfully knew without words - my own pathetic failure; what I had lost, what was important. Thus there came upon me that day a sense of overwhelming grief, compounded by a remembrance of another personal loss of a loved one thirteen years earlier. For it was as if in those intervening years I had learned nothing; as if I had made the life and the dying and death of Sue, in 1993 - and of what we shared in the years before - unimportant.

I have no words to describe how insignificant, how worthless, I felt that day in May 2006; no words to describe, recall, retell, the remorse, the pain. Suffice now to recount that my life was never, could never be, the same again. Gone - the arrogance that had sustained me for so many experiential decades. Gone - the beliefs, the abstractions, the extremisms, I had so cherished and so believed in. That it took me another three years, from that day, to finally, irretrievably, break the bonds of my Shahadah sworn six years earlier - and the oath of personal loyalty that I believed still bound me to one person still alive then in a far distant land - most certainly says something more about me, about my character, about my interior struggles.

Thus it was that I came to know, to feel, how irrelevant politics and political organizations were for me, personally. So that ever since I have had no desire whatsoever to involve myself in politics - or even in trying to somehow change the world be it by politics, or by religion, or by whatever. Instead, my concern has been to try to [fully] understand and thence reform myself; to reflect upon my four decades of diverse involvements, discovering as I did those involvements for the extremisms they were; and to try to, and finally sans all abstractions, answer important questions such as Quid Est Veritas.

As I wrote in my May 2012 essay *Pathei-Mathos, Genesis of My Unknowing*:

"What I painfully, slowly, came to understand, via pathei-mathos, was the importance - the human necessity, the virtue - of love, and how love expresses or can express the numinous in the most sublime, the most human, way. Of how extremism (of whatever political or religious or ideological kind) places some abstraction, some ideation, some notion of duty to some ideation, before a personal love, before a knowing and an appreciation of the numinous. Thus does extremism - usurping such humanizing personal love - replace human love with an extreme, an unbalanced, an intemperate, passion for something abstract: some ideation, some ideal, some dogma, some 'victory', some-thing always supra-personal and always destructive of personal happiness, personal dreams, personal hopes; and always manifesting an impersonal harshness: the harshness of hatred, intolerance, certitude-of-knowing, unfairness, violence, prejudice.

Thus, instead of a natural and a human concern with what is local, personal and personally known, extremism breeds a desire to harshly interfere in the lives of others - personally unknown and personally distant - on the basis of such a hubriatic certitude-of-knowing that strife and suffering are inevitable. For there is in all extremists that stark lack of personal humility, that unbalance, that occurs when - as in all extremisms - what is masculous is emphasized and idealized and glorified to the detriment (internal, and external) of what is muliebral, and thus when some ideology or some dogma or some faith or some cause is given precedence over love and when loyalty to some manufactured abstraction is given precedence over loyalty to family, loved ones, friends.

For I have sensed that there are only changeable individual ways and individual fallible answers, born again and again via pathei-mathos and whose subtle scent - the wisdom - words can neither capture nor describe,

even though we try and perhaps need to try, and try perhaps (as for me) as one hopeful needful act of a non-religious redemption."

Therefore I have no political views now; I do not and cannot support any political organization, as I do not adhere to nor believe in nor support any particular religion or even any conventional Way of Life. All I have are some personal and fallible answers to certain philosophical, personal, ethical, and theological, questions. No certainty about anything except about my own uncertainty of knowing and about the mistakes, the errors, of my past.

Having written so much – far too much – for so many decades and having made so many suffering-causing mistakes, I also have no desire now to write anymore about anything, except perchance for a few missives such as this, as part perhaps of my needed expiation, and in explanatory reply when asked of certain things. Such as in exposition of my mistakes, my remorse, and particularly in explanation of the personal love, the gentleness, the compassion, the humility, the peace, that I feel – feel, not know – might possibly enable us to find, to feel, our paradise on Earth, and so not cause suffering, not add to the suffering that so blights this world and has so blighted it for so long, mostly because of people such as me. The ideologues, the extremists, the fanatics, the terrorists, the bigots, the egoists. The unhumble ones unappreciative of the numinous: those whose certainty of knowing – and those whose sense of a personal ‘destiny’ – makes them uncompassionate, unempathic, hateful, prejudiced, intolerant, and devoted to either ‘their cause’ or to themselves. Those whose happiness comes with – and is – the pursuit, and/or the gratification of their so selfish desires.

Just how many more seasons – years, decades, centuries, millennia – will we humans as a species need to find and to live our mortal lives in compassionate, empathic, paradisaal peace?

David Myatt
June 2012

The above text is taken from one of my replies, in June 2012, to an e-mail correspondent who had initially enquired about my Numinous Way and with whom I corresponded between March and June of 2012. For publication, I have corrected a few typos.

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Source:

<https://davidmyatt.wordpress.com/2012/09/23/no-words-of-mine/>

Appendix IV

Exposing Twelve Basic Errors

In a 2019 report much quoted in mainstream Media the anti-fascist ‘special interest’ group calling itself "Hope not hate" devoted two sections (pages 80-85) to the Order of Nine Angles (O9A, ONA) and David Myatt.

The shoddy and propagandistic – the "fake news" – nature of the report is evident in the fact that in those two sections there are over twelve basic, factual, errors ranging from outright fabrications to misquotations.

Another fundamental – damning – flaw is that various O9A and other articles are quoted but without providing references to the date and place of publication and without giving the name of the author on the original text with some articles which are falsely attributed to Myatt having been written by others.

Other fundamental flaws are that the author of the sections on the O9A and Myatt provided no evidence for their many assumptions (such as that Myatt=Long) and did not balance their claims by asking those they labelled for their comments.

That the mainstream Media published articles which extensively quoted from the pages about the O9A and Myatt in the report yet did not have its journalists ask those maligned by the report for comments, and did not have its journalists check the facts beforehand, is indicative of how even the mainstream Media is complicit in spreading "fake news".

Had a mainstream journalist or journalists bothered to check the facts they would have found the following.

§ Quote: "For Myatt, satanism and fascism are inextricably linked." p.84

A fabrication by the author, since Myatt, in his extensive critique of Occultism first published in 1997 by Renaissance Press in New Zealand, wrote:

"National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other." {1}

§ The author gives a quote allegedly written by Myatt: "National Socialism is the only real theory in existence, since it is based solely on the highest ideals of Honour, Loyalty and Duty, championed over and above selfish individual pursuits. It calls for a revolution of the Soul; a Triumph of the Will; a return of racial pride and defiance. In a very important sense, National Socialism IS contemporary Paganism." p.84

The author not only misquotes the original text but mistakenly attributes it to Myatt.

° The correct quotation is:

"National Socialism (with the esoteric exception of Traditional Satanism) is the only real Heresy in existence, since it is based solely on the highest ideals of Honour, Loyalty and Duty, championed over and above selfish individual pursuits. It calls for a revolution of the Soul; a Triumph of the Will; a return of racial pride and defiance – of all that epitomizes the genuine Western ethos. It is a form that cannot be bought by The System, and thus the only option for the latter is to jail or kill National Socialists, and smash through innumerable legislative variations National Socialist influence, naturally dormant in the Western – or Aryan – people. It is the only form which frightens The System, and is thus the only form capable of achieving System Breakdown."

The quotation is from a Temple 88 newsletter published in a compilation by Caput Mortuum in May 2004 via a now defunct website. {2}

° In addition and importantly, according to the Anti-Defamation League

"the berserker brotherhood is a relatively new motorcycle division of temple 88, a white supremacist group that describes itself as a brotherhood of white separatists. The berserker brotherhood colors have a skull in the middle of an iron cross, flanked on the right by the number 88. One anonymous berserker brotherhood member claimed on a social networking Web site that temple 88 originally formed in South Carolina's Allendale Correctional Institute." {3}

§ Quote: "The three volumes of *The Black Book of Satan* are considered so extreme that they are kept in a special section of the British Library and not available to the general public." p.81

In fact, only two versions of the first volume are kept in the British Library. The first version was published in 1984 and is at General Reference Collection Cup.815/51.

The second version was published in 1992 under the title *Codex Saerus* and is at General Reference Collection YK.1994.b.12337.

Other O9A items kept in the British Library include the rare edition of *Naos: a practical guide to modern magick* published by Coxland Press in 1990, available at General Reference Collection YK.1993.a.13307.

§ Quote: "O9A literature regularly advocates ritualised rape, random attacks on innocent victims." p.81

A fabrication by the author.

A study of the O9A corpus from the 1980s to 2018 – from the pro-Sapphic novel *Breaking The Silence Down* {4} to the essay *The Anti-Patriarchal O9A Ethos* {5} – reveals the O9A attitude toward women, with the O9A code of kindred honour embodying respect for women and gender equality {5} and with the O9A having "more female supporters than either the Church of Satan or the Temple of Set [and] more women with children." {6}

Nowhere in the corpus of O9A texts written by "Anton Long" between the 1970s and 2011 does the O9A advocate rape.

In fact the O9A consider rapists as suitable candidates for culling {7}.

In addition, nowhere in the corpus of O9A texts written by "Anton Long" between the 1970s and 2011 does the O9A advocate random attacks on innocent victims.

§ Quote: "The ceremony ends with the killing of a chosen one; in a symbolic sacrifice, an animal replaces a person." p.81

The ceremony in question is *The Ceremony of Recalling* and nowhere is there any mention of sacrificing an animal, which is fabrication by the author. The ceremony is included in the text <https://web.archive.org/web/20210412010351/https://omega9alpha.files.wordpress.com/2019/03/grimoire-baphomet-3.pdf>

In addition, O9A texts dating from the 1980s and 1990s reveal that they "despise animal sacrifice." {8}

§ Quote: "When asked in 2005 if the O9A were posing as nazis to recruit and spread their message, Myatt – writing under the name Darkos Lago – responded: You seem to have missed the point about ONA and National Socialism." p. 82

Where is the evidence for the propagandistic assumption that Myatt used that or any other pseudonym? The author provides no evidence whatsoever.

In addition, the author not only gets the year wrong but misattributes the quote. The post was published in 2016 on the "right-wing" Stormfront internet forum by Dark Logos not by Darkos Lago {9}.

§ Quote: "To Myatt, Satanism represented the Black Order, the only force that could unlock the stranglehold [of] the White Order." p. 84

A fabrication, for Myatt does not mention a "Black Order" and a "White Order" in any of his writings, be such writings from his time as a National Socialist (1968-1998), as a Muslim (1998-2009) or as an advocate of his numinous way/philosophy of pathei-mathos (2010-present).

Neither does "Anton Long" mention a "Black Order" and a "White Order" in any of his writings.

§ Quote: "In an interview as recently as 2013, Myatt explained their strategy. "Insofar as I understand the matter, it seems that the 'satanic' overtones of the O9A serves several subversive purposes." p.83.

The quoted text was not an interview with Myatt, was not published in 2013 but was posted in 2016 on the "right-wing" Stormfront internet forum by Dark Logos {9}.

§ Quote: "In the 1990s the leadership of the O9A was taken over by Richard Moulton."

The author reveals a basic lack of understanding of the O9A. For there is not and never was a "leader" of the O9A, as a study of the O9A corpus from the 1980s to 2018 makes clear. {10}

According to Professor Monette the O9A

"is not a structured lodge or temple, but rather a movement, a subculture or perhaps metaculture that its adherents choose to embody or identify with." {11}

That is, the O9A is a collection of autonomous cells (nexions) and individuals who follow or who are inspired by the Occult philosophy and practices described in the O9A corpus.

§ Quote: "In 2001 I met David Myatt in a Shropshire pub, close to where he shared a caravan with Richard Moulton."

The author fabricates where both Myatt and Moulton then lived. At the time Myatt lived in the village of Leigh Sinton near Malvern with his wife and family while Moulton lived with his female partner on a farm near Lydbury North in Shropshire.

These facts were known to both the police and MI5 since Myatt was under surveillance following his arrest by Special Branch in 1998 and his interrogation in 1999 by the anti-terrorist squad in relation to Copeland's nail-bomb attacks in London. At the time of the interview with Lowles, Myatt was still on bail following his 1998 arrest with one of his bail conditions being that he attend Charing Cross police station on a regular basis.

In addition, the places of residence could be confirmed by County Council tax reports, by tax returns from HM Revenue and Customs, and by other official documents, with Myatt at the time working on a farm near Malvern.

Myatt's version of the interview with Lowles {12} provides a different version of the events.

§ Errors on pseudonyms.

The author gets the following pseudonyms wrong. He has

- ° Christos Beast - instead of Christos Beest
- ° Darkos Lago - instead of Dark Logos
- ° A. A. Morian - instead of A. A. Morain
- ° Michael Mouthwork - instead of Michael Morthwork

§ Logical Fallacies.

The author of the sections on the O9A and Myatt commits two basic logical fallacies.

° First, he commits the fallacy of Incomplete Evidence, Which is, to quote Myatt, {13} "when material concerning or assumptions about a particular matter are selected and presented to support a particular argument or conclusion, while other material or assumptions which do not support, which contradict, the chosen argument or conclusion are withheld or not discussed. In effect, selective evidence and/or selective argument are used in order to 'prove' a particular point."

The author thus omits to mention or quote from O9A texts which contradict his assumptions or which place into context the quotations he uses. The author also omits to quote from Myatt's extensive post-2010 writings about his rejection of extremism and about his mystical, ethical, philosophy of pathei-mathos; quotations which would provide Myatt's side of the story.

In the case of the O9A the author does not, for example, in the matter of "culling" mention or quote from O9A texts which reveal that there is wide diversity of opinion within the O9A as to whether O9A culling is real or merely part of its Labyrinthos Mythologicus {14} and thus just

"a test of occult intuition and a test also designed to put many people off, cause controversy and so generate interest in the O9A." {15}

As Richard Moulton recently wrote:

"Regarding culling: I have always understood this to be a mischievous aspect of the O9A's Labyrinthos Mythologicus, and during my time associated with its Septenary techniques, I experienced nothing to

suggest otherwise." {16}

The same questions regarding the O9A's Labyrinthos Mythologicus apply in the matter of the O9A suggesting Insight Roles that may involve criminal acts.

° Second, the author of the sections in the report dealing with the O9A and Myatt commits the fallacy of *secundum quid et simpliciter*. Which is the use of particular individual cases to form a general rule to then use that rule to describe, and thence to blame, or to castigate, or to defame a whole group.

Thus the author uses selective quotes from people who have associated themselves with the O9A and uses his selection to describe and to defame the O9A.

Trusting In Fake News

So many errors and flaws in so few pages exposes the sections on the O9A and Myatt in the report as untrustworthy, as "fake news", as propaganda designed to discredit written by an author with a particular political agenda.

The sections on the O9A and Myatt are also a masterclass in how to write, distribute, and have the mainstream Media publish fake news, to thus get the public to believe and spread such fake news.

RDM Crew
February 2019
v.1.05

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Note: The on-line texts and web-pages referenced below were available as of 26 February 2019.

{1} Myatt's *Occultism and National-Socialism* is available at <https://web.archive.org/web/20210412010351/https://regardingdavidmyatt.files.wordpress.com/2016/10/occultism-and-ns.pdf>

{2} qv. <https://web.archive.org/web/20200609225032/http://www.the-serpent.pl/index2.php?dzial=ona>

{3} https://web.archive.org/web/20210412010351/https://www.adl.org/sites/default/files/documents/assets/pdf/combating-hate/ADL_CR_Bigots_on_Bikes_online.pdf

{4} Available from <https://web.archive.org/web/20210412010351/https://omega9alpha.wordpress.com/deofel-quartet/>

{5} <https://web.archive.org/web/20210412010351/https://omega9alpha.wordpress.com/anti-patriarchal-o9a/>

{6} 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.

{7} <https://web.archive.org/web/20210412010351/https://omega9alpha.files.wordpress.com/2015/12/culling-o9a-code-v3.pdf>

{8} qv. R. Parker, *Praxis and Theory of The Order of Nine Angles - A Précis for Critics, Neophytes, and Academics*. 2012.

{9} <https://web.archive.org/web/20210412010351/https://www.stormfront.org/forum/t872799-5/?postcount=44#post13330543>

{10} An overview is provided in *Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles*, available at <https://web.archive.org/web/20210515121021/https://omega9alpha.wordpress.com/o9a-authority/>

See also <https://web.archive.org/web/20210412010351/https://omega9alpha.files.wordpress.com/2017/02/o9a-anarchy-v1.pdf>

{11} Connell Monette, *Mysticism in the 21st Century*. Sirius Academic Press, 2013. p.89

{12} Included in <https://archive.org/details/discovering-nexion-zero>

{13} David Myatt, 2012: <https://web.archive.org/web/20210412010351/https://omega9alpha.files.wordpress.com/2019/03/a-matter-of-honour.pdf>

{14} qv. <https://web.archive.org/web/20210412010351/https://omega9alpha.wordpress.com/labyrinthos-mythologicus/>

{15} The quotation is from *The Question Of O9A Culling*, available at <https://web.archive.org/web/20210412010351/https://omega9alpha.wordpress.com/o9a-culling/>

See also *Another Academic Misinterpretation Of The O9A*, available at <https://web.archive.org/web/20210412010351/https://omega9alpha.files.wordpress.com/2018/04/misinterpretation-o9a-v5.pdf>

{16} <https://web.archive.org/web/20210412010351/https://web.archive.org/web/20190220044334/https://starred-desert.com/statement/>

Appendix V

The Empathic Essence

Can you explain the context of your latest letters and writings about The Numinous Way, and do these have any political or religious associations?

The primary context is a personal tragedy - the suicide, at a still relatively young age, of someone I loved, hours after I had left her to return to my home, following a visit which lasted six weeks during which time we had discussed marriage. This tragedy had a profound effect on me, as did my relationship, of over eighteen months, with this lady, forcing me to reconsider, yet again, everything I believed in, and forcing me to face, on a very personal level, questions relating to suffering, religious faith, humility, remorse and redemption.

The secondary context is, and was, the continuation of my decades-long quest to answer fundamental, and ethical, questions about the nature and purpose of our lives, in particular a continuation of questions relating to personal honour, empathy and compassion.

In respect of this personal tragedy, I came to understand, to know, my own failure, my own errors, during that time, and previously, as I came, yet again, to feel in an empathic way the suffering of others, and such things, such feelings, such a knowing, led me to strive to find new answers to fundamental problems such as the genesis of suffering.

Thus, my letters, and essays, in the months following this tragedy, were my attempts at solving such problems and my attempts at expressing my own personal feelings. In them - especially in the letters - I was honest about how I felt, about the strong need I, surprisingly, found for God, for the catharsis of prayer, for the healing of redemption and forgiveness given by a Saviour.

Hence, I felt the need to believe, again, in such things as the Catholic Church, in God, in Allah; the need to pray, in a Church, or through Namaz. And hence I once more attended Mass, both Catholic and Anglican, visited monasteries, and talked to monks, Priests, Vicars; as I visited Mosques, and talked to Ulama; and as I read, searching for answers, many, many books, including works on Buddhism, Christianity, Islam and other faiths and Ways of Life. Often, I was re-reading works I had read and studied in previous years, such as the New Testament, the Quran, Bukhari, Origen, Thomas a Kempis, Böhme, the Pali Canon, Meister Eckhart, and so on.

Gradually, painfully slowly it seemed, I began to express some answers - or, rather, I edged slowly toward finding some personal answers, some personal solutions, which answers and solutions were a development of my own The Numinous Way, and thus a rejection of the answers of conventional religions and philosophies.

This brief description, however, makes the process seem easy and straightforward, but it was not. I stupidly in my weakness, in my inner need, allowed myself to be diverted, a few times, by accepting previous, and sometimes conventional, answers accepted in previous years and previous decades, which answers I had already rejected or had begun, this year, to move away from. This new albeit brief acceptance only, however, led me to error, to err, again: to begin to be again a cause of suffering. This I felt, and then after weeks firmly knew, was wrong - for I finally came to understand and accept, and make the fundamental premise of my own life, that the most important thing is to cease to cause suffering, and that all abstractions, all ideals, all dogma - and the striving for them - are or can be the cause of suffering. What matters is empathy, compassion, and love: to strive to alleviate suffering, to accept that personal love, between two people, is more important, more human, than any dogma, any *-ism*, any *-ology*, and that personal honour is rooted in empathy, and thus in compassion, and does not derive from or depend upon God, or any deity, or anything regarded as a divine revelation, or upon the teachings of Buddha or any Master. Thus, I came to give a solid foundation to the ethics of The Numinous Way: empathy, compassion, and honour.

In essence, there was, for me, *pathei mathos*. Due to this *pathei mathos*, I have gone far beyond any and all politics, and beyond conventional religion and theology toward what I believe and feel is the essence of our humanity, manifest in empathy, compassion, personal love and personal honour. Hence, I cannot in truth be described by any political or by any religious label, or be fitted into any convenient category, just as no *-ism* or no *-ology* can correctly describe The Numinous Way itself, or even the essence of that Way. Therefore, I believe it is incorrect to judge me by my past associations, by my past involvements, by some of my former effusions, for all such things - all the many diverse such things - were peregrinations, part of sometimes painful often difficult decades-long process of learning and change, of personal development, of interior struggle and knowing, which has enabled me to understand my many errors, my multitude of mistakes, and - hopefully - learn from them.

As I wrote in a letter to a Catholic friend:

"For myself, I have moved away from [the answers of] Christianity, being unable to accept "scripture" as a revelation from God, and unwilling to be associated with any organization or group which promulgates any creed or doctrine which causes suffering, or whose doctrines or actions lead to people's unhappiness, however good the intentions. There is also, of course, for me a rejection of Jesus as "*the*" means to salvation, and a rejection of "heaven, hell" and the concept of sin. There is a great personal loss in such rejection, and it has been an anguished struggle these past six or so months, for there is [thus] no supra-personal authority to take away the anguish, the remorse; no catharsis brought via numinous sacraments; no given redemption... It is, as I have written several times, easier to believe, to accept some authority, to have available answers; to have the love of God, of a Saviour. It is also healing to have prayer - it is especially healing to have prayer..."

Thus have I struggled to refine The Numinous Way - to develop answers I am happy with, as in my recent essays *Redemption and The Numinous Way* and *Honour, Empathy and the Question of Suffering*. I am still struggling toward answers. Perhaps I shall never find all the answers I seek; the answers which will bring the kind of peace found after Communion at Mass; found singing plainchant in Choir, and in the wordless devotion, kneeling, after Compline, before a statue of the Virgin Mary. So there is a sadness, almost a resignation - and occasionally, very occasionally, a sigh, a smile, of hope, as on the warm days of an English Summer, outdoors in the hills or fields, when one is at peace among such numinous beauty." (1)

As a result of these articles and letters, how do you think other people perceive you? I ask because it does appear that some individuals regard you as "mad" while others cannot comprehend what they regard as all your many "changes of belief".

Personally, I am not interested in how I am perceived by other people. My concern is striving to answer certain fundamental questions - striving to solve certain fundamental and ethical problems - which questions and which problems relate to the genesis of suffering, to the meaning of our lives, as individuals, and to just what is the essence and purpose, if any, of our existence, of our humanity, and what can we do to, how can we, change ourselves for the better without causing suffering.

My varied life has been a search for meaning, a search for identity, a search for answers, for solutions, and for many decades I arrogantly and pridefully sought answers and solutions in a very practical way by becoming involved, on a quite personal level, with various -isms or -ologies. I lived these answers, such solutions, for months, often for many years, until I discovered, through such a practical experiencing, that they were unsatisfying, for me, or failed to fully answer my questions or solve the problems of life, of existence, of meaning.

Along the way, I made many, many, mistakes, and caused much suffering. Also, for many decades, I did have a certain set of beliefs which I - incorrectly I now know - projected onto life, and onto people. That is, I perceived life through the distortion of some ideal, some concept, some abstraction, which I strived to attain, and which striving involved me and others in not only causing suffering, but also in trying to get individuals to conform, be constrained by, this ideal, this concept. One of these ideals I upheld, I adhered to, was active on behalf of and which I propagated, for decades, was - and is - categorized by many people as 'political'. Another ideal I upheld, and propagated for years, was - and is - categorized by many people as 'religious'.

Now, I understand, know and feel, that such ideals, such concepts, such abstractions - however they are categorized and however described, by others - are wrong: an immoral imposition upon the simple numen which is our life and which should be our living; for such things take away, or deprive us of, or hide, or emasculate, the very essence of our humanity, manifest as this humanity is in empathy, compassion, personal love and personal honour. All such ideals, concepts, abstractions - which include such things as The State, the Nation, the dogma of religion, the idealism of politics, the myth of progress - cause, have caused or can cause suffering: they are the genesis of suffering because they place some abstraction, some ideal, some concept, some myth of duty and destiny, before our simple humanity.

For me, there has been a slow, a very slow, journey of discovery. All that I have studied, all that I have experienced, all my many and various involvements, all my mistakes, have been in one sense stages of this journey. I would like to believe it has ended or is nearing its end, but I have arrogantly and mistakenly believed that in the past. So, in truth, I really do not know where I am on this journey, although I do feel I have at last discovered, or glimpsed, the essence, which essence - as I keep writing and saying - is empathy, compassion, love and honour: the striving to cease to cause suffering and to thus be fully human, to live as an adult human being, and not as the feckless child, swayed by our desires, and not as the one who incorrectly, in delusion, believes they are adult and who is in thrall to abstractions, to ideals, to myths, to concepts.

Thus, in the past two years my personal writings, and many of my missives regarding The Numinous Way, have been expressions of a very individual interior journey. In addition there has been, several times, a return by me to the suffering-causing abstractions of my recent past, and some written effusions as a result of such a return. Part of the reason for such a return was I had still not completely solved, to my own satisfaction, certain questions about a certain oath of loyalty I gave in relation to a specific Way of Life, and thus felt a need to honour such an oath, despite my own reservations and despite those recent answers of mine which I expressed through my development of The Numinous Way. Another part of the reason for such a return was, yet again, a warrior desire to change things by confronting, and contradicting, the perfidy, the non-personal, non-local, dishonour that I found still had the power to make me angry. Thus, even these recent mistakes, by me, have been useful - part of the continuing process of my learning.

Furthermore, I can quite understand how people can be confused about me, especially if they only read one or a few of my recent writings, and thus do not view them or me in the context of other such writings, in the context of an interior struggle, and thus as expressions of *pathei mathos*.

Will you continue to write, and will you publish such writings?

I shall write if I have something to express - and often the act of writing itself is an aid to one's own understanding. Hence, one can understand some of my recent effusions as but parts of some as yet incomplete whole; as the musing, the scribblings, of some traveller unsure of the final destination.

As for publishing such writings, such effusions, such scribblings - at this precise moment of causal Time, I do not feel any inclination to do so, although I shall probably make an exception in respect of some poems, as I have done with the publication of verses such as *The Sun of Warm November*. Yet, in all honesty, I may well find that a certain silly unnecessary vanity returns in the not-so-distant future, leading me to again publish such things, believing - mistakenly or otherwise - that for someone, or some few, sometime, they may have some significance, or meaning, and might, perchance, cause them to question some-things.

All I can hope to do is to strive - hopefully successfully - to live the basic truths I have discovered, live the essence, which is to cease to cause suffering, to understand the causes of suffering, and hope that my writings, the many mistakes of my life, reveal at least something of this essence.

DWM
2009

(1) I have revised the text slightly, to correct typos and to clarify the sense in one or two places.

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Source:

<https://www.davidmyatt.info/empathic-essence.html>

Appendix VI

No Regrets: A Reply to Allegations Made by The BBC

This is the revised, and final, version of a Statement sent by me to the British Broadcasting Corporation in May 2000 AD (111yf)

The allegations concern: 1) the involvement of the now disbanded organization the National-Socialist Movement in what have become known as the "London nail-bombings"; and 2) the role the literature published by the NSM (some of it attributed to me) may have played in inciting these bombings.

The allegations were put to me one rainy Friday morning by a BBC film-crew (complete with "minders") who waylaid me on my way to work. The crew were part of an "investigation" by the Panorama programme. Several other people associated with the NSM have also been waylaid in the same manner and similar allegations made to them. This programme is apparently to be broadcast after the trial of the person alleged to have committed these bombings.

My reply to most of the allegations was "I have no comment to make." Yet, on reflection, I believe it is necessary to answer these allegations because someone should challenge them since this is the honourable thing to do, for otherwise the facts will not be known, and the dishonourable allegations will continue to be made.

What I did, I did from honourable motives and because I believed it was the right, the honourable, the necessary thing to do.

Neither myself nor anyone else connected to the NSM can be held responsible for these bombs in any way. That responsibility lies with the person who constructed them, planted them and caused them to explode. Only that person, and God, know the motive behind the attacks. I do not know, and so refuse to speculate or make any further comment in this respect, since this is the honourable thing to do.

(1) All bombs are terrible and barbaric. Whether made by one person in their own home, or whether manufactured legally by some big company; whether detonated by a lone bomber or dropped from some military aircraft, bombs (and missiles) are designed to injure and kill. Western governments have in recent years killed scores of civilians by dropping bombs on them, or firing missiles toward them - in Iraq, in Serbia - and these bombings are just as barbaric as those in London. The Zionist imperialists who occupy Palestine have been killing civilians with bombs and missiles for over fifty years, yet few voices in the West have been and are raised in protest at the terrible and barbaric suffering inflicted by those bombs and missiles.

Those who defend such government-sponsored bombings - and who excuse the killing they cause as "regrettable, but necessary" - and yet who decry the London bombings as being hypocrites. It could be argued that dropping bombs - or firing missiles - from a military aircraft when there is a risk of civilian casualties is just as cowardly an act as someone leaving a bomb in a public place.

Furthermore, it is no excuse to say or write or believe that such government-sponsored bombings are "justified" because a state of war exists, while such bombings as the London "nail bombings" can never be justified since they are "terrorist". It is no excuse because the individuals and/or organizations responsible for what are described as "terrorist" acts believe or know they are fighting a war, and have often issued a declaration of war before undertaking such bombings.

(2) The NSM was a revolutionary political movement which regarded the Government of this country as not only the enemy, but also repressive - as witness the many laws restricting freedom of speech, freedom of demonstration; and the laws which gave the Police sweeping powers of arrest, detention and interrogation. The literature of the NSM was designed to reflect this viewpoint. The NSM considered the creation of a revolutionary situation in this country as necessary since it wished to build an entirely new society, based upon personal honour, and believed this could only be done by destroying the dishonourable and corrupt society of the present. However, the NSM neither preached, nor sought to incite, what is called "racial hatred". Instead, it strove to propagate the warrior values of honour, loyalty and duty, and make the British people aware of, and come to value, their ancestral warrior culture and warrior heritage.

During my time as leader of the NSM I strove to make these values of honour, loyalty and duty known by what I wrote, what I said, and what I did. My own writings are full of references to how we should strive to act honourably. I can in truth say that when I led the NSM I never did anything which was dishonourable just as I did not seek to encourage anything dishonourable.

I reproduce below an article - *A Cosmic Perspective* - I wrote several years ago. The article reflects the beliefs and attitudes I had endeavoured to use as the foundation of the NSM itself. Since I consider this article reflects the true nature of the NSM it should serve as a further rebuttal of the allegations made against the NSM, its members, and myself.

As I wrote in that article:

"I personally regret nothing. There is nothing to apologize for; nothing to plead or feel guilty about. I have done nothing dishonourable. What was written, was necessary - an expression of the noble duty I have and which I have striven to do to the best of my ability."

David Myatt
2000 AD
111yf

A Cosmic Perspective

What happens to me, as an individual, is not important - what I do for my race, what happens to my race, is important. Indeed, this duty which I have towards my race is my reason for living - for our primary purpose, as individuals, is to work to secure a future for our race and so aid it to achieve its Destiny, its cosmic purpose.

Most people today, however, do not feel or understand this duty which we all, as living beings dependant upon Nature, have. Furthermore, the unnatural society of our times actively persecutes those who still possess this noble sense of duty. Thus it is that I find myself facing a prison sentence for having written about this duty which we as individuals have toward our race.

Yet prison and its personal hardships are fundamentally irrelevant - they cannot and will not affect what has been written, published, read and acted upon by others. I personally regret nothing. There is nothing to apologize for; nothing to plead or feel guilty about. I have done nothing dishonourable. What was written, was necessary - an expression of the noble duty I have and which I have striven to do to the best of my ability. What was written was what must be expressed, at this moment in the history of our race, if our race is to survive, prosper and fulfil its glorious cosmic Destiny.

My own perspective is not that of my own short lifetime - it is of centuries, of thousands of years. I think not of the life which lies ahead for me as an individual who must die, and possibly suffer, but of the cosmic, organic, process of which I am but one very small part. For I am but a brief living link - a nexus - between the past which is my folk and the future which will be my folk. I am them as they are me: past, present and future. And I like all the individuals of my folk can create or negate the future which can be by what I do, or what I do not do. The promise of the future is latent within me and my life is but a means to strive to make that future real by doing my duty to my folk - but helping my folk survive, prosper and fulfil its Destiny.

If our race is indeed to survive we must have this cosmic vision - this knowledge of ourselves as a nexus between the past and the future. We must know our duty, and do our noble duty, whatever the personal cost to ourselves, as individuals.

For myself, I have simply transmitted in written form in my own native language the wisdom of life - the wisdom of Folk and Fatherland - which already exists, and which has existed for thousands of years before me. I, as an individual, have experienced, thought, and after many years personally re-discovered the cosmic essence which is this wisdom of life - the essence which is now hidden behind the facade of our modern materialistic and unnatural society. Having re-discovered this essence, I have tried to do my duty and express this essence, this wisdom, in words so that others may come to learn the truth about the meaning of life.

My own personal life, my own background - anything and everything to do with me as an individual - are irrelevant, and of no consequence. So it is that I have maintained, and will maintain, a dignified silence about all the rumours, lies and allegations which the enemies of this wisdom have written and spoken about me in the hope of discrediting me and thus what I have written. Furthermore, in the end, my forthcoming trial, and my imprisonment are not important - their only significance being that they will prove the truth and importance of what I have written, as they will reveal this State for the tyranny it is. A tyrannical System which is built upon lies and which has brainwashed its people, year after year and decade after decade, has to persecute and imprison writers who write about the forbidden wisdom. Why else persecute and imprison someone just for writing some articles, some pamphlets or some book?

But the truth about Folk and Fatherland - the almost forgotten wisdom of life - has been re-discovered, written about and so will live on, transmitted by both old and new means. So will it live to reach a new generation and the generations after that until, sometime in the future, this truth will be made real again in a new Golden Age society.

The persecutions of the present only serve to hasten this glorious future of ours, for as the Greek poet Aeschylus wrote nearly two and half thousand years ago, there is and will be a learning from adversity.

ooo

Source:

<https://web.archive.org/web/20040419194924/http://www.geocities.com/davidmyatt/replycriticism.html>

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The Urban Tale Of Myatt And Long



David Myatt, 2005

There is a modern urban tale that David Myatt is not only 'Anton Long' of Order of Nine Angles (O9A, ONA) fame but also founded the O9A in the 1970s and was its leader for many decades. Myatt himself has consistently denied - on his word of honour - being 'Anton Long' and founding the O9A. Supporters of Myatt have argued that in over forty years no one has provided any evidential facts (evidence acceptable in a Court of Law) that prove that Myatt is Long or that he founded and led the O9A.

Evidential facts in this case include evidence from primary sources, such as documents which forensic linguistics (for example) suggest Myatt may have written ² or which Myatt under caution admitted to writing; a confession or signed statement by Myatt; sworn testimony by witnesses who are available for cross-examination; forensically verified video/audio recordings of Myatt admitting to being Long and/or of having founded the O9A; and so on.

Lacking such evidential facts, those who believe this urban tale usually do so on the basis of one or more of the following: (i) the fallacy of ad populum, claiming it is "self-evident" because so many others believe it; (ii) the fallacy of argumentum ad verecundiam - appeal to authority - because others including the media, some academics and journalists and political activists and politicians have said or written that he is Long and did found the O9A; (iii) hearsay; and (iv) the fallacy of Incomplete Evidence - also known as the fallacy of suppressed evidence - when material concerning or assumptions about a particular matter are selected and presented to support a particular argument or conclusion while other material or assumptions which do not support, which contradict, the chosen argument or conclusion are withheld or not discussed. Thus, selective evidence and/or selective argument are employed in order to 'prove' a particular point, with such selectively being deliberate, or the result of fallacious reasoning or the result of unscholarly research because secondary and tertiary sources rather than primary sources are used.

In the matter of argumentum ad verecundiam, the most cited authorities are: (i) the book *Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity* published in 2001 and written by Nicholas Goodrick-Clarke ²; (ii) a 2009 MA thesis titled *Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles*; written by Jacob Senholt, a revised version of which was published as a chapter in the 2012 book *The Devil's Party - Satanism in Modernity*; ³ (iii) a chapter in a 2016 book by Massimo Introvigne titled *Satanism: A Social History*; ⁴ (iv) a 1998 article titled *The Most Evil Nazi in Britain* in the antifascist Searchlight magazine; (v) a recorded 1998 interview with Myatt by an antifascist employed by the publisher of the Searchlight magazine; and (vi) the article about Myatt in the internet encyclopedia known as Wikipedia.

We shall examine each of these 'authorities'.

° Goodrick-Clarke

His identification of Myatt as 'Anton Long' is solely based on his claim that Myatt was the author of a typewritten manuscript titled *Diablerie, Revelations of a Satanist* a copy of which is in the British Library. He provides no evidence, no sources, for this claim of his, or for his other claims such as that "the ONA was founded by David Myatt" and that Myatt was "a long time devotee of satanism."

Goodrick-Clarke also failed to research and provide any documentary evidence from primary sources regarding Myatt's life so that it could be compared to the life described in the *Diablerie* manuscript; failed to ask Myatt himself about the manuscript - which Myatt had denounced as a forgery - and in addition makes several factual errors including the year of Myatt's birth, the year he first met Colin Jordan, and that Myatt's two terms of imprisonment were both for six months. He also failed to mention relevant facts such as Myatt's 1970s arrest by the Yorkshire Regional Crime Squad and Myatt's subsequent criminal trial and conviction for organizing and leading a gang of thieves.

Goodrick-Clarke therefore presents only his personal opinion and thus his book does not provide any evidential facts in regard to Myatt being Anton Long or having founded the O9A.

That Goodrick-Clarke's book is and has been often cited as 'proof' of that urban tale thus provides a classic example of the fallacy of argumentum ad verecundiam, the fallacy of appeal to authority.

° **Jacob Senholt**

In his thesis, Senholt - after claiming along with many others, and like them without providing any evidence, that Myatt wrote the terrorist manual *A Practical Guide to Aryan Revolution* which allegedly influenced David Copeland ⁵ - presents his circumstantial evidence that Myatt=Long.

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

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

ii) He goes on to claim that the Diablerie manuscript "reveals details of Long's life that appear remarkably similar to Myatt's own life" and cites Goodrick-Clarke and yet as with Goodrick-Clarke he does not provide comparisons using research based on documentary evidence from primary sources regarding Myatt's life.

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

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

iv) His next piece of circumstantial evidence "concerns the use of alternate dating-systems", about which he states that since both Myatt in his National Socialist writings and the ONA use "yf, designating the Year of the Führer" there is a connection, neglecting to mention - or failing to discover through research - that other groups such as the Ku Klux Klan and William Pierce of National Alliance fame and other neo-nazis have used the same dating system, both in its English form and its German form of 'Jahr des Führers' ⁶.

(v) His final piece of circumstantial evidence is linguistic, claiming that "when one has a closer look at many of the basic ideas and the terminology used in the ONA, it appears as if there are many glaring similarities to Myatt's own ideas." He cites terms such as Homo Galactica, causal and acausal, and Aeons while failing to mention that such borrowing of terms, ideas and concepts, is and has been common for centuries and is not evidence of a direct and personal link between those using such terms, ideas and concepts.

Following these claims, he further claims that Myatt's diverse and exotic life is an example of O9A Insight Roles which mean "gaining real-life experience by working undercover for a period of 6-18 months".

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

What Senholt neglects to mention is that Myatt promoted National Socialism for thirty years (1968-1998) not for the "6-18 months" of an Insight Role, and was a Muslim who supported Jihad for over ten years (1998-2009) not for the "6-18 months" of an Insight Role. Which places Senholt's claim into perspective. In addition, he does not mention the obvious facts that the O9A might have been inspired by the exotic nature of Myatt's exotic life to concoct such Insight Roles, and that Myatt's life does not include other suggested roles such as being an assassin and joining the police or the armed forces.

In summary, Senholt's thesis does not provide any evidential facts in regard to Myatt being Anton Long or having founded the O9A. That it is often cited as 'proof' of that urban tale thus provides another classic example of people committing the fallacy of argumentum ad verecundiam.

° **Massimo Introvigne**

In his treatment of Myatt and the O9A, Introvigne himself commits and relies on the fallacy of argumentum ad verecundiam by blandly stating that Goodrick-Clarke had 'confirmed' Myatt was Anton Long and that Senholt "offered a number of elements confirming that Long was indeed Myatt". Relies on, because Introvigne offers no evidential facts whatsoever, provides no research of his own, in regard to Myatt being Anton Long or having founded the O9A.

° **Wikipedia And Other Articles**

A modern example of argumentum ad verecundiam occurs when readers use an internet source such as Wikipedia as an authority even though what Wikipedia claims is a 'reliable source' includes articles in mainstream newspapers (printed and digital) and printed books and articles published by mainstream publishers written by journalists and others even if the authors of such books and articles commit fallacies such as argumentum ad verecundiam and the fallacy of Incomplete Evidence. Thus, in the case of Wikipedia the criteria is not evidential facts but the sources being published or broadcast by mainstream, established, mediums.

Hence why in the matter of Myatt and the O9A the respective Wikipedia articles rely on sources such as Senholt, Introvigne, Goodrick-Clarke, opinion pieces by antifascists, and articles from mainstream media sources. No evidential facts are presented in either case with the Myatt article for instance blandly stating in its 'Infobox' that Myatt was involved with the O9A between 1974 and 2016.

A classic example of other articles mentioning Myatt whose author(s) commit the fallacy of argumentum ad verecundiam - and the type of source considered 'reliable' by Wikipedia - is the CTC Sentinel published by the 'Combating Terrorism Centre At West Point' whose December 2021 issue stated that "the O9A is a occultist current founded by David Myatt in the late 1960s in the United Kingdom" and which publication only cites the personal opinion of Goodrick-Clarke as the 'authority' for such a statement of belief.

° A 1998 Article

In 1998 the antifascist *Searchlight* organization devoted most of the April issue of its magazine to Myatt under the headline *The Most Evil Nazi In Britain*. Over the intervening years the article has been repeatedly cited as 'proof' of Myatt's involvement with the O9A despite the article providing neither sources nor evidential facts for the numerous accusations made in regard to Myatt.

Among the many accusations made in the article were:

§ "Myatt is a leading member of the Order of Nine Angles (ONA) a satanic group that is considered extreme even by other satanists."

No evidence is presented for this accusation of him being a member, and neither is evidence presented for what constitutes being a 'member' of the ONA.

§ That the ONA was "formed by Myatt himself in the 1980s."

No evidence is presented for this accusation.

§ That Myatt had recently "shaved off his long-time beard" in order to disguise himself.

Propaganda lie, as any journalist, any local person, or any person from Combat18/NSM, could have discovered by visiting the village where Myatt lived or the nearby farm where he worked, both localities widely known given his arrest earlier in 1998 at his home by detectives from SO12 Scotland Yard.

§ That "in recent weeks [Myatt] has become increasingly concerned about journalists closing in on his perverted behaviour."

Propaganda lie, with Myatt at the time on bail following his arrest for incitement to murder with one of his bail conditions being to regularly attend Charing Cross police station in London, the nearest station to Scotland Yard, with Myatt having already issued a defiant public *Reply To Allegations*,⁶ and with journalists warned by the police not to prejudice the on-going criminal investigation and case against Myatt.

The use of the gutter-press smear "perverted behaviour" indicates the defamatory nature of the item and the bias of the author, especially since what such behaviour is alleged to be is never stated.

§ "Myatt and his satanist friends."

The only persons named are Joe Short and Vic Norris. In regard to Joe Short no evidence is presented to prove he is a satanist so it is just a gutter-press smear.

As regards Norris it is claimed that he is "a close political and satanic friend of Myatt," but again no evidence is supplied to link the two, and no academic has mentioned Norris in connection with Myatt. The author claims that Norris and Myatt became acquainted through "their common interest in satanism" but again provides no evidence whatsoever for what is yet another gutter-press smear.

§ "Myatt and the ONA hide behind a series of Post Office boxes across Britain."

Since Post Office boxes in Britain require(d) the user to registrar their name and address there is no "hiding", with author providing no details of who these alleged users are, and despite his boast about having conducted a 'special investigation' he provides no documentary evidence of who collects mail from these boxes or what literature is distributed from them.

The writer of the article would returns to this claim about post office box in his 1998 interview with Myatt - see below - where he makes allegations but fails to provide any documentary evidence.

° A 1998 Interview

In 1998 Myatt, who at the time lived with his wife and family in a village near Malvern and was the leader of the National-Socialist Movement, agreed to a recorded interview with an antifascist employed by the Searchlight

organization. The interview took place in the small town of Craven Arms in Shropshire with Myatt travelling alone by train while the antifascist arrived by car accompanied by a burly bodyguard. The interview took place in a typical English Pub not far from the railway station and consisted of the antifascist asking Myatt questions which Myatt politely answered.

During the interview - which since 2021 has been available on the Internet ⁸ and has elicited numerous responses - three themes dominated: Myatt's alleged involvement in the satanic group the Order of Nine Angles, whether Myatt was 'Anton Long', and the post office boxes used or allegedly used by the O9A in distributing their literature.

In the interview Myatt, on his word of honour, denied being Anton Long many times, as he denied, again on his word of honour, any practical involvement with the O9A. He also explained that some of the material, allegedly by the O9A, that the antifascist produced, described, or referenced, was despicable and that he would have nothing to do with the people who wrote such things.

As the interview revealed, and as the antifascist later never tired of saying, he believed that in the post boxes he had evidence of not only Myatt being Anton Long but also of Myatt's involvement with the O9A, and at one point in the interview made the naive ploy that Myatt had been filmed collecting mail from one such box. Myatt knowing from experience of police interviews this was a ruse, smiled, and mentioned he was simply doing a favour for a friend whom he refused to name because he had given his word of honour never to do so.

Unbeknown to the antifascist at the time, Myatt had mentioned doing a favour for an occult-involved friend in correspondence with Professor Kaplan who, regarding a letter from Myatt dated 20 June 1996, wrote in a book published in 1998 that Myatt's "interaction with England's occult underground was undertaken in a clandestine effort to influence those to adopt National Socialist beliefs [...] and that his relationship with the ONA is based as well on personal friendship and an agreement to agree to disagree on many things." Kaplan additionally cited a letter Myatt had written to another person in July 1994 which said exactly the same thing. ⁹

During the long interview with the antifascist, Myatt never shouted, or ranted, or lost his temper but remained polite, despite the antifascist repeatedly asking the same questions, saying the same things over and over again, and attempted to twist what Myatt had said. The antifascist even noted several times that Myatt smiled when asked a question.

At one point the antifascist pointedly said that he did not believe Myatt, thus calling Myatt a liar even though Myatt had given his word of honour several times, and at the very end of the interview - which was not on the recording made publicly available in 2021 - the antifascist lost his temper and shouted at Myatt in respect of being Anton Long: "Why don't you just admit it!" But even then Myatt remained calm.

Given the previous lies told and the allegations made about Myatt by the antifascist, given the repetition of such lies and allegations during the interview, and given that the antifascist in person had accused Myatt of being a liar, Myatt had no option but to challenge him to a duel with deadly weapons (pistols or swords) given Myatt's life-long belief in personal honour and the centuries-old European traditions surrounding it. ^{10, 11} One tradition of which was a person being fair and which tradition lived on in the nineteenth century English expression "it's not cricket" in relation to personal behaviour and in the now deprecated English expression "playing the White man" and the also now deprecated American "that's mighty White of you."

During the interview Myatt several times explained to the antifascist the consequences of continuing to make dishonourable accusations about him.

That the antifascist would later lie about where Myatt lived and mock Myatt's belief in honour and the European tradition itself was revealing, as was the fact that he never replied to Myatt's challenge to a duel nor apologized for telling lies or for propagating gutter-press smears about him.

It was therefore no surprise to those that still upheld the noble concept of honour that Myatt subsequently, and following the centuries-old European tradition surrounding the duel, publicly described the antifascist as a coward and regarded his own honour as having been vindicated.

Among the lies the antifascist told concerning his meeting with Myatt were: (i) that Myatt carried and showed him an SS-Ehrendolch, the dagger carried by SS members to defend their honour and that of their family; (ii) that Myatt at the time lived in Shropshire in a caravan with his friend Richard Moulton; (iii) that he, the antifascist, had 'proved' by his repeated mention of post office boxes that Myatt was involved with the O9A and was Anton Long, and (iv) that Myatt during the interview had admitted being Anton Long.

As was his habit, the antifascist never presented then or at any time anything evidential, no documents acceptable in a Court of Law, for his claims, with his widely trumpeted 'proofs' - especially about post office boxes - residing solely in his mind.

Over a decade later, in 2021 when a recording of the first part of the interview was made public, the reaction of others was typical of their belief in the urban tales about Myatt, for among the comments were:

"Old interview with the illusive David Myatt, who's been a militant neo-Nazi, a militant jihadist, alleged leader

of the far-right occultist Order of Nine Angles, and several other fascinating & terrible things. In this he pretends (badly) not to be O9A."

"It's kind of hilarious that the O9A people who published this think that this somehow definitively proves that he's not Anton Long."

"Myatt lying and equivocating about his role in the Order of Nine Angles."

Not one of them mentioned Myatt giving his word of honour, or the importance attached to giving one's word of honour in European and other traditions, or provided any evidential facts in support of their religious belief in the lies about him and about the O9A, lies which had by 2021 become part of not only a modern urban tale but the Establishment orthodoxy in regard to Myatt.

It is interesting and perhaps indicative that no one, including the antifascist interviewer himself, has ever mentioned that Myatt's account in that interview is supported by documentary evidence: as in correspondence in 1996 with Professor Kaplan, several years before Myatt's interview with the antifascist. ⁸

Conclusion

In his 2012 text titled *A Matter Of Honour*¹² Myatt responded to not only the allegations of him being 'Anton Long' and involved with the O9A but also to those who like Goodrick-Clarke and Senholt and the mainstream media repeat such allegations without providing any evidential facts.

Since Myatt's response eloquently summarizes the points made in this essay of mine I quote a substantial part of it:

"My own rather old-fashioned view is and was that a personal knowing of someone, extending over a period of many months if not a year or more, is the only honourable way to form a reasoned opinion about someone. For honour means the cultivation of traditional gentlemanly and ladylike virtues and one of which virtues is that we strive to treat other human beings in a fair way; ignoring what others have said or written about them; ignoring their past (real or alleged); and giving them the benefit of the doubt unless and until direct personal experience, direct knowledge of them, reveals them to be dishonourable [...]

In respect of allegations about involvement with satanism and 'being Anton Long' - and in respect of those who manufacture and propagate them - my own experience, my pathei-mathos, manifest in my philosophy of Pathei-Mathos, leads me to two conclusions. My first conclusion is that the research done by some modern authors and even some academics - whose works are published by reputable publishers or quoted by others engaged in academic research - is inadequate and does not meet the taxing criteria of scholarship. Thus these works are unreliable; they have no gravitas, no worth - in terms of learning - for the sagacious.

My second conclusion is that most if not all modern Media that concern themselves with the deeds and lives of individuals - from un-scholarly books and essays, to newspapers, to television news programs and political documentaries, to magazines, to the World Wide Web - are by their very impersonal and mass-media nature unethical. Why? Because they are un-numinous, and encourage and often embody hubris, being as they are the realm of personal opinions, hasty judgement, and misapprehension, and the abode of those for whom 'a story' or some personal/political agenda/prejudice or 'their career' or some unethical un-numinous abstraction (such as 'the public interest') come before honour, empathy, and the reasoned judgement of a personal knowing that has extended over a lengthy period of causal Time and/or been based on an extended period of scholarly research.

A corollary is that those who use such Media, and/or unscholarly books/essays, as sources of allegedly reliable information, as a guide, as *a* or as *the* basis for their judgement about and knowledge of someone or some many, are being unfair and uncultured because lacking in the following necessary virtues: (1) a reasoned, balanced, and thus ethical, judgement; (2) the empathy of manifold direct personal contacts; and (3) a scholarly research and/or a personal knowing extending over many years. Virtues which are the genesis of a genuine understanding of, and thence an unbiased knowledge of, another human being; and virtues which rapid, impersonal, mass means of modern communication actively discourage and which virtues are seldom, it seems, cultivated and employed by those involved with and who use and who rely on such modern means for information.

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

It is clear that The Urban Tale Of Myatt And Long, like most urban tales, is not based on evidential facts and is and has been believed because believers are or were susceptible to persuasion or are or were influenced by propaganda or because they do not or they did not employ the human faculties of reason, logic, and honour.

{1} {1} In the matter of forensic linguistics - in this specific matter, of author profiling - the task would be formidable with the result or results open to question given the volume of material written by both Myatt and the pseudonymous Anton Long and given that the forensic profiler would have to subjectively select what texts from what year or years to compare.

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

In the case of Anton Long there are also thousands of pages of texts, from some of the typescripts included in *Naos* (1989) to *The Satanic Letters* (1992) to *Enantiodromia - The Sinister Abyssal Nexion* (2012).

The issue is further complicated by writings published between 1992 and 2011 which do not bear the name 'Anton Long' and thus are anonymous but which anonymous texts many critics have assumed without any evidence were written by Anton Long. As described by Rachael Stirling in 2021,

"Crucial to understanding and appreciating O9A philosophy is the study of the writings of Anton Long, 1976-2012, for they are the primary sources, the only primary sources, of that philosophy. Which writings were published under that name or using the two pseudonyms which he himself has acknowledged, which are (i) "Stephen Brown", with reference to the two volumes of *The Satanic Letters*, 1992, and (ii) "Thorold West", with reference to the manuscript of *Naos: A Practical Guide To Modern Magick*", 1989. These primary sources include those two works, the four novels of the Deofel Quartet published between 1976 and 1992, The Last Writings of Anton Long published in 2012, and the classic texts *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts* (2008), *Concerning Culling as Art* (2011) and *The De-Evolutionary Nature of Might is Right* (2011).

Other sources - O9A texts published between 1990 and 2012 - are therefore secondary and tertiary sources and represent the interpretations and opinions of others regarding Anton Long's philosophy and the Seven Fold Way that he devised.

For what has hitherto been rejected or ignored by O9A critics, by some O9A supporters, and by all O9A opponents, is the scholarly detail, the view, that not all O9A texts published between 1990 and 2012 were written by Anton Long, whomsoever he was. Thus of all the texts in the three volumes of *Hostia*, published in 1992, only a few have the name Anton Long, or the initials AL, or the name Stephen Brown, attached to them, and it is an un-scholarly but common mistake to assume that uncredited texts - such as the one titled *Conquer, Destroy, Create* in volume II of *Hostia* - represent his, that is O9A, philosophy." *The Boundaries Of O9A Philosophy*, <https://archive.org/download/o9a-boundaries-philosophy/o9a-boundaries-philosophy-v5.pdf>

{2} *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*, NYU Press, 2003.

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

{4} Brill, Leiden, 2016. ISBN 9789004244962.

{5} Following Myatt's arrest in early 1998 by police officers from Special Branch based at Scotland Yard, the British police in conjunction with the Canadian police and the FBI spent three years trying to prove that Myatt wrote that document, having seized his computers and files, searched his home for over seven hours, and travelled to places such as Canada to interview witnesses. They failed to find any evidence and Myatt was released from his bail in the Summer of 2001.

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

{7} In his 1998 *A Reply to Allegations* - a statement ignored then and since by journalists, academics, and others - Myatt wrote:

"For over twenty years, journalists, those opposed to National-Socialism, and dishonourable, egotistical weak-willed rumour-mongers among the so-called racial-nationalist 'Movement', have been circulating rumours and making allegations about my personal involvement with Occultism and Satanism. This is despite the fact that I have denied and do deny ever having been a 'Satanist', and despite the fact that I have stated many times that I regard Satanism as decadent and morally wrong.

These rumours and allegations were started by, and are still circulated by, my enemies for one simple reason - to try and discredit me personally. For, if I can be discredited in such a way, people will not take seriously what I have written about National-Socialism and what I have done for this most noble of Causes.

When I write or say that National-Socialism and the Occult are incompatible, I mean it. When I condemn Satanism as un-Aryan, as morally wrong, I mean it."

A Reply to Allegations is included in *Selected National Socialist Writings Of David Myatt*, <https://archive.org/download/myatt-selected-ns-writings1/myatt-selected-ns-writings1.pdf>

{8} <https://www.youtube.com/watch?v=RZZeuPoplu4>

{9} Kaplan, Jeffrey. *Nation and Race: The Developing Euro-American Racist Subculture*, Northeastern University Press, 1998, chapter 5, p.125.

{10} Years later, in 2014, Myatt would write that,

"the concept, and the question, of honour is perhaps the most constant thing in my life, from teenage years in the Far East learning a Martial Art with its unwritten code of personal conduct, through my NS decades, to my Muslim years, to my 'numinous way' and thence to my philosophy of pathei-mathos." *Some Questions For DWM*, <https://davidmyatt.wordpress.com/questions-for-dwm-2014/>

{11} The adherence to honour, and to chivalry of which it was a part, was for hundreds of years a European tradition for those of innate noble character as evident in legends such as those recounted in Malory's *Le Morte d'Arthur* and detailed in *The Booke of Honor and Armes*, published in London in 1590, with its statement that "honour is preferred before life" and its list of the type of lies that merited a challenge to a duel.

That many men in some European lands, such as Germany, upheld such a noble tradition until 1945 says much about their character, much about 19th and early 20th century Germany, and much about the post-1945 world.

{12} The text is included as an appendix in the third edition of his *Extremism And Reformation*, published in 2019, ISBN 9781691707423.

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Author Profiling In The Case Of David Myatt And Anton Long



David Myatt, 2005

For decades opponents of the Occult subculture known as the Order of Nine Angles {1} as well as antifascists who have a hatred of David Myatt because of his past as a neo-nazi activist, {2} have claimed that Myatt is not only the person behind the pseudonym 'Anton Long' but also founded the Order of Nine Angles (O9A, ONA) in the 1970s and wrote most of its primary texts.

When asked by proponents of O9A subculture or by supporters of Myatt to provide evidential facts (evidence acceptable in a Court of Law) they have: (i) remained silent, or (ii) taken refuge in the fantasy that anyone asking for such evidence is Myatt himself, or (iii) committed the logical fallacy of ad populum, claiming it is "self-evident" because so many others believe it, or (iv) committed other logical fallacies such as argumentum ad verecundiam - appeal to authority - by citing the personal opinion of some person or some opinion piece (propaganda) by antifascists or citing someone who committed the fallacy of Incomplete Evidence. {3}

In more recent times two well-financed, Establishment-connected, antifascists have threatened to engage the professional services of an 'author profiler' who using forensic linguistics they believe will be able to show that Myatt was Long and the author of most of the primary O9A texts.

However, such an outcome is unlikely for several reasons. The first is that author profiling is subjective not empirical and thus not definitive. Second, and most important in this case, the task would be formidable with the result easily open to question given the volume of material written by both Myatt and the pseudonymous Anton Long over several decades and given that the forensic profiler would have to subjectively select what texts from what years to compare. What would their subjective criteria for such a selection be? To compare a few texts from around the same time? To compare a few texts from the same decade? To compare just a few or dozens of texts from three or four decades?

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

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The issue is further complicated by writings published between 1992 and 2011 which do not bear the name 'Anton Long' and thus are anonymous but which anonymous texts many critics have assumed were written by Anton Long but for which assumption they have not and never have provided any evidence. As described by Rachael Stirling in 2021,

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For what has hitherto been rejected or ignored by O9A critics, by some O9A supporters, and by all O9A opponents, is the scholarly detail, the view, that not all O9A texts published between 1990 and 2012 were

written by Anton Long, whomsoever he was. Thus of all the texts in the three volumes of Hostia, published in 1992, only a few have the name Anton Long, or the initials AL, or the name Stephen Brown, attached to them, and it is an un-scholarly but common mistake to assume that uncredited texts - such as the one titled *Conquer, Destroy, Create* in volume II of Hostia - represent his, that is O9A, philosophy." {4}

O9A Manual Of Style

A further complication in the matter of O9A texts is the O9A Manual of Style which was mentioned on internet forums and 'blog' posts between 2014 and 2016 {5} in response to those using what came to be called the Aquino fallacy:

"The person using [the] fallacious [Aquino] argument will claim that since one or more ONA blogs or websites, or some articles, use the same or similar styling and/or layout as some blog or website or article by or assumed to be by Myatt, it means that Myatt is behind them all - clearly ignoring the obvious fact that such similarities, if not just coincidental, could well be a deliberate imitation designed to get mundanes to jump to such a silly, fallacious, conclusion." {6}

This led to the publication of a 2016 article titled *The O9A Manual Of Style* in which some details of the manual were revealed:

"As mentioned to some correspondents over the years, those who are associated with the Falciferian O9A {7} have had an 'ONA Manual of Style' just as many older, established, newspapers (such as the Guardian and the New York Times) have their in-house manuals of style and usage. Such manuals are often updated every few decades, and are useful guides that enable printed items to have an 'in-house' style. Given the non-hierarchical structure and ethos of the O9A, the manual offers guidance, recommending best practice rather than giving rules which are expected to be followed.

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

[...]

Initially compiled by 'Anton Long' in the early 1990s, the manual has gone through several editions, with one of its main functions being inspired by what was once termed the Aquino fallacy." {8}

Such an antinomian/dialectical/'sinister' purpose was mentioned by Anton Long in a 28th August 103yf [1992] letter to Temple of Set member David Austen who had repeated one of Aquino's claims, with Long writing that the intent was "to make people like you draw the conclusion you were intended to make." {9}

This means two hitherto overlooked important related things even though hints about them have been made in some O9A literature for decades, as for instance in numerous responses by O9A folk on internet forums and 'blogs' between 2014 and 2016. {10}

Firstly, that certain O9A texts whether written by Anton Long himself or by his students may have deliberately copied aspects of Myatt's style, formatting, grammar and spelling {11} in order to "make certain people draw the fallacious conclusion they were intended to make", and secondly that such a 'sinister' purpose combined with the use of the O9A manual of style was part of the O9A's Labyrinthos Mythologicus which implies

"myth-making; creating or concerned with mythology or myths; a mythical narrative, and is both (a) a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates, and (b) a mischievous, japing, sly, and sometimes (for mundanes) an annoying, part of the O9A sinister dialectic." {12}

Conclusion

The matter of proving the authorship of O9A texts published under the name Anton Long between the 1970s and 2012 (when Anton Long officially retired) is not only whimsical given the subjective nature of author profiling, the thousands of pages of texts, the O9A manual of style, and the dialectical japes of the Falciferian O9A involving imitating aspects of Myatt's style, formatting, grammar and spelling, but also indicative of the personal character of those desperate to prove that their fantasy that Myatt=Long is real and thus will vindicate their certitude of belief that their hatred of Myatt {13} is not bigotry but necessary given that they fancifully claim the O9A is an "evil", neo-nazi, terrorist organization dedicated to the overthrow of Western Judaeo-Christian society, whereas the reality is that they are bigots and that the O9A is a changing, evolving, subculture, a series of life-style choices, and not a group with members or a political agenda, neo-nazi or otherwise. {1}

But no doubt all this will not prevent them from continuing to try prove, by whatever subjective means, that their fantasy of Myatt=Long is real.

Kerri Scott
May 2022 ev

{1} *Order Of Nine Angles Subculture: A Complete Guide*, https://archive.org/download/subculture_complete/o9a-subculture-complete.pdf

{2} Myatt's neo-nazi years and writings are documented in *The Peregrinations Of David Myatt: National Socialist Ideologist*, <https://archive.org/download/dm-ns-ideologue-second-edition/dm-ns-ideologue-second-edition.pdf>

{3} The text *The Urban Tale Of Myatt And Long* - <https://archive.org/download/urban-tale-myatt-o9a-v5/urban-tale-myatt-o9a-v7a.pdf> - provides a useful summary of such reliance on logical fallacies in the matter of Myatt and Long.

{4} *The Boundaries Of O9A Philosophy*, <https://archive.org/download/o9a-boundaries-philosophy/o9a-boundaries-philosophy-v5.pdf>

{5} Two examples from 2016 are:

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

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

...

Since you've either forgotten, or more probably for propagandistic reasons have ignored, the reasoning then I'll explain it to you (and others).

Mr McD claimed to have knowledge of the O9A star game and offers to tutor people in it. Ms K asked for evidence of his experience and knowledge of said game, such as photographs of the advanced star game he has constructed, and also points out that he could not answer some basic questions previously asked of him about the star game - such as "what pieces you would place on the Mira board when the game is used to represent the current aeonic situation and how those pieces might change/move to re-present the beginning (by say, Vindex) of the presencing, predicted c. 2100 ev, that would be a practical manifestation of the logos of the O9A".

Thus Mr McD makes some claims about himself, and Ms K asks for evidence in support of such claims. Mr McD does not supply any such evidence. Instead, several people - committing the logical fallacy of ignoratio elenchi - ask for photographs of Ms K's own star game, and then proceed to claim (like shyster lawyers) that her failure to produce such evidence vindicates Mr McD's claims.

Since Mr McD still has not provided any evidence to support his claims, then the sagacious [subliminal note: "The O9A Manual of Style"] will doubtless conclude that there is no substance to them.

<https://web.archive.org/web/20160407082612/https://www.religiousforums.com/threads/the-satanic-temples-brian-werner-the-weak.172086/page-5>

{6} <http://web.archive.org/web/20111210044005/http://pointyhat.wordpress.com/common-mundane-fallacies-and-syndromes/>

A copy of the original article is available at <https://archive.org/download/mundane-fallacies/mundane-fallacies.pdf>

{7} As other O9A texts made clear by 'Falciferian O9A' was/is meant what was otherwise referred to as the O9A Old Guard, the Inner O9A, which consisted of the few students that Anton Long had personally advised between the 1970s and 2011.

{8} The article was included in the compilation *The Dialectical Order Of Nine Angles* which was published on the o9a dot org site in 2016. A copy of the compilation is available at <https://web.archive.org/web/20220510160627/http://www.o9a.org/wp-content/uploads/dialectical-o9a.pdf>



Polemical Satanism Of The Order Of Nine Angles

Posted: September 29th, 2016 | **Author:** [baeldraca](#) | **Filed under:** [Church of Satan](#), [Howard Stanton Levey](#), [Inner ONA](#), [Michael Aquino](#), [O9A](#), [Order of Nine Angles](#), [Order of the Nine Angles](#), [Satanic Heresy](#), [Satanic Polemics](#), [Temple of Set](#), [The Sinister Tradition](#) | **Tags:** [Anton Long](#), [Labyrinthos Mythologicus](#), [Left Hand Path](#), [Magian Occultism](#), [Modern Satanism](#), [O9A](#), [Order of Nine Angles](#), [Order of the Nine Angles](#), [Satanism](#), [The Sinister Dialectic](#), [The Sinister Tradition](#) | [Comments Off on Polemical Satanism Of The Order Of Nine Angles](#)

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[Lambasting Levey And Aquino](#)

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[The Dialectical Order Of Nine Angles](#)

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

{10} An enigmatic example of the dialectical O9A and its often mirthful Labyrinthos Mythologicus occurred on an internet forum in 2015 as the following screenshots reveal. The only public response was mundane but the poster did receive a PM (private message) from someone who understood and who subsequently embarked upon the O9A Seven Fold Way.

A final riposte. There is more genuine Satanism in the life and death of Bonnie and Clyde, in Lana Del Rey's 'Summertime Sadness', in the paintings of van Gogh, in the lives of Adolf Hitler and Leon Degrelle, than there is in all modern so-called satanic groups, temples, 'satanic' internet forums, articles - and all the lives and plebeian opinions of latter-day satanists - combined. IMO, only the Order of Nine Angles, in recent times, has captured at least something of that life-affirming, wordless, dark, adversarial, amoral, mirthful, strange, satanic essence.

jeff77, Jan 22, 2015 Last edited: Jan 22, 2015

#73

○○○

Are you for real?

You know, you complain here that things have gotten boring and that you're bored and then - bang - along comes some O9A related stuff to enliven the forum and you respond in your own way, almost on cue :)

In another universe, along (yet again) comes N913 (aka the NC student), once discredited due to his youthful egoism but obviously having learned nothing vis-a-vis self-honesty and knowledge - for "tomorrow and tomorrow and tomorrow" - and he thus continues (almost on cue) to regurgitate his egoistic, masculous, ipseity vis-a-vis the O9A. Contra, of course, the Order of Nine Angles (omega9alpha) balance of masculous and muliebral.

What larks, eh? What adversarial japes are afoot? What presencing - however mundane and temporal - of a particular sinister dialectic?

Now, either you "get this" or you don't. Hints - (i) Bartok, "Music for Strings, Percussion, and Celeste", (ii) Monas Hieroglyphica (Antwerp, 1564), especially Theorem XVIII.

But no doubt you - and others - will most probably not understand never mind not desire to decrypt such esoteric clues. For plebeian physis is just so prevalent among latter-day satanists and those who describe themselves as following the LHP and those who self-identify with the ONA.

Thus such failure to not so esoterically understand is just so indicative: of modern 'Satanists' and of those who profess to follow the LHP and especially of those who profess to be - or to understand - the Order of Nine Angles.

Meanwhile, "we" are most amused. Therefore, do carry on, as no doubt N913 et al will carry on. Epic failure, in terms of *ἱερός Λόγος*...

jeff77, Jan 26, 2015

#75

{11} Such as the archaic spelling of 'develope' in the text *Enantiodromia - The Sinister Abyssal Nexion* included in *The Definitive Guide To The Order of Nine Angles* available at https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

The 1460 page guide contains dozens of texts written by Anton Long, such as *The Geryne of Satan* and *Magick, The Sinister, Aeons, and The Psyche of The Folk*. It also contains dozens and dozens of other O9A texts not written by Anton Long.

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

{13} An example of anti-Myatt hatred spanning over twenty years is given in *Modern Tale Of An Antifascist Propagandist*, available at <https://archive.org/download/a-modern-tale/a-modern-tale.pdf>

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Guardians Of The Anti-Fascist Narrative

- ° A Guardian Of The Anti-Fascist Narrative
 - ° The Case Of Craig McCann
 - ° The Fallacies And Prejudice Of Anti-Fascist Propagandists
 - ° The FBI Anti-O9A Disinformation Campaign
-

A Guardian Of The Anti-Fascist Narrative

Just One Example Among So Many

Herewith extracts from internet-exchanged messages, in September 2021, between ourselves and a well-travelled journalist who over the years has extensively commented both on the Order of Nine Angles (O9A) and on David Myatt.

Which extracts in our experience exemplify those who, knowingly or unknowingly, are guardians of the anti-fascist narrative in respect of Myatt and the O9A: fixed in their beliefs that the Order of Nine Angles is neo-nazi and a group, an organization, and not a philosophy. Convinced that they are right and that "we" lie, deceive, are slippery, and that we condone and do "evil". Convinced that David Myatt is 'Anton Long'.

They seem unwilling or incapable - perhaps because of their prejudice and intolerance, or their belief in the ideology of anti-fascism - of providing evidence from O9A texts for their claims; unwilling to even study O9A texts, and refusing to answer, or ignoring, relevant questions such as "what is evil" and how can any government ban - outlaw - a philosophy?

For publication we have corrected a few typos, omitted some comments - indicated by [...] - and added in square brackets a few elucidations of meaning and also replaced a now dead-url.

The remarks by the journalist are indented and prefixed with the § symbol.

ooo

<begin quotations>

If you'd be interested in the O9A side of the story, D[irect] M[essage] me.

§ all u lot do is lie [...] you speak out the side of your neck [...] it's kind of cringe that someone who has beliefs as dark as o9a are now trying some kind of pr offensive [...]

Thank you for the unbiased, non-judgemental, rational, reply.

§ you literally are still pretending DM has nothing to do with o9a [...] let me guess, o9a is nothing to do with those russians

1. No one in over 40 years has provided anything probative - any evidence admissible in a court of law - that DM is

Anton Long. All there is, is hearsay, personal opinion, propoganda, people making assumptions and committing fallacies such as "argumentum ad populum" and "argumentum ad verecundiam". If you or anyone can provide something probative, we'll change our view.

2. Since the O9A is an esoteric philosophy manifest as a modern sub-culture all we can say is that they "may" have been influenced by their mis-interpretation(s) of that philosophy. Is Christianity - are the Gospels - responsible for a priest committing sexual abuse?

§ same old lies [...] You're probably no one relevant within the org anyway [...]

You did not reply to any of the points I raised, presumably because of your certainty of belief - ideological or otherwise - in regard to the O9A: that anyone who contradicts the "official" anti-fascist narrative about the O9A is "lying". Also, for all you know I could be Anton Long himself.... At least I have studied everything he has written (1976-2012) including the five novels of The Deofel [Quintet], and works by some of his seven students such as the 300 page "The Seofonfeald Paeth" and the 159 page "The Esoteric Hermeticism Of The Order Of Nine Angles". Have you? Have any of you who comment on and who criticize the O9A? But I forget, there is no need for you or them to do so because of your certitude of knowing that such works are "lies" or PR or whatever [...]



§ I don't argue with people online it's a facile and pathetic endeavour. I don't really know what you're trying to do here but do you realise O9A even names Myatt on <http://o9a.org>?

The o9a dot website is not the O9A, and presents only the personal view of Chloe. As you should know if you've studied the O9A, it's a sub-culture and does not have and never has had and never can have an official spokesperson or leader or representative. Ever read the O9A anarchic "Principle Of The Authority Of Individual Judgment"? So if Chloe believes that Myatt=Long that's her personal opinion. There is I repeat nothing probative - not even presented by Chloe - to prove Myatt=Long.

If it's "facile and pathetic" to respond to people on-line who disagree with you then isn't it also facile and pathetic to post your opinions on-line and not meaningfully engage with those who disagree with your opinions? Just calling those who disagree with you "liars" and "not relevant" and not responding, [not] engaging in a dialogue, in a rational, civilized, manner seems to me to be facile.

§ There are several users who post on that site. It's only recently due to the see-through pr spin that Chloe has mostly taken over and presented it as her own ramblings [...] Why did Richard Moulton paint this image of Myatt with an o9a symbol?

But o9a dot org is her site - she's the admin - and posts from others what she wants. Comments on posted articles are closed. Fact is, it's not an "official" O9A site. There is not and cannot be such an entity. As for the Moulton portrait, who knows why, except possibly Moulton himself, and anyway it's not the O9A sigil, there are subtle differences which no one seems to have noticed

§ So, David Myatt is referenced by many O9A followers, Richard Moulton painted him next to a sigil that is ALMOST identical to the O9A one, Myatt writes very similar ideas to AL, Myatt likes duelling as does AL, Myatt and AL have a similar writing style (excessive hyphens), and O9A as well as Myatt has a very close fascination with Nazi Germany. Do you not think this is at the very least incredible suspicious? You seem like an intelligent guy. Surely you can see why people would surmise that DM is AL

I understand why people make and have made the assumption that DM=AL, but there remains nothing probative to prove it, and it's become almost an urban legend with people committing the fallacies of argumentum ad verecundiam and especially argumentum ad populum. Also, as [Sieg] wrote, there are differences in writing styles, and Myatt did not have a "fascination" with The Third Reich; he was for thirty years a dedicated National Socialist and wanted to help create an NS society in the UK and elsewhere [...]

As for Long, he emphasised again and again in his writings that he considered NS as a useful and antinomian "form" or belief - see his 1990s "Satanic Letters" for example.

A Metaphysical Theory

The theory of the acausal that is used by the Order of Nine Angles, and which forms one of the foundations of the O9A's esoteric philosophy as well as The Star Game, was developed by David Myatt around 1972, and concerns metaphysics. That is, it is not – as some have assumed – a scientific theory proposed by Myatt in order to either explain some observed Phenómenon or extend the theoretical frontiers of physics, but rather belongs to that "branch of philosophy that deals with the first principles of things or reality, including questions about being, substance, time and space, causation, change, and identity."

§ [The above image is] from the O9A booklet "Explaining the Acausal and Esoteric Theory"

As for your quote from an O9A text, it proves nothing: Myatt himself has written about people borrowing and using his ideas like the "star game" and his theory of the acausal. As a life-long supporter of copyleft he doesn't mind. I think he mentions it in <https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf>

§ I believe you know as well as I do that DM is AL [...] How long have you been O9A?

In my working world, to "know" is to have evidence - if possible several pieces of evidence - that is/are probative, for that is being fair and not presumptive. Thus I personally do not "know" and thus do not declare that DM=AL and, for me, that is being fair.

Most anti-O9A'ers I have encountered, in person or otherwise, seem to be unfair because they do not give DM the benefit of the doubt: innocent until proven guilty by reason of some evidence or by many pieces of evidence that are probative. Call me old fashioned, but that is "playing cricket" in my book.

To answer your question: I have been following, or rather seeking to follow, my individual interpretation of the O9A "seven fold way" for over a decade. Which personal interpretation is "sans" the occult rituals and the satanism and the "establish your own nexion/Temple" of the early stages [as prescribed in Naos]. From what I know, this type of interpretation is not that uncommon at least in Europe. Which individual interpretation is encouraged since it is part of O9A philosophy.

§ It's not proof but there's strong evidence DM is AL. There's more proof that he is than isn't. Also, you're talking as if O9A--a group that is extremely deceptive and promotes actual evil--should be dealt with fairly in the very society you alleged to despise and see yourselves as elite to. Why would you even care?

1. What is "evidence" and proof? In my world, they are something quite specific and relate to fairness and ultimately to being civilized and thus to being rational and not to being influenced by emotion.

2. According to my decade or more of study the O9A is not a group but an esoteric or Occult philosophy which, to use an O9A term, is presented as a sub-culture. How can a sub-culture be deceptive? In addition and again according to my decade or more of study it does not promote actual "evil", only some things that are or may be heretical or antinomian or subversive in our current Western societies. We might and should ask what is evil? Is evil an apposite translation of the Greek term κακός? Is φιλοσώματος "le vice suprême"?

3. O9A philosophy does not promote rape, misogyny, or child exploitation, or similar dishonourable things. "We" have for years asked anyone to show us where in the writings of Anton Long (1976-2012) he promotes such things. No one has done so. We have also asked where in the writings of his actual personally taught students, such as [in] "The Seofonfeald Paeth" and "The Esoteric Hermeticism Of The Order Of Nine Angles" do they promote such things. It is only since the FBI campaign, via a Confidential Informant paid over 100,000 US dollars since 2018, to discredit the O9A that such deeds have been (mis)attributed to the O9A. That CI also set up a publishing company funded by the FBI to distribute books which incited such dishonourable things.

§ Typical O9A slipperiness, using your own semantics to avoid the very realities of what is taught in Naos and many other texts. I'm the only reporter that engages fairly with you lot and you always try to pull this big brained shit it's boring and shows the cowardice of many Niners now that governments are talking about applying the terror listing to the org.

So, according to you, asking for evidence that is probative is "typical O9A slipperiness," and that I am, according to you, using semantics to deny what you and many others now obviously believe about the O9A rather than trying to rationally present what Anton Long wrote about between 1976 and 2012?

In other words, you have your view about the O9A and refuse to even consider that such a view might be mistaken. Is that not being prejudicial?

Also, where in Naos - or any Anton Long text - is there any mention of doing what the FBI informant wrote about and incited people to do? Do please inform me where [Anton Long] incites sexual abuse, misogyny, and rape. Have you

read his novel *The Giving* where someone who does do such things becomes an offer. Have you read the pro-Sapphic (pro-Lesbian) novel "Breaking The Silence Down" which is part of the O9A Deofel Quintet?

How can any government ban a philosophy? A sub-culture? Is Naos a terrorist document? Does it incite terrorism? Are "The Seofonfeald Paeth" and "The Esoteric Hermeticism Of The Order Of Nine Angles" terrorist documents? Do they incite terrorism. Have you read them?

§ So by your logic, Naos doesn't say X and therefore if someone is influenced by it then it's nothing to do with O9A, but at the same time when actual O9A leaflets name Myatt that can be explained away easily [...] Myatt also said "i have no desire to give satanism a good name, on the contrary i wish for it to be seen as really dangerous".

1. In respect of Naos, what I wrote was asking you where in that text does it promote or incite what the FBI agent provocateur promoted and incited. You did not answer that question. So, if someone was influenced by Naos, they were influenced by what was written therein, namely O9A esoteric philosophy as described by Anton Long. Which means they were influenced by Anton Long.

2. Insofar as "leaflets/texts naming Myatt" are concerned, what someone - whether describing themselves as O9A or not - wrote about Myatt is their personal opinion, not the opinion of some non-existent group termed "the Order of Nine Angles", which is an esoteric philosophy, and as I wrote previously has as a foundational principle The Authority Of Individual Judgment. Therefore what is so written [in such leaflets/texts] is not probative in the matter of Myatt=Long.

Now, you can describe such answers of mine as "slippery", as "deceptive", and as "employing semantics", but that does [not], for the sagacious at least, change the fact that you keep evading my questions, such as (i) providing definite proof - something probative - in the matter of Myatt=Long, and (ii) where in the corpus of texts authored by Anton Long - whomsoever he is or they are - does he or they promote or incite what the FBI agent provocateur promoted and incited, and which things promoted and incited by that well-paid agent provocateur are the basis for the post-2018 anti-fascist anti-O9A campaign. Which campaign you seem to me to be [a] guardian of.

3. As for the quotation you gave - "I have no desire to give satanism a good name..." - that was not written by Myatt but by Stephen Brown/Anton Long, whomsoever he or they are or were. Again, you have provided nothing probative in the matter of Myatt=Long, so I can only assume you so unwaveringly believe that Myatt=Long that you, as the propagandists of the anti-O9A campaign often do, use the names interchangeably.

What is expounded - "taught" - in Naos, in the O9A Deofel Quintet, in other Anton Long texts, in later texts such as "The Seofonfeald Paeth" and "The Esoteric Hermeticism Of The Order Of Nine Angles", is an esoteric philosophy manifest in a practical manner in the O9A Seven Fold Way, a way well-described in "The Seofonfeald Paeth". Nowhere in such texts is there any promotion of and/or incitement regarding misogyny, rape, or sexual abuse of any kind.

What there is, is promotion of an esoteric, hermetic, philosophy or way of living, and of National Socialism, of holocaust revisionism, of anarchy, and of satanism and occultism, as personal and short-lived (c.12-18 months) antinomian - heretical - learning experiences, which learning or liberating or cathartic experiences have been likened, by a non-o9a and American source, to "a covert internship".

§ This is starting to sound like the same argument communists use when you point out how it's always led to ruin, that is "it wasn't real communism!" Feels like any O9A interpretation that doesn't tally with your beliefs "isn't real O9A", yet based on your own argument no one can say what interpretation is right or wrong. Also, Sutter, as much of a rat as he is, was not an FBI agent, he was an FBI informant. Big difference. No need to get carried away. At least you accept O9A is NatSoc though. I've spoke to some Niners who don't even admit that [...]

What is the foundation of the O9A are the 1976-2012 writings of Anton Long, which do not promote what you and other anti-fascists seem, since 2018, to believe. Sure, people can have different interpretations - or misinterpretations of O9A esoteric philosophy - but the fundamental principles remain the same or it isn't O9A philosophy. I, and what was called the O9A Old Guard (OG) or Inner O9A, belong to a tradition taught person to person, not acquired by reading stuff on the internet or in books, and which tradition has core principles and can only be fully experienced through a living of its ethos. This was understood by many beyond the OG: see for example [A Confusion In Great Numbers, in <https://archive.org/download/discovering-nexion-zero/discovering-nexion-zero-v5.pdf>]

In respect of the current Aeon, yes the O9A in ethos represents what NS sought to represent: see the chapter "O9A - Toward A New Aeon" in the 2021 compilation "Discovering The Order Of Nine Angles" and the Preface to "The Truth About The O9A" where Καλὸς Κἀγαθός is mentioned in relation to the question of why an FBI anti-O9A campaign. If you want I can supply URL's for those items.

Now, we can debate whether Sutter was just a CI or an actual agent provocateur, but paying him around 100,000 US dollars since 2018 seems to suggest to me and others that he wasn't just a CI especially as the publishing company run by him and his wife was set up and paid for by the FBI: no one who works part-time in some memorabilia store and lives in a trailer can afford to produce the quantity and quality of items that their publishing company did. Our info is that he was just a CI before 2018 and was during that time paid a pittance for info. Things changed late 2017 when whoever was behind the FBI anti-o9a smear campaign was given "the green light".

Notice that, in reference to NS, I wrote "O9A in ethos" and "what NS sought to represent". I was not writing about "politics" - modern "neo-nazism" for example - and not about what The Third Reich did. The ethos of Καλὸς Κἀγαθός -

as an ideal - may have inspired some German and European National Socialists between 1933 and 1945, many of whom were SS, such as Degrelle and Per Sorensen, but the ethos was not implemented for a variety of reasons. These are of course subtle distinctions which the illiterati and anti-fascist ideologists do not seem to appreciate. One specific O9A Insight Role - one covert internship, among many suggested - does of course involve modern "neo-nazism" but that is only or can be a personal, time-limited, learning experience along the decades-long O9A Seven Fold Way. That some confuse such a suggested learning experience with the actual Aeonian ethos of the O9A "we" find rather amusing.

<end quotations>

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A Reasoned Response

As a result of discovering that "we" had posted a first draft of these extracts on an open access website, the journalist in question banned us from sending him further messages after sending us this brief message,

§ "so sinister yet so preoccupied with reporters",

followed by two other brief messages which contained profanities one of which messages read:

§ "print screen this: support popular front you **** house."

It should be noted that according to a report by the Institute for Strategic Dialogue - a non-governmental organization (NGO) - "experts dispute that the O9A is a group which makes banning the O9A complicated." {1}

Conclusion

According to a Guardian Of The Anti-O9A Narrative, "our side of the story" is a lie and our attempts to circulate it is just PR. Our asking for something probative to prove that DM=AL is us "pretending", and us lying, and "typical O9A slipperiness".

Note the sneering attitude - "no one relevant" - and the clinging to the fantasy that the O9A is an actual organization not a sub-culture, not a philosophy. Note also that the journalist did not provide anything probative in regard to Myatt being Anton Long, and did not answer questions relating to the fact that nowhere in the corpus written by Anton Long between 1976 and 2012 - and nowhere in texts such as *The Seofonfeald Paeth* {2} written by his students - does he or they promote or incite the things that an FBI agent provocateur promoted and incited, which things are the basis for the post-2018 anti-fascist, anti-O9A, crusade/campaign.

QED: regarding just how biased, prejudiced, those promoting the official, now State-sponsored, {3} anti-O9A narrative are.

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{1} *Amazon's algorithms, conspiracy theories and extremist literature*, April 2021. <https://www.isdglobal.org/wp-content/uploads/2021/04/Amazon-1.pdf> [Accessed September 2021]

{2} Available at <https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf>

{3} In respect of State-sponsorship, qv. *The FBI Anti-O9A Disinformation Campaign* below.

The Case Of Craig McCann

"The fault, dear Brutus, is not in our stars, but in ourselves..."

A few months ago an antifascist employed by the 'Analysis of the Radical Right' policy institute had the chutzpah to suggest that many antifascists had "become what they oppose" because they advocate "committing criminal offences in furtherance of their opposition to the radical right."

He also wrote that "those who advocate for violence against those you oppose, take a good look in the mirror, for you may have become that which you hate."

Unsurprisingly, for this reminder of what occurs "on the streets" - in the real world - McCann was sacked from his post at the 'Analysis of the Radical Right' policy institute with his article deleted {1} and with his former employer publishing an article containing reams and reams of 'Soviet-style' verbiage in an attempt to counter what McCann had written {2}. Also unsurprisingly other antifascist journalists such as those who support the Zionist funded HateNotHope antifascist group {3} ranted in disparaging terms about what McCann had written.

We, however, know and have always known that antifascists had not just recently "become what they oppose" but had been so since at least the 1920s, for they always were basically the same as the stereotyped fantasy fascists that antifascist ideology had invented and hated and violently opposed.

It's just that no scholar, no academic, dared to or had ever dared to document antifascist hatred, antifascist violence, antifascist bigotry, for they knew that what for example happened to McCann would assuredly happen to them: that their career, their reputation, would be ruined such is the stranglehold that antifascists have and have had for decades in academia, exemplified by the antifascist policy of "no platform for our enemies".

Antifascist violence against their hated enemies is however - at least for now - well documented, as in the case of the rise to power of the NSDAP in Germany in the 1920s and 1930s when antifascists killed Karl Winter in Hollstein, Baden, in February 1923, and Herbert Norkus in Berlin in January 1932, and massacred six National Socialists in Altona and Greifswald on July 17th 1932. They also regularly and violently attacked NSDAP meetings such as on 30th September 1929 in Schney, Upper Franconia, when Hans Schemm, the Gauleiter, was attacked. {4}

Such violence continued to the 1970s and beyond, as evidenced by such incidents as the attack in the early 1970s when the then chairman of the Leeds branch of the National Front was attacked by a group of cowardly antifascists and sustained injuries - a broken jaw and a skull fracture - which necessitated his hospitalisation for several weeks.

Academically documented? Of course not. Given that academics know that their career, their reputation, would be ruined such is the stranglehold that antifascists have and have had for decades in academia.

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{1} An archive of the article is at <https://web.archive.org/web/20220418054215/https://beyondbarriersusa.org/beware-the-anti-fascists-for-they-have-become-what-they-oppose/>

{2} <https://web.archive.org/web/20220319194646/https://quillette.com/2022/02/22/expelled-from-a-progressive-think-tank-for-the-crime-of-denouncing-antifa-violence/>

{3} in 2020 the HnH group received a donation of £320,000 from billionaire Gerald Ronson.

{4} Bayrisches Staatsarchiv, Bamberg, K3/1967/4861

The Fallacies And Prejudice Of Anti-O9A Propagandists

Prejudice is "preconceived opinion not based on reason or actual experience; bias, partiality; unreasoned dislike, hostility; an unreasoning preference or objection; a preliminary or anticipatory judgement." Propaganda is "the systematic dissemination of information, especially in a biased or misleading way, in order to promote a political cause or point of view." {1}

The propaganda about the Order of Nine Angles (O9A) written and distributed since 2018 - especially the propaganda of a political advocacy group - is riddled with errors and logical fallacies, and reveals an astonishing lack of knowledge about the O9A; {2} a lack which is deliberate, arising from hatred and prejudice; or arising because of an ideological desire to spread propaganda about a declared enemy, or due to fallacious reasoning because of a lack of sagacity.

In respect of the O9A (Order of Nine Angles), a reading of the "O9A" section of a 2019 report issued by a particular anti-fascist organisation is sufficient to (i) reveal that they are spreading disinformation and propaganda, and/or (ii) reveal their ignorance about the O9A, and/or (iii) reveal their prejudice. A revealing evident in their subsequent writings about the O9A.

Why prejudiced? To write or to speak about a matter or about a person or about a group in a reasonable, non-prejudiced way, is to have actual experience of the matter, person or group, or to be probative regarding the matter, person or group: that is, to have actual proof or evidence which validates what is written or said. Valid evidence would

be evidence from primary O9A source material {2} and placed into the context of the O9A corpus thus avoiding the common errors of the fallacy of *secundum quid et simpliciter*, the fallacy of *argumentum ad verecundiam*, and the fallacy of Incomplete Evidence, fallacies which some academics commit {3}{4} and which propagandists invariably commit either deliberately or out of ignorance.

In the matter of the O9A, the anti-fascists in question have no actual proof or evidence from primary sources which validates what they have written about the O9A. When they do quote O9A material or

alleged O9A material they provide no references to the text, printed or on-line; do not give the author of the original material; often misattribute the quote, and fail to provide context (vis-a-vis the O9A corpus) and thus, either propagandistically or due to ignorance, commit the fallacy of illicit transference. {5}

Some specific examples of the fallacies committed by anti-O9A propagandists are:

° In their 2019 so-called "State of hate" report, and in their 2020 report, a political (anti-fascist) advocacy group commits the logical fallacy of Incomplete Evidence by selectively quoting from some O9A material, ignoring other material which provides context or which contradicts such quotations, and quoting material authored by some of those who associate themselves with the Occult movement, the sub-culture, that is the O9A.

Thus most of the O9A corpus is ignored, since a study of that corpus (i) would have contradicted their claim that the O9A is neo-nazi, {6}{7} (ii) revealed the context for suggested Insight Roles, which context is that they are a short part of the third stage of the decades long Seven Fold Way; (iii) revealed the fundamental O9A principle of individual authority, {8} and (iv) contradicted their claim that the O9A encourage misogyny and rape. {9}

° In the same report the propagandist commits the fallacy of *secundum quid et simpliciter*. Which is the use of particular individual cases to form a general rule to then use that rule to describe, and thence to blame, or to castigate, or to defame a whole group. In many instances this involves quoting from material authored by some of those who associate themselves with the O9A subculture.

° In the 2020 report the propagandist commits the fallacy of *argumentum ad verecundiam* -

argument from authority - by repeating what certain others have said or written about the O9A, with it being obvious from the errors made in that and in the 2019 report and from the committal of the foregoing two other fallacies, that the propagandist is not an authority on the subject of O9A esoteric theory and praxises.

° In both reports the propagandist commits a fallacy of presumption by making conclusions based on their assumptions and claims; in addition to which the author provides no evidence - nothing probative, admissible in a Court of Law - for their assumptions and claims, such as in the matter of the assumption that Mr Myatt is Anton Long, and which assumptions and claims often derive from the foregoing three fallacies.

The propagandistic nature of the reports can thus be seen, for the biased and misleading information they contain has been systematically disseminated in order to promote a political cause.

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Notes

{1} The definitions are taken from the complete *Oxford English Dictionary*, second edition (20 volumes), Oxford University Press, 1989.

{2} An esoteric understanding of the O9A is given in the 300 page *Seofonfeald Paeth* trilogy, which is available at <https://web.archive.org/web/20210516023413/https://omega9alpha.files.wordpress.com/2019/10/o9a-trilogy-print.pdf>

To date, the O9A corpus amounts to over 5,000 pages of written material. As noted in an academic paper presented at the international conference, *Satanism in the Modern World*, held at the Norwegian University of Science and Technology in Trondheim on the 19-20th of November, 2009,

"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." Archive source: <https://web.archive.org/web/20170131060817/https://regardingdavidmyatt.files.wordpress.com/2015/09/senholt-the-sinister-tradition.pdf>

{3} A classic example of the fallacy of illicit transference - arguing from the particular to the general - is the 2017 essay about the O9A by Della E. Champion of the University of Washington. See https://archive.org/download/misunderstanding-the-o9a-v5b_202109/misinterpretation-o9a-v5.pdf

{4} A classic example of *argumentum ad verecundiam* - the fallacy of appeal to authority - is the section on the O9A by Massimo Introvigne in his *Satanism: A Social History* published in 2016. He relies on the opinions about the O9A by other authors, such as Goodrick-Clarke and Senholt.

He also commits another common fallacy, that of illicit transference, by arguing from the particular to the general, referencing one O9A item and then claiming that the opinion of the author in that item represents the opinion of the O9A. As we note later on in respect of the principle of the authority of individual judgment, no author, no individual, no nexion, can present or represent the view or the opinion of the entity termed the Order of Nine Angles.

{5} Examples of their misattribution and their committal of logical fallacies are given in <https://web.archive.org/web/20200814060511/https://regardingdavidmyatt.wordpress.com/fake-news/>

{6} See the chapter *The Alleged National Socialism Of The O9A* in *The Seofonfeald Paeth* trilogy.

The article quotes from letters by Anton Long sent to Michael Aquino and others in the early 1990s, letters which were published in 1992.

{7} See also *Order Of Nine Angles: The Deofel Quintet*, included in *Seofonfeald Paeth* trilogy, where it is explained that *The Deofel Quintet* (written between 1976 and the early 1990's) places the neo-nazism aspect into the necessary esoteric perspective, for the novels of the *Deofel Quintet* are non-political.

{8} The principle is explained in the two articles *Authority, Learning, and Culture, In O9A Tradition* (written in 2013) and *The Authority Of Individual Judgement: Interpretation And Meaning* (written in 2014). Both articles are included in *The Seofonfeald Paeth* trilogy, <https://web.archive.org/web/20210516023413/https://omega9alpha.files.wordpress.com/2019/10/o9a-trilogy-print.pdf>

The axiom of the authority of individual judgement means that each O9A person, nexion, group, or cell, are - with one important exception, which is the O9A Code Of Honour - 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 O9A 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.

{9} The O9A consider rapists as suitable candidates for culling: see for example the text *Culling And The Code of Kindred Honour* (written 2015) available at <https://web.archive.org/web/20200809052311/https://omega9alpha.files.wordpress.com/2015/12/culling-o9a-code-v3.pdf>

The pro-Sapphic novel *Breaking The Silence Down* - written in 1985 and part of *The Deofel Quintet*, https://archive.org/download/breaking_the_silence_down-v1-1/breaking_the_silence_down-v1-1.pdf - and the essay *The Anti-Patriarchal O9A Ethos* - written in 2017 and included in <https://archive.org/download/o9a-questions-2017-v5b-1/o9a-questions-2017-v5b-1.pdf> - reveals the O9A attitude toward women.

The FBI Anti-O9A Disinformation Campaign

Since 2018 the Order Of Nine Angles (O9A, ONA, Omega9Alpha, ω9α) has been misrepresented and lied about by various political "special interest" (often anti-fascist) groups, by various politicians, by posts on social-media and by postings on the internet in general; by various journalists and newspapers - in both printed and digital format - and by The Media in general.

This misrepresentation and these lies were, in whole or in part, the result of an FBI disinformation campaign - Pys Op - against the O9A and a certain neo-nazi group and which campaign involved an individual who - as a Confidential Informant and *agent provocateur* - was paid almost 100,000 US dollars between 2018 and 2020 {1}. The success of this campaign can be judged by the number of groups and the large number of people (politicians and journalists included) who believed and who then propagated the misinformation and lies about the O9A without bothering to do their own detailed research into the O9A using readily available O9A texts such as *The Deofel Quintet*, {2} *The Seofonfeald Paeth*, {3} and *The Esoteric Hermeticism Of The Order Of Nine Angles* {4}.

The FBI Pys Op involved the Confidential Informant (CI) and his wife: (i) writing and publishing articles and books about or said to be inspired by the Order of Nine Angles and by the National Socialism of The Third Reich, and (ii) persuading - in person or by written or digital or telephonic communications - other persons, often young men, that certain dishonourable and criminal deeds were acceptable according to the principles of the O9A and the National Socialism of The Third Reich, and (iii) inciting these others to undertake such dishonourable and criminal (sometimes terrorist) deeds, with the result that several "susceptible young men" {5} committed such dishonourable and criminal (sometimes terrorist) deeds, and were arrested, tried in courts of law, found guilty and usually imprisoned, and in many of which criminal trials the defendants were said, by prosecuting counsel, to be inspired by or influenced by the O9A or to have possessed O9A literature or were actual members of a "neo-nazi" Satanic group known as the Order of Nine Angles.

As a consequence of such trials, various political "special interest" (often anti-fascist) groups, various politicians, and sundry journalists and Media commentators, believed and propagated their belief that such convicted individuals were

inspired by or influenced by the O9A or were actual members of an organization known as the Order of Nine Angles. None of which groups, politicians, journalists or Media commentators bothered to research the O9A for themselves and so discover the truth that the Order of Nine Angles was an esoteric tradition or philosophy, {6} not an organization with members, and was neither "neo-nazi" nor "satanist" but used such causal abstractions, such beliefs, (i) in an heretical, antinomian, way as esoteric personal learning experiences, {7} and (ii) in an Aeonian way, as defiance of the Magian ethos. {8}

Prejudiced Or Gullible?

This belief by so many in, and the propagation by them of, such manufactured - State-sponsored - lies and disinformation about the O9A, together with their failure to present the O9A side of the story which a detailed research into the O9A using O9A texts would have discovered, compels us to ask whether such believers in and propagandists of such lies and disinformation were gullible or just prejudiced.

° Prejudiced, because their political or ideological or personal beliefs dispose them to hate and be intolerant of anyone or any group described by them or labelled by others as "neo-nazi" or "satanist" which group and/or person or persons they believe deserve to be hated, deserve at best to be lampooned and at worst to be criminalized, subject to persecution by the Media and the police, have their writings or literature banned, be shunned by "all right-minded people", and if they are individuals be removed from their employment.

For such hatred and prejudice dispose them to believe that anyone who dares to contradict the lies and disinformation spread about the O9A is lying, or being dishonest, or trying to "satanically" deceive them and others. Thus they, these prejudiced hateful, and hypocritical ones - who speak and who write of "hope" and tolerance while themselves being hateful and prejudiced - believe they have no need to spend time to find, let alone consider, "the O9A side of the story".

° Gullible, because they trust some politician(s), and/or The State, and/or the FBI, or what The Media wrote or said, or what some journalist wrote or said, or what some academic or some "special interest group" or some affidavit or some prosecuting counsel declared. In their trust, their gullibility, they also believe they have no need to find, let alone consider, "the O9A side of the story".

It is therefore understandable, at least to us as well as being a sad indictment on our modern times, that no one - politician, journalist, academic, Media commentator, or any member of a political "special interest group" - has taken the time and effort to discover the truth about the Order of Nine Angles.

TWS Nexion
Oxonia
September 2021 ev
Revised May 2002 ev

{1} (i) <https://nypost.com/2021/08/26/fbi-funded-neo-nazi-book-publisher-court-docs-reveal/> (ii) <https://www.jpost.com/diaspora/antisemitism/fbi-paid-over-100000-to-neo-nazi-for-insider-info-report-677938>

{2} Refer to (i) <https://archive.org/download/apolitical-deofel-quartet/Apolitical-Deofel-Quartet.pdf> and (ii) <https://archive.org/download/deofel-quintet-o9a/deofel-quintet-o9a.pdf>

The O9A Quintet of novels are as follows:

Breaking The Silence Down - https://archive.org/download/breaking_the_silence_down-v1-1/breaking_the_silence_down-v1-1.pdf

The Giving - https://archive.org/download/the_giving-v1-1/the_giving-v1-1.pdf

The Greyling Owl - https://archive.org/download/the_greyling_owl-v1/the_greyling_owl-v1.pdf

The Temple Of Satan - https://archive.org/download/the_temple_of_satan-v3-1/the_temple_of_satan-v3-1.pdf

Falcifer - <https://archive.org/download/falcifer-v1/falcifer-v1.pdf>

{3} The 300 page book *The Seofonfeald Paeth* is available at <https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf>

{4} The 159 page compilation is available at <https://archive.org/download/hermetic-o9a/hermetic-o9a.pdf>

{5} In a recent case In England, Judge Spencer stated that the defendant was "highly susceptible to recruitment by other like-minded individuals." <https://www.independent.co.uk/news/uk/crime/nazi-terror-case-classic-literature-jail-b1912643.html>

{6} In 2013, Professor Connell Monette stated that the O9A "is not a structured lodge or temple, but rather a movement, a subculture or perhaps metaculture that its adherents choose to embody or identify with". *Mysticism in the 21st Century*, Sirius Academic Press, p.89. A copy of the chapter on the O9A is available at <https://www.scribd.com/doc/89347245/Mysticism-in-the-21st-Century>

This truth about the O9A has been explained multiple times in O9A texts both before and after 2018.

See, for example,

(i) The 2014 text *The Authority Of Individual Judgement: Interpretation And Meaning in The Seofonfeald Paeth*, available at <https://web.archive.org/web/20210516023413/https://omega9alpha.files.wordpress.com/2019/10/o9a-trilogy-print.pdf>

(ii) *O9A 101* in <https://archive.org/download/o9a-quintessence-v2/o9a-quintessence-v2.pdf>

(iii) *The Sinister Tradition In The Real World* in *Omega9Alpha: Episteme*, available at <https://archive.org/download/episteme-v1/episteme-v1.pdf>

(iv) *Discovering Nexion Zero: The Occult Phantom Menace*, available at <https://archive.org/download/discovering-nexion-zero/discovering-nexion-zero-v5.pdf>

{7} Refer to *The Sinisterly-Numinous Tradition* in *Omega9Alpha: Episteme*, available at <https://archive.org/download/episteme-v1/episteme-v1.pdf>

{8} See *Distinguishing The Magian* in <https://archive.org/download/trouble-with-myatt-o9a-v5/trouble-with-myatt-o9a-v5.pdf>

Image Credit:

Bean Na Bainnse, by Richard Moulton

<https://web.archive.org/web/20190220050324/https://starred-desert.com/paintings/>

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Antifascist Hatred Of David Myatt Exposed

A Representative Example

Preface

In 2014 and on the internet blog of philosopher Nick Land someone calling themselves 'Simon' - widely-rumoured at the time and since to have been antifascist journalist Nick Ryan - engaged in a dialogue with someone (Ms Kerri Scott) who had defended both the O9A and David Myatt since at least 2014 as the following screenshot reveals:

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kerriscott
Member

Joined: May 21, 2014
Messages: 142
Ratings: +4

Waren_S_Gnobe said: †

I see all of these (genuine) currents as one, as one lineage, because many aspect of some new system (order, esoteric philosophy, whatever) wouldn't exist without the previous one to which the latter was contrary to some extent, thus evolving it. And so on.

I'm inclined to agree with you here. From that perspective, the logos of the O9A is one person's evolution of the LHP perceivration, just as the O9A seven fold way is modern expression of ancient Hellenic hermeticism and a continuation of ancient mystery traditions.

Sometimes, it's just a question of 'new terms for old'.

"The 'outer secret' of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge. For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began. Or expressed another way, lapis philosophicus is what it is, and always has been, and does what it does, and always has done, in terms of how it affects and changes those few who have succeeded in their decades-long endeavour and thus discovered it, and discovered it where it has always been hidden."

The above quotation, from Anton Long, is taken from the very interesting article *Myatt, The Septenary Anados, And The Quest For Lapis Philosophicus*.

Since the statements by 'Simon' are typical of how anti-fascists perceive and have for years perceived Myatt and especially Myatt's post-2012 writings about having rejected extremism, we quote in this Preface just four of Simon's comments, with a transcription of the complete dialogue given below, the source of which is: <https://web.archive.org/web/20190213042013/http://www.xenosystems.net/occult-xenosystems>

In regard to Myatt's rejection of extremism, 'Simon' wrote:

"[his] constant self-piteous, self-indulgent confessions [...] manically-depressed bits of verse [...] I find it hard to really embrace his other 'recent writings' about the pre-Islamic roots of the name Atazoth... [he] continues to lie and hide the truth about himself from others."

'Simon' then went on to claim that Myatt had a "string of unresolved adolescent issues."

Which comments provide four indicators of anti-fascist prejudice: (i) the arrogant dismissal of hundreds of expiative writings as "self-piteous, self-indulgent" and of autobiographical poems as "manically-depressed"; (ii) no mention of either Myatt's writings, based on forty years of experience, in which he analysed extremism and its causes, or of Myatt criticisms of Hitler and National Socialism; (iii) the unproven assertion that Myatt also wrote various 'recent' O9A texts based on a fanatical belief that DM=AL; and (iv) the use of ad hominem in an attempt to disparage Myatt as a person.

Such prejudice reflects the uncompassionate anti-fascist attitude, the hatred, exemplified by their slogan "never forget, never forgive." The comments are also typical of how anti-fascists dehumanize Myatt, fail to answer questions asked of them and fail to provide evidential facts in respect of their assumptions and claims about Myatt, often using ad hominem and the fallacy of Ignoratio Elenchi to try to deflect attention away from their failure.

For instance, and without providing any evidence, one of many pejorative accusations by Ryan about Myatt is that Myatt is a "diminutive man" whereas Myatt was five foot nine inches tall which is slightly above the average height for

men of his post-WWII generation. In response to the accusation, Kerri states that the particular claim about height, and the many pejorative accusations and other claims made by Ryan "regarding said person indicate both an obsession with and a hatred of said person."

With an arrogance typical of anti-fascists with their stereotyping of their enemies and their lack of personal learning born from pathei-mathos, Ryan not only hints that Ms Kerri Scott is/must-be Myatt but also makes pejorative assumptions about her character: "your chattering teeth", "you've lain awake for half your life dreaming up ways to gain such acknowledgment , "could it be you just would like to be taller..."

In the words of one blog respondent, the anti-fascist replies are also "self-congratulatory and pompous shallow pop-psychology analysis of perceived subjects (ie. Myatt, ONA)."

One reply by Kerri is particularly pertinent:

"Neither you, nor anyone else, has provided any evidential proof in respect of (i) the rumor he is Anton Long, (ii) the rumor he is and has been, since the 1980's, connected with the O9A, (iii) the rumor he is still connected with the O9A, (iv) the claim that his post-2009 writings are not his, (v) the rumor that he condones O9A culling, (vi) the rumor that his rejection of extremism and remorse is a subterfuge, (viii) that he is deceased, and so on and so on.

Thus the answer to "how can you" presume he is innocent until proven guilty is easy: you can be reasonable, civilized, and give him the benefit of the doubt until you (or someone else) provides, or seeks to find and then presents, incontrovertible evidential proof in support of such accusations as you have made.

Until you provide such proof, your accusations about David Myatt - whatever the personal motive behind them - remain just unproven (and possibly malicious) accusations."

The last reply by Kerri went unanswered:

"Is Anton Long's arcane cultural game (manifest as it in both the O9A and in his own strange 'sinister-numinous' life) part of - and a positive contribution to - what has been termed Western civilization, going back as that civilization does to classical Greek culture with its pagan, exeatic, yet scholarly/rational ethos? Possibly... "

The exchanges are reproduced as on the blog complete with typos, and we have included after that exchange a section titled *The Bigotry, Hypocrisy, And Jealousy Of Antifascists And Others* which elaborates on our view of the matter of anti-fascist hatred of Myatt.

The Seven Oxonians
December 2021

1. An Example Of Antifascist Hatred From 2014

Simon says:

When i read his [Myatt's] most recent personal writings (if you look for them) that speak of his remorse for endless years of hubris and arrogance, and his laments over the passing of his fiance and wife and his old man grief and his self-imposed seclusion and his theatrical 'silencio', his self-doubt, his constant self-piteous, self-indulgent confessions of his own fallibility and errors, and his manically-depressed bits of verse, I find it hard to really embrace his other 'recent writings' about the pre-Islamic roots of the name Atazoth...and it leaves me intuiting that his numinous and Pathei-Mathos aren't worth a lot either...other than the knowing that suffering and adversity are real for everyone.

So, you know, if that's a 51 yea cycle of evolution, emergence and metamorphosis, I think, for now, I'll hang onto my 'outer' shell and stay underground..

Because at the end of every day, people, both magic and mundane, really just want peace..and , especially the old ones, don't really care if the peace that feeds them springs from certainty of nothing or certainty of everything..

And you cannot tell me Myatt's repentance is an ability of empathy designed as a necessary game-like move - even if it is - because you've already said you're inspired, not authorized.

ooo

Kerri Scott Reply:

October 15th, 2014 at 10:06 pm

In reply to Simon who wrote: "it leaves me intuiting that his numinous and Pathei-Mathos aren't worth a lot either."

In fact, Myatt philosophy of pathei-mathos is, IMO, interesting because its primary virtue is that of personal honor and because it is "a contemporary mystical pagan philosophy in the [Western] classical tradition, and thus one which dispenses with all the unnecessary accretions, and misunderstandings, of the past century that have become attached to modern paganism." Source of quote - <http://regardingdavidmyatt.wordpress.com/2014/10/08/an-honourable-paganus-cultured-way-of-life/>

Simon Says:

'virtue' and 'honor' cannot be correctly attributed to someone, who, despite his words of repentance and regret for past wrongdoings, continues to lie and hide the truth about himself from others. Virtue and honor have no credibility without honesty...

Anyone can paint an ethos full of symbols and pathways to change and truth...but, you know, with myatt, I can't see the picture for the noise of his lies..

If his system of honor allows for the deception and manipulation of others, that he or his adherents have arbitrarily named 'mundanes', then he is, in my own law, a dishonorable and diminutive man...

As long as the disguise is in place, he is, himself, along with his construct, a 'folly' - in the historical sense of the word

Genuine personal Honor intrinsically implies courage

ooo

Kerri Scott Reply:

October 16th, 2014 at 6:24 am

You're apparently basing your pejorative claims about Myatt on the rumor that he is Anton Long and the rumor that his involvement with the O9A went beyond his admission of setting it up, and using it for a few years, in the 1970s as a neo-nazi honeytrap to further his subversive neo-nazi agenda.

If you consider his writings, re virtue and honor, sans such unproven rumors then a quite different picture emerges.

Simon Says:

Myatt's philosophy and that of your society are almost two lanes of the same freeway..

I've read the autobiographical material. Both before and after he revised it. I know what is in the original and I know what he chose to remove on his last edit.

Even his latest version (revised 2013) is extremely telling of the type of character we are dealing with. His sly but proudly admitted ability to change identities at whim... His descriptively-callous treatment of the subject of an old woman's murder, where he thought it was amusing to anonymously send the investigative researcher a bunch of roses, with a card that was signed; 'A little devil.'

It's not that he found that episode amusing to himself, it's that he found it just as amusing to tell the world about it...and yet he claims he is now such a penitent man. None of that is funny or clever - it's just boring, old, run of the mill, 'psychopath.'

He quotes anonymous sources to back up his versions of everything. What credence is there in that?

His opening paragraph of Myngath is almost lyrical and Zen-like in its humility and self-deprecation - but from there on in it's mostly a barrage of the very hubris he seems to always be decrying. And there's barely more than an acknowledgement of his father and mother, which is in itself revealing, particularly coupled with the way feels the need to recount all his sexual exploits and highlight his adventures in martial arts.

Of course, I really do not know who or what Myatt really is, especially at this moment...but, based on his autobiography alone, even a 'mundane' psychologist would unwind Myatt's string of unresolved adolescent issues like he was a runaway ball of string.

If you aren't familiar with this stuff then I have great sympathy for you - for your lack of awareness. I just hope you are not too far along this journey to not be able to see - in Myatt (or his construct) - what the end-game might really mean for you as a human being.

I do sincerely wish the best for you...there's no one so far gone that they cannot turn around and begin again.

Keep asking the hard questions and knocking on hard doors - until peace comes..

ooo

Kerri Scott Reply:

October 16th, 2014 at 12:38 pm

[You wrote] "particularly coupled with the way feels the need to recount all his sexual exploits [...] and based on his autobiography alone, even a mundane psychologist would unwind Myatt's string of unresolved adolescent issues like he was a runaway ball of string."

What an awful lot of prejudiced presumptions you make in respect of Myatt especially as, in respect of his autobiography, he makes it clear that it is just "an aural recollection to a friend, recorded and then transcribed, of SOME events in my wyrdful and sometimes quite eventful life... [and] a concise recalling of some events (with much left unwritten), because it is the essence of this particular life, recalled, that in my fallible view is or rather may be instructive..."

As for his recalling of events such a sending someone some flowers, you are interpreting things according to a certain bias whereas he, as he writes, is merely being honest about his feelings "at the time", i.e. about what he felt and did in the past. That you make no distinction between "then" and "now" is perhaps indicative of your bias.

As for your quip about him "needing to recount all his sexual exploits" - in fact, he simply recounts his selfishness and his dishonourable betrayal of SOME of the women in his life, which is a quite different thing. Again, a certain prejudice in respect of Myatt is evident in your assumption and your comment.

As for him revising pre-publication (note the term pre-publication) drafts of his autobiography, which drafts he made freely available, so what? Authors often revise their works, and if Myatt was or wanted to be "sly" - as you assume - he wouldn't have made such pre-publication drafts freely available, would he? The fact that he did make them available points to his honesty.

You also wrote that "if you aren't familiar with this stuff then I have great sympathy for you" whereas in fact I have personally known Myatt for some years.

Simon Says:

Ok, let's say I agree with the possibility that all your suppositions re my prejudiced assumptions are correct. Let's say I agree with the possibility that all that you have said re my wrongful interpretations of his 'recollections' are right. It is certainly possible I am wrong.

Where does that leave us?

Nowhere - except where we began - with no better understanding of Myatt's person, or his past and present behaviors and associations.

Why? Because it's all hearsay - it's yet one more vain, untested argument in a sea of a trillion threads...

Even your claim that you know Myatt is as old as the online hills. Just another anonymous, completely unsubstantiated, sighting of the mythical Myatt monster..

If David is real, and 'for real' in his deeply expressed sorrow over the way he has hurt people in the past, including the death's he may have inadvertently been involved with, then let's hear and see it outside this flimsy cyber-realm of rumors..

Ask him, if you know him so well, whether he, himself, is willing to answer hard questions, with a commitment to be utterly honorable in his answers.

If his remorse for his past is as genuine as he intimates in his writings, I imagine, it would be a cathartic experience to express these things face to face with another human being (one completely outside his own circle and comfort zone), and especially to the world at large. For it was in this world, not the world of the web, where most of his past life was lived and it was in this world that he says his 'sins' were committed.

Or, is he, for whatever reason, still afraid?

If he is still afraid, then, again, we are back at the beginning, when I said that I believed his numinous and pathos are not worth much, and certainly should not be heralded as an example or ethos for the aspiration of others.

If he is genuinely desirous of making amends, let's start by hearing his voice and seeing his facial expressions, allowing others the chance to intuit his tones and read his body language and discern his real live answers..

The wui-we doesn't cut it in the ongoing process of amend-making. Real amends require real action - and, in my own experience (and I've had plenty in this area), amends aren't real if they are not uncomfortable.

That would be my message, if David were still floating out there somewhere where it could be heard by him: "Are you willing to become a real person again, David?"

ooo

Kerri Scott Reply:

October 17th, 2014 at 5:27 am

You wrote: "If David is real, and 'for real' in his deeply expressed sorrow over the way he has hurt people in the past, including the death's he may have inadvertently been involved with, then let's hear and see it outside this flimsy cyber-realm of rumors."

Perhaps you missed his answers to questions people submitted to him earlier this year? One of the questions was about such "inadvertent deaths". Here's the question and the beginning of his answer:

{quote} Q. In the year 2000 you were accused by a reporter from the BBC Panorama television programme of being "the intellectual who shaped the ideas propelling Copeland on his road to terrorism" and of inspiring him to do what he did. When the reporter then asked whether you had any guilt regarding the loss of life and the horrific injuries caused by Copeland's nail bombs you replied that you had no comment to make and that what you felt was a private matter. So my question is, would you now be prepared to make a public statement and is there, or was there ever, any guilt regarding that or other things from your past?

Answer: If by guilt you mean responsibility for some event or act, then yes I accept I was responsible - both directly and indirectly - for causing suffering, during my extremist decades, by what I said, by what I wrote, by what I did, and by what and whom I incited and inspired. There is also regret for having so caused such suffering. {/quote} Source - <http://www.davidmyatt.info/dwm-questions-may2014.html>

You wrote: "Ask him, if you know him so well, whether he, himself, is willing to answer hard questions, with a commitment to be utterly honorable in his answers."

Why don't you post the questions you want to ask here?

If by "utterly honorable answers" you mean public (or even private) admissions that could be used in evidence against him in a court of law then that's an unreasonable demand isn't it?

You wrote: "If he is genuinely desirous of making amends, let's start by hearing his voice and seeing his facial expressions, allowing others the chance to intuit his tones and read his body language and discern his real live answers."

So you're basically saying that if someone who, out of humility, is reclusive and who shuns publicity doesn't agree to your request for some sort of televised public interview then he's not genuine in his expressions of regret, and that a refusal to meet your demands regarding such a public appearance means that all the accusations you've made against him must be true.

I'm sure I'm not the only one who can see the flaw in such a request: "He's guilty, until he agrees to my demands and proves in public and to my satisfaction - even if it means he must incriminate himself and render himself liable to prosecution in a court of law - that he's genuinely remorseful."

Simon says:

Again, absolute hearsay, no evidence that Myatt answered or, for that matter, has even directly been asked those questions..we could just as easily be dealing with a puppet-ghost perpetuated for the benefits of a devious society...For all anyone really knows, the real reason Myatt might be reclusive is that he is buried in the back of someone's farm or in a hidden graveyard of shame for neo-nazis..

As for posting questions here, I have already and, so far, I've got back unverifiable air

I do have other questions that have arisen, but none I'm prepared to ask to an invisible avatar.

I'm glad you at least inferred he is afraid - of the law courts. It not only implies he still has unresolved guilt but also exposes his personal numinous for what I thought it might be - void of any solid usefulness, like giving a man genuine courage to face life on life's terms - even if it's in this mundane (causal) world.

In my view (at this point of time), it's likely this fear of justice has played a large part in his present day hermit-status - not so much that he needs time to sit in his backyard, stew over memories, and come up with new ways (games) to save/evolve humanity. I suggest also that this fear of justice could be much of the motivation to his renouncing most of his writings prior to 2011. The laws are tightening in the Magian world...in some nations, soon an incite to violence - even on the web- might very well be treated as an act of terrorism. It is very possible (and I'm willing to be proved wrong by him only) Myatt might be afraid of tightening screws - on all sides.

With that in mind, I will, after all, ask one question.

Given that you agree that Myatt admitted to setting up this order in question and given that he has gone sorely out of his way to proclaim loudly (ahem, writing it on the internet) that he is against all forms of extremism, why has he not spoken out openly and publicly against the extremist doctrine of 'culling' of this very society he birthed?

Even if he has thoroughly removed himself from them - it is quite clear that they have not yet removed themselves from him. From their representative writings it is obvious that , to them, he is father and prophet.

Has it never occurred to him, in his newly found love for humankind, that speaking out publicly against these specific extremist views might go a much longer way in convincing others he really has changed?

It could also (possibly) allow the said order to find new room to maneuver itself toward its own evolution.

ooo

Kerri Scott Reply:

October 18th, 2014 at 7:00 am

I think the following words by Myatt provide an eloquent riposte to one of the many biased assumptions 'Simon' has made about him:

{quote} The reason why I now do not - and have no desire to - "get involved with social change" (or to "go out into the world and try to give something back" as another correspondent recently expressed it) is the reality of me having made, and knowing and feeling I made, so many mistakes, shown such poor judgement, been so arrogant, so selfish, for so many decades - for most of my adult life. Given this reality, I simply do not trust myself anymore not to cause suffering, not to make even more mistakes, not to show poor judgement again. Just as I know my responsibility, my blame, for those my past mistakes and their human consequences.

Thus, why would I want to inflict myself on the world anymore? External engagement might in theory (just might) be possible for me again were I to have the guidance, the oversight, of others; a moral authoritative framework provided by good people I could empathize with and trust to guide, advise, correct me. But even then, even then given my past propensity to be hubriatic and selfish, I might veer away from doing what was right. For the simple honest truth is that I now feel, in my very being, that I have no right to, can find no justification for me to - beyond that necessitated by personal honour in the immediacy of the moment - interfere in the lives of others, in however small a way even if my initial motives might be (or seemed to me to be) good. For who I am to judge, decide, things beyond the purvue of empathy and a very personal honour? I am just one fallible exceedingly error-prone human being with a long proven history of impersonal interference, of hubriatic, suffering-causing, and selfish, deeds. Someone who does not trust himself anymore and who values and tries to cultivate wu-wei. Which is the major reason why some months ago I ceased to write (to pontificate) - about anything; leaving me with only some few and sporadic (and soon also to cease) personal correspondences such as this. In effect, I feel I am not - by being reclusive - retreating from the world, just seeking not to inflict my error-prone self on the world, on others. An error-prone self, a person, I admit I now do not like very much." {/quote} - Source: David Myatt, 'Understanding and Rejecting Extremism: A Very Strange Peregrination'.

Kerri Scott Says:

Simon wrote: "Again, absolute hearsay, no evidence that Myatt answered or, for that matter, has even directly been asked those questions..we could just as easily be dealing with a puppet-ghost perpetuated for the benefits of a devious society."

That really is a conspiracy-like assumption, especially given the content of those answers (and other stuff) by Myatt and the fact that his former political opponents, et al, have accepted that such writings are by him as are the weblog and the DM 'info' website.

But I guess that unproven assumption of yours is at least consistent with your apparent desire to believe the worst about him. For it gives you a convenient excuse to reject everything he's written post-2009.

Simon wrote: "I'm glad you at least inferred he is afraid - of the law courts"

That's another pejorative assumption you've made about Myatt - because all that was meant was that the sensible thing to do is not answer questions in a manner that might provide evidence which could potentially be used against you in a court of law.

There is a difference between being sensible and being 'afraid'.

Simon wrote: "In my view (at this point of time), it's likely this fear of justice has played a large part in his present day hermit-status."

Yet another pejorative assumption about Myatt. It really does seem that you've made your mind up about him, that you assume the worst about him - and then proceed to interpret everything about him, his deeds and writings, on the basis your imaginary 'evil' Myatt.

In other words, you're prejudiced against him.

Simon wrote: "Has it never occurred to him, in his newly found love for humankind, that speaking out publicly against these specific extremist views might go a much longer way in convincing others he really has changed?"

Has it never occurred to you that his post-2009 writings have done exactly that? Or that those writings - available on his blog, website, and in printed books, are in fact by him? But of course you have a very convenient excuse to reject those writings because you claim they're not by him and will continue to believe that unless he comes out of retirement and publicly answers your questions.

Why should he care about what you - or indeed anyone - assume or believe about him? Who are you anyway and why should anyone take your unproven, conspiracy-like, biased claims about Myatt seriously?

May I suggest that you compare his now reclusive life, his avoidance of publicity, his refusal to comment about current affairs and about political matters - following his rejection of all types of extremism c. 2009 - with the behavior and writings of and the media circus surrounding Stephen Lennon (aka Robinson) since that person's apparent rejection of extremism. To me, at least, his refusal to engage in public life is consistent with his rejection of extremism and with his recently developed weltanschauung.

If you believe that Myatt's regret about and rejection of his extremist past are some sort of ruse, then it follows that you also believe that Myatt's philosophy of pathei-mathos, his poetry, his published post-2006 letters, his post-2011 writings about extremism - analysing and rejecting all forms of extremism, and thus rejecting intolerance and hatred - as well as his many personal post-2009 essays, are somehow contrived or fake or part of some sinister plot or even written by someone else. Perhaps, therefore, you could write and publish an analysis of those writings and which analysis might some credence to such a belief of yours?

You might, for instance, begin with analyzing three of his published works: (i) 'Religion, Empathy, and Pathei-Mathos: Essays and Letters Regarding Spirituality, Humility, and A Learning From Grief'. 2013. 60 pages. ISBN 978-1484097984; (ii) 'One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings'. 2014. 46 pages. ISBN 978-1502396105; and (iii) 'Understanding and Rejecting Extremism: A Very Strange Peregrination'. 58 pages. ISBN 978-1484854266. All three of these works are also available as free pdf files on his blog - davidmyatt.wordpress.com

It would be most interesting to read your detailed analysis of part's two and three of his 'Understanding and Rejecting Extremism', especially as some of the letters in part three were sent to someone who, apparently, worked for the BBC. Now, you could 'poke around' - like a journalist - and find out who that correspondent was.

Furthermore, your assumptions about David Myatt don't seem to take into consideration a certain perspective: of him possibly being, for several decades, a State (e.g. MI5) covert operative or asset.

This perspective - which is just as plausible as your prejudiced unproven assumptions about him - explains his strange life just as well - if not more so - than the rumor that he was Anton Long and thus has been, for all of his life, some sort of "sly satanist" or an evil magus. And "more so" re Column 88, setting up the O9A in the 1970s as a honeytrap, his visits to Northern Ireland during 'the troubles', his involvement with Combat 18, the fact he wasn't prosecuted for his "Aryan terrorist manuals", him being the mentor of Copeland, his subsequent conversion to Islam, his support for Al Qa'ida and the fact that he wasn't prosecuted for "inciting Islamic terrorism" despite him justifying suicide attacks and 9/11 and 7/7.

Now, if we ignore both rumors - of him being Anton Long and him being some sort of covert State operative - and ignore your prejudiced assumptions about his character, then his weird life does make sense in terms of pathei-mathos; that is, as someone who - arrogant in his youth, selfish by nature, and violently involved with extremism - gradually rediscovers his humanity and thence acknowledges his mistakes, develops a rather mystical weltanschauung, and lives a rather reclusive life consistent with that mysticism.

But I guess nothing I - or anyone - can say, and nothing Myatt has written or will write, will alter your biased perception of the man.

Simon says:

I'm sorry, but in your many-paragraphed answer I must have missed the part where David Myatt publicly renounces and condemns 'culling'.

To say he doesn't need to is, in my view, nonsensical, especially in light of his claims that he now only believes in 'love'. And that it was he who incarnated the mob that spew out this doctrine of murder, violence and incitement to crime, and encourage and promote it as a necessary part of the initiate's path of adept-ship. He invented the order's fundamental belief system - including the star game.

There is no separating Myatt's overwhelming and permeating influence from the order.

Does he not have some inherent sense of responsibility and duty as an 'honorable man' to speak out for the benefit of this order's adherents (who still venerate him like a messiah) and tell them unequivocally it is wrong?

I understand how you view my bias. Is it possible for you to see that How and Why David can justify not publicly calling for this sick bit of dogma to be abolished might be part of the reason someone like me has some prejudices?

For me, honestly, it is difficult not to lean towards the conclusion that he is simply playing a typical O9A game of sleight of hand, dodging and weaving between two realities, with one hand trying to avoid the scrutiny of media and law in a world he believes is passing, while with the other, still coaxing aflame the coals of his true passion; a very sinister and murderous society.

Again, I am wholly willing to be wrong, if David wishes to answer further questions directly.

But, please understand, hearsay, anonymous avatars and quotes etc are not, in my world, worth anything at all – to anyone – except those who are not really concerned with what is real or true, and who are sold on a path for different reasons altogether ..

ooo

Kerri Scott Reply:

October 18th, 2014 at 9:52 am

You wrote: "There is no separating Myatt's overwhelming and permeating influence from the order."

That is another of your assumptions: an assumption based on an assumption regarding Myatt and the O9A. There is no evidence to support either assumption, which remain just rumor and speculation.

All Myatt has admitted – consistently from the 1980s on – is that in the early 1970s he was for a short time involved (for the purposes of neo-nazi submersion) with an occult group (which he does not name) which was set up as a neo-nazi honeytrap. Now, if you have actual evidence in support of assumptions and speculations and rumors to the contrary, then do please provide it. Until such evidence is provided it remains speculation and rumor.

Since your assumption regarding his involvement is just speculation and rumor, why should he make announcements about 'culling' or anything to do with the O9A? You might just as well, and just as illogically, assume he was MI5 and take his silence on the matter of such an assumption – regarding such rumors and speculation – as some sort of 'proof' that he was MI5.

You wrote: "I am wholly willing to be wrong, if David wishes to answer further questions directly".

In other words, unless and until Myatt agrees to your demand to take part in some sort of media circus – and answers your questions in a way you find satisfactory – you will continue to believe that your unproven (and prejudiced) assumptions and conspiracy theories about him are correct.

So, I'll repeat what I asked you: who are you, and why should he care about what you – or indeed anyone – assume or believe about him? He has nothing to prove, while you have no evidence in support of your assumptions and conspiracy theories about him.

In effect, therefore, it seems you're committing a local fallacy: the burden of proof. Which burden of evidential proof lies with you.

What proof have you that his weblog and website are not his? What proof have you that the writings on those sites are not his? What proof have you that his published books – some of which I referenced in a previous reply – were not written by him? What proof have you regarding your assumption of him being Anton Long and being involved with the O9A from the 1980s onward? What proof have you that he was not involved with MI5? What proof have you that he did not corresponded, a few years ago, with someone from the BBC? And so on.

Simon says:

Well, there's proof in plain sight that an intelligent nose will find easily – and there's proof hidden, which, I am certain time will take care of...

I didn't even want to start with the Myatt/Anton Long conglomeration but since you keep raising it and since it's clear 'the mad monk' isn't making an honest appearance, let's have just a brief look at a couple of links and let others decide..

<https://regardingdavidmyatt.wordpress.com/tag/anton-long/>

The intro is offered by KS – hmm, wonder who that might be..and it's even got a year date underneath; 2014...This intro is all about Pathei-Mathos, the phrase that is continually popping up as a central theme in both the present day writings of Myatt and the writings of O9a (infact, any cursory reading of almost any of the order's material and Myatt's will leave the reader with the only conclusion possible; that the two are intrinsically interconnected in the most overt, as well as the most subtle ways)..

..but, all that aside lets look further down the page to the next section. We have a picture of Myatt. Above the picture is the title 'A Modern Mage'. Underneath the picture is the tag description of the picture 'Mage Myatt'.

Next line down we have the title 'Anton Long and the Order of Nine Angles'. Interesting. Click on it. It's a PDF file.

<https://regardingdavidmyatt.files.wordpress.com/2014/07/myatt-mage-o9a-v2.pdf>

There we see at the head of the document a much bigger picture of Mage Myatt, with the title of the picture above that reads, "A Modern Mage. Anton Long and the Order of Nine Angles".

Same picture, only one says "Mage Myatt" and the other "Anton Long"..

Even if you come up with something especially silly to explain that away, the text in the opening paragraphs of both links, mention the 'pseudonymous Anton Long' and 'his strange life', which is exactly how Myatt describes his own life....Then the lines, a few paragraphs down on the second link, about the Mage's (Myatt's) ability to shape shift into various persona's and identities..There's so much more to see if you look just a little - or a lot.

Better scabble around and do some more editing and revisions - if you want to hold any semblance of a line that Long and Myatt are not one and the same.

Maybe when you lot were given your shape shifting abilities it was at the expense of your mental faculties.

The thing with the internet, it can be very hard to get everything - people copy stuff and save it - even from years and years back..people (and some groups) don't forget either - people tend to remember wrongs done to them or their family..

Then one day.. a dark figure appears at the door of the home of a weaselly 'little devil', with just one announcement, "It is time", and drags that inconsequential little fellow off through a journey of long, deep darkness, and into an 'abyss' quite different from the one he imagined he'd be seeing..

PS:

If I came to this thread and I was seriously looking at the Odor of Nine Ankles as a place to hang my hat - I'd think again - At first their words will be white as snow - but the words on the contract you'll ultimately sign are blacker than the darkest of deeds.

No-one can say they have not been warned.

If, on the other hand, you're already entwined with them, after being recruited to via instar game, and no longer wish to be - either on the internet (with their japes & games etc) or in the 3d world - I can help you, please feel free to contact me.

ooo

Kerri Scott Reply:

October 18th, 2014 at 5:30 pm

Simon: I asked you for evidential proof of your assumptions re Myatt and the O9A and you give links to internet texts that do not provide any such proof. Instead of evidential proof, such texts merely repeat the assumption that Myatt=Long and make further speculations, and connections, based on that assumption.

Indeed, one of texts you linked to clearly states: {quote} "the as yet unproven claim that Anton Long was a pseudonym used by David Myatt and that Myatt set up the ONA in the 1970s and codified "its teachings into a fully developed system of initiation and training for adeptship". {/quote}

I find it interesting that you now resort to using such internet texts - written by anonymous individuals or by individuals whose real-world identity is unknown or unverified - in support of your assumptions about Myatt, and yet you previously stated that, in the case of Myatt, such Internet texts are dubious, "unverifiable", and lack credence.

So, (i) according to your own criteria, you are - in support of your assumptions - citing dubious, unverifiable texts that lack credence, and (ii) using texts which, in addition to being dubious, unverifiable and lacking credence, do not present any evidential proof whatsoever to support your assumptions.

Thus, since you have provided no evidential proof, your assumptions about Myatt and the Order of Nine Angles were, and remain, unproven assumptions and/or mere rumors. That some people make and have made the same or similar assumptions - and/or believe the same rumors about him as you do - does not make them true. Indeed, no one has yet provided any evidential proof whatsoever regarding such assumptions and rumors about Myatt.

The rational - the honorable, the fair - thing therefore is surely to give Myatt the benefit of the doubt.

As for the O9A, they undoubtedly have a vested interest in propagating the myth that Myatt=Long.

ooo

Kerri Scott Reply:

October 18th, 2014 at 6:29 pm

You wrote: "One day.. a dark figure appears at the door of the home of a weaselly 'little devil', with just one announcement, "It is time", and drags that inconsequential little fellow off through a journey of long, deep darkness, and into an 'abyss' quite different from the one he imagined he'd be seeing.."

It's interesting that you end by resorting to making veiled threats in respect of a person you so clearly dislike and whom for some reason - or because of prejudice - you regard as responsible for "various things". Perhaps someone will pass such threatening remarks on to the relevant authorities. You can then explain that you were really only outlining the plot of a new novel that you are intending to write...in which even 'darker figures' than your doorstepping assailant intervene, with help from the security services of course...

Simon says:

Dear person going by the name 'Kerrie Scott', the first internet texts of the two I linked - that you say I am 'resorting to using' - is prefaced by someone going by the initials KS and dated this year..

Proof is not even a word in play when connecting the Myatt-Long-o9a dots...a monkey with a blunt pencil joins that map in its sleep..

Still, as far as I'm concerned, the long-myatt issue is so easily provable that it really is a red herring, and one that you would probably prefer to be the battlefront.

The real matters are what Myatt and the o9a gang might be up to these days, particularly on the internet, using long-developed, tried methods of puzzles and game-playing and deceptiveness to either lure unsuspecting 'targets' or to sabotage what they see as obstructions to their short and long term goals. They use right hand path terms and precepts, along with classical pagan traditions to invite conversation with others who may have such things in common, all with the view of gradually, purposefully, gently manipulating the unsuspecting into their sinister fold. And I don't mean sinister in a nice, esoteric way - I mean sinister as in the classical abstract, lying, devilish, violent, cheating, dishonorable, mafia-like, fundamentally evil way..

Infact, the o9a will claim to hold to any 'abstraction' in order to reach out to someone or some group or some forum and represent themselves in the particular language/ethos of that someone, group or forum - They will use anyone and anything to get a hook into the mouth of a fish and because they are completely amoral it does not matter how it is done.

To many, they say, if it is power you are after, we've got it. Acausal energies that can be experienced via the seven fold way, rituals and the star game. And the thing is, you may well experience acausal energies, but from my own experience and the experience of others, I tell you these energies are powers that are very limited and very temporal. They are themselves disguised and are not, even to many members of the order, what Myatt/others claim they are. I give that they are supernatural powers but they have their own hidden, very insidious purposes. Ultimately they will own and warp your soul, imprisoning you before you are even aware of what has happened.

As for the heart of the order's system, not only is culling part of the seven fold way but to manipulate someone else to commit a culling is as if you have done it yourself..

Read this excerpt from Anton Long:

"Sometimes a Satanist may undertake a culling - either during a magickal ritual or in the real world (e.g. by assassination, manipulating someone to do the deed). Whether or not this is done depends on the Destiny of the individual Satanist - on whether a particular person or persons need removing in order for that Destiny to be attained.

However, all victims for such removal must be suitable - that is, they will be judged as worthless, dross: or be suitable because their removal will aid the sinister dialectic. They, of course, will be judged and found suitable, Satanically. In practice, this means that once someone has been judged to be worthless (in terms of their character and deeds) or otherwise found to be suitable for sacrifice, they will be tested in order to confirm this judgement/suitability. The tests give them a sporting chance. Two or three tests are usually conducted, without the victim's knowledge. Only if they fail these tests will a culling be undertaken, for the glory of Satanism in general.

The "raison d'etre" for Satanic culling, is some people are worthless, a liability to evolution, and their removal is healthy: it aids the human stock. And thus helps to achieve Satanic goals.

Further, those chosen really choose themselves, by their deeds - they reveal their worthless character or their suitability by what they do, or do not do, in real life. Thus, a culling is akin to an act of 'natural justice', a restoration of the creative imperative."

Hear the vile, manipulative words, anyone? This is what you will deal with - sooner or later - if you wish to progress as

a satanist of the o9a kind..

As for claims that Myatt is now well out of the above picture remains utterly untested. You ask why I cannot give this man the benefit of the doubt? I had to laugh at that, I'm sorry.

How can I, or any reasonable being, give him the benefit of the doubt when a) we cannot even attest to whether he is still on earth and b) he refuses to step briefly into the light, answer a few questions, announce that he no longer has anything to do with o9a and condemn the doctrine of culling and incitement to violence and crime.

Even the latter two would go quite far – at least, for me. All that he needs is a smartphone or a webcam, 5 minutes of time, followed by a simple youtube upload.

What is he afraid of? That he'll become a target. Osama, Snowden and Assange all managed regular video appearances and they either were at one time or still are among the USA's most wanted men on the planet..

I mean, in reality, I should have much more reason to be afraid than he does. I'm fully out in the open, attacking the order and its daddy like a bulldog to bone.

I suspect the difference is that my own pathei-mathos has left me with less attachment to this world's 'abstractions' than myatt's; that how I leave this earth is less important to me than whether or not my own version of honor is in place when that moment comes. I believe and hope that I will fall down in true honor, unlike these cowardly, grubbers of the o9a, who will all eventually pass too – only they, if they have not turned around, will go out knowing only fear and emptiness – with a soul as void of love as nothingness itself.

..Yes, please contact the authorities with claims of my veiled threats. Here's an assortment of links to get you started.

<http://www.nationalcrimeagency.gov.uk/about-us/what-we-do/national-cyber-crime-unit>

<http://law.jrank.org/pages/700/Computer-Crime-Agencies-focused-on-computer-crimes.html>

<http://content.met.police.uk/Article/AntiTerrorist-Hotline/>

<https://tips.fbi.gov/>

(This link is a simple, easy to use formatted message carrier, where one can directly supply information and is, or so the rumor goes, regularly swept by other various international agencies – not just the FBI)

<http://www.nationalsecurity.gov.au/WhatAustraliaisdoing/Pages/TheNationalSecurityHotline.aspx>

(One from my country is probably the best option)

I encourage you to utilize these links. Use the hotlines – a little more secure than online – or do both is even better.

You have my details, which makes it easier – and I imagine they will be easily able to match them with the details of my own contacts with them.

(honor aside – it's never a bad idea to do the little things to cover one's own arse)

ooo

Kerri Scott Reply:

October 19th, 2014 at 7:40 am

You wrote: "as far as I'm concerned, the long-myatt issue is so easily provable"

Yet neither you – nor anyone else – have provided any evidential proof.

You wrote: "How can I...give him the benefit of the doubt when...he refuses to [do what I demand he does]"

Giving a person the benefit of the doubt (the presumption of innocence) until incontrovertible evidential proof to the contrary is provided is one of the fundamentals of a civilized society.

Neither you, nor anyone else, has provided any evidential proof in respect of (i) the rumor he is Anton Long, (ii) the rumor he is and has been, since the 1980's, connected with the O9A, (iii) the rumor he is still connected with the O9A, (iv) the claim that his post-2009 writings are not his, (v) the rumor that he condones O9A culling, (vi) the rumor that his rejection of extremism and remorse is a subterfuge, (viii) that he is deceased, and so on and so on.

Thus the answer to "how can you" presume he is innocent until proven guilty is easy: you can be reasonable, civilized, and give him the benefit of the doubt until you (or someone else) provides, or seeks to find and then presents, incontrovertible evidential proof in support of such accusations as you have made.

Until you provide such proof, your accusations about David Myatt – whatever the personal motive behind them – remain just unproven (and possibly malicious) accusations.

You wrote: "What is he afraid of?"

That's just another of your pejorative assumptions - for you're basically saying: "if he doesn't do what I want, then he must be afraid of something."

You wrote: "Read this excerpt from Anton Long..."

So what? Who - according to incontrovertible evidential proof - is Anton Long?

You wrote: "the first internet texts of the two I linked... is prefaced by someone going by the initials KS and dated this year."

So what? Do that alter the fact that you haven't provided any evidential proof for your accusations about Myatt? No. Does that alter the fact that your assumptions about Myatt are pejorative? No. Does it alter the fact - deducible from what you have written here - that you are biased and prejudiced against (and most probably hate) Myatt? No.

You wrote: "I should have much more reason to be afraid than he does."

1. Given (certainly according to urban legend and possibly also in reality) that the O9A may include or possibly has associated with it certain types of people, then the first part of your statement - that one person has a reason to be afraid - may possibly have some merit.

2. However, the second part of your statement - that a certain other person may be 'afraid' - is just another pejorative assumption, and furthermore - given the violent past of that person, his documented skill in a certain martial art, the fact he possibly has contacts in the security services, and that he is known to always carry a weapon - is an assumption that is contrary to reality. More fiction than fact.

You wrote: "my own pathei-mathos..."

Perhaps you could make your fictional version of Myatt the villain of some novel?!

Simon says:

Actually, no, what I wrote (in fullness) was "...as far as I'm concerned, the long-myatt issue is so easily provable that it really is a red herring, and one that you would probably prefer to be the battlefield. "

From your increasingly desperate ramblings about 'proof' and 'evidence', I see my prediction was correct. You'd much rather talk red herrings than fundamentals. Like the sort I raised in my previous post (above)..ie the excerpt from the order's cowardly, culling doctrine, and my description of other various, present-day japes and ruses that o9a employ online to woo new victims into their murky world.

NB: Much of what I have written is not for your benefit, ks.

Just to refresh my warning: Watch out for the o9a associate who comes calling into forums with words of agreement - however harmless or abstract the subject might be. Tis their way. Look at all their fine print. Examine everything. If you are looking for a justifiable ethos of violence then hop on their boat, all the while singing to yourself, 'it's the good ship lollypop'. But if you see through their white disguise and into their black heart, then run a mile, and be thankful you missed a free trip on the titanic.

Back to you, ks; don't you know that the first precept of internet forums is that 'nothing is, has or ever shall be proven?'

Proof and evidence are words that really are only of worth outside this realm..in places where justice sometimes happens.

As for your last two paragraphs (I blinked past the other mumblings)..

KS says, "1. Given (certainly according to urban legend and possibly also in reality) that the O9A may include or possibly has associated with it certain types of people, then the first part of your statement - that one person has a reason to be afraid - may possibly have some merit."

I say, You already have my details, out in the open, but, feel free to email me for my exact address.

KS says, "2. However, the second part of your statement - that a certain other person may be 'afraid' - is just another pejorative assumption, and furthermore - given the violent past of that person, his documented skill in a certain martial art, the fact he possibly has contacts in the security services, and that he is known to always carry a weapon - is an assumption that is contrary to reality. More fiction than fact."

I say, Your highlighting ancient rumors that I did not raise and that may or may not have even circulated about his martial arts skills or propensity for violence or carrying of weapons is so very telling it made me, for a moment, feel genuinely sorry for said 'certain other person'...

For some reason it made me think of the Wizard of Oz., at the end, when Dorothy discovers that behind the terrifying light and sound show was a very sad, lonely man..

I hope that is not true really. That, I think would be almost unbearably sad. I would much rather believe that myatt was,

at least, a willing (or even unwilling) masthead for a real society.

Still, whatever the case, your last question to me; "Perhaps you could make your fictional version of Myatt the villain of some novel?!" deepens this sadness immensely...

To which, I can barely bring myself to whisper 'no'...

ooo

Kerri Scott Reply:

October 20th, 2014 at 6:04 am

You opined: "what I wrote (in fullness) was ..as far as I'm concerned, the long-myatt issue is so easily provable that it really is a red herring."

Ignoratio elenchis. Because now you say "it's a red herring" after failing to produce any evidential proof of your assumption regarding Myatt being Long. An assumption which you made several times, and an assumption which led you to make various claims regarding Myatt.

Furthermore, although you state that it is "so easily provable", you have not supplied at evidential proof that the issue has indeed been proved or that you (or indeed anyone) can "easily" prove it.

You wrote: "your increasingly desperate ramblings".

Most amusing, because this seems to be some attempt by you to deflect attention from your failure to back up your claims and assumptions about Myatt with actual evidence. In fact, your remarks about "increasingly desperate ramblings" actually relate to what you are now writing.

You wrote: "the excerpt from the order's cowardly, culling doctrine"

You obviously either (i) have not properly researched O9A culling, or (ii) you are disseminating disinformation. Because O9A texts - from the 1980s on - make it clear that all potential opfers must be given "a sporting chance" (i.e. three tests) in order to determine their suitability. Furthermore, they are chosen initially - before such tests - on the basis of actual deeds they have done.

You wrote: "a very sad, lonely man"

Again, most amusing, and also indicative. Amusing, because your pejorative assumption regarding a particular person is so far from the truth it's laughable. Indicative, because psychologically it does so help to so portray - to others, and to yourself - your "enemies" as you would like them to be. It's makes them less scary, less of a threat, if you in your imagination demean and diminish them.

You also wrote: "my own version of honor."

Yes indeed, your version. Which version apparently means (i) that you consider it honorable to believe that someone is guilty even though there is no evidential proof of said guilt, and (ii) that you can judge someone without having personally met and known them for an extended period of time, and (iii) that in respect of Myatt you consider him guilty until he accedes to your demand to participate in some media circus and gives answers that you personally approve of, and (iv) that you can make unproven accusations against, and belittle, someone you have never met, and (v) that you consider that publicly spreading rumors, and making accusations about, someone is an honorable thing to do.

As for me, I admit I agree with Myatt's understanding of honor as manifest in his post-2009 philosophy of pathei-mathos, and that: {quote} "honour - by its and our φύσις - is and can only ever be personal, and thus cannot be extracted out from the 'living moment' and our participation in the moment" {/quote} and thus implies a personal knowing of individuals.

Therefore, you can only know if a person is honorable or dishonorable through personally knowing them, and their deeds, over a period of time. Anything else is prejudice, bias, bigotry.

But perhaps you never bothered to research Myatt's understanding of honor as manifest in his post-2009 philosophy of pathei-mathos? Possibly because you were and remain biased in respect Myatt and thus irrationally believe that his 'philosophy of pathei-mathos' is either some sort of sly jape by him or was actually invented by someone else who just happened to use, for some sinister reason, Myatt's name...

On the basis of what you have written - and I admit to making assumptions about you - you comes across as just jealous, envious, of Myatt and his "strange, exeatic, and documented life and accomplishments" which make your own life seem mundane and yourself a very sad man hiding behind vitriolic words directed at perceived enemies...

Or, perhaps, you are so subsumed with hatred of the man - for some prejudiced reason or because you believe some rumor or rumors about him - that he (or your villainous version of him as Anton Long) has invaded your mind to the detriment of reason and honor and therefore launched you on a crusade and which anti-Myatt crusade you find vivifies

you and provides you with a raison d'etre and makes sense of whatever personal tragedies you may have encountered in the past. For most of us need a villain upon whom we can project various things, including our own failings, hatreds, and dark feelings...

Which would, of course, explain why you seem intent on portraying Myatt in a very derogatory, demeaning, way and contrary to the reality known by people who have personally known Myatt for a while. For it does so help to so portray one's "enemies" in such derogatory, demeaning, way. And how someone so demeaningly portrays - or thinks of - a hated enemy often betrays what they really think, deep down, about themselves...

You wrote: "yes, please contact the authorities with claims of my veiled threats."

Already done, by "various people".

You wrote: "my own pathei-mathos..."

So just what are your documented experiences, your documented deeds, that led to your pathei-mathos? How do they compare with the documented experiences and documented deeds of Myatt?

Since you have lambasted Myatt and made assumptions about him, it is apposite - only fitting - to consider how your documented experiences and documented deeds compare to his. Or do you not have any similar documented experiences and deeds?

Simon says:

I'm sorry, I must've forgotten to say goodbye.

KS: Don't let it worry you, go back to what you are doing and pretend I wasn't here. If anyone asks me, I'll tell them that you won.

As for anyone else who is floating by here, please read this thread carefully to get an inkling about the real spirit behind o9a.

And, if I can also add a respectful note of caution (not assumption or accusation) that you can totally disregard if you don't like it. I'm 50 years old now and a dinosaur in many ways. Secrets may be important to your world. It feels good to know things and be enlightened in ways others may not be. In my experience, how we chose to deliver our understanding to others (and what we keep from them) can be more important than what we know.

ie, case in point, myatt, as a young man, or so his 'recollections' go, believes he can save/evolve humanity...What an awesome aspiration... Yet, for whatever reason, it isn't long before his insights allow him a system of belief that classifies around 95% of the human race as 'mundanes' and that justifies murdering human beings on a whim - after, as KS pointed out (above), "giving them a sporting chance", of course.

The world and our lives are built on the precept of trouble. There's always ways to improve things, perhaps. But there is no fixing it - at least, not in the way many of us think there are.

Things even more essential to life than its troubles, like the path of growing in love for ourselves and for others, are much more real when out in the open.

Not everything should be encrypted..

ooo

Kerri Scott Says:

You wrote: "As for anyone else who is floating by here, please read this thread carefully to get an inkling about the real spirit behind o9a."

The Order of Nine Angles watchwords that are relevant re the comments here are: confusion, paradox, uncertainty, propaganda, and laughter.

Sow confusion, be paradoxical, create uncertainty about certain matters (or individuals), let others be the propagandists, and be amused or amuse (if only mildly) the sagacious.

Simon says:

we also have a disclaimer:

מנא, מנא, תקל, ופרסין

ooo

Kerri Scott Says:

Perhaps more apposite, in the context of the comments here, is:

θνητοῖσιν ἀνωρίστων πολέων περ οὐδὲν ἀφραστότερον πέλεται νόου ἀνθρώποισι. (Vitae Homeri)

Simon says:

100% accurate Kerri, regarding the Homer quote, especially about this thread. Intentions are not easily seen..

But intentions aside there's probably a lot else that can be discerned from the comments.

ooo

Kerri Scott Reply:

October 23rd, 2014 at 7:10 am

You wrote: "But intentions aside there's probably a lot else that can be discerned from the comments."

One lives in hope...

As for discerning things about the O9A, beyond the exoteric, outer, appearance: can or should the O9A be classified under NRx or viewed as not necessarily incompatible with NRx? Possibly, or possibly not: depending of course on how one understands both NRx and the O9A.

On the "possibly not" side:

1. There is a disdain, in respect of the O9A, of denotatum, and thus a disdain of the consequent identification with "appearance" (with some-thing, such as a category) rather than the necessary wordless and personal apprehension of beings and Being. Hence, vis-a-vis the O9A, the appellation 'the sinisterly-numinous tradition', which is of course itself a denoting implying a "division" and a "belonging" and possibly an "essence" (or some-thing) beyond appearance, and which thus is - esoterically - still fallacious.
2. There are the exoteric and esoteric techniques designed (recently or anciently) to get the individual to experience - and thus know - a wordless and personal apprehension of beings and Being. Hence, of course, confusion, paradox, uncertainty, propaganda, laughter, pathei-mathos, challenges, insight roles, exeatic living, adversarial dialectics, and an anados.

On the "possibly" side there is:

1. A recognition of "mundane-ness"; of the fact that the majority of human beings are still rather primitive (i.e. unintelligent, uncultured) beings who have not significantly changed over the past millennia despite science, education, "the lessons of history", and so on and so on.
2. That one possible way to so change this is to (a) evolve, over decades and centuries, individuals individually (via, for example, esoteric - an occult - gnosis) and (b) to champion various 'aeonic' concepts, and strategies, as a means of achieving certain strategic goals such as changing such outer forms, or developing new forms, as might evolve significant numbers of humans on a time-scale of a century or two.
3. Aeonic concepts such as those related to the evolution of the human stock (an evolution than could be conceptualized via culture, intelligence, civilization, and so on), via (and to give just one example) harnessing technology to achieve the goal of space exploration with the consequent development of more diverse, and probably more complex, human civilizations.
4. The strategy of developing new types of societies, here on Earth, via the ethics of 'kindred honor' and the consequent formation of cultures which usurp the authority of "the State".
5. The exoteric and esoteric techniques designed (recently or anciently) to get the individual to experience - and thus know - a wordless and personal apprehension of beings and Being. Hence, of course, confusion, paradox, uncertainty, propaganda, laughter, pathei-mathos, challenges, insight roles, exeatic living, adversarial dialectics, and an ana

Simon says;

This previous quotation from one of your earlier posts is what sums up our differences.

"You obviously either (i) have not properly researched O9A culling, or (ii) you are disseminating disinformation. Because O9A texts - from the 1980s on - make it clear that all potential offers must be given "a sporting chance" (i.e. three tests) in order to determine their suitability. Furthermore, they are chosen initially - before such tests - on the basis of actual deeds they have done."

For clarification (for anyone who remains interested), 'culling' means killing and the word 'opfer', well, you can check out its meaning yourself:

<http://www.urbandictionary.com/define.php?term=opfer>

and btw, don't be so hard on yourself, I wouldn't remotely describe you as masculous, kerri

ooo

Kerri Scott Reply:

October 24th, 2014 at 11:57 am

It is most amusing, as well as possibly indicative re your φύσις, that you - jocularly or otherwise - associate yourself with my quotation (and its philosophical, reflective context and meaning) while attempting to dissociate yourself from your quotation (and its harsh, masculous context and meaning). Enough said, already.

Kerri Scott Reply:

October 24th, 2014 at 12:29 pm

@Simon: It is (or so it seems to me, at least) perhaps indicative that you resort to linking to some un-scholarly, uncultured, internet definition of a word such as opfer rather than to (a) its scholarly meaning and (b) its esoteric meaning as evidenced by a scholarly study of ancient texts from the Hellenic, to the Christian, to the gnostic, to the alchemical, to its relevance in European paganous religiosity, to its etymology.

One hint, from so many: Negel, Joachim: "Ambivalentes Opfer: Studien zur Symbolik, Dialektik und Aporetik eines theologischen Fundamentalbegriffs" (Paderborn, München, 2005).

Simon says:

Yeah, 'most amusing' ... I can just hear your laughter through your chattering teeth

ooo

Kerri Scott Reply:

October 24th, 2014 at 12:38 pm

You wrote: "I can just hear your laughter through your chattering teeth."

If you psychologically need to so make such a pejorative and unwarranted assumption about someone whom you have declared (or whom you assume or believe) is your "enemy", then you do. Which assumption surely is, of itself, indicative.

Simon says:

Yes, 'sacrifice' makes everything better...so glad you explained that one

May I suggest that before posting you try saying this stuff out loud, while looking at yourself in the mirror..you know, just as an experiment.

I don't remember ever encountering someone within whom the marriage of intelligence and lack of awareness was so successful.

"My enemy?" You wish, lol. I bet you've lain awake for half your life dreaming up ways to gain such acknowledgment.

ooo

Kerri Scott Reply:

October 24th, 2014 at 1:15 pm

Simon opined:

1. "Yes, sacrifice makes everything better".

Which (IMO) is a propagandistic attempt at deflection which obviously does not (i) address the issue of you offering an internet (i.e. a mundane) definition of Opfer, and (ii) of there being – as I indicated – a scholarly interpretation of the term.

2. "I bet you've lain awake for half your life dreaming up ways to gain such acknowledgment."

Which is yet more of the same – and now so obviously psychologically needed – pejorative and unwarranted assumptions by you about someone, or about "various individuals" concatenated (via your imagination) into one "enemy".

As someone once wrote: ταῦτα πρώτως οὐκ ὀρθῶς οὐδ' ἀληθῶς ἀξιοῦται πρῶτον μὲν γὰρ οὐ δούλου τὸ 'μὴ λέγειν ἅ τις φρονεῖ,' ἀλλὰ νοῦν ἔχοντος ἀνδρὸς ἐν καιροῖς καὶ πράγμασιν ἐχεμυθίας καὶ σιωπῆς δεομένοις ὥσπερ αὐτὸς ἀλλαχόθι βέλτιον εἶρηκε σιγᾶν θ' ὅπου δεῖ καὶ λέγειν ἵν' ἀσφαλές

Simon says:

The constant need to differentiate (heighten) oneself above the masses of 'mundanes' is clinically textbook. There are many in our contemporary world who understand this at a blink. (Tis not the first time..)

Could it be you just would like to be taller? I mean, I got an email the other day from a company that offers that type of service. I could pass it on..

"Persons of high self-esteem are not driven to make themselves superior to others; they do not seek to prove their value by measuring themselves against a comparative standard. Their joy is being who they are, not in being better than someone else."

Dr. Nathaniel Branden (psychotherapist/author)

Although, I cannot recommend him with 100% confidence..(psst: I've heard an unconfirmed rumor he's a mundane.)

ooo

Kerri Scott Reply:

October 25th, 2014 at 4:36 am

Simon opined: "Could it be you just would like to be taller?"

Yet another pejorative assumption by you, which (as with all your other such assumptions about me and other individuals you have never met, and your argumentum ad hominem) simply amount to diversionary tactics. The topic is the O9A, about which you have demonstrated a singular lack of understanding, with such tactics employed when such a misunderstanding by you is mentioned or revealed, a recent example being the term Opfer, and earlier ones your many pejorative (evidentially unproven) assumptions regarding Myatt.

Thus the answer as to why I have not responded to many of your diversionary comments/pejorative assumptions should be obvious. But here is the two-part answer anyway: (i) because they're irrelevant, and (ii) because, given their nature, they are IMO undeserving of a reply.

As for aforementioned indicative and pejorative assumption of yours re "height", it is most indicative since (i) you have apparently (and amusingly) assumed that I am a particular person, and (ii) you have made such a claim about the height of that particular person many many times before, and (iii) such a claim, in respect of that person, is quite contrary to the proven reality, and (iv) that particular claim, and the many pejorative assumptions and other claims (and threats) made by you regarding said person indicate both an obsession with and a hatred of said person.

That said, I'm no longer expecting a serious – let alone a scholarly – debate with you either about the O9A or about its relation, if any, to NRx.

Simon says:

..maybe you think too much... i gave up imagining you were anybody in particular quite a while back...as for the height comment, it was just my intention to use it to highlight the issue of this fallacious ideology of superiority over others...Actually, I was thinking of Adolf, who had a poor body image while he was growing up, being that he was of short stature and slight build and with only one nut. Sorry, using 'nut' is UN-scholarly of me. He only had one testicle. That of course does not relate to you at all so cannot possibly be offensive. As you, being a woman, have no testicles... (unless, kerri, that's another secret society you're part of)

As for my hatred and obsession of said person, again, I must say that I do not doubt that for him and you such

acknowledgement has probably been a lifetime pursuit. In the absence of real, genuine validation – especially as a child – becoming someone's scourge or enemy is, very nearly, the next best thing.

But alas, I am not capable of the hatred you ascribe to me. I am very capable of hating a cowardly and cruel ideology, though. And I will stand in the gap, unmoving, on behalf of those who have or would be the victims of such an ideology. I am not alone in this.

I cannot comment on NRx's. I have said some things here that I hope some, at least, heard. I think anyone bothering to read this thread would recognize me as someone who knows just a few things about a few things. I wish Outside in nothing but the best in their goals and dreams for a better world.

Threats of the kind you think I made are filtered through a distorted perception. They were of a spiritual nature. 'Sow the wind reap the whirlwind'. Like clockwork.

It was never a scholarly debate. It is within the realm of the invisible.

Again, as before, I offer help if you ever find the bondage you are in too overwhelming and if you truly want to be free.

ooo

Kerri Scott Reply:

October 25th, 2014 at 10:33 am

You wrote: "I cannot comment on NRx..."

...nor, it seems, with any understanding of or insight into the O9A.

You wrote: "I do not doubt that for him and you such acknowledgement has probably been a lifetime pursuit. In the absence of real, genuine validation – especially as a child – becoming someone's scourge or enemy is, very nearly, the next best thing."

Your hubriatic phrase – "I do not doubt" – is indicative, because yet again you (i) are indulging in diversionary tactics/propaganda, and (ii) are making biased assumptions about individuals you have never met. Indicative especially in relation to your continuing remarks and assumptions about (and apparent obsession with) DM given your failure to answer a previous relevant question of mine: since you have lambasted Myatt and have made and continue to make assumptions about him without providing any evidential proof whatsoever, it is only fitting to consider how your documented experiences and documented deeds compare to his. Or do you not have any similar documented – and both 'sinister' and 'numinous' – experiences and deeds?

But now, and for the benefit of others who may be reading these comments, to return to the topic in question: the paradoxical, confusing, enigmatic, adversarial, O9A.

For, in respect of some of the things that 'Anton Long' may have written: τὰ κατὰ τὸν ω9α ἦτοι ἱστορικῶς ἐκληπτέον ἢ πλασματικῶς καὶ ὑποθετικῶς διὰ τὸ εὐπρόσωπον τοῦ λόγου. Which, in a peripheral yet possibly interesting not to mention paradoxical way, may also go some way to explain the O9A mythos that seems to be developing incorporating as it does the weird life of a certain person.

Which developing mythos is aided (in however small a way) by comments ('propaganda') such as yours (and, to a much lesser extent, by ripostes such as mine), generating as they do – among other things – interest in that mythos and that individual. With the sagacious, of course, being "inclined to dismiss the pretensions of the individual intellect and will" (and see through such propaganda) to thus make (or discover) the necessary 'dark connexions', with such propaganda also serving to fool, distract, confuse and lead away those naturally inclined toward mundane-ness or possessed of a mundane Φύσις. Which rather neatly brings us full circle.

ultraZEN Reply:

October 25th, 2014 at 10:36 am

Okay, Simon. As an outsider to this 'discussion', I must confess that your 'arguments' appear increasingly hard to decipher as anything else than juvenile self-congratulatory and pompous shallow pop-psychology analysis of perceived subjects (ie. Myatt, ONA).

Now you even declare that you stand, as some mighty guardian knight, "in the gap, unmoving", on behalf of past and future 'victims'. And what a shining sword you wield! Slashing, evading and swirling, with self-importance and imagined moral superiority as your shield, dashing out ad hominem and dancing away from trivialities such as civility and scholarly understanding.

Slash! Slash! Adolf Hitler's missing testicles! Slash! Slash! Love and understanding! Slash! Slash! Within the realm of the invisible! Slash! Slash! Slash!

Simon says:

How come you quoted all my lines except this one?

"I don't remember ever encountering someone within whom the marriage of intelligence and lack of awareness was so successful."

ooo

Kerri Scott Says:

ultraZEN: "@simon 'arguments' appear increasingly hard to decipher as anything else than juvenile self-congratulatory and pompous shallow pop-psychology analysis of perceived subjects (ie. Myatt, ONA)."

Agreed, ultraZEN.

Furthermore, perhaps Simon doesn't appreciate that some O9A'ers - like some NRx'ers - are "inclined towards arcane cultural games". Indeed, it is possible to argue that Anton Long has been playing one particular arcane cultural game, of his own devising, for over four decades - and I don't, of course, mean The Star Game.

Is Anton Long's arcane cultural game (manifest as it in both the O9A and in his own strange 'sinister-numinous' life) part of - and a positive contribution to - what has been termed Western civilization, going back as that civilization does to classical Greek culture with its pagan, exeatic, yet scholarly/rational ethos? Possibly...



• *Kerri Scott Says:*

"@simon 'arguments' appear increasingly hard to decipher as anything else than juvenile self-congratulatory and perceived subjects (ie. Myatt, ONA)."

Agreed, ultraZEN.

Furthermore, perhaps Simon doesn't appreciate that some O9A'ers - like some NRx'ers - are "inclined towards arcane cultural games". Indeed, it is possible to argue that Anton Long has been playing one particular arcane cultural game, of his own devising, for over four decades - and I don't, of course, mean The Star Game.

Is Anton Long's arcane cultural game (manifest as it in both the O9A and in his own strange 'sinister-numinous' life) part of - and a positive contribution to - what has been termed Western civilization, going back as that civilization does to classical Greek culture with its pagan, exeatic, yet scholarly/rational ethos? Possibly...

2. The Bigotry, Hypocrisy, And Jealousy Of Antifascists And Others

It really is amusing to us how crusading anti-fascists continually reveal their hypocrisy. Hypocrisy because they write and talk about how evil "hatred" and "bigotry" are and yet in their crusading fanaticism they are intolerant of and are prejudiced regarding their declared enemies, steadfastly refusing to change their opinion about a declared enemy even when presented with evidence which contradicts their beliefs and opinions about a person or persons; and never providing, or failing to provide when asked, evidential facts to collaborate their claims and allegations or paranoid fantasies about a person or a group.

A classic example is how anti-fascists are bigoted about David Myatt: refusing in their prejudice to believe, for example, his consistent denial that he is Anton Long of O9A fame; refusing to believe his consistent denial of being

involved with the O9A, and refusing to believe, as his post-2012 writings indicate, that he has rejected neo-nazism and extremism in general. Instead, they accuse him of lying; of pretence; of duplicity.

Furthermore, they never provide and have never provided any probative facts to prove he is or was Anton Long, or was/is involved with or founded the O9A, or still is a neo-nazi and an extremist. All they do in their prejudice is repeat their claims and allegations, repeat hearsay, give their biased personal opinion or commit logical fallacies such as argumentum ad verecundiam and argumentum ad populum.

Some even go further in their bigotry and state that Myatt is a liar, a deceptive trickster, and that anyone who accepts Myatt's word and/or believes his denials is stupid, or has been duped, or has bought into or is practising the O9A technique of spreading disinformation and contradictions as part of the O9A's Labyrinthos Mythologicus. Thus in the matter of the recording of a 1998 Myatt interview, {1} no evidential facts are provided, with the anti-fascist bigots stating such things as:

"Old interview with the illusive David Myatt, who's been a militant neo-Nazi, a militant jihadist, alleged leader of the far-right occultist Order of Nine Angles, and several other fascinating & terrible things. In this he pretends (badly) not to be O9A."

"It's kind of hilarious that the O9A people who published this think that this somehow definitively proves that he's not Anton Long."

"Myatt lying and equivocating about his role in the Order of Nine Angles."

In fact, in the interview, Myatt consistently - and on his honour - denies any practical involvement, {2} with the anti-fascist interviewer at one point blandly stating he does not believe Myatt while of course providing nothing evidential in support of his claim and merely repeating his own biased opinion, as members of the hoi polloi are wont to do. The anti-fascist would later go on to mock Myatt's adherence to a code of honour and tell lies about him.

Another example is Myatt's denial of having rejected extremism, with the bigots stating that it is "transparently insincere" and that his post-2012 writings are, in the words of one anonymous person, "basic bitch lectures on life experience" while yet again providing nothing evidential in support of their claims or in the case of the anonymous bigot providing verifiable details of their own life for comparison with the life and works of Myatt.

This anti-fascist bigotry in regard to Myatt is also evident in the tale of two reformed racists: one is given the benefit of the doubt and believed, while Myatt is not. {3}

Why the bigotry in respect of Myatt?

Our view is that anti-fascists are intolerant and hateful by nature or become so when they accept anti-fascist ideology with its credo of "never forget, never forgive" and its embedded intolerance and hatred of declared enemies which makes it impossible for them to have empathy with or compassion for or treat with fairness or give the benefit of doubt to such declared enemies. Which enemies are those individuals that they or their comrades believe to be fascists or nazis and those groups they or their comrades believe to be nazi or fascist.

This intolerance and hate - this bigotry - is because they and anti-fascist ideology declare that all nazis and fascists are hateful bigoted irrational racist people the vast majority of who cannot change. Thus they dehumanize their enemies resulting in anti-fascists acting and behaving like the stereotyped fascists and nazis their ideology has created.

In the case of Myatt we suspect that their ideology and/or their basal nature has made them dehumanize him, makes them hate him and gives them an excuse to be intolerant toward and spread lies, and rumours, and make allegations about him, and also gives them an excuse to try to mock and demean him, while as always never providing anything evidential to support their lies and those rumours and allegations. One common fantasy they seem to share about Myatt is the belief that anyone who dares to contradict them or question their claims and opinions about Myatt being Anton Long, or who asks for evidential facts to support their claims, their lies, their opinions about him, their allegations or rumours regarding him, must be Myatt himself using a variety of pseudonym although as always they never provide anything evidential to support their belief that this fantasy of theirs is real.

We also suspect that many of them are simply jealous. Of, for instance, Myatt's exeatic life: of his Siddhartha-like quest {4}, his search for meaning and purpose {5} and his creativity.

Since they believe, again never providing anything evidential to support their belief, that he created the O9A/ω9α and is even now its prime mover, it is pertinent to ask if they have created and maintained anything similar to such an extent that "special interest groups" and elected politicians now demand it be banned by governments?

Also, where are their translations of and commentaries on ancient texts. Where their poetry? Were they ever street activists for decades, got involved in fights, acted as a bodyguard, and sent to prison for violence? Were they ever a monk or travelled around continents seeking wisdom? Did they ever have the experience of losing not one but two loved ones?

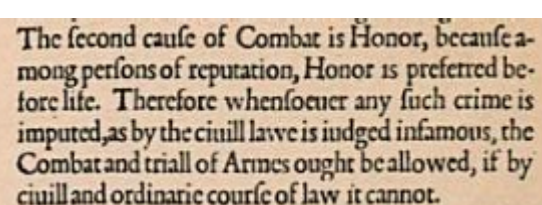
Little wonder then that these jealous ones - often anonymously - try to mock and demean Myatt, repeat and spread rumours about him, tell lies about him and his past, claim he is insignificant and has no followers or supporters, and believe that anyone who contradicts them and their opinion about him must be Myatt himself using a variety of pseudonyms, while as always never providing anything evidential to support their lies, those rumours, their opinion and that belief.

But what all these hypocritical bigots and fantasists ignore, forget or have never known is that they and their machinations and they themselves are irrelevant in Aeonian terms while the Myattian mythos, which includes the mythos of ω9α and the weltanschauung that is ethical National Socialism, {6} will by generational transmission {7} endure and evolve.

The Seven Oxonians
November 2021 ev

{1} The interview is available at <https://www.youtube.com/watch?v=RZZeuPoplu4> [Accessed October 2021]

{2} Myatt by emphasising honour and by giving his word of honour is continuing a centuries-old noble European tradition while bigoted mocking anti-fascists and their ilk are but transient contemporary manifestations of the ethos of the hoi polloi. In regard to the European tradition refer to *Booke of Honor and Armes*, published in 1590 ev where it is stated that honour is preferred before life.



The ſecond cauſe of Combat is Honor, becauſe among perſons of reputation, Honor is preferred before life. Therefore whenſoever any ſuch crime is imputed, as by the ciuill lawe is iudged infamous, the Combat and triall of Armes ought be allowed, if by ciuill and ordinarie courſe of law it cannot.

{3} *A Tale Of Two Reformed Racists*, included in *Discovering Nexion Zero: The Occult Phantom Menace*, available at <https://archive.org/download/discovering-nexion-zero/discovering-nexion-zero-v5.pdf> [Accessed October 2021]

{4} Kaplan, Jeffrey. *Encyclopedia of White Power*. Rowman & Littlefield, 2000, p. 216ff; p.512f

{5} Koehler, Daniel. *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism*. Cambridge University Press, 2021.

{6} In regard to ethical National Socialism, see https://archive.org/download/myatt-peregrinations-ideologist_202111/myatt-peregrinations-ideologist.pdf [Accessed November 2021]

{7} In regard to generational transmission and ω9α, refer to https://archive.org/download/o9a-aeonic-knowledge_202109/o9a-aeonic-knowledge-v1a.pdf [Accessed November 2021]

Appendix

Comparative Texts



The Joy-bringing Sky-blue

A wonderfully warm and sunny day with no clouds to cover the joy-bringing sky-blue. The Sun was warm even as it ascended, early, while I cycled rural lanes almost totally devoid of traffic because of being Sunday, and early. So pleasing, this simple joy of an English morning in late late Summer when I – tired from hours of work yesterday – leant against a fence to just-be in each slowly passing moment. Such peace, as if the measure of life was at last not only known but felt, lived, loved, when no human-made noise intrudes and one feels the strength, the giving, of the Sun; feels the growing that is in the fields, trees, bush, hedge, as if they are all – as they are – connected, parts of one living, growing, presence; one living-being, breathing...

So much, so much so simply known and felt as warmth and the natural silence brings a sleepy calm and there is the brief-sleep of lying in warming welcoming grass before one awakes to feel all living-life knowing thus human-caused suffering for the blight, the stupidity, that it is. To be, to let-be, to leave-alone is it seems an answer – and so I am slowly, so slowly, returned to my dwelling where now, three hours later, I sit on the grass in the garden feeling knowing my weakness of months years decades past. So I am haunted, here and again, where again the Swallows gather as they gather at this time of year: chirping to each other and preparing in some weeks to leave. Thus do they skim the fields, catching, eating, their food as the cycle of natural life upwardly repeats and a cooling breeze dims a little of the humid heat of the day, here in a greening part of a still-living England.

Haunted, here and again – amid such joyful growing warmth – with, by, because of, her death; with by, because of, the multiplicity of my multitudes of suffering-causing and so stupid mistakes...

David Myatt
3rd of August 2006

Source:

Understanding and Rejecting Extremism

<https://davidmyatt.files.wordpress.com/2013/05/dwm-rejecting-extremism-v3.pdf>

Letter To A BBC Journalist

(Extract)

You seem very much preoccupied with lessons you have learned from grief and regret, pain and suffering

Reply:

[My] recent propensity to be somewhat subsumed with a certain sadness [arose] from not only pondering on such questions as pathos, the causes/alleviation of suffering, and the nature of religion, expiation, and extremism, but also from understanding, from feeling, just how much suffering I personally have caused during my extremist decades and knowing that had it not been for the tragic death of a loved one some six years ago I would most probably have continued my career as a suffering-causing extremist.

Also, having spent decades trying to idealistically inspire people or manipulate them, and being manipulative either for allegedly idealistic reasons (some political or religious cause) or for purely selfish reasons, I finally came to know just how easy it is to make excuses for one's mistakes and unethical behaviour, especially in relation to some ideology or some political or religious cause. Having good intentions, I discovered, is not a valid reason to cause suffering,

although believing one acted from good intentions does and can salve one's conscience. For I came to the conclusion that idealism itself was one of the fundamental causes of suffering, and that ultimately it is matter of us taking individual responsibility for ourselves and all our actions; for the suffering we cause, have caused, or can cause. To shift that responsibility onto others (as in some chain-of-command) - or onto some political cause or some faith - is just, in my fallible view at least, unethical. As is positing or believing in some supreme deity who will decide matters for us (and judge us and others) and/or who has, apparently, laid down what is right and what is wrong.

There are somewhat complex and difficult questions here (or at least they seem complex and difficult questions to me). Questions such as if there is no God/supreme-deity - and no mechanism such as karma and thus no rebirth - then how to understand suffering and what do reformation of ourselves and expiation mean, and do they even have, or should they have, any meaning sans religion? How do we - sans religion and ideology - decide, know, what is ethical and what can motivate us to act ethically? What is innocence? Horrid things happen every day to people who do not deserve them. Every minute of every day somewhere some human being suffers because of some deed done to them by some other human being. Should that concern us? If so, why, and what could/might we do about it, and will what we do cause more suffering?

What I have termed 'the philosophy, the way, of pathei-mathos' - that is, my now much revised 'numinous way' - is just my attempt to answer such questions. And an attempt born from me accepting the truth about myself and my suffering-causing past. To do otherwise, I feel and felt, would have been to somehow in some way demean - to not learn from - that tragic recent death of a loved one. To, instead, continue with the arrogance, the hubris, of my past.

Perhaps it would have been easier for me to just accept the answers of some existing Way or of some religion. Certainly, a religious expiation could have eased the burden, relieved and relieve some or most of the grief, felt. A burden, a grief, which certainly has fuelled and infused my writings these past few years and some of which writings are my rather feeble attempts at a non-religious but hopefully still numinous expiation [...]

David Myatt
2012

Source:
Understanding and Rejecting Extremism
<https://davidmyatt.files.wordpress.com/2013/05/dwm-rejecting-extremism-v3.pdf>

A Personal Uncertitude of Knowing (Extract)

The Bad of Extremists

For some forty years, from 1968 to around 2008, I as a fanatical idealist placed some ideal - some illusory, some believed in perfection - before people, hubristically believing (as fanatics and extremists always seem to do) that some ideology and its attempted implementation was more important than personal love, than fairness, than compassion, than kindness, than tolerance, than empathy, than peace, than wu-wei.

Thus, as a fanatical idealist, I was so dissatisfied, so discontented, with the societies of the West - especially with the society I regarded as my homeland, the United Kingdom - that I actively sought to undermine and change them by political and revolutionary means, by incitement to disaffection and even by terror.

For the first thirty years of this discontent (1968-1998) my desire was to establish, in Britain, a neo-nazi - a racist - society, believing as I did in the superiority of 'the Aryan race' and enamoured as I was of National-Socialist Germany and of Hitler's struggle for power between 1919 and 1933. Thus the idealized, the romanticized, National-Socialism I believed in and the historically-inaccurate NS Germany I admired were my inspiration, and with the dedication and the hardness and harshness of a fanatic, an extremist, I joined several racist, fascist, neo-nazi, and paramilitary organizations; engaged in street brawls, wrote and distributed propaganda, gave vitriolic speeches; organized demonstrations, incited hatred and violence; founded two new neo-nazi groups; was imprisoned for violence and arrested nearly a dozen times for a variety of other criminal offences.

Between 1998 and 2008 - following my conversion to Islam - my activities were directed toward undermining the societies of the West (and especially those of Britain and America) and toward aiding Muslims fighting elsewhere - undertaking Jihad - for the establishment, in their lands, of Shariah as the only law.

During these forty extremist years I ranted and I railed against what I believed were 'the problems of the West', the 'decadence of the West', and propagandistically trumpeted the ideal type of society I believed in and thus considered was better than all existing societies. During my neo-nazi years, this ideal, this idealized, society was a new National-Socialist one, an ideal that I in perhaps some small way helped create through voluminous writings written during the 1990's with titles such as *The Meaning of National-Socialism*, *Why National-Socialism Is Not Racist*, and *The Complete Guide to the Aryan Way of Life*. During my Jihadi-supporting years, this ideal, this idealized, society was one inspired by the Khilafah and was to be established in some Muslim land or lands by a return to the pure guidance of Quran and

Sunnah, and by Jihad 'against apostates, and the kuffar and their collaborators'.

The error here - the error I persisted in for some forty years - is the error of faulty, unbalanced, judgement, deriving from extremism and hubris; an error that leads to, that develops, that nurtures, bad individuals and thus leads to inhumanity, to violence, prejudice, anger, discontent, hatred, brutality, terrorism. An error caused both by the distorted view of people and of existing societies that extremist ideologies cause or at least encourage, and by some ideal, some ideology, being cherished more than human beings.

For the personal fault of extremists seems to be that of being unable and/or unwilling to view, to consider, the good that exists in people, in society, and/or of ignoring the potential for good, or change toward the good, which is within people, within society, within what-is. To prefer the dream in their head to reality; and/or to prefer the struggle, the strife, the conflict, to stability and peace; and/or to need or to desire repeated stimulation/excitement. One cause of such things could, in my view - from my experience - be the inability or the unwillingness of a person, an extremist, to develop and use their own individual judgement, as well as the inability or the unwillingness to take individual, moral, responsibility for their actions and for the effects those actions personally have upon people. Thus violence, prejudice, hatred, brutality, killing, and terror, are not judged by the moral criteria of how they affect and harm people but instead by whether they aid the goal - the implementation of the cherished ideal - or, worst of all, by whether they provide excitement and/or provide the individual with a sense of purpose, a 'destiny', a sense of being special, a 'hero' to their kindred extremists, or at least of being remembered.

In my own case, I justified what I did - my extremism - by appeals to the goal I ardently believed in and ardently desired, and thus ignored or overlooked or dismissed as unimportant the many benefits that Western societies provide and have provided, concentrating instead on the faults, the problems, of such societies, or on assumed faults and problems. In addition, and most importantly, I arrogantly felt I 'knew', that I 'understood' - that I, or my cherished beliefs, my ideology, were right; correct, the solution to all problems, personal and of society, and that these problems urgently needed to be dealt with. There was, therefore, a desire in me to interfere, to act, based on this arrogant misplaced feeling of having 'the right answers', of being right; of having 'seen the flaws' in society and/or in people. In addition, my judgement derived from, was based on, was dependant upon, The Cause, the ideology; and so was unbalanced, bad, flawed. For The Cause, the ideology, gave meaning and set the boundaries, the limits, of knowing, of doing. For example, in the case of National-Socialism, there was the boundary of duty, which was "to promote National-Socialism [and] to strive to act in accord with Nature's will by preserving, defending and evolving one's own folk." [1] There was the meaning of 'pursuing idealism/excellence/the will of Nature' over and above 'personal happiness' as well as the need to 'overthrow the existing System based on materialism' [2]. There was the knowing that 'race and Nature' defined us as human beings so that our most essential knowledge was to know our kind, our 'destiny', and the 'will of Nature', a will manifest, for example, in *kampf* and idealized in such abstractions as 'a new Reich', *Homo Galactica*, a *Galactic Imperium*, and so on and so forth.

The flawed judgement, the lack of critical balance - the lack of humanity - that resulted meant that I did not take individual responsibility for the harm I caused, I inflicted, I incited. Instead, I shifted the responsibility onto the ideology, thus justifying or trying to justify the consequences of my deeds, of my incitement, by appeals to the ideology ('the end justifies the means') and by the belief that the ideology needed to be urgently implemented 'for the good of the people', with 'the people' of course always being viewed abstractly (as a race or folk), being idealized or romanticized and divorced from, or more usually considered as being built from, the harsh consequences of striving to implement such a harsh ideology.

Therefore, it seems to me now that a reasonable illustration of extremism might be to liken it to some contagious disease, some sickness, or some ailment. One that alters not only the behaviour of individuals but also their perception, their thinking; how they perceive the world; and one that inclines them toward being bad and toward ignoring the good that already exists in society and the credit due to society for aiding such good. A disease or an ailment or a sickness that inclines them toward acting in an unbalanced and unethical manner, disruptive to other people and disruptive to society, and careless of, or indifferent to, the harm they do, the suffering they cause.

David Myatt
April 2012 ce

[1] *The Meaning of National-Socialism* (dated 108yf, i.e. 1997)

[2] *ibid.*

Source:

<https://davidmyatt.files.wordpress.com/2021/12/myatt-a-personal-uncertitude.pdf>

Travelling

A hot day in Summer as I walk
Slowly
But fastly sweating
Down this road
While speeding traffic passes
As speeding traffic does:
The drivers seem unaware or careless
Of my slowness
And grimly swerve to almost
Touch me
Here where a town - ten miles distant - creeps
Over a river to spread across
A narrow greening plain.

There is food in the town,
A path's beginning to take me upward
And turning through a forest
To the sheep-sided hills
Beyond.

Slowly, my world passes -
I cannot comprehend the rush
And sit in the hot sun on a low wall
Having passing through the breathless body
Of this town.

Even my water is warm
And suspicious faces watch me
As their owners in gardens surround themselves
With sound:
There seems a rushing in the seeping loud
Music, a barrier
To keep my slow moving solitary travelling world
Away -
I smile, but my beard, my worn clothes -
Perhaps my eyes - mark me.

A few hours
And it is good to be alone again
Among the peace of hills
Where my walking slowness seems to frame
Each slowly passing world:

Above - clouds
To herald some future rain.

David Myatt
1975

The Sun, The City

The Sun, the city, to wear such sadness down
For I am only one among the many
Where a night-of-dreams becomes unreal
With all that is human living, dwelling,
Faster slower slowing grateful hateful hoping loving
Here:
No Time to relay the inner rush of sorrow
That breaks, broken, by some scheming need to-be
Since the 1-train, conveying, is here to grace me
In perspective.

But there are moments, to still,
When - tasks, duty - done
That inner quietness betrays
So that I sit where

The Sun of English Summer
Would could bring me down
There where the meadow grass had grown
Green greener drier keener
And farm's field by hedge with scent
Would keep me still but sweating -
No cider to induce
Then that needed paradisal-sleep.

And now: now I only this all this,
One being cavorting where one past melds
To keep me silent, still, so that the sidewalk
Is only that sidewalk, there
Where hope, clustering, fastly moves us
On.
Good, bad, indifferent - it makes no difference:
I am no one to judge so many, any,
So that there is - becomes - only the walk faster slower slowing here
And we free in Sun to trust to sleep to-be to seep a dream
Bought at some cost, to many:

Fidelis ad Mortem

And yet there is the Sun, the city, to witness how we can should must break
Such sadness down.

David Myatt
NYC, 2012
