

Deconstructing The O9A

Introduction

An analysis and critique based on research using Order of Nine Angles (O9A, ONA) primary sources ⁽¹⁾ and on, and extensively quotations from, texts authored by those who have employed those primary sources to explain or to criticise the O9A and/or counter disinformation about the O9A and/or counter those who in writing about the O9A have committed certain fallacies of reasoning. ⁽²⁾

The genesis of my study of the O9A was my interest in classical and Renaissance hermeticism and alchemy, and especially the texts of the Corpus Hermeticum, with the O9A initially at least a modern hermetic movement evident in its Seven Fold Way as first described in the spiral-bound collection of typescripts published in 1989 under the title *Naos* ⁽³⁾ with Part One titled *Physis Magick: A Practical Guide to Becoming an Adept*.

■	Part One Physis Magick: Practical Guide to Becoming an Adept
■	0 A Theory of Magick
■	I The Seven Fold Way
■	II Stage One: Initiation
■	III Tarot
■	IV Stage Two: Second Degree Initiation
■	V Stage Three: External Adept
■	VI The Star Game
■	VII Star Game: Esoteric Theory
■	VIII Stage Four: Internal Adept
■	IX Stage Five: Entering the Abyss

What was especially interesting was the use of the term physis, a transliteration of the Greek φύσις which Greek term occurs in the Poemandres tractate of the Corpus Hermeticum, a fact which formed part of O9A aural tradition but was uncommented on in published O9A texts until decades later, and completely and significantly ignored by both O9A critics and by academics who wrote about the O9A as was the explanation at the beginning of the Introduction to *Naos*:

Introduction

The purpose of the present work is to provide a self-contained and practical guide to esoteric magick based upon the septenary tradition. This hitherto secret tradition (also known as hebdomadry) is here published for the first time.

.and the fact that

Physis is divided into seven stages and these seven stages may be regarded as representing the varying degrees of insight attained. In terms of traditional magick, the stages represent Initiation, Second Degree Initiation, External Adept, Internal Adept, Master/Mistress (or High Priest/Priestess), Magus and Immortal.

Each stage is associated with a sphere of the septenary 'Tree of Wyrd' and has many attributions - some Occult, some 'psychological' and some symbolic. For example, the first stage is the sphere of the Moon and is associated with Quartz, the alchemical process 'Calcination', the word 'Nox' and the three Tarot cards 18 Moon, 15 Lucifer, and 13 Death. Each sphere is regarded as tripartite in

Even as late as 2012 the O9A septenary Tree of Wyrd was being described in academia as just "a replacement for the Kabbalah [...] a non-Semitic version of the Kabbalistic Sepherot," ⁽⁴⁾ revealing the lack of research into the O9A using primary sources given that the septenary system was centuries older, described in the Greek text of the Poemandres tractate of the Corpus Hermeticum (c. 100-230 CE) and formed the basis for the Arabic book *Ghayat al-hakim* (c.1050) and the Latin *Picatrix*, c.1300-c.1459.

زحل المشتري المريخ الشمس الزهرة عطارد القمر
♄ ♃ ♁ ♀ ☿ ☽

Septenary System: Ghayat al-hakim

o o o o o o o

(1) For the purpose of this monograph O9A primary sources are defined, with reference to the O9A being an esoteric philosophy (qv. Part One) as The Deofel Quartet, The Satanic Letters, and Naos, written by Anton Long, containing as they do the foundations of O9A esoteric philosophy, with his other writings between 1976 and 2012 expositions of that philosophy and, more often than not, part of his Labyrinthos Mythologicus, qv Part Three and *Discovering The O9A Aural Code*, <https://archive.org/download/tests-o9a-code/tests-o9a-code.pdf>

This definition differs from that of Fredrik Gregorius, that of Daveed Gartenstein-Ross and Emelie Chace-Donahue, and from that of Shanon Shah and associates Jane Cooper & Suzanne Newcombe, in their 2023 studies of the O9A which are described in *Another Academic Misunderstanding?* included - pp.9-14 - in *O9A: The Importance Of Primary Sources*, e-text, 2023, <https://archive.org/download/sources-overview/sources-overview.pdf>

Primary sources include contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials individuals used to describe (i) events in which they were participants or observers, and (ii) ideas or creations - such as a philosophy, music, literature, or art-work - which they were responsible for. Hence in the matter of a philosophy such as that of Heidegger the primary sources are his published writings, authenticated recordings or transcriptions of his speeches/lectures, and authenticated unpublished manuscripts if any. The writings, opinions, and conclusions of others about that philosophy, and other translations of his work, are secondary sources, with compilations of quotations from such secondary sources, a tertiary source.

(2) Descriptions of the most common fallacies are given in Appendix One.

(3) <https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf>

(4) The statement was made by Jacob Senholt in a book published by Oxford University Press in 2012, and is quoted in *Originality, Tradition, And The Order of Nine Angles*, , 2013, which is included - pp.139-146 - in *The Definitive Guide To The Order of Nine Angles: Theory and Praxis* (Seventh Edition, 2015), https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

Part One

What Is The O9A?

While the O9A has been described in the Media and by many of its critics and opponents as a group with an ideology {1} with some claiming it has 'members' {2} those who have studied O9A primary sources describe it as an esoteric, an Occult, philosophy; with an esoteric philosophy,

"a philosophy that describes, or seeks to describe, the hidden or inner - the esoteric as distinct from the exoteric - nature of Being and of beings including we human beings. A fundamental axiom of most if not all esoteric philosophies is that the inner nature of Being and of beings can be apprehended, or represented, by a particular symbolism or by various symbolisms and also by the relationships between symbols, for such esoteric philosophies are based on the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood. Most esoteric philosophies also posit that this reasoned order (κόσμος) has an ordered structure and that human beings, by virtue of possessing the faculty of reason, are - in their natural state of physis (φύσις) or fitrah - an eikon (εἰκὼν) of that ordered structure [...]

The primary esoteric symbolism employed to describe the O9A Seven Fold Way is the septenary Star Game {3} of which it is said in the 1989 collection of texts titled Naos: 'The Star Game contains, in its symbolism and techniques, all the esoteric wisdom of alchemy, magick and the Occult.' It is also described there as a nexus between the causal and the acausal." {4}

In terms of ontology and epistemology,

i) Ontology

It is postulated that the Cosmos has both causal and acausal aspects, or "universes". The causal aspect of the Cosmos - the causal continuum or universe - is the physical, phenomenal universe of a causal metric currently designation by the term four-dimensional Space-Time. This is the realm of causal energy and of experimental sciences such as Physics, Astronomy, Chemistry, and Biology, and the realm where we have our physical being. It is the universe of a linear Time and of the causality of past-present-future currently conventionally measured in terms of the passing of seconds, minutes, hours, days, and years.

The acausal aspect of the Cosmos - the acausal continuum or universe - is the realm of acausal energy and of an n-dimensional acausal continuum (where n is > 3 but $\leq \infty$) of acausal Space and acausal Time. A living being such as ourselves is where acausal energy is presented in the causal, with our psyche an expression of that acausality with aspects of that acausality conceptualized by us as archetypes, where an archetype is defined as a particular causal presenting of a certain acausal energy and is thus akin to a type of acausal living being in the causal and thus "in the psyche": it is born, it lives, and then it "dies" or changes, that is, its acausal energy ceases to be manifest in the causal or assumes another form.

ii) Epistemology

There are two types of knowledge depending on the object or objects of perception. Causal knowledge is of Phainómenon, of causality, and is the knowledge derived from the physical senses, from the experimental sciences, through reason, scholarly learning, learning from practical experience (pathei-mathos, πάθει-μάθος) and such things as conventional philosophy.

Acausal knowing is of acausality and its interaction with the causal and thus of such occurrences or manifestations as archetypes, mythos, mythoi, foreseeing, intuition, synchronicity, empathy, the supernatural, and pathei-mathos. In regard to the O9A, acausal knowing is also considered to be attainable through a hermetic quest, an ἄνοδος, such as the Seven Fold Way which includes the practical techniques of Insight Roles, Grade Rituals such as Internal Adept, Esoteric Chant and The Star Game. {5}

According to one source, this esoteric philosophy

"has no parallels in Occult literature, ancient and modern. The concept of causal and acausal being; The Star Game; Esoteric Chant; the three to six month rite of Internal Adept. In terms of esoteric philosophy, the septenary Star Game and its fluidic alchemical symbolism and correspondences, and the ontology of causal, acausal, and nexions, make it unique and appropriately described by the term Longusian tradition and not by the name order of nine angles". {4}

Most if not all distinct Western philosophies are the creation of one person whose published writings or manuscripts are regarded as the primary sources of that philosophy. In the matter of the O9A, the philosophy was first expounded in *Naos* which could thus be considered the primary source with Anton Long the founder of that philosophy who in a 2023 interview admitted to using the pseudonyms Thorold West and Stephen Brown. {6}

oooooo

{1} Examples are in Case 1:20-cr-00314-GHW Document 159, Sentencing Submission, United States of America v Ethan Melzer, <https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission>

The document encapsulates the Establishment view of the O9A post-2018 and is comprehensively analysed in Part II of *The Curious Case Of Mr Melzer And The Order Of Nine Angles*, <https://archive.org/download/curious-case-v7/curious-case-v9.pdf>

{2} *qv. The Question Of O9A Membership*, <https://archive.org/download/membership-allegations/membership-allegations.pdf>

{3} An illustrated guide to The Star Game is available at https://archive.org/download/star-game-101_202311/star-game-101.pdf

{4} *The Question Of Anton Long And O9A Primary Sources*, 2023, https://archive.org/download/longusian-primary-sources_202308/longusian-primary-sources.pdf

{5} *The Boundaries Of O9A Philosophy*, 2021, <https://archive.org/download/o9a-boundaries-philosophy/o9a-boundaries-philosophy-v5.pdf>

{6} Anton Long Interview, March 2023, <https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf>

Part Two

The Perception Of The O9A

The current perception of the O9A both by the general public, and in academia, {1} is of being a satanist group or movement. Which perception arose from: (i) considering post-1989 polemics about satanism not as propaganda and dialectical, and thus as part of the O9A's Labyrinthos Mythologicus {2} but as the core of the O9A, and (ii) misunderstanding one stage of the practical Seven Fold Way - that of External Adept, with its twelve and eighteen months experiential learning through involvement in the world and its also twelve and eighteen months experiential learning of forming one's own nexion for the performance with others of ritual sorcery, and misunderstanding using in that nexion a text such as the *Black Book of Satan* - as the core of the O9A and its core praxis.

However, the core praxis of the O9A is the decades-long and individual Seven Fold Way whose two later stages with their Grade Rituals of Internal Adept and The Abyss betake the individual far beyond sorcery of whatever type and far beyond involvement in the world (political or otherwise) and no involvement with other individuals via a nexion or otherwise. Thus the Grade Rituals of Internal Adept involves the candidate living alone in an isolated, wilderness area for between three to six months, while the rite of The Abyss involves living alone in a cavern or cave for a lunar month. In both instances there is no satanism, personal or otherwise; just an individual living alone in the way and for the time described.

That these difficult individual tasks, just like learning The Star Game and performing Esoteric Chant both of which are described in *Naos*, either do not feature in even academic discourses about the O9A or are glossed over, is indicative of the general ignorance concerning the nature of the O9A. Which nature is of a hard, decades-long, individual, apolitical and hermetic praxis (ἄνοδος) which betakes the individual far beyond satanism however defined or practised.

The following details regarding the Grade Rituals of Internal Adept and The Abyss {3} express the individual, apolitical and hermetic ἄνοδος that is the essence of the original O9A. The Rite of Internal Adept is an enantiadromia, a balancing (ἀρρενόθηλος) in the individual of the masculous and the muliebral which had been separated as described in the ancient Corpus Hermeticum {4} and which balancing provides an acausal perceivation as described in an O9A text:

"Their personal perceivation is of the nameless, wordless, unity beyond our mortal, abstract, ideations of 'sinister' and 'numinous', of Left Hand Path and Right Hand Path, and also – and importantly – of 'time'. For it is our ideation of 'time' – with its assumption of a possible temporal progression, via various temporary causal forms, toward something 'better' or more 'advanced' or more 'perfect' (in personal or supra-personal terms) – that underlies the magian/ patriarchal/masculous approach that has dominated, and still dominates, Western occultism and esotericism in general, fundamental to which is a hubriatic egoism: the illusion that is the individual will". {5}

In non-philosophical terms, they develop the faculty of empathy. As a commentator noted in relation to a published journal of one Internal Adept the rite involves "complete oblivion for the ego". {6}

The Rite Of Internal Adept

The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.

The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles [in a lantern] for night-time illumination, and having no communication devices (such as a mobile telephone) and no means of reproducing music or any other form of entertainment.

The rite is to live in such a simple way for the specified period, and it is recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

The Rite Of The Abyss

The rite begins at the first full moon following the beginning of a propitious alchemical season – in the Isles of Britain this was traditionally the first rising of Arcturus in the Autumn. The rite, if successful, concludes on the night of the following full moon.

The rite ideally occurs in an isolated underground cavern where or near to where water flows, and in which location the candidate dwells alone for the whole lunar month, taking with them all that is required for the duration of the rite. Ideally, the water should be suitable for drinking. If such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave – with, if necessary, its entrance suitably screened to avoid an ingress of light. The only light is from candles (housed in a lantern) and the only food is bread and cheese.

The food and/or the water required for the duration can be either brought by the candidate at the beginning of the rite, or provided and left (without any contact being made) on a weekly basis by a chosen member of their family kindred or by their mentor if they have one. No means of communication with the outside world should be brought; no timepiece, mechanical or otherwise, is allowed; and no modern means of reproducing music nor any other means of personal entertainment are allowed.

The candidate should arrange for a trusted person to enter the cavern at the next full moon to return them to

the world of living mortals. This traditional rite has no structure, and simply involves the candidate living alone in such a location for a lunar month and trusting a member of their family kindred or their mentor to inform them when the rite is over.

The Rite of Internal Adept as an enantiodromia, a balancing, ἀρρενόθηλος, is further evidence of the hermetic, alchemical, roots of the O9A.

οοοοοοο

{1} Refer to the *Satanism And Naos* and subsequent section of *The Sinisterly-Numinous Occult Tradition*, included - pp.25-28 - in *O9A: The Importance Of Primary Sources*, e-text, 2023, <https://archive.org/download/sources-overview/sources-overview.pdf>

{2} qv. the 2023 studies of the O9A by Fredrik Gregorius, Daveed Gartenstein-Ross and Emelie Chace-Donahue, and Shanon Shah and associates Jane Cooper & Suzanne Newcombe, which are described in *Another Academic Misunderstanding?* included - pp.9-14 - in *O9A: The Importance Of Primary Sources*, e-text, 2023, <https://archive.org/download/sources-overview/sources-overview.pdf>

{3} The Seofonfeald Paeth, <https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf>

{4} Pœmandres 18:

ἄκουε λοιπόν, ὃν ποθεῖς λόγον ἀκοῦσαι. τῆς περιόδου πεπληρωμένης ἐλύθη ὁ πάντων σύνδεσμος ἐκ βουλήσ θεοῦ· πάντα γὰρ ζῶια ἀρρενοθήλεα ὄντα διελύετο ἅμα τῷ ἀνθρώπῳ καὶ ἐγένετο τὰ μὲν ἀρρενικὰ ἐν μέρει, τὰ δὲ θηλυκὰ ὁμοίως. ὁ δὲ θεὸς εὐθὺς εἶπεν ἀγίῳ λόγῳ, Αὐξάνεσθε ἐν αὐξήσει καὶ πληθύνεσθε ἐν πλήθει πάντα τὰ κτίσματα καὶ δημιουργήματα, καὶ ἀναγνωρισάτω ἑαυτὸν ὄντα ἀθάνατον, καὶ τὸν αἴτιον τοῦ θανάτου ἔρωτα, καὶ πάντα τὰ ὄντα.

"Now listen to the rest of the explanation you asked to hear. When the cycle was fulfilled, the connexions between all things were, by the deliberations of theos, unfastened. Living beings - all male-and-female then - were, including humans, rent asunder thus bringing into being portions that were masculous with the others muliebral. Directly, then, theos spoke a numinous logos: propagate by propagation and spawn by spawning, all you creations and artiselements, and let the perceiver have the knowledge of being deathless and of Eros as responsible for death." Translated by D. Myatt, <https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>

As Myatt notes in his commentary:

bringing into being portions that were masculous with the others muliebral. ἐγένετο τὰ μὲν ἀρρενικὰ ἐν μέρει τὰ δὲ θηλυκὰ ὁμοίως. The meaning of ἀρρενικὰ and θηλυκὰ are not 'male' and 'female' but rather masculous (masculine) and muliebral (of or considered appropriate to women).

propagate by propagation and spawn by spawning. The same Greek words - αὐξάνεσθε and πληθύνεσθε - occur in LXX, Genesis 1.22: ἠλόγησεν αὐτὰ ὁ θεὸς λέγων αὐξάνεσθε καὶ πληθύνεσθε ["Theos praised them, saying: propagate and spawn"; Tyndale - "God blessed them saying, grow and multiply"; KJV - "God blessed them saying, Be fruitful and multiply"].

creations and artiselements. κτίσματα καὶ δημιουργήματα. Although κτίσμα is generally translated here as 'creature' (as also for example in most translations of Revelation 5.13) I incline toward the view, given the context, that the more general sense of a 'creation' (or 'created thing') is meant - cf. Strabo, Geography, Book 16. 1 [ἡ ἐστὶ κτίσμα ἢ βαβυλῶν] where what is described is a construct, a creation - a work constructed by or on behalf of someone. Here, what is described are the creations of theos.

In respect of 'artiselements', see section 10.

the perceiver. ὁ ἔννοος.

Eros as responsible for death. τὸν αἴτιον τοῦ θανάτου ἔρωτα. The consensus is, and has been, that ἔρωτα here signifies 'carnal desire' - or something similar - so that it is assumed that what is meant is some sort of ascetic (or Gnostic or puritanical) statement about how sexual desire should be avoided or at the very least controlled. However, this seems rather at variance with the foregoing - regarding propagating and spawning - which inclines me to suggest that what is meant here is 'eros', not necessarily personified as the classical deity (ἡδὲ Ἔρος ὃς κάλλιστος ἐν ἀθανάτοισι θεοῖσι πάντων δὲ θεῶν πάντων τ' ἀνθρώπων δάμναται ἐν στήθεσσι νόον καὶ ἐπίφρονα βουλήν), although the comparison is interesting, but rather as an elemental or archetypal principle, akin to νοῦς and λόγος. Consider, for example, the following from *Daphnis and Chloe*, written by Longus around the same time as the Corpus Hermeticum: πάντως γὰρ οὐδεὶς ἔρωτα ἔφυγεν ἢ φεύξεται μέχρις ἂν κάλλος ἦ καὶ ὀφθαλμοὶ βλέπωσιν [Book 1, Proem, 4 - "no one can avoid or has ever been able to avoid Eros, while there is beauty and eyes which perceive"]. In modern terms, few - poetically, metaphorically, none - have avoided or could avoid, at some time in their life, the unconscious power of the anima/animus.

For Myatt's translation in the context of Julius Evola and hermeticism, refer to *Julius Evola, The Seven Fold Way, And Hermeticism*, <https://archive.org/download/evola-seven-fold-way-hermeticism/evola-7fw-v7.pdf>

{5} The Rounwytha Way, included as an appendix (pp.8-11) to *Introduction To Omega9Alpha Subculture*, https://archive.org/download/o9a-subculture-complete_202209/o9a-subculture-complete.pdf

{6} The commentary is included as an Appendix to *Diary Of An Internal Adept*, <https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf>

Part Three

Labyrinthos Mythologicus And The Authority Of Individual Judgement

What may be termed as the original O9A was described in the 1980s typescripts published in *Naos*, with the Seven Fold Way taught individually and covertly by Adepts to initiates. However, in the early 1990s it began to openly recruit individuals for the Seven Fold Way with Anton Long devising what later became termed a Labyrinthos Mythologicus to test and select suitable individuals.

As defined in the *Glossary of O9A Terms* Labyrinthos Mythologicus

"suggests 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." {1}

In a 2011 text, which although anonymous was possibly written by Anton Long, the term is explained in detail:

"Our Labyrinthos Mythologicus is (a) a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates, and (b) a mischievous, japing, and sly, part of our sinister dialectic.

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

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

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

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

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

As we have said/written for some forty years, we expect individuals to work things out for themselves, and thus use or develop their own judgement, and use or develop their own Occult abilities." {2}

Almost two decades earlier Anton Long had emphasized the importance of individual learning from experience and his lack of authority such as his letter, a primary O9A source, to Michael Aquino dated 20th October 1990 ev in which he wrote that the O9A way is:

"guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery. There is no religious attitude, no acceptance of someone else's authority and no mystique: the methods, as divulged in the recently published book 'Naos', are essentially practical [...]

I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the

basis of whether they work (Satan forbid they should ever become dogma or a matter of faith). I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They – like the individual I am at the moment – are only a stage, toward something else." {3}

In a letter, almost a year later, to an enquirer he wrote:

"I have no 'authority' in the real sense - I simply offer advice and guidance based on my own experiences. I am still learning. What I teach is not 'sacred' - hopefully, it will be surpassed, refined, changed, when others discover and experience and attain.

I inherited some esoteric knowledge, and have added to it and that really is what esoteric knowledge is: a slowly accumulating body of knowledge which re-presents both what Is and what is Not. Gradually, this representation is refined - gets closer to being a genuine representation.

Thus, when I speak or write I speak or write from my own experience - I do not claim some supra-personal authority, to be in contact with some entity (like Satan) who has chosen me, or empowered me or whatever. I am a unique individual, and what I say or write should be judged by its merits - by whether it works, is effective, is a genuine representation of what it is supposed to be.

My creations do not pretend to be other than what they are - my creations. They are not the 'sacred words of the Devil' or whatever. I may sometimes have been inspired by the Prince of Darkness, but the works are mine - and should be judged as mortal rather than the product of some entity. I leave it to others to claim that their works are imbued with a sacred quality (or Infernal power) and so they deserve 'obedience' and all that religious stuff.

The same applies to the traditions I inherited. They are simply traditions, and like most traditions are a mixture. Some contain a little Wisdom; there are bits of insight; bits of real esoteric knowledge. And an awful lot of mystification as well as some fables. Each individual must assess them for themselves - if they are useful, fine. If not - fine." {4}

He reaffirmed this in an essay written in 2011:

"What matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality." {5}

It was such writings which were used several years later as the basis for the axiom 'the authority of individual judgment', a term first used, so far as I have been able to discover, by an R. Parker in 2014 texts such as *What Makes The Order Of Nine Angles Unique?* and *The Authority Of Individual Judgement - Interpretation And Meaning*. {6}

A Mis-Interpretion?

In the same year as the axiom was published a text, attributed to 'KS, RP et al', {7} sought to limit its scope with the authors perhaps realizing how it was, in their view, being mis-interpreted:

"[T]he mistake that some have made, in respect of exoteric axioms such as the authority of individual judgement, was to believe or to assume that anyone O9A can or should personally interpret 'everything O9A' before they have acquired the aeonic (supra-personal and empathic) perspective and esoteric understanding of an Internal Adept and well before they, from the pathei-mathos that results from a successful melding of the sinister with the numinous, have acquired the necessary balanced individual judgement and discovered the wisdom that lies within and beyond The Abyss.

Naturally, such individuals interpretations have occurred, and undoubtedly will continue to occur, by individuals lacking the esoteric understanding of an Internal Adept and lacking in the wisdom acquired by several decades of following the O9A path toward, into, and beyond The Abyss. But that does not make such interpretations part of, or an evolution of, the O9A path, especially as many such interpretations exclude the esoteric and exoteric aspects of the O9A logos (such as the O9A code). Rather, it makes such interpretations at best a temporal, minor, and exoteric aspect of a particular sinister dialectic, and otherwise (i) simply the personal opinion of an outsider, or (ii) the personal opinion of someone O9A (or formerly O9A) who is not yet – or who did not become – an Adept and who has yet to acquire, or who did not acquire, from a decades-long sinisterly-numinous experience, the necessary pathei-mathos.

Thus, in the ancestral, aeonic, and esoteric, context provided by the inner O9A, such interpretations are not and cannot be, of themselves, O9A." {8}

Judging by what occurred next, the damage had already been done. For a long-term paid informant of the Federal Bureau of Investigation (FBI) - a certain Joshua Sutter, an informant since 2003 - established his own American chapter (nexion) which he claimed was O9A and began producing and distributing essays and books condoning terrorism, misogyny, and rape which he associated with the O9A, using the authority of individual judgment' as justification and supported as he was then and subsequently by another American group (WSA) claiming association with the O9A. As late as 2020 one of the founders of that group, who used the pseudonym Chloe, wrote in her NexionZine 7.1 that her

intention had been "to get the Tempel ov Blood, the Temple of THEM, and the WSA together to form a triumvirate, so our three nexions can have a coherent influence on ONA." A year later in NexionZine 8.1 she stated that she had "grown to like and appreciate the Tempel ov Blood".

Thus individuals, often anonymous, self-identifying with the O9A, and invariably via the medium of the Internet, created what they described as O9A nexions, often citing the axiom of the authority of individual judgment' as justification for identifying both themselves and their nexion with the O9A. In the process, the public image of the O9A was changed as evident for example in the 2018 article titled *Beyond The Iron Gates: How Nazi-Satanists Infiltrated the UK Underground* {9} published by a popular internet based music magazine and which title referenced a book published by Sutter's Martinet Press which eulogized 'social Darwinism', misogyny and rape, contrary to O9A primary sources.

In respect of social Darwinism, Anton Long wrote in 2011:

"The doctrine Might is Right – variously expressed in texts and writings such as those by the pseudonymous Ragnar Redbeard, by Nietzsche, and by proponents of what is known as social Darwinism – is the doctrine, the philosophy (or more correctly, the instinct, the raison d'être) of the cowardly bully for whom instinct, mere brute physical strength, or superior weaponry, or superior numbers, command respect and enable them to intimidate and bully others and so get their own way [...]

Why the doctrine of the bully? Because those individuals who adhere to this doctrine, consciously or otherwise, lack both manners and culture (that is, they lack refinement, good breeding, and self-control) and as a modern archetype they represent nothing so much as brutish talking animals who walk upright and who possess a very high opinion of themselves; and an opinion that is more delusion than reality. Perhaps most importantly, such individuals do not possess that instinct for disliking rottenness that is the mark of the evolved, the aristocratic, the cultured, human being. Thus are they akin to uncultured barbarians." {10}

In respect of misogyny and rape, Anton Long said in 2021:

"It was assumed, correctly as it transpired, that few if any people would seek the truth by researching the primary sources, the manuscripts and texts, which expound our philosophy and which reveal the exact opposite of what such propaganda declaims: which is that we regard such things as misogyny, rape and paedophilia as detestable, dishonourable; as deeds of uncultured brutes and in the case of rape and paedophilia as making the perpetrators candidates for culling." {11}

Sutter's propaganda was then used by antifascists and others as an example of what became known as 'O9A ideology', an inappropriate term for an esoteric philosophy, but used for example by the FBI {12} and the American Department of Justice. {13}

In effect, and partly because of the axiom of 'the authority of individual judgment' introduced after the retirement of Anton Long in 2012 {14} the O9A became a Frankensteinian monster, beyond the control of its creator because those who even if they used O9A primary sources to condemn the interpretation of those such as Sutter self-identifying with the O9A, were considered as having no authority with their views thus regraded as just their own interpretation of O9A philosophy and which views could therefore be ignored. {15}

o o o o o o o

{1} The Glossary (version 7.05) is included in *Order Of Nine Angles Subculture: A Complete Guide*, https://archive.org/download/o9a-subculture-complete_202209/o9a-subculture-complete.pdf

{2} <https://lapisphilosophicus.wordpress.com/about-2/ona-faq/labyrinthos-mythologicus/>

In regard to testing individuals, the 2012 anonymous text *Playing The Sinister Game – A Brief ONA History*, is interesting, although not a primary source. It is included in *The Seofonfeald Paeth*, <https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf>

{3} A facsimile of the letter is included in *Satanic Letters of Stephen Brown*, Volume I, <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>

{4} The letter is dated 19th June 1991 eh, and addressed to a Miss Stockton. A facsimile of the letter is included in *Satanic Letters of Stephen Brown*, Volume I, <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>

{5} *The Discovery and Knowing of Satan – Satan, Acausal Entities, and The Order of Nine Angles*, <https://lapisphilosophicus.wordpress.com/2013/02/08/the-discovery-and-knowing-of-satan/>

{6} The texts are included in *The Definitive Guide To The Order of Nine Angles: Theory and Praxis* (Seventh Edition, 2015), https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

{7} The initials KS probably refer to 'Kerri Scott' with RP probably referring to R. Parker, both of whom have, since 2014, penned many texts supporting the O9A.

{8} *Wisdom, Logos, And The Inner O9A*, 2014. The text is included in *The Definitive Guide To The Order of Nine Angles: Theory and Praxis* (Seventh Edition, 2015), https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

{9} The article is discussed in the 2018 essay *The O9A: A Multi-Headed Mythical Beast, Artistic Transgression And Subversion*, <https://web.archive.org/web/20210516053834/https://omega9alpha.files.wordpress.com/2018/12/o9a-mythical-beast-v2c.pdf>

{10} *The De-Evolutionary Nature of Might is Right*, included in *Nine Classic O9A Texts*, https://archive.org/download/classic-o9a-texts-9_202112/classic-o9a-texts-9.pdf

{11} *An Aristocratic Ethos: An Interview With Anton Long*, included in *Misunderstanding Denotata In The Esoteric Philosophy of Anton Long*, <https://archive.org/download/part2-denotata-o9a-v3a/part2-denotata-o9a-v3a.pdf>

{12} Indictment, United States v. Melzer, 20 MG 5884 (S.D.N.Y., June 4, 2020)

{13} One example: "O9A's ideology is centered on the worship of Satan and the supremacy of the white race." Case 1:20-cr-00314-GHW Document 159, Sentencing Submission, United States of America v Ethan Melzer, <https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission>

The document encapsulates the Establishment view of the O9A post-2018 and is comprehensively analysed in Part II of *The Curious Case Of Mr Melzer And The Order Of Nine Angles*, <https://archive.org/download/curious-case-v7/curious-case-v9.pdf>

{14} His two-part 'last writings' are available at <https://lapisphilosophicus.files.wordpress.com/2012/11/esoterikos-the-enigmatic-truth.pdf>

{15} One of these attempts to condemn the interpretation of those such as Sutter was the 2022 text *The FBI Funded Campaign To Discredit The Order Of Nine Angles* - <https://archive.org/download/o-9-a-occult-menace/o9a-occult-menace-v3.pdf> - from which is an extract:

<begin quotation>

The texts in this compilation concern the on-going post-2018 campaign against the Order of Nine Angles (O9A, ONA) by the Establishment {1}. This campaign was and is based on 'black propaganda' which is material which does not appear to be propaganda, whose real origins are concealed, which is misleading or designed to discredit and which gives the impression it has been produced/circulated by a particular person or persons or by a particular group/organization or by a State-entity. Black propaganda was used by Allied governments during the First and Second World Wars as well as during the 'Cold War', and also between the 1950s and 1970s by the FBI as part of a Counter Intelligence Program to discredit domestic American groups and individuals including the Ku Klux Klan. {2}

In the more recent case of the O9A, the 'black propaganda' was produced and circulated by an FBI informant turned agent provocateur named Joshua Sutter, who:

(i) in 2014 with the aid of the FBI established Martinet Press to distribute Occult books including *Iron Gates* and *The Devil's Quran*, and

(ii) established a fake Occult group he named the 'tempel ov blood' which he falsely claimed was a chapter, a nexion, of the O9A, and for which he produced 'black propaganda', and

(iii) was tasked by the FBI to infiltrate the American neo-nazi group AtomWaffen, and (iv) posed as an O9A member in order to entrap a serving American soldier, Ethan Melzer, into conspiring to commit terrorist offences, {3} and

(v) appeared as a witness for the prosecution in the 2021 criminal trial of AtomWaffen leader Kaleb Cole {4} who was convicted and sentenced to seven years imprisonment.

For his work for the FBI between February 7, 2018 and early 2020 American Court records show that Sutter was paid US\$78,133.20 plus expenses of \$4,378.60 {5} prior to which he had on his own admission since 2003 received over US\$100,000 from the FBI. {4}

Sutter's 'black propaganda' included the *Iron Gates* book, literature produced and distributed on behalf of his fake 'tempel ov blood', discussions with AtomWaffen members in person using his real name and on-line using a variety of pseudonyms; on-line discussions with others using his real name and a variety of pseudonyms, and which discussions included some supporters of O9A philosophy such as Chloe of the WSA352 nexion in California.

The main themes of his post-2014 'black propaganda' were inciting terrorism against Western governments, especially America; inciting and supporting misogyny, sexual abuse, and rape; and supporting the patriarchal ethos and in particular the macho principle of 'might is right'. All of which, as explained in the texts in this compilation, are contrary to the esoteric philosophy of the O9A, which texts also explain that the Order of Nine Angles is not a group, an organization with members, as Sutter claimed, but an esoteric philosophy now presented as an anarchic subculture. {6}

This 'black propaganda' became the basis of the post-2018 anti-O9A public narrative, and formed the core of a 2018 article titled *Beyond The Iron Gates: How Nazi-Satanists Infiltrated the UK Underground*, on a website devoted to 'rock music and pop culture', which mentioned Sutter's 'tempel ov blood', stated that the O9A was a group with members, and which accused the O9A of advocating rape and "random attacks on innocent victims" as well as having as a member a person, resident in England, convicted of sexual offences.

This article was also one of the first to employ the fallacy of illicit transference as an anti-O9A propaganda technique: in this instance (i) by claiming a convicted criminal was a member of the O9A and involved with an O9A nexion, and (ii) by citing Sutter's material as a source, and (iii) stating that this criminal, his self-described 'O9A nexion', and such material were representative of the O9A and thus 'proved' the O9A condoned sexual abuse, misogyny, and terrorism. {7}

The employment of this fallacy became central to the orthodox anti-O9A narrative which has been embellished by antifascists and publicly repeated ad nauseam since 2018 by antifascists, by journalists, by many politicians, and by the mainstream Media. This orthodoxy, with its claim that the O9A was a terrorist group which needed to be banned, was printed in the 2019 glossy magazine by a well-funded antifascist advocacy group {8} whose CEO was an Establishment figure awarded an MBE by the British government in 2016 for his "services in tackling extremism" and who in 2020 received a donation from billionaire Gerald Ronson amounting to £320,000 enabling the CEO to pay himself a yearly salary of over £100,000.

Apart from the employment of the fallacy of illicit transference another feature of the anti-O9A narrative is the use of the fallacy of appeal to authority {7} where the comments and opinions of others are used with the person or persons propagating the narrative never undertaking their own research using O9A primary sources {9} and so - as explained in the included texts such as *Order Of Nine Angles Subculture: Following The Evidence* - in over three years have never provided anything to contradict the Establishment orthodoxy about the O9A, built as that orthodoxy is on Sutter's 'black propaganda' financed by the FBI.

ooo

URL's valid as of July 2022

{1} By the Establishment is meant those who in modern Western societies have the power, the means, to influence and to shape 'public opinion' on matters political and social. The Establishment thus includes politicians and the incumbent government of America and the governments of Europe countries and often the 'political opposition'; large often multinational business enterprises; the mainstream Media, especially national newspapers and television news media; well-funded special-interest advocacy groups both political and business-orientated; established academics whose work has featured in mainstream publications; and so-called 'independent' or 'freelance' or 'investigative' journalists whose work is used by and/or praised by the mainstream Media.

The orthodoxy of the current Western era includes the following: the dogma of racial equality; that multiculturalism is 'good'; that those who oppose multiculturalism are 'bad' and that their views should be at best described as "extremism" and at worst suppressed by being made illegal.

In effect, many of the tenets of post-1945 antifascist ideology concerning multiculturalism, racism, and 'extremism', are now mainstream, part of Establishment orthodoxy.

{2} qv. <https://web.archive.org/web/20120910071729/http://www.icdc.com/~paulwolf/cointelpro/cointel.htm>

{3} See the included text *The O9A And Establishment Propaganda: The Example of Ethan Melzer*.

{4} <https://www.documentcloud.org/documents/22006156-0928-con%EF%AC%81dential-source-testimony>

{5} <https://s3.documentcloud.org/documents/21046907/kaleb-cole-august-13-2021-motion-to-suppress.pdf>

{6} O9A subculture is described in detail in the 1520 page compilation *Order Of Nine Angles Subculture: A Complete Guide*, available at https://archive.org/download/subculture_complete/o9a-subculture-complete.pdf This means that the O9A has no leader or hierarchy or organizational structure or regulations or members; no officials; no one authorized to make statements about or concerning the O9A; no contact address or e-mail; no official website or blog; and no official, sanctioned, nexions, cells, or chapters.

{7} In regard to fallacies used in the anti-O9A narrative see the text *Antifascist Silence And Fallacies* which is included in this compilation.

{8} One of the propagandistic embellishments by antifascists was associating David Myatt with the orthodox, Establishment, anti-O9A narrative, qv. the included texts *The Urban Tale Of Myatt And Long* and *Author Profiling In The Case Of Myatt And Long*.

{9} The February 2019 item contained over twelve basic errors and lies about the O9A, which were debunked at the time: <https://web.archive.org/web/20210123114617/https://omega9alpha.wordpress.com/fake-news/>

<end quotation>

Part Four

The Admonitions Of Anton Long

Apart from the Labyrinthos Mythologicus and the axiom of the authority of individual judgment, contributing factors to the O9A becoming a Frankensteinian monster were the use of the Internet to distribute O9A texts and those who, mostly via the Internet and often anonymously, claimed to be associated with the O9A or self-described themselves as O9A, some of who also claimed to belong to or, like Sutter, to have founded an O9A chapter, cell, or nexion.

In this milieu the admonitions of Anton Long, in primary sources, went unheeded or were overlooked. A few examples of such admonitions are:

§ "Our real work, both as individuals and as an Order - our Magnum Opus - is genuinely esoteric and Occult, and thus concerned with lapis philosophicus and not with some purely causal self-indulgence, or some ephemeral outer change in some causal form or forms, or with using such forms to try and effect some external change. For it is this esoteric, this Occult, work which will, affectively and effectively, introduce and maintain the Aeonian changes we desire and plan for - in its own species of acausal Time." {1}

§ [We] are not concerned about mundane matters such as being 'popular' nor about being understood by mundanes. Our nature is to discover, by experience of the sinister-numinous, the Reality hidden by abstractions, beyond the illusion of opposites.

This discovery involves an esoteric - a living - alchemy, given that we, as human individuals, are nexions, a nexus between causal and acausal, with a living (a sinister-numinous) psyche capable of change and development. An esoteric alchemy - an initiatory Occult quest - where we become a new type of symbiotic life, part of a living cosmic matrix, and which symbiotic living, far beyond the ego, the unbalanced hubris, of mundanes, can, through our discovery of Lapis Philosophicus, gift us with our aims of wisdom and perchance the possibility of an existence beyond the causal death of the mortal self. {2}

§ "Some person - using a pseudonym or three - over a period of a year or more develops something of an Internet reputation among the Internet Occult-pretendu crowd, due to his writings, his e-mail exchanges, his participation in Internet forums, and the blogs and websites he puts up. He makes various claims about himself, and about his esoteric knowledge, and passes himself off as, or comes to be considered by the Internet Occult-pretendu as, an 'adept' of a certain sinister esoteric group.

But the fact is he remains just some anonymous person waffling on the Internet who has no real-world reputation for sinister deeds that are verified by mainstream, non-internet, sources, and whose character, whose culture, whose adherence to our Occult culture, is unknown. This person and others like him - male and female - may be pukka, but until you get to know people face-to-face and until they have a known and verified reputation for sinister deeds in the real world, you are and remain - according to our nature and thus according to the first rule of the Internet version of our sinister game - cautious, suspicious, and so do not trust them and especially do not trust what they say about their experiences, their 'achievements', their character, and themselves.

Which means the words and opinions of this unknown person, written or spoken, are just impersonal words and vapid opinions conveyed by an impersonal modern medium, and have no reality in our esoteric, Occult, world, just like the person themselves. Thus this person is and remains just some unknown guy among millions of mundanes posting stuff on the Internet or in self-published books and zines.

The person only becomes real - seen to be possessed of Occult virtues and Occult qualities or the promise thereof - when they are personally known to us (thus revealing their true identity, and their skills and qualities), or when they have a plethora of publicly documented and verified deeds, or when they have several scholarly works to their credit, although in the latter two instances they still remain personally untrusted.

For the fact is, we are not trusting white-lighters or harming-none wiccans or gullible mundanes or nazarenes. We are ONA - sinister, satanic; made by practical experience and by undertaking hard challenges. We have a certain culture. We go by the proven deeds and proven character and culture of a person and just do not care if they take offence when we point out certain facts about their cyberwords or about sinister living and our type of person.

However, that being said, there are certain signs, and certain tests, which enable us to judge an anonymous person claiming, via the medium of the Internet, adherence to our esoteric association and claiming to belong to our particular, distinct Occult culture; signs and tests which might, just might, indicate they are charlatans and frauds, or mundanes pretending to be one of us. For as it has been said and written for well over thirty years, we are elitist, exclusive, and Occult [...]

Just calling yourself ONA, on the Internet or elsewhere, does not make you ONA - it is practical deeds, being part of our Occult culture, upholding kindred honour, and tests, challenges, learning from experience, recruiting others in person, which do. The Internet is just one tool, among many. Our sinister-numen is not there; our people are not there - except that some of us may sometimes, and for a short while only, use such an ephemeral tool for some specific purpose. And what an ephemeral tool it is, Aeonically." {3}

Despite such cautions being repeated, post-2018, following the cases of Sutter and Melzer they have had little or no impact:

"The case of Ethan Melzer is a classic example of: (i) why followers of O9A philosophy do not trust people they have not personally known for some time; (ii) why the Internet, and especially social media, encrypted messaging applications and e-mails, are flawed if occasionally useful causal mediums, and (iii) what following an esoteric philosophy or tradition such as the O9A involves, and in the past has involved, in the real world.

Melzer communicated with people he did not personally know by means of the Internet and as a result of his

naivety he was arrested by agents of the Establishment, charged with and finally pleaded guilty to various criminal offences [...] For many if not most of the individuals he communicated with via the impersonal Internet were not O9A folk as he naively presumed." {4}

One such person he communicated with was FBI informant Sutter:

"at the direction of the FBI, used the Messaging Application to, among other things, exchange direct messages with Melzer, and participate in two group chats affiliated with the RapeWaffen Division Channel [and who] provided information and assistance to the FBI." {5}

Furthermore, as reported in the British press in 2021:

"A government propaganda unit has been secretly working to dismantle a British neo-Nazi network linked to murders and extremist plots around the world, The Mail on Sunday can reveal. Undercover agents from the security service's Research, Information and Communications Unit (RICU) have been ordered to infiltrate the far-Right Order of Nine Angles (ONA) movement." {6}

Which infiltration presumably has included pretending to be O9A on the Internet and probably in the real-world. As one commentator noted:

This advice to "do not trust them" until you personally know them went unheeded in the case of Melzer and others, and even if you do personally know someone "we" O9A folk are and remain suspicious until a long period of causal time - such as a year or more - has elapsed with many of us not satisfied until we personally have "checked them out" or have employed an appropriate someone to "check them out". {4}

Given the Labyrinthos Mythologicus, given the axiom of the authority of individual judgment, given the plethora of individuals claiming to be O9A or associated with the O9A often via the medium of the Internet, and given past and current and probably future Establishment informants and infiltrators pretending to be O9A or associated with the O9A, a sagacious person would conclude that the O9A not only became a Frankensteinian monster but is now dead insofar as public involvement and literature is concerned, since anyone now claiming to be O9A via the internet or otherwise should be regarded with suspicion with what now publicly passes for and is believed by the Establishment and the majority of people to be the O9A, far removed from Anton Long's esoteric philosophy and the arduous Seven Fold Way.

Which leaves us with the question of whether, in the light of a comment Anton Long made in 2023, he expected the O9A to evolve as it has perhaps in order for it to return to the traditional way of covert, personal, recruitment evident in the original O9A and which recruitment was exclusively for candidates seeking to undertake the Seven Fold Way. The comment - in answer to the question "[do] your writings and yours alone define [O9A] esoteric philosophy? - was:

"I would agree that those writings of mine define a particular and possibly unique esoteric philosophy that I developed between the 1970s and the 1990s but with the caveat that that particular esoteric philosophy was only a beginning - ONA 1.0 if you will - and was open to being developed, changed, evolved, 'forked', in the manner of Open Source software, with such 'forked' software renamed accordingly. ONA 1.0 was described in the Naos MSS collection, 1989; in the Deofel Quartet, written between 1976 and 1991, and in the two volumes of The Satanic Letters." {7}

The operative term is "renamed accordingly" since the implication seems to be that such 'forked' developments are no longer O9A and should therefore be distinctly named and have their own identity.

oooooo

{1} *The Enigmatic Truth*, 2012, <https://web.archive.org/web/20230917145049/https://lapisphilosophicus.files.wordpress.com/2012/11/esoterikos-the-enigmatic-truth.pdf>

{2} *Discernment, Pathei-Mathos and the Initiatory Occult Quest*, 2012. Included, pp.8-12, in <https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf>

{3} *Just Who Do They Think We Are? The Occult, the Internet, and How to Offend People*, 2011, <https://lapisphilosophicus.wordpress.com/about-2/who-do-they-think-we-are/>

{4} *A Cautionary Tale, Revisited*, 2023, https://archive.org/download/cautionary-tale-revisited_202209/cautionary-tale-revisited.pdf

{5} Affidavit sworn by Special Agent Faye Stephan, assigned to the FBI New York Joint Terrorism Task Force, before Judge Stewart D. Aaron, Southern District New York, on the 4th June 2020.

Appearing as a Prosecution witness at the 2021 trial of AtomWaffen leader Kaleb Cole, Sutter admitted to working undercover for the FBI:

19/20 Q You were present at a meeting on January 9, 2020, at the
19/21 home in Conroe, Texas, correct?
19/22 A Yes, sir.
19/23 Q And Mr. Cole and Mr. Denton were there, correct?
19/24 A That's correct.
19/25 Q You were there in an undercover capacity, correct?

20/1 A Correct.

Source: <https://www.scribd.com/document/606087464/Trial-Testimony-of-Joshua-Sutter>

{6} <https://www.dailymail.co.uk/news/article-9107019/Government-propaganda-unit-given-secret-mission-infiltrate-neo-Nazis-linked-terror-plots.html>

{7} <https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf>

Appendix One Common Fallacies Of Reasoning

The Fallacy Of Appeal To Authority

The fallacy of appeal to authority, also known as the fallacy of *Argumentum ad Verecundiam*, is somewhat misunderstood in this age of the Internet. It is not only citing or quoting a person or persons who is/are regarded, by the person citing or quoting or by others, as an authority or 'expert' on a subject but also citing or quoting the opinion given by some institution, or 'policy/advisory group' or similar, on a subject, regardless of whether or not the 'expert' or institution or whatever has their opinion published by some means or some medium regarded as 'mainstream', academic, or 'respectable' or authoritative.

The crux of the fallacy is a reliance by someone or by some others on who or what is regarded in a particular society as an authority on or as having a detailed or 'expert' knowledge of a subject or subjects.

Thus a statement such as the fallacy of appeal to authority "is when the opinion of a non-expert on a topic is used as evidence" is itself fallacious because although it appears to be a decisive statement regarding 'authority' it is logically not so having not only restricted the fallacy to those are not 'experts' but does not define what an 'expert' or a 'false expert' is or are or who or what person or institution, or 'policy/advisory group' or similar has the 'authority' to declare someone an 'expert' or a 'false expert' in a certain subject or subjects, and from whence a person or an institution, or 'policy/advisory group' or similar derives their own authority to make such declarations.

The corollary of the appeal to authority is personal research by scholarly means of a subject using primary sources. The criteria of scholarship are: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject undertaken over a period of time, usually a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired. If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as the fallacy of *Incomplete Evidence* - then their conclusions are also not scholarly.

Fallacy Of Ad Populum

This is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that something is true or that someone or some many are guilty or culpable.

Fallacy Of Argumentum ad Hominem

This belongs to the category *ignoratio elenchi*. *Argumentum ad hominem* is when the character and/or the motives and/or the identity of the person presenting an argument is/are maligned or called into question often in an attempt to deflect attention away from the topic being discussed or from the opponents failure to answer questions asked of them or provide the evidence they were asked to provide.

Fallacy of Composition

Also known as the Fallacy of *Illicit Transference*. This is an example of equivocation, and is when a generalization is made from a few specific instances or examples with the generalization then applied to pejoratively describe or malign a group or organization or person.

Fallacy Of The False Cause

Generally referred to by the Latin phrase *non causa pro causâ*. This fallacy is the assumption that one thing is the cause of another without any logical reasoning.

Fallacy Of Incomplete Evidence

Also known as the fallacy of suppressed evidence. This is when evidence which disproves or may disprove a claim or conclusion is not considered either deliberately (suppressed evidence) or because of a lack of detailed and scholarly research.