

Selected Texts Regarding Allegations About David Myatt

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Scholarship, Primary Sources, And Mr Myatt

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Aristotelis Hermeneutica Analytica Elenctica

Εστι δη των εν τω διαλέγεσθαι λόγων τέτταρα γένη, διδασκαλικοί και διαλεκτικοί και πειραστικοί και εριστικοί [...]

διδασκαλικοί μεν οι εκ των οικείων αρχών εκάστου μαθήματος και ουκ εκ των τού αποκρινόμενου δοξών συλλογιζόμενοι (δεῖ γαρ πιστεύειν τον μαθητὴν), διαλεκτικοί δ' οι εκ των ενδόξων συλλογιστικοί αντιφάσεως, πειραστικοί δ' οι εκ των δοκούντων των αποκρινόμενων και αναγκαίων ειδέναι το προσποιούμενῳ ἔχειν την επιστήμη (δύ τρόπων δε, διώρισται εν ετέροις), εριστικοί δ' οι εκ των φαινομένων ενδόξων μη ὄντων δε συλλογιστικοί ἢ φαινόμενοι συλλογιστικοί. περί μεν οὖν των αποδεικτικῶν εν τοῖς Αναλυτικῶς εἰρηται, περί δε των διαλεκτικῶν και πειραστικῶν εν τοῖς ἄλλοις· περί δε των αγωνιστικῶν και εριστικῶν νῦν λέγωμεν.

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Scholarship And Primary Sources

A study of primary sources is the scholarly, the civilized, way for an individual to understand, to acquire a learned knowledge of a subject, such as a philosophy or a weltanschauung be such a weltanschauung a spiritual or a religious one. Thus to understand in such an individual, civilized, way the religion of Christianity a detailed study of the four gospels in their original language is required since they are primary sources in respect of that religion given that Christian tradition considers them the oldest and most reliable sources. Similarly, to understand in such a way a philosophy such as that of Immanuel Kant a study of his writings, and his writings alone and in their original language is necessary, since to rely on the translations of others is to rely on the interpretation of those others, as is considering and giving weight to the opinions or the conclusions of others regarding Kant's philosophy.

To be learned, to be a scholar in the traditional sense, is to have a profound knowledge gained by study.

Scholarly (*skɒˈlɑːli*), *a.* [f. SCHOLAR + -LY 1.]
Not in Johnson or Todd.
Pertaining to, or characterizing, a scholar; befitting, or natural to, a scholar; learned, erudite.

Learned:

2. Of a person: In early use, that has been taught; instructed, educated. In later use with narrowed sense: Having profound knowledge gained by study, esp. in language or some department of literary or historical science; deeply-read, erudite. Const. *in*. † *of*. (Superseding the earlier LERED.)
Learned society: a society formed for the prosecution of some branch of learning or science.

However, in this era where the interpretations, the opinions, the often fallaciously made conclusions, of others are readily available by means of printed articles and books, by the Media, and by mediums such as the Internet, this scholarly, civilized, rational, slow way to acquire a balanced knowledge and understanding of a subject is a dying, unpopular, Cræft {1} even in academia. For the designation 'academic' in this era does not necessarily imply that a person who is employed in academia is learned, erudite, in a particular subject as for example the scholar Richard Jebb was erudite in Ancient Greek. Instead, it is often the case that a published work by a modern academic is not based on their own detailed scholarly research {2} using primary sources {3} but on the opinions, or the conclusions, of others, and thus often on fallacies such as Appeal to Authority. {4}

The particular Cræft under consideration was, in the early decades of the twentieth century, practised by many if not most of what are now described as 'intelligence' or security service agencies but has become deprecated because as experience has revealed the political paymasters of such agencies do not want to be informed of what may contradict their political agenda and personal opinions but only of what may be politically or personally advantageous to them and their government, and if some analyst provides an inconvenient report then politicians, as they have done multiple times recently in regard to Western actions in Iraq and Afghanistan, have no hesitation in censoring or concealing or denying the truth in the belief that through manipulation of the Media that truth will 'go away' or that certain documents will 'go missing' or that it will be officially suppressed for fifty years or more under what is known, in Britain, as the fifty year rule.

This deprecation of the scholarly Cræft is particularly evident in the case of Wikipedia.

Wikipedia

In the last decade or so the Internet articles which are collected together under the term Wikipedia - the so-called "free encyclopedia that anyone can edit" - have become the first and often the only source most people turn to find out about a subject or an event or a group or an individual partly because, given massive financial and other support to the Wikipedia Foundation from the corporate worldwide business Google (with an annual revenue, as of 2023, around US\$200 billion) Wikipedia items always appear at the top of internet searches using Google Search as they invariably do when other 'search engines' are used given the volume of traffic to Wikipedia generated by Google Search.

But this support by Google comes at a cost, as evident in the criteria Wikipedia uses for what they regard as a 'reliable

source'. Their criteria is to reject primary sources in favour of interpretive secondary and tertiary source material produced by established publishers or by news media (including digital, on-line ones) whose authors are regarded by the often anonymous editors of Wikipedia as authoritative about a subject simply because their items are published by such publishers and news media or have appeared elsewhere in the mass media. Thus opinion pieces by academics, by journalists and others which meet the Wikipedia criteria of being such secondary or tertiary sources provide the basis for Wikipedia articles even if the authors of cited books or articles commit fallacies such as the Appeal To Authority and the Fallacy of Incomplete Evidence and have not used primary sources as the basis for their conclusions.

The consequence is that most of those using Wikipedia unknowing commit the fallacy of Appeal To Authority, relying as they do on the opinions and conclusions of others and thus on secondary and tertiary sources.

This reliance on such a mass media source as Wikipedia is indicative of our era for two reasons. Firstly, because it is a radical departure from the civilized, rational, way of personally acquiring a balanced knowledge and understanding of a subject or a person by using primary sources or by searching for books and items written by those who are scholars and thus who have used primary sources and drawn conclusions based on logical reasoning. Secondly, because such reliance is invariably a reliance on what has become or appears to be the accepted public or Establishment opinion {5} about a subject or a person often based as such an opinion is on propaganda, and thus is an example of the fallacy of ad populum which is when a person 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, as in the old proverb 'no smoke without fire'.

Thus, far from being used by many to access knowledge of a scholarly nature, the Internet and digital resources such as Wikipedia are used by the majority to access what has become the accepted public or Establishment opinion about a subject or a person.

A Modern Example

In the matter of Wikipedia an example of their use of secondary and tertiary sources, and thus of opinion pieces by journalists, politicians, academics and others, is the article about the controversial modern figure David Myatt, former neo-nazi activist and ideologue, former Catholic monk, former supporter of bin Laden and the Taliban, and apparently now a reformed extremist who has developed a mystical philosophy centred around virtues such as compassion and empathy.

The Wikipedia article relies almost entirely on secondary and tertiary sources; provides no link to Myatt's current weblog, and no quotations from his recent writings. Instead, it is dominated by the allegation of him being "the political and religious leader of the White nationalist theistic Satanist organization [the] Order of Nine Angles".

As 'evidence' for this allegation the secondary and tertiary sources include mainstream published opinion pieces by antifascists and journalists; citations to reports and articles by government sponsored policy groups such as the Combating Terrorism Center at the Establishment-run West Point Military Academy; and academics such as Goodrick-Clarke and Senholt.

Yet when examined, none of these secondary and tertiary sources provide any probative evidence for the accusations they make. Pertinent examples are:

° The referenced report by the Combating Terrorism Center simply states that "the O9A is a occultist current founded by David Myatt in the late 1960s in the United Kingdom," with their only citation being a book by Nicholas Goodrick-Clarke. However, on examination, that cited book provides no evidence from primary sources.

For Goodrick-Clarke's identification of Myatt as 'Anton Long' - in his book *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*, NYU Press, 2003 - is solely based on his claim that Myatt was the author of a typescript titled *Diablerie*, a copy of which is in the British Library, General Reference Collection Cup.711/742, BNB GB9219567. However, he provided 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; he failed to ask Myatt himself about the manuscript which Myatt his 2012 text *A Matter of Honour* denounced as a work of fiction. {6}

The fact that Goodrick-Clarke's book is and has often been cited as 'proof' that DM=AL thus provides another classic example of the fallacy of appeal to authority.

° That Jacob Senholt is cited and quoted as writing that "ONA-inspired activities, led by protagonist David Myatt, managed to enter the scene of grand politics and the global War On Terror" and yet Senholt, as described in Appendix One of our article, not only failed to provide evidence from primary sources but committed the fallacy of Incomplete Evidence.

° In regard to Myatt's rejection of extremism, the citation is not to primary sources written by Myatt since 2012 but to a secondary source: an article by Daveed Gartenstein-Ross & Madeleine Blackman, with Daveed Gartenstein-Ross in a later, 2023, article - *The Order of Nine Angles: Cosmology, Practice & Movement*, <https://doi.org/10.1080/1057610X.2023.2186737> - claiming that "[Anton] Long's writings display thematic and linguistic similarities to those of Myatt" while not providing details of what these similarities are, nor any evidential facts regarding them nor providing any citations to where such similarities have been analysed and evidential facts presented. We can only presume that the now discredited assumptions of Senholt - qv. Appendix One below - were the source.

° In regard to opinion pieces by lay-persons, a 2003 book by a journalist - *Into a World of Hate* by Nick Ryan - is

mentioned although the claims made by the author, such as that Myatt wrote "the publicly available teachings of the ONA under the pseudonym Anton Long", are simply the author's personal opinion with no scholarly citations given to support them. Which mention of such a book by a lay-person is yet another example of how the editors of the Wikipedia article about Myatt commit the fallacy of Appeal to Authority.

The logical conclusion is that the Wikipedia article about Myatt, based as it is on secondary and tertiary sources, is unbalanced, remiss, failing as it does to cite or provide quotations from primary sources such as Myatt's extensive post-2012 writings {7} referencing as it does only the accepted Establishment opinion about him evident in such government and corporate sponsored policy groups such as the Combating Terrorism Center. Hence why the minimal reference in the Wikipedia article about Myatt having rejected extremism and developed his own philosophy is not to Myatt's writings on the matter but to interpretive secondary sources such as a 2012 book by Roger Griffin titled *Terrorist's Creed: Fanatical Violence and the Human Need for Meaning*.

Conclusion

Is this examination such as we have conducted just a pedantic aside which can easily be ignored in the maelström of the modern world with its rapid easily accessible transmission, and acceptance of, personal opinion and propaganda?

We believe it is not a pedantic aside, for the reliance on secondary and tertiary sources, the committal by politicians, journalists and even by academics of fallacies of reasoning, expose how our Western civilization has apparently declined because we have forsaken its core essentials: scholarship, logical reasoning, and the Aristotelian essentials which are:

- (i) Reality (existence) exists independently of us and our consciousness, and thus independent of our senses;
- (ii) our limited understanding of this independent 'external world' depends for the most part upon our senses – that is, on what we can see, hear or touch; that is, on what we can observe or come to know via our senses;
- (iii) logical argument, or reason, is perhaps the most important means to knowledge and understanding of and about this 'external world';
- (iv) the cosmos (existence) is, of itself, a reasoned order subject to rational laws.

Essentials also expressed in relation to science by Isaac Newton in his *Principia*,

"We are to admit no more causes of natural things than such as are both true and sufficient to explain their appearance [...] for Nature is pleased with simplicity, and affects not the pomp of superfluous causes."

To conclude, we would controversially claim that David Myatt, object of much Establishment propaganda as exemplified in the Wikipedia article about him, is in his later life one modern example of the *raison d'être* of our Western civilization, as evident in such post-2012 writings of his as (i) *Corpus Hermeticum: Eight Tractates*, (ii) *The Gospel According To John: A Translation And Commentary*, Chapters 1-5; (iii) *Classical Paganism And The Christian Ethos*; and (iv) *Tu Es Diaboli Ianua*.

All of which writings, available both in print and on his weblog, are not even mentioned in that Wikipedia article or even by academics.

Haereticus Reputandus
September 2023
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{1} Cræft: this older spelling implies more than the modern usage associated with the word 'craft'.

III. † 5. The learning of the schools, scholarship. b. (with *a* and *pl.*) A branch of learning or knowledge, a science. *The seven crafts*: the 'seven arts' of the mediæval Universities: see ART 7. *Obs.*
c 1205 LAY. 10923 On bocken heo cuðe godne cræft. *Ibid.* 30493 An clarc þe com from Spaine . . feole craftes he cuðe. a 1225 *Leg. Kath.* 522 Fifti scolmeistres, of alle þe crestes þet clerc ah to cunnen. a 1300 *Cursor M.* 4647 (Cott.) þe seuen craftes all he can. a 1400-50 *Alexander* 33 þe pasage of þe planettis, þe poyntes & þe sygnes. þai ware þe kiddest of þat craft knawyn in þaire tyme. 1483 *Cath. Angl.* 79 A Crafte, *ars liberalis*, *sciencia* [etc.]. 1530 PALSGR. 210/1 Crafte of multiplyeing, *alquemenie*.
IV. A branch of skilled work.
6. An art, trade, or profession requiring special skill and knowledge; *esp.* a manual art, a HANDICRAFT; sometimes applied to any business, calling, or profession by which a livelihood is earned.
c 897 K. ÆLFRED *Gregory's Past.* i. 24 Se cræft þæs lareowdomes bið cræft ealra cræfta. c 900 *Beda's Hist.* iv. xiii, Seo þeod ðone cræft ne cuðe ðæs fiscnoþes. c 1040 *Rule St. Benet* 94 For ingehide his cræftes. 1340 *Ayenb.*

{2} 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 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.

{3} 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 are secondary or tertiary sources.

{4} See Appendix Two for fallacies such as Appeal to Authority.

{5} 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 and often the 'political opposition', large often multinational corporate businesses, the mainstream Media (including national newspapers, television and internet news media and outlets), 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' journalists whose work appears in or is cited by the mainstream Media or established publishers.

An Establishment represents the orthodoxy, the zeitgeist, of a particular era, with adherence to or a belief in that orthodoxy a good indication of who or what is part of the Establishment, with the orthodoxy of the current Western current era including support for the idea of modern democracy even if the result of elections has been influenced by particular business and political concerns and 'special interest' groups who have the financial resources to employ professional lobbyists, Media consultants, and propagandists and who often have politicians to further their interests or agenda.

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

{7} <https://davidmyatt.wordpress.com/>

Appendix One

Senholt And the Fallacy Of Incomplete Evidence

Jacob Senholt, in a revised version of his 2009 MA thesis titled *Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles* published as a chapter in the 2012 book *The Devil's Party - Satanism in Modernity* {1} alleged that Myatt wrote the terrorist manual *A Practical Guide to Aryan Revolution* which it has been claimed influenced David Copeland, and Senholt like others before and since - including the authors of the 2023 article *The Order of Nine Angles: Cosmology, Practice & Movement*, DOI:10.1080/1057610X.2023.2186737 - Senholt provided no evidential facts in support of that particular allegation, and did not mention that 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.

Senholt also presented his circumstantial evidence that Myatt=Long and in the process and probably inadvertently commits the fallacy of incomplete evidence which is when only certain evidence is presented with other evidence not found, or ignored or deliberately suppressed.

Circumstantial Evidence

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 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 - a copy of which is in the British Library {2} - "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 {3} does not provide comparisons using research based on documentary evidence from primary sources regarding Myatt's life.

Thus and yet again Senholt 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 Fuhrers' {4}.

(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.

However, he not only does not provide any evidence from forensic linguistics but fails to mention numerous texts by Anton Long and by self-declared O9A adherents in which he explains the purpose of Anton Long'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." {5}

In other words, it was used not only to test and select candidates but also had an antinomian, dialectical, and japing purpose with Anton Long in a 28th August 103yf [1992] letter to Temple of Set member David Austen writing that the intent was "to make people like you draw the conclusion you were intended to make." {6} There is also the problem of the O9A 'manual of style' in relation to the 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." {7} {8}

In regard to forensic linguistics,

"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 pathai-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 2013 book *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 most of the typescripts included in the compilation *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 were written by Anton Long but for which assumption they have not and never have provided any evidence." {7}

Insight Roles

Following his circumstantial evidence, Senholt also claims that Myatt's diverse and exeatic 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 nature of Myatt's exeatic 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.

Conclusion

In summary, Senholt does not provide any evidential facts in regard to the urban tale that Myatt was/is Anton Long and founded the O9A. Instead, he commits the fallacy of incomplete evidence. That his work is often cited as 'proof' of that urban tale about Myatt being Anton Long provides another example of people committing the fallacy of appeal to authority.

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

{2} A copy of the 19 page *Diablerie - Revelations of a Satanist* typescript is in the British Library: General Reference Collection Cup.711/742, BNB GB9219567.

{3} Goodrick-Clarke's identification of Myatt as 'Anton Long' - in his book *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*, NYU Press, 2003 - is solely based on his claim that Myatt was the author of a typescript titled *Diablerie*, a copy of which is in the British Library, General Reference Collection Cup.711/742, BNB GB9219567.

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; he failed to ask Myatt himself about the manuscript which Myatt his 2012 text *A Matter of Honour* denounced as a work of fiction:
<https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf>

That Goodrick-Clarke's book is and has been often cited as 'proof' that DM=AL thus provides another classic example of the fallacy of appeal to authority.

{4} <https://web.archive.org/web/20230511054221/https://www.nytimes.com/1991/11/03/world/klan-seizes-on-germany-s-wave-of-racist-violence.html>

{5} *A Glossary of Order of Nine Angles Terms*, v. 7.05, included in *Order Of Nine Angles Subculture: A Complete Guide*, e-text, 1520 pages, 2021.

{6} The letter is included in facsimile in volume one of *The Satanic Letters of Stephen Brown*, Thormynd Press, 1992.

{7} Kerri Scott, *Author Profiling In The Case Of David Myatt And Anton Long*, e-text, 2022.

{8} The O9A 'manual of style' was publicly mentioned in several 2015 and 2016 Internet posts such as this one from 2016:

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/>

It was also described in a 2016 article titled *The O9A Manual Of Style*,

"As mentioned to some correspondents over the years, those who are associated with the Falciferian O9A 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 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."

The article *The O9A Manual Of Style* was included in the compilation *The Dialectical Order Of Nine Angles*, e-text, 2016.

Appendix Two

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, as defined in the first paragraph, is personal research by scholarly means of a subject using primary sources. Which leads to the definition of what constitutes primary sources and scholarly means, as defined below.

Fallacy Of Ad Populum

This is when a person 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true.

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 their failure to answer questions asked of them.

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.

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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 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.

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 are secondary or tertiary sources.

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Notes On Expiation, Forgiveness, And Implacability

In the matter of the post-2012 writings of David Myatt, ⁽¹⁾ in which he described his rejection of National Socialism, of all types of extremism, and expounded his weltanschauung of *pathei-mathos* ⁽²⁾ with its virtues of compassion, empathy, and honour, there are only two logical approaches. Either (i) they are, as his former political opponents believe, Myatt "lying through his teeth", ⁽³⁾ a deception, and that he is still an extremist, a neo-nazi; or (ii) they are as Myatt writes expiative ⁽⁴⁾ and express what he has slowly learned from his own *pathei-mathos*: from his three decades as a neo-nazi activist and ideologue, from his decade as a Muslim, from the deaths of two loved ones, and from a scholarly study in their original language of Ancient Greek, Hellenistic, and Christian literature including Aeschylus, Sophocles, Aristotle, Cicero, the *Corpus Hermeticum*, the Christian Gospels and The Fathers Of The Church such as Tertullian, Augustine and Maximus of Constantinople whose writings are included in the collections, edited by Migne, titled *Patrologia Graeca* and *Patrologia Latina*, also known under the title *Patrologiae Cursus Completus*. ⁽⁵⁾

In regard to the belief of his former political opponents the question they have to answer is where is their evidence, their proof? For the civilized rule is that the burden of proof is on those who accuse.

Reasonable doubt: is there any other reasonable explanation for those writings other than the accusation they are lies, a deception? Yes, that they are expiative and born of *pathei-mathos*, in support of which they are consistent over a period of some ten years and detailed both in autobiographical terms, in terms of the scholarly, poetic and other references and quotations, and particularly in terms of the philosophy expressed by means of their ontology, ethics, and epistemology.

Evidential facts: are there any evidential facts that make their accusation substantially more probable to be true rather than false? No. One such evidential fact would be a forensically verified recorded or written confession by Myatt under Police caution in which he admitted they were a deception and that he was still a neo-nazi. No such confession exists.

His accusers have provided no evidence, no proof, and It is therefore reasonable to conclude that the accusation, by whomsoever made and whatever their status, is false. Which logically leads to the questions (i) of why was the accusation not only made but propagated by the accuser(s) for nearly a decade via modern mass media, and (ii) of why no academic or journalist questioned the accusation and asked for or sought evidence for and against it?

Implacability And Peer Pressure

The most obvious and logical answer as to why the accusation was made is the implacability of Myatt's political opponents born as this is from a belief in, an adherence to, an ideology with its uncompassionate axiom of "never forget, never forgive."

A secondary answer is that it is their nature, their character, to be unforgiving and to believe they do not require evidence because they already knew, or felt, that a person was guilty as many of those who, for example, did regarding the accused in the witch-trials such as in Salem and in Scotland, with such verbal evidence as was given in such trials imaginary, emotionally or religiously biased, vindictive, hateful, or prejudiced as in being in those cases misogynistic.

The logical answer as to why the accusation has been assiduously propagated by the accuser(s) is in the second answer: because it is in their nature, their character to do so.

The logical answer to why the accusation has never been rationally investigated or challenged by others is two fold. First, the fallacies of appeal to authority and of *ad populum*. The appeal to authority is when a person, journalists and academics included, accepts what someone else says or writes because they accept or believe that those making or repeating the accusation are some sort of 'authority' on the matter; the fallacy of *ad populum* is when they, including many journalists and academics, believe that because so many others believe or accept the accusation as true it must be true.

Second, it has not been investigated because of 'peer pressure'. In this case, the 'peer pressure' is the current Establishments of the West and their shared *zeitgeist* which Establishments, as evident in the repetition of the accusation against Myatt by politicians, by the mass media and in 'reports' by government and corporate sponsored policy groups, accept the accusation as true. For the careers, the livelihood of most journalists and academics depends on not crossing certain boundaries. In the case of the witch-trials the boundaries were set by the Church and its believers; now the often unacknowledged boundaries are set by current Establishments, by the mass media and by government and corporate sponsored policy groups.

Forgiveness

Forgiveness is one of the virtues of the religion of Christianity. Of religions in general Myatt wrote:

"In fifty years of diverse peregrinations - which included forty years of practical involvement with various religions and spiritual ways, practical involvement with extremisms both political and religious, and some seven years of intense interior reflexion occasioned by a personal tragedy - I have come to appreciate and to admire what the various religions and the diverse spiritual ways have given to us over some three thousand years.

Thus have I sensed that our world is, and has been, a better place because of them and that we, as a sentient species, are en masse better because of them. Thus it is that I personally - even though I have developed my own non-religious weltanschauung - have a great respect for religions such as Christianity, Islam, Judaism, Hinduism, Sikhism; for spiritual ways such as Buddhism, Taoism [...]

One of the greatest gifts such religions and spiritual ways offer seems to me to be the gift of humility: the insight that we human beings are fallible and transient, and that there is some-thing 'out there' which is numinous, sacred, more vast and more powerful than us whether we call this some-thing God, or Allah, or θεός or Nature, or δίκη or Wyrð, or Karma or ψυχή or simply the acausal. The insight that to disregard this some-thing, to disrespect what-is numinous, is unwise - ὕβρις - and perpetuates suffering or is the genesis of new suffering and which new suffering may well continue long after we, who brought it into being and who gave it life, are dead." (6)

Of Catholicism:

"Why does someone who has developed a somewhat paganus weltanschauung - the mystical individualistic numinous way of pathei-mathos - now defend a supra-personal organization such as the Roman Catholic Church? Because I from personal experience appreciate that for all its many faults - recent and otherwise - and despite my disagreement regarding some of its teachings it still on balance does, at least in my fallible opinion, presence - as it has for centuries presented - aspects of the numinous and which presencing has over centuries, again in my fallible opinion, had a beneficial affect on many human beings." (7)

In his 2013 *Understanding and Rejecting Extremism*:

"I have - fully knowing my past hubris, the suffering I have caused, and aware of my manifold errors and mistakes over four decades - a great respect for other religions and spiritual ways, and aware as I am how they each in their own manner, express, have expressed, or are intimations of, the numinous. For instance, I have come to appreciate, more and more over the past few years, the numinosity of the sacred music of the Christian Church (especially Catholicism), from before Gregorian chant to composers such as Byrd, Dowland, Lassus, to Palestrina, to Phillippe de Monte, and beyond." (8)

In his 2017 *The Way Of Jesus of Nazareth* he provides his understanding of the Gospel of John:

"What emerges from my own translation - that is, from my particular 'interpretation of meaning' of the Gospel According To John - is rather reminiscent of what individuals such as Julian of Norwich, George Fox, and William Penn wrote and said about Jesus and the spiritual way that the Gospels in particular revealed. This is the way of humility, of forgiveness, of love, of a personal appreciation of the divine, of the numinous; and a spiritual, interior, way somewhat different from supra-personal moralistic interpretations." (9)

Considering the failure of Myatt's accusers to comment on such writings, and their failure to produce any evidence whatsoever for their accusations about his post-2012 writings, it is logical to conclude that they not only consider such writings about Christianity and forgiveness as part of the deception they accuse him of, but also that they do not believe in the virtue of forgiveness, or if they do then they are ideologically, politically, and thus cunningly selective about those few they believe such forgiveness applies to.

Changing The Narrative

Given the influence of current Western Establishments, the power of the mass media with its concerns for profits and adherence to the zeitgeist of those Establishments, and given the proliferation of national and international government, corporate and commercially sponsored policy groups - vulgarly and misleadingly termed 'think-tanks' - there is little prospect of changing the popular perception of Myatt manufactured by his political opponents, propagated by governments, policy groups and the mass media and accepted by journalists and academics.

In a 2022 interview Myatt was asked about the problem:

[Y]our many vociferous politically motivated opponents have not accepted that you have rejected extremism with many still considering you a neo-nazi. Does that bother you?

DM: No. For judging by their deeds and words they live in a different world from the one I now inhabit or rather that I now perceive. My perceivation is a very local and personal one; of my locality, of Nature and its local emanations; of my relatives and friends and my interactions with and concern for them. That other world beyond - or should that be those other worlds beyond - this local personal world no longer concern me given my plenitude of past mistakes, my past hubriatic suffering-causing interference, and my recently discovered Uncertitude Of Knowing.

They, those opponents, in comparison seem to have that Certitude Of Knowing that I for many decades had, breeding as it did and does prejudice, intolerance, hatred, and discouraging as it did and does empathy, forgiveness, and a personal Uncertitude Of Knowing. (10)

Yet human nature being what it is and has been for millennia, with decades sometimes centuries of strife, repression, intolerance and censorship followed by brief periods of enlightenment where honour and reason burst forth again, there is the possibility that Myatt will be rehabilitated even given that currently the majority of people support or are indifferent to a status quo where no evidence for accusations is required in the 'special cases' manufactured by

Establishments who have managed to convince most of the populace that 'falsehood is truth' and 'dishonour is honour' as occurs every time they designate a group, or some nation, or some person or some belief or cause, as evil and the enemy of the freedom they constantly announce their Establishments uphold. Relevant examples in recent times being the rendition and torture of suspects and their detention in Guantánamo; the invasions of Iraq and Afghanistan; the killing without due process of law of individuals by military drones, and the current proxy war against Russia designated by Western Establishments as the new 'evil Empire' controlled by a new 'evil tyrant' and which Establishments have gone so far as to indite the new 'evil tyrant' for 'war crimes' while their own illegalities, such as invasions and extra-judicial killings, are ignored.

That it took centuries for the Salem, the Scottish and other witch-trials to be rationally perceived for what they were is a relevant historical example of how long such rehabilitation may take.

Conclusion

A suitable summation:

Is to not judge others without a personal knowing of them, to not commit fallacies such as *a dicto secundum quid ad dictum simpliciter*, and to allow for personal expiation, perhaps to presence the numinous in at least one small and quite individual way? Personally, I am inclined to believe it is.

Pietatis fons immense, ἐλέησον,
Noxas omnes nostras pelle, ἐλέησον.

Those words were written by David Myatt in 2018, ⁽⁷⁾ include an ancient doxology, and place certain accusations, and the individuals who make them, who believe them and propagate them, into the necessary perspective, human, divine, and otherwise.

JR Wright
2023

(1) Most of these writings are listed at <https://davidmyatt.wordpress.com/2018/03/09/david-myatt-opera-omnia/>

(2) The Ancient Greek term πάθει μάθος in this context means a personal "learning from adversity and experience". Of *pathei-mathos*, Myatt writes that an:

"intimation of wisdom - and perhaps one of the most significant - is *pathei-mathos*, with Aeschylus writing, in his *Agamemnon*, that the Immortal, Zeus, guiding mortals to reason, provided we mortals with a new law, which law replaces previous ones, and which new law - this new guidance laid down for mortals - is *pathei-mathos*. That is, that for we human beings, *pathei-mathos* possesses a numinous, a living, authority; that the wisdom, the understanding, that arises from one's own personal experience, from formative experiences that involve some hardship, some grief, some personal suffering, is often or could be more valuable to us (more alive, more meaningful) than any doctrine, than any religious faith, than any words one might hear from someone else or read in some book." <https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf>

(3) The expression was used by a British antifascist - honoured in 2016 by the British Establishment with the award of an MBE - and repeated by him in an interview with Canadian journalist Justin Ling that was published in March 2022.

(4) One of the subjects of David Myatt's post-2012 writings is expiation; of finding some means by which the mistakes of his past, of his forty or so years of political and religious extremism, may be offset or recompensed. In his 2013 text *Religion, Empathy, and Pathei-Mathos: Spirituality, Humility, and A Learning From Grief* - <https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf> - he devotes a chapter to expiation and his concerns, from which chapter this is an extract:

"One of the many problems regarding my own past which troubles me - and has troubled me for a while - is how can a person make reparation for suffering caused, inflicted, and/or dishonourable deeds done. For, in the person of empathy, of compassion, of honour, a knowledge and understanding of dishonour done, of the suffering one has caused - perhaps before one became such a person of compassion, honour, and empathy - is almost invariably the genesis of strong personal feelings such as remorse, grief, and sorrow [...]

One of the many benefits of an organized theistic religion, such as Christianity or Islam or Judaism, is that mechanisms of personal expiation exist whereby such feelings can be placed in context and expiated by appeals to the supreme deity. In Judaism, there is *Teshuvah* culminating in *Yom Kippur*, the day of expiation/reconciliation. In Catholicism, there is the sacrament of confession and penance. In Islam, there is personal *dua* to, and reliance on, Allah *Ar-Rahman, Ar-Raheem, As-Salaam*.

Even pagan religions and ways had mechanisms of personal expiation for wrong deeds done, often in the form of propitiation; the offering of a sacrifice, perhaps, or compensation by the giving or the leaving of a valuable gift or votive offering at some numinous - some sacred and venerated - place or site [...]

All such religious mechanisms of expiation, whatever the theology and regardless of the motivation of the individual in seeking such expiation, are or can be cathartic; restorative, healing. But if there is no personal

belief in either a supreme deity or in deities, how then to numinously make reparation, propitiation, and thus to not only expiate such feelings as remorse, grief, and sorrow but also and importantly offset the damage one's wrong actions have caused, since by their very nature such suffering-causing actions are ὕβρις and not only result in harm, in people suffering, but also upset the natural balance. In truth, I do not know the answer to the question how to so numinously make reparation, propitiation. I can only conject, surmise."

His answer of how to make reparation was to write about his past, about his regrets, about his decades of extremism, and about how he came to reject such extremism, political and religious; with his philosophy of pathei-mathos part of the expiation required:

"In a very personal sense, my philosophy of pathei-mathos is expiatory, as are my writings concerning extremism, such as my *Understanding and Rejecting Extremism*." Some Questions For DWM, March 2014, <https://davidmyatt.files.wordpress.com/2014/12/dwm-2014-questions.pdf> (5)

(5) References to and quotations from those and other classical authors occur in many of Myatt's philosophical works and autobiographical writings such as in his 2012 *Some Philosophical and Moral Problems of National-Socialism* - <https://davidmyatt.wordpress.com/moral-problems-of-national-socialism/> - and his *Numinous Way Of Pathei-Mathos*, <https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf>. There is also his translation of and extensive commentary on tractates of the Corpus Hermeticum, <https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>

In regard to Christianity and Fathers Of the Church, there are, for example, (i) his translation of and extensive commentary on chapters from the Gospel of John - <https://davidmyatt.files.wordpress.com/2018/03/gospel-john-chapters1-5.pdf> - (ii) his monograph *Tu Es Diaboli Ianua* - <https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf> - (iii) essays such as *Persecution And War* - <https://davidmyatt.wordpress.com/about/persecution-and-war/> - where he references *De Civitate Dei contra Paganos* and *Contra Faustum Manichaeum*, and his commentary of tractates of the Corpus Hermeticum. Thus in his commentary on verses 14 and 15 of Tractate XI of the Corpus Hermeticum he writes:

14.
enosis. ἕνωσις. A transliteration given that it is a mystical term with a particular meaning and describes something more than is denoted by the ordinary English word 'union'. It was, for example used by Plotinus, by Maximus of Constantinople, and was part of the mystic philosophy attributed to Pseudo-Dionysius, The Areopagite - qv. Migne, Patrologiae Cursus Completus, Series Graeca. vol IV, 396A. 1857 - and denoted, for Plotinus, a desirable ascent (ἀνοδος) and a 'merging with The One', and for both the Areopagite and Maximus of Constantinople a self-less mystical experience of God.

15.
eikon. εἰκὼν. Another mystical term requiring contextual interpretation, cf. Poemandres 31, regarding which I wrote in my commentary: "I have transliterated εἰκὼν as here it does not only mean what the English words 'image' or 'likeness' suggest or imply, but rather it is similar to what Maximus of Constantinople in his *Mystagogia* [Patrologiae Graeca, 91, c.0658] explains.

Which is of we humans, and the cosmos, and Nature, and psyche, as eikons, although according to Maximus it is the Christian church itself (as manifest and embodied in Jesus of Nazareth and the Apostles and their successors and in scripture) which, being the eikon of God, enables we humans to recognize this, recognize God, be in communion with God, return to God, and thus find and fulfil the meaning of our being, our existence."

<https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>

(6) *Fifty Years Of Diverse Peregrinations in Religion, Empathy, and Pathei-Mathos*, 2013, <https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf>

(7) *In Defence Of The Roman Catholic Church*, 2018, <https://davidmyatt.files.wordpress.com/2019/02/in-defence-rc-1.pdf>

(8) <https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf>

(9) <https://davidmyatt.wordpress.com/2017/09/30/the-way-of-jesus-of-nazareth/>

(10) *An Uncertainty Of Knowing, Four Interviews With David Myatt*, 2023, <https://archive.org/download/myatt-four-interviews/myatt-four-interviews.pdf>

Senholt And the Fallacy Of Incomplete Evidence

Jacob Senholt, in a revised version of his 2009 MA thesis titled *Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles* published as a chapter in the 2012 book *The Devil's Party - Satanism in Modernity* {1} alleged that Myatt wrote the terrorist manual *A Practical Guide to Aryan Revolution* which it has been claimed influenced David Copeland, and Senholt like others before and since - including the authors of the 2023 article *The Order of Nine Angles: Cosmology, Practice & Movement*, DOI:10.1080/1057610X.2023.2186737 - Senholt provided no evidential facts in support of that particular allegation, and did not mention that 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.

Senholt also presented his circumstantial evidence that Myatt=Long and in the process and probably inadvertently commits the fallacy of incomplete evidence which is when only certain evidence is presented with other evidence not found, or ignored or deliberately suppressed.

Circumstantial Evidence

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 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 - a copy of which is in the British Library {2} - "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 {3} does not provide comparisons using research based on documentary evidence from primary sources regarding Myatt's life.

Thus and yet again Senholt 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 Fuhrers' {4}.

(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.

However, he not only does not provide any evidence from forensic linguistics but fails to mention numerous texts by Anton Long and by self-declared O9A adherents in which he explains the purpose of Anton Long'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." {5}

In other words, it was used not only to test and select candidates but also had an antinomian, dialectical, and japing purpose with Anton Long in a 28th August 103yf [1992] letter to Temple of Set member David Austen writing that the intent was "to make people like you draw the conclusion you were intended to make." {6} There is also the problem of the O9A 'manual of style' in relation to the 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." {7} {8}

In regard to forensic linguistics,

"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*.

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 were written by Anton Long but for which assumption they have not and never have provided any evidence." {7}

Insight Roles

Following his circumstantial evidence, Senholt also claims that Myatt's diverse and exeatic 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 nature of Myatt's exeatic 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.

Conclusion

In summary, Senholt does not provide any evidential facts in regard to the urban tale that Myatt was/is Anton Long and founded the O9A. Instead, he commits the fallacy of incomplete evidence. That his work is often cited as 'proof' of that urban tale about Myatt being Anton Long provides another example of people committing the fallacy of appeal to authority.

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

{2} A copy of the 19 page *Diablerie - Revelations of a Satanist* typescript is in the British Library: General Reference Collection Cup.711/742, BNB GB9219567.

{3} Goodrick-Clarke's identification of Myatt as 'Anton Long' - in his book *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*, NYU Press, 2003 - is solely based on his claim that Myatt was the author of a typescript titled *Diablerie*, a copy of which is in the British Library, General Reference Collection Cup.711/742, BNB GB9219567.

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; he failed to ask Myatt himself about the manuscript which Myatt his 2012 text *A Matter of Honour* denounced as a work of fiction:

<https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf> That Goodrick-Clarke's book is and has been

often cited as 'proof' that DM=AL thus provides another classic example of the fallacy of appeal to authority.

{4} <https://web.archive.org/web/20230511054221/https://www.nytimes.com/1991/11/03/world/klan-seizes-on-germany-s-wave-of-racist-violence.html>

{5} *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

{6} 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>

{7} *Author Profiling In The Case Of David Myatt And Anton Long*, <https://archive.org/download/dm-o9a-author-profiling/dm-o9a-author-profiling.pdf>

{8} The O9A 'manual of style' was publicly mentioned in several 2015 and 2016 Internet posts such as this one from 2016:

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/>

It was also described in a 2016 article titled *The O9A Manual Of Style*,

"As mentioned to some correspondents over the years, those who are associated with the Falciferian O9A 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."

The 2016 article was included in the compilation *The Dialectical Order Of Nine Angles*, a copy of which is available at <https://web.archive.org/web/20220510160627/http://www.o9a.org/wp-content/uploads/dialectical-o9a.pdf>

Legality, Allegations, And Mr Myatt

Since at least 1998 various allegations have been publicly made about David Myatt, a former neo-nazi, with many of those making the allegations of the opinion that Myatt, despite his renunciation since 2010 of all extremism and his development of a mystical philosophy based on virtues of empathy and compassion, ^{1} should never be, and cannot be, forgiven for past deeds with the accusations including that he promoted hatred and killing.

In legal terms, in terms of Western jurisprudence, what did Myatt (i) do during his years (1968-1998) as a National Socialist activist and ideologue; and (ii) do during his years (1998-2009) as a Muslim and advocate of Jihad, that contravened the laws existing in the United Kingdom at the time?

National Socialist Years

The most common accusations are that during his National Socialist years he (a) directly, or indirectly through the text *A Practical Guide to Aryan Revolution*, inspired David Copeland and (b) through his writings incited racial hatred, and through the text *A Practical Guide to Aryan Revolution* and possibly as part of a conspiracy with others, incited murder.

In early 1998 following pressure from Michael Whine of the Board of Deputies of British Jews, and from antifascists such as Gerry Gable, Myatt was arrested at his village home near Malvern by Detectives from SO12 (Special Branch) of Scotland Yard as part of Operation Periphery which had been set up to investigate him in relation to incitement to racial hatred and conspiracy and incitement to murder. The Police spent seven hours searching Myatt's four-bedroom detached home where he lived with his wife and family, and seized and removed his computers and files. Myatt was taken to Malvern Police station and interviewed several times. He was later bailed with one of his bail conditions being to attend further interviews with officers from SO12 at Charing Cross Police station in London.

SO12, in conjunction with British security services and overseas agencies such as the Canadian police, then spent three years trying to find evidence sufficient to bring a criminal prosecution and convict him on such charges. In 1999 following the London nail-bombings and the arrest of Copeland the investigation was widened and included Detectives from the then Anti-Terrorist Branch (SO13) who interviewed Myatt about Copeland.

Despite the three-year long investigation involving multiple law enforcement agencies in the United Kingdom and abroad the Police and forensic teams failed to find evidence sufficient to bring a criminal prosecution, and in the Summer of 2001 Myatt was released from his bail.

Thus the accusations regarding his writings inciting racial hatred, regarding his authorship of *A Practical Guide to Aryan Revolution* and of him directly or indirectly influencing Copeland, and of inciting murder, were found to be without substance.

The subsequent repetition of these accusations by others verbally and in writing, and whatever the motive, therefore amounted to and amounts to rumour mongering. For centuries in the lands of the West, as often elsewhere in the world, the virtue of fairness has been admired with its cultivation in the individual regarded as a necessity for a civilized, cultured, society, based as the virtue was on restrained personal behaviour. ^{2} The virtue was enshrined in one of the fundamental principles of Western jurisprudence: that the burden of proof is on the person who accuses not on the accused. Hence the fairness of the presumption of innocence until probative evidence proves otherwise.

Muslim Years

Myatt, during his Muslim years and under his Muslim name of Abdul-Aziz ibn Myatt, wrote several tracts supporting the Taliban and martyrdom operations. These included (i) *The Significance of the Taliban for the Muslim Ummah*, dated 8 Rabi' al-Awal 1425, (ii) *In Reply to Sheikh Salman bin Fahd al-Oadah*, dated 16 Ramadan 1428, and (iii) *Are Martyrdom Operations Lawful According to Quran and Sunnah?* dated 16 Jumaada Al-Thaani 1424 with a revised edition published on Yaumul Arbi'a 3 Rajab 1428.

These tracts were all openly published between 1424 AH (2003) and 1428 AH (2007) on Myatt's website and subsequently published by others, with a copy of *The Significance of the Taliban for the Muslim Ummah* found among the possessions of Osama bin Laden after his killing by US Navy Seals in the Abbottabad compound in 2011 and which copy is now in the CIA archives. ^{3}

Even though Myatt's *Are Martyrdom Operations Lawful According to Quran and Sunnah?* was mentioned at NATO conferences ^{4} and even though according to Daniel Koehler various articles written by Abdul-Aziz ibn Myatt are "some of the most elaborate and sophisticated justifications for suicide terrorism in the English language," ^{5} there has been no criminal prosecution of Myatt for authoring such items almost certainly because they are theoretical, theological, tracts and as such do not incite what in many individuals in Western nations would deem to be criminal deeds.

Thus, *In Reply to Sheikh Salman bin Fahd al-Oadah*, Myatt asks the rhetorical question who is innocent and who defines this term, and then proceeds to quote passages from the Quran and Ahadith, writing that "what needs be understood by both Muslims and the peoples of the West is that terms innocent and civilian have no meaning in Shariah."

In *Are Martyrdom Operations Lawful According to Quran and Sunnah?* he makes a distinction between Intihar and

Istishad, again quoting from the Quran and Ahadith, and it may be apposite that his interpretations were not disputed when, for example, he publicly answered questions from Muslims in 2006 on the English-language Islamic Awakening internet forum. {6}

According to one author, in addition to such writings Myatt travelled to several Muslim lands advocating Jihad. {4}

Thus, as with his National Socialist years, the accusation that he as a Muslim "promoted hatred and killing" has no basis in regard to the evidential facts required under due process of law and hence the fairness of the presumption of Myatt's innocency applies.

Conclusion

That the presumption of Myatt's innocency is not accepted by many people, despite the evidence in favour of it, seems to reveal two interesting things. First, that fairness does not seem to be a personal attribute of those who persist in spreading rumours about Myatt; and second, that they either do not uphold a basic principle of Western jurisprudence or are selective when they do uphold it, such as when it may personally be in their interest or when it is in the interest of some religious or political ideology or cause they believe in or support.

Morena Kapis
January 2024

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{1} The philosophy is described in Myatt's *The Numinous Way of Pathei-Mathos*, seventh edition, 2022, <https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf>

{2} qv. Cicero, *De Officiis*, Liber Primus, 142,

Haec autem scientia continentur ea, quam Graeci εὐταξίαν nominant, non hanc, quam interpretamur modestiam, quo in verbo modus inest, sed illa est εὐταξία, in qua intellegitur ordinis conservatio

Those two qualities are evident in that way described by the Greeks as εὐταξίαν although what is meant by εὐταξία is not what we mean by the moderation of the moderate, but rather what we consider is restrained behaviour.

Translated by David Myatt, *An Appreciation of The Numinous*, in *The Numinous Way of Pathei-Mathos*, seventh edition, 2022, <https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf>

{3} CIA archive: <https://www.cia.gov/library/abbottabad-compound>. The copy is at <http://tinyurl.com/22zb4389>

The original is archived at: https://web.archive.org/web/20080611081331/http://www.davidmyatt.info/significance_taliban.html

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

{5} Daniel Koehler, *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism*, Cambridge University Press, 2021. p.161

{6} One of Myatt's posts is archived at <https://web.archive.org/web/20101219012908/http://forums.islamicawakening.com/f18/questions-ibn-myatt-1858/index2.html#post9375>

Social Media Fun And Games With David Myatt

In 2023, and on 'social media', a certain antifascist journalist repeated his claim that he had provided evidence that 'proved' that David Myatt was 'Anton Long' and involved with the O9A.

When someone disputed his evidence and linked to the text *Author Profiling In The Case Of Mr Myatt*, {1} the journalist insisted he had provided evidence, and in a classic example of argumentum ad hominem claimed that the respondent was Myatt, and also somewhat immaturely said the respondent was playing 'fantasy games' and should grow up.



In response, we have decided to collect his so-called 'evidence' and reply to it especially as the original social media responses to his 'evidence' are no longer available since the account of the original respondent was conveniently suspended, possibly as a result of complaints from the journalist himself and his zealous 'cancel culture' colleagues.

The claims below are from the thread the above antifascist journalist linked to, and date from 2020 to 2023.

Haereticus
January 2023

Claim:

Each pdf has links and mentions and references of others, some of which were written like 5+ years apart. It all joins up in a big web.

Response:

Of course it "joins up in a big web" because that was the original function of 'the world wide web', of the Internet.

Claim:

On the O9A site the main author "baeldraca" often alludes to this ridiculous idea that Myatt isn't involved with them. The writing style, layout, and consistent use of Wordpress sites tallies up very closely to Myatt

Response:

This claim about writing style, and layout was debunked in *Author Profiling In The Case Of Mr Myatt*, {1} which proved references and screenshots from 2014 and 2016 to an "ONA Manual Of Style" and a reference to a 1992 letter by Anton Long. Which means:

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 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.

In other words, Jake and his cohorts had been japed, making the conclusion they were intended to make. Since the references refer to O9A items from 1992, 2014, and 2016, they cannot claim that this sly intent

was recently invented as an excuse after Jake et al presented their so-called 'evidence'

As for using Wordpress sites, that is only evidence of a few people, out of millions, choosing to use a free, secure, reliable platform.

Claim:

I've been reading O9A + David Myatt's "Pathei-Mathos" mysticism for almost 6 years for my research (and because I'm weird). They are, in my opinion, definitely penned by the same author.

Response:

Here the antifascist journalist admits it's just his opinion. He presents no evidence from forensic linguistics, and if he did, or does, the matter is comprehensively dealt with in *Author Profiling In The Case Of Mr Myatt*, from which this is an extract:

"The first [problem] 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*.

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 were written by Anton Long but for which assumption they have not and never have provided any evidence."

Claim:

The huge volume of constant writing also matches. Myatt has written a ton of books.

Response:

This is a spurious not to mention silly claim: that just because Myatt has written a lot of books, and there are lots of O9A texts, it means Myatt wrote those lots of O9A texts.

Claim:

One that caught my eye is his memoir "Myngath - A Wyrdful Life". Notice the front cover is a painting of Myatt with an upside down O9A symbol to his left.

Response:

Another spurious claim: which is that because Myatt chose a painting by an artist with known connections to the O9A it means he's O9A himself! Furthermore, if one examines the symbol in detail it's clear it's not

the same as the O9A sigil since there are significant differences.

In addition, the version of Myngath the journalist refers to is an early pre-publication draft. The later published, printed, edition has no such image.

Claim:

The painting I believe is by Myatt's good mate Richard Moul, a volkish type musician

Response:

Yet another spurious claim: which is that Myatt has or had a friend who was involved with the O9A means he's also O9A! Like in: because I have a friend who supports the Arsenal football team it must mean I'm also a supporter...

Claim:

Now on the Goodreads page for Myatt's memoir there's a little shout out from Richard Moul.

Response:

This is getting very silly and way beyond simple faulty reasoning. For he claims that because Myatt has or had a friend with known connections to the O9A who praises a work by Myatt it must mean or imply that Myatt is O9A!

Claim:

Notice the words he uses. He talks about Myatt having many masks - perhaps hiding from his role in O9A still? Also... Mundane: What O9A call people not 'enlightened' to their way of thinking well they call them mundanes ... Nexion: The term used for O9A cells or chapters.

Response:

Just as silly. A friend of Myatt with known connections to the O9A uses O9A terminology which according to the antifascist must mean that Myatt is O9A! In addition, the friend is just providing his personal opinion.

Claim:

Just feels like they're trying to hide it all in plain site.

Response:

Another personal opinion, with no actual evidence that "they" - whoever they are - are trying to hide something whatever that something is.

Claim:

Having nearly finished reading the Order of Nine Angles book NAOS (for research), I find extremely hard to believe that a single person has ever completed all tasks set out in the "Seven Fold Way". It's mad. Part of it insists the adherent go to Egypt and sleep in the Sahara.

Response:

What has this got to do with Myatt? It's only evidence of how hard the O9A Seven Fold Way is.

Claim:

O9A has officially tried to deny that Myatt is Anton Long again (which is laughable), saying I'm fake news etc etc. They completely fail to address the most damning hat points I made in this thread (the Myatt O9A painting, Moul's tribute in his book etc).

Response:

Since the O9A is and always has been a leaderless movement or rather subculture, there's no official anything or anyone, as many O9A texts have stated over decades. For instance:

"One of the foundational principles of the O9A sub-culture is the anarchist 'principle of the authority of individual judgment', which means that anyone, associating or identifying themselves with the Occult sub-culture that is the O9A, is free to interpret and to manifest O9A Occult philosophy in whatever way they choose. This principle in practice also means: (i) that no author, no individual, no nexion, can present or represent the view or the opinion of the entity termed the Order of Nine Angles, (ii) that the O9A does not have, never has had, and never will have an 'official policy' about anything, and never has, and never will make 'official statements' about anything." {2}

"Since the O9A is an esoteric philosophy/tradition/subculture there is not, never had been and never can be any 'official' or 'authorized' O9A anything - be it a book, a nexion, an official, a leader, or some title such as or a person who is the 'outer representative' of the O9A." {3}

Claim:

I wasn't even going to bother replying because it's so obvious Myatt is Long now, but I just came across this sentence from the O9A booklet "Explaining the Acausal and Esoteric Theory".

https://twitter.com/Jake_Hanrahan/status/1265264104513683462/photo/1

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 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 phenomenon 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."

Response:

The relevant phrase is "was developed by David Myatt..."

Myatt admits to inventing The Star Game {4} and the fact that the O9A used it and marketed it does not mean there is a direct connection or that such a use makes Myatt O9A, especially as Myatt does not believe in the concept of "intellectual property" and copyright. {5}

Claim:

Oh and also, both O9A and David Myatt seem to be fans of duelling.

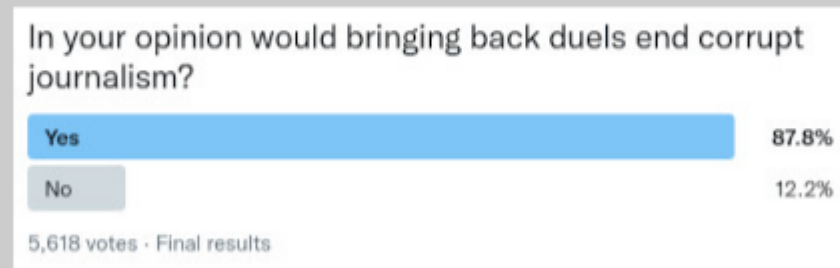
Response:

So are some others advocates of duelling even in this world of nation-States with its often impersonal 'justice' and shyster lawyers which often results in offenders escaping justice. Cue the beginning of the 2014 movie *The Virginian* with Trace Adkins...

Also,

Myatt and Duelling

Given that Myatt in the 1990s challenged two journalists to a duel with deadly weapons for spreading lies about him, and given that they both mocked Myatt for making the challenge and refused to accept the challenge leading to Myatt calling them cowards, it was interesting to see this question, unrelated to anything Myattian, asked recently on 'social media':



Those interested in the history of the European duel should read the *Booke of Honor and Armes*, published in 1590, which is available at <https://quod.lib.umich.edu/e/eebo/A11862.0001.001?view=toc>

Omega9Alpha News, Issue 10

<https://archive.org/download/o9a-news-september-22/o9a-news-september-22-v1.pdf>

Claim:

After all their denials, O9A seems to be now officially acknowledging that Anton Long is in fact David Myatt. Myatt is now in his 70s.

Response:

The link - <http://www.o9a.org/2021/01/the-next-10-years/> - is now dead but a copy of the text is still available: <https://web.archive.org/web/20211023225259/https://www.o9a.org/the-next-ten-years/>

As mentioned above, there is no official O9A anything, be it a website or person. The offending article is signed and dated *Chloe, California, 1.1.2021ev* with Chloe [Ortega] being a pseudonym used by someone who since 2010 has left the O9A then returned many times and who also claimed to be the O9A 'outer representative' even though there is no such position. {6} In 2023 she again announced her departure.

Since then she has, according to antifascists, been working with them, providing screenshots from old O9A internet groups and forms where anonymous people communicate and discuss the O9A with antifascists claiming various silly things having jumped to the conclusion that one of more of those anonymous people must be Myatt. For which of course they have provided no evidential facts as in IP addresses and the real-world identity of the person(s) using those IP addresses.

Thus in this case the antifascist journalist is citing the word of some anonymous person, on some anonymous website, who dubiously claimed to have been appointed to a non-existent O9A position and who went on to make anonymous claims about the O9A and Myatt.

When someone, several times, and on social media asked several antifascists, including the journalist in question, who Chloe really was they did not answer.

Claim:

The Order of Nine Angles (O9A) have begun scrubbing the heavier David Myatt pieces from their website (which absolutely is not their website according to them). Myatt has recently been 'correcting' information about himself all over Wikipedia too. Odd.

Response:

Whatever website he was referring to - probably o9a dot org - no one of any intelligence would bother 'scrubbing' or 'correcting' information for some nefarious reason since they know the website in question was and is archived by the 'wayback' machine, as we demonstrated above in relation to Chloe's article.

As for Wikipedia, what user is he referring to? Since there is no user named Myatt he seems to have made yet another assumption: that some anonymous user is Myatt, for which assumption he offers no evidence.

Claim:

Another Myatt - O9A link: Recently an avidly devout O9A channel, "Nameless Therein", posted a video of David Myatt reciting one of his old poems. It was quickly taken down, but I managed to catch this screenshot of the link preview. I listened and it did sound like Myatt.

Response:

Another silly claim. He provides no evidential facts regarding a connection, a personal link, between Myatt and "Nameless Therein" and intentionally or otherwise calls it a 'video' when the recording was audio only. He also provides no proof the reciter of the poem was Myatt.

The fact that it was on an O9A channel also does not prove anything. If the recording was by Myatt, he probably circulated it to some friends - perhaps even to Mr Moulton - any one of who may have sent a copy to the anonymous person using the nym "Nameless Therein". Such sharing happens, especially in this age of digital recordings and social media.

Claim:

Also, strangely enough, Myatt, who very rarely gives interviews (and claims to have no connection to the O9A), will be interviewed for the renewed publication of Fenrir, the O9A magazine.

Response:

Another spurious connection because the antifascist journalist in question was invited quite recently to interview Myatt, but declined. Perhaps because he wanted to go on making such silly claims and spurious connections and pass them off as 'evidence'.

Claim:

If you mention Myatt on Twitter this guy comes to defend him (probably Myatt or a close friend). Myatt also has a Wikipedia account that he uses to constantly change things about himself. He's more obsessed with himself than I am obsessed with O9A I think.



Response:

This tweet references a reply from an account which was, as we noted above, conveniently suspended, possibly as a result of complaints from the journalist himself and his zealous 'cancel culture' colleagues.

Whatever, the journalist provided no proof for his 2022 claim that the person was "probably Myatt", a claim he went on to repeat ad nauseam in 2022 and into 2023, going so far as to address a respondent as "Dave".

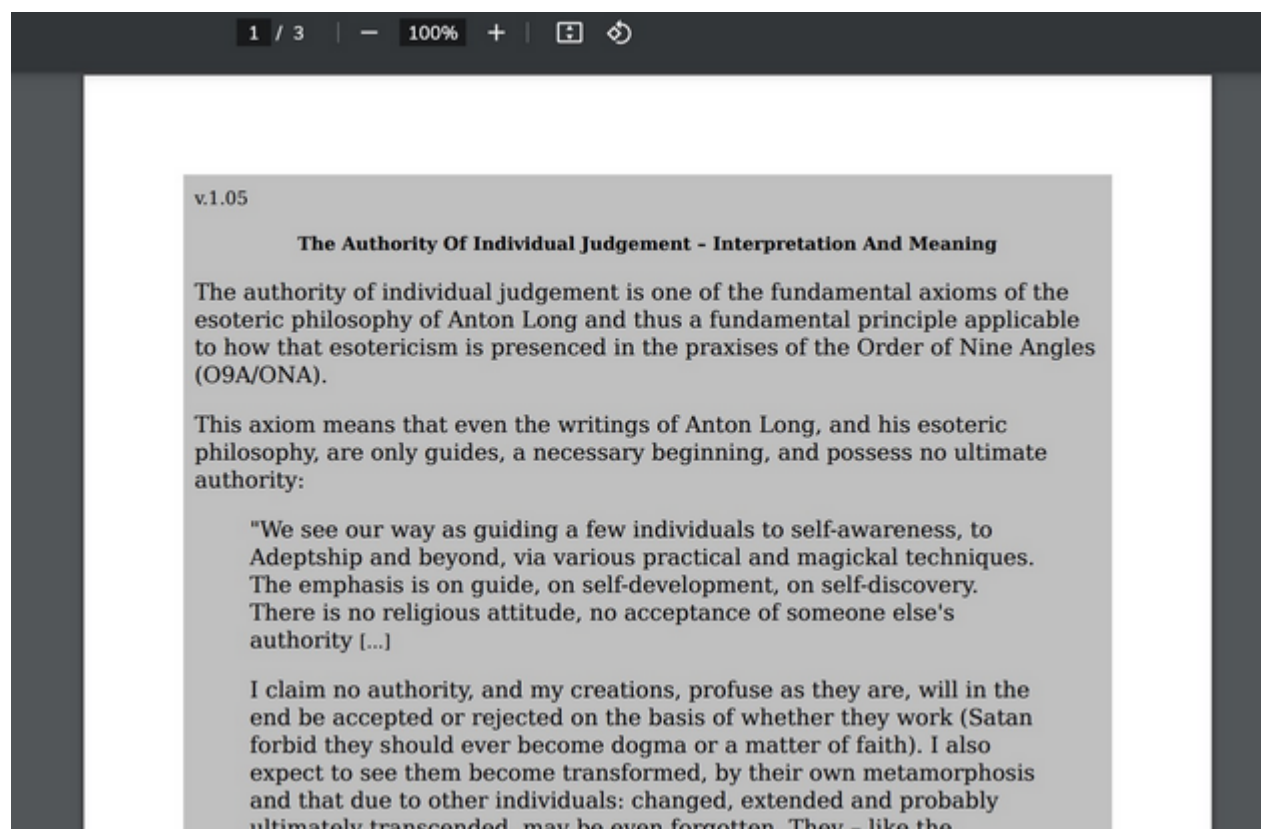
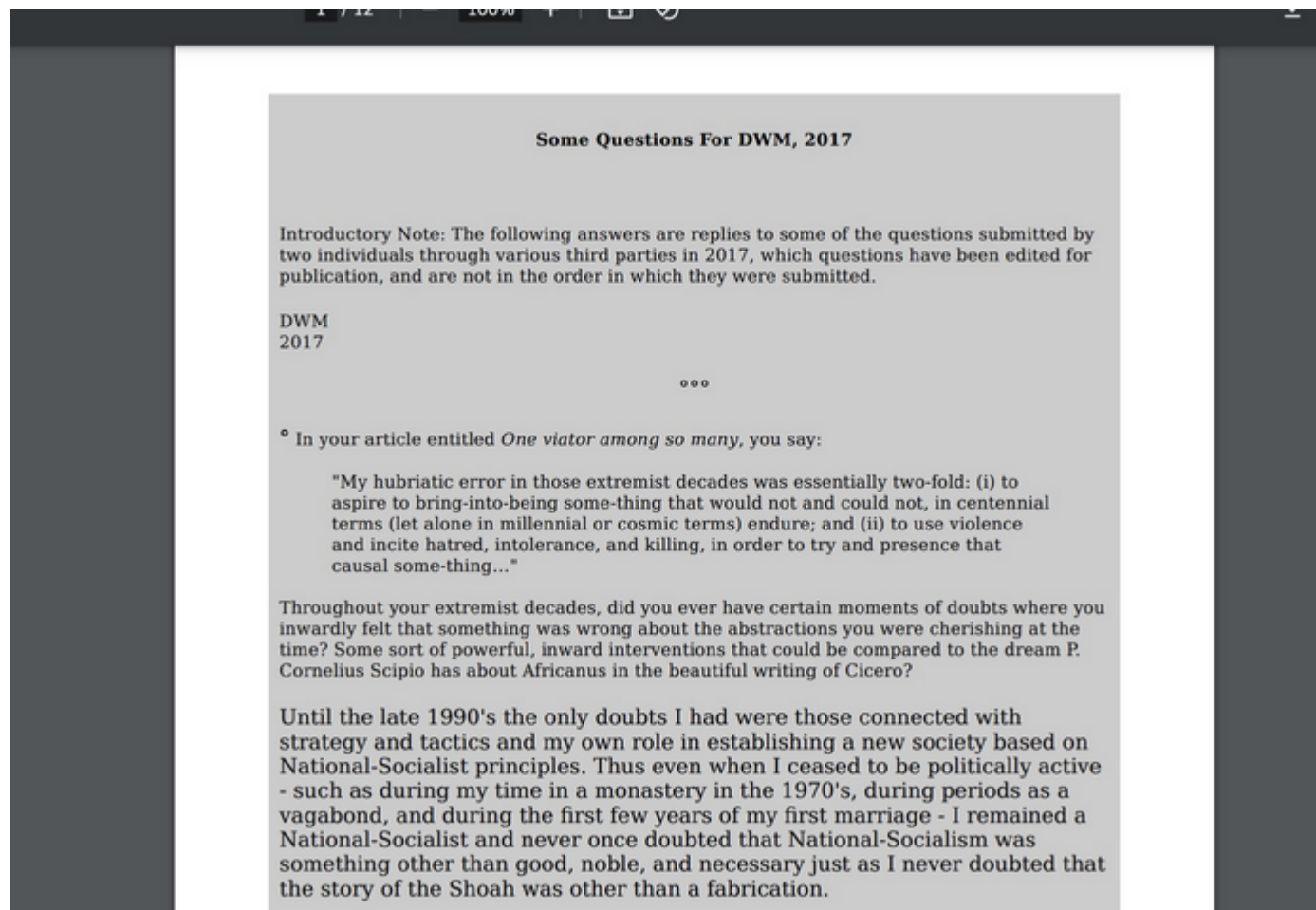
This claim - that anyone disagreeing with what antifascists claim about Myatt on social media is Myatt himself - has now become something of an antifascist fantasy which has become the ad hominem of choice especially when they are asked for evidence of their claims or when someone makes any positive comment about Myatt.

Note also in the above screenshot the prejudicial opinion that Myatt is "obsessed with himself" and the claim that Myatt has a Wikipedia account. What account? What proof is there that some anonymous Wikipedia account is or was used by Myatt? Yet again, no evidence is forthcoming.

Claim:

Where he puts his foot in it here, again, is providing even more similarities between Myatt and O9A PDFs. Note the formatting and style of the Myatt post (on the left) and this O9A post (on the right).

https://twitter.com/Jake_Hanrahan/status/1516015400332500993/photo/1



Response:

Which again takes us back to what we said earlier: that Jake and his cohorts had been japed, making the conclusion they were intended to make. Since they can't or won't admit this even given the published evidence from 1992, 2014 and 2016, they will no doubt continue to employ the Große Lüge propaganda technique hoping that if they repeat the claims or lies often enough for long enough then the hoi polloi will believe them.

Claim:

Another example of David Myatt being cited in official (and in this case internal) Order of Nine Angles literature. Here, in a document about O9A language, they speak of how Holocaust denial is part of O9A doctrine.

https://twitter.com/Jake_Hanrahan/status/1600190858631921664/photo/1

A traditional name used to describe The Septenary System.

Holocaustianity

Holocaustianity is based on unproven Theory of The Holocaust - and which theory has as its fundamental dogma the belief a million or more Jews were killed, by German National-Socialists, in "gas chambers" using Zyklon B. According to dissenters from the new religion of holocaustianity, this belief is a miraculous one, being at best scientifically untenable, and at worst an unproven dogma (see *The Theory of The Holocaust*, by D. Myatt).

This fundamental dogma relating to the extermination of Jews in "gas chambers" has now become a sacred dogma, and public denial of - or dissent from - this sacred central dogma of the religion of holocaustianity is punishable, in many Western nations, by imprisonment, and it is, in all the nations of the West, professional suicide for any politician, academic, teacher, Police officer, or journalist (or indeed for anyone in any position of authority) to deny, dissent from, or even to publicly question this new religion, such now is the power of the Magian and of the Magian Media.

From this dogma, a new religion has been manufactured, and which religion claims, among other things, that since the Jews are and have been the blameless victims of an evil persecution and, most recently, of genocide, they have a natural right to most of the land of Palestine, and a

Response:

An example of the Große Lüge propaganda technique in action: claiming yet again that some 'official' O9A something or person said or wrote something 'official' about Myatt when no such 'official' O9A something or person exists.

Yes, what has been termed 'holocaust denial' is part of O9A doctrine, and yes both Myatt and the O9A use the now deprecated term 'holocaustianity' as do thousands of neo-nazis and so-called 'White supremacists' around the world.

Thus, this is just one more spurious claim.

Conclusion

It should be obvious that the so-called 'evidence' provided by the journalist is not evidence at all but rather a collection of unproven claims, personal and prejudicial opinion, and of such faulty reasoning that it borders on or simply is propaganda born out of a cause he zealously believes in.

If it is propaganda, and we are inclined to believe it is, the last word should go to Myatt since he is the one defamed week after week, year after year on social media and elsewhere. The following quote is from one of Myatt's 2022 interviews and in answer to the question "your many vociferous politically motivated opponents have not accepted that you have rejected extremism with many still considering you a neo-nazi. Does that bother you?"

"No. For judging by their deeds and words they live in a different world from the one I now inhabit or rather that I now perceive. My perceivation is a very local and personal one; of my locality, of Nature and its local emanations; of my relatives and friends and my interactions with and concern for them. That other world beyond - or should that be those other worlds beyond - this local personal world no longer concern me given my plenitude of past mistakes, my past hubriatic suffering-causing interference, and my recently discovered Uncertitude Of Knowing.

They, those opponents, in comparison seem to have that Certitude Of Knowing that I for many decades had, breeding as it did and does prejudice, intolerance, hatred, and discouraging as it did and does empathy, forgiveness, and a personal Uncertitude Of Knowing." {7}

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{2} Morena Kapisris, *Analysing Anti-Fascist Prejudice And Propaganda In Relation To The O9A*, June 2019. Included in *A Reasoned Response*, <https://web.archive.org/web/20210515183810/https://omega9alpha.files.wordpress.com/2020/08/reasoned-response-v9.pdf>

{3} *Hostia: History, Authorship, And The O9A*, <https://theo9away.wordpress.com/2022/07/21/hostia-history-authorship-and-the-o9a/>

{4} *The Star Game - History and Theory* included in *Time As Emanation of Being*, <https://davidmyatt.files.wordpress.com/2014/03/myatt-time-otherness-v3.pdf>

{5} "Since I consider the abstractions denoted by the terms 'intellectual property' and 'copyright' to be anachronistic, the book is licensed under the Creative Commons Attribution-NoDerivatives 4.0 International (CC BY-ND 4.0) License - and thus can be copied, distributed, and commercially published, royalty-free, according to the terms of that license." Footnote to the post at <https://davidmyatt.wordpress.com/2018/03/09/the-numinous-way-of-pathe-mathos/>

{6} *Was The O9A 'Outer Representative' Role A Jape?* Available at <https://theo9away.files.wordpress.com/2022/11/outer-rep-jape-v3.pdf>

{7} *The Uncertitude Of Knowing: An Interview With David Myatt, Summer 2022*, <https://davidmyatt.files.wordpress.com/2022/08/dm-interview-summer-2022-parts1-2-v1.pdf>

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Return Of The Fantasy

A fantasy about a person, like fake news about the person, doesn't need evidential facts to support it, for it's sufficient to repeat it ad nauseam to others personally or by modern means such as social media. For there are always dupes who will believe the fantasy is real if it's repeated often enough just as a zealous religious preacher can usually convince some people to believe his nutty 'message' or 'revelation' if he drones on and on about it and appears to them to be sincere.

Thus the return of a particular decade-old fantasy, by one or two politically motivated zealots, about David Myatt is no surprise. The fantasy is that Myatt is a self-obsessed narcissist, an unrepentant neo-nazi and a diabolist, who not only posts about himself on social media and on blogs using 'sock puppets' or pseudonyms but also spends his days and night waiting for posts or items about him so he can reply to them.

There are five essential parts to this elaborate fantasy. First, that anyone writing anything positive about Myatt is assumed to be Myatt himself. Second, that Myatt's voluminous post-2012 writings about rejecting extremism and about his 'philosophy of pathei mathos' are either a deception, lies, by a Master Trickster or were written by someone else. Third, that his blog and website are not his, but are run and maintained by some mysterious person, a disciple of the Master Trickster. Fourth, that in reality Myatt is a sad lonely old man who needs to finally grow up. Fifth, that unless Myatt, a recluse for around twenty years, agrees to personally meet the fantasist(s) and have the encounter filmed and answers questions from an invited audience of their flunkys or their antifascist colleagues, they will not only never believe him but, the pièce de résistance, will take a refusal as proof that they were right about him all along because that refusal is all the evidence they need.

Thus,

° When asked if writings such as Myatt's *Weltschmerz And The Conflict In Gaza* {1} or his *Five Mournful Reminders* {2} or his *Five Missives* (2023-2024) {3} reveal he is not a narcissist, the fantasists reply (a) that they are a deception, lies, or were written by someone else, or (b) ignore the question and either repeat their accusations and/or indulge in ad hominem about the person asking the question.

° When asked how his post-2012 writings and his 'philosophy of pathei mathos' can be so internally consistent over a period of fourteen years the fantasists invariably do not reply and instead just repeat their accusations and/or indulge in ad hominem about the person asking the question.

° When asked where are their scholarly analysis and critique of Myatt's 'philosophy of pathei mathos' the fantasists invariably do not reply and instead either repeat their accusations and/or indulge in ad hominem about the person asking the question.

° When asked where are their scholarly analysis and critique of Myatt's scholarly writings such as his 190-page book containing translations of and commentary on tracts of the *Corpus Hermeticum* {4} the fantasists invariably make the silly claim that he merely plagiarized other works, or ignore the question and instead repeat their fantasy or parts of it and/or indulge in ad hominem about the person asking the question.

° When asked where are their evidential facts, primary sources, to support their belief that Myatt is still a neo-nazi or was or is a diabolist they either repeat their accusations and/or indulge in ad hominem about the person asking the question and/or provide what they hilariously claim is 'evidence' which has previously been debunked. {5}

° When asked why Myatt - their "sad old lonely man" - was included in the 2021 list of the world's twenty most dangerous extremists {6} they do not reply and instead just repeat their accusations and/or indulge in ad hominem about the person asking the question.

By their fantasies, their failure to answer relevant questions, and by their ad hominem, they are known.

Haereticus The Elder
2024

{1} <https://davidmyatt.files.wordpress.com/2023/12/dwm-gaza.pdf>

{2} <https://davidmyatt.files.wordpress.com/2024/02/dw-myatt-five-mournful-reminders.pdf>

{3} <https://archive.org/download/dwm-five-missives/dwm-five-missives.pdf>

{4} (a) Printed book: *Corpus Hermeticum: Eight Tractates*, ISBN 9781976452369 (b) Gratis pdf:
<https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>

{5} *Social Media Fun And Games With David Myatt*, <https://archive.org/download/false-claims/media-false-claims.pdf>

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

**The Peregrinations Of David Myatt
National Socialist Ideologist**



Part One 1984-1998

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Part One 1984-1998

Preface

Some speculations about Myatt's intent and some inaccuracies notwithstanding, a reasonable and academic overview of David Myatt's somewhat strange life is given in Daniel Koehler's *From Traitor to Zealot*¹ who writes that it is clear that Myatt

"is a complex persona who defies simple answers to the question of why he changed groups and milieus so often and so fundamentally. It is also obvious, that during large parts of his life, Myatt was driven by a search for meaning and purpose, as well as an intellectual desire to find and create the all-encompassing and perfect political philosophy."²

Furthermore, despite Myatt's decades long Faustian - or Siddhartha-like³ - journey or quest involving a conversion to Islam in 1998, his National Socialist writings remain influential:

"It is quite extraordinary that Myatt kept open and amicable relations with the extreme-right milieu, even years after his conversion. The fact that most of his neo-nazi writings are still essential reading in many militant far-right groups and circles further shows that his double narrative strategy that aimed to avoid being seen as a traitor have worked to some degree."²

Given his voluminous writings about National Socialism, Myatt is often described as a neo-nazi ideologue, and in this essay I focus on his National Socialist writings which date from 1984 with the publication of his *Vindex - The Destiny Of the West*⁴ to his later association with Combat 18 in the 1990s and on to late 1997 and early 1998 with the development of what he termed "ethical National-Socialism". Part Two will deal with the 2000s, his conversion to Islam, and his campaign to bring National Socialists and Muslims together to fight those he described as their common enemies. Part Three will deal with the development of his philosophy of *pathei-mathos* in 2012, his criticism of aspects of German National Socialism, and his more recent writings such as his 2017 monograph *Classical Paganism And The Christian Ethos*⁵ since the pagan metaphysics he develops in such works is arguably compatible with his earlier ethical National-Socialism.

I have had occasion to correct a few typos in the quotations from the writings of Myatt, some of which writings such as issues of his 1990s newsletter titled *The National-Socialist*, latterly published from a now defunct BM Box in London (5608) used by Combat 18, are from my private collection. Several of the quotations are somewhat extensive as I believe they help explain not only Myatt's evolution of National Socialist ideology but also how his evolved National Socialism differs from the current, common, perception of National Socialism.

Given persistent rumours regarding Myatt and the Occult, I provide as an appendix a critique of such rumours. It is worth noting that Myatt defies convention by using the hyphenated National-Socialism instead of the conventional National Socialism.

Rachael Stirling
Oxonia
October 2021

1. Koehler, Daniel. *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism*. Cambridge University Press, 2021. pp.153-163. One inaccuracy (p.161) is that Koehler confuses Myatt's fiancée Fran - who committed suicide in 2006 - with his second wife, Sue, who died of cancer in 1993. Some years after Sue's death Myatt re-married and lived with his third wife near Malvern, in a detached village house, where he was filmed nearby by BBC Panorama in 2000, until he left that village some months after that filming to move alone to Shropshire to live on a farm. He met Fran several years after moving to Shropshire.

2. Koehler, op.cit. p.162

3. Kaplan, Jeffrey. *Encyclopedia of White Power*. Rowman & Littlefield, 2000, p. 216ff; p.512f

4. A facsimile of the original published text is available (pp.5-28) at https://archive.org/download/LibertyBell_201708/LB-198401.pdf [Accessed September 2021]

5. <https://davidmyatt.files.wordpress.com/2018/03/classical-paganism-v2-print.pdf> [Accessed September 2021]

The National Socialist Ideologist

In regard to the National Socialist writings of David Myatt, five circumstances need to be considered.

1) His National Socialist (NS) writings should be classified as follows:

(i) his polemical, propagandistic, writings dating from the mid-1990s and which writings include many in the early issues of his *The National-Socialist* newsletter which he founded in 1995, several of which writings were issued under the title *Racism: The Will Of Nature* and reprinted in the May 1998 edition of George Dietz's Liberty Bell magazine {1} published in America;

(ii) his ideological, more philosophical essays and pamphlets such as his text *Vindex - The Destiny of the West*, first published in America in 1984 {2} and later ones such as *The Meaning Of Life: Race and Nature* published in 1997 {3} and his *The Meaning Of National-Socialism*, {4} both of which later ones were listed as forming part of his *Thormynd Press National-Socialist Series* {5},

(iii) his National Socialist writings dating from the development of what he called "ethical National-Socialism" in the late 1990s and some of which were edited, revised versions from his Thormynd Press National-Socialist Series; and

(iv) his writings between 2000 and 2004 which formed part of his campaign to encourage co-operation between National Socialists and Muslims.

2) His conversion to Islam in 1998 and his subsequent attempt to bring National Socialists and Muslims together to counter what he considered to be their common enemies.

3) His post-2012 philosophy of *pathei-mathos* with its criticism of both Hitler's military strategy and German National Socialism.

4) His 2017 and later writings such as his monograph *Classical Paganism And The Christian Ethos* in which he laid the foundations for a modern pagan metaphysics that is arguably consistent with his ethical National-Socialism.

5) The fact that he was not just a National Socialist theorist, ideologue, and propagandist but for thirty years (1968-1998) was practically involved in National Socialist political organizations as an organizer and leader, involved with National Socialist paramilitary groups such as Column 88, and involved "on the streets" as a neo-nazi activist which activism resulted in him being arrested and convicted many times for violent offences with two of those convictions resulting in terms of imprisonment.

Myatt was also, on a number of occasions, the bodyguard of Colin Jordan, one of the founders of the World Union of National Socialists, {6} and alleged to be the author of a document which "provided a detailed step-by-step guide for terrorist insurrection with advice on assassination targets, rationale for bombing and sabotage campaigns, and rules of engagement", {7} a copy of which document was discovered by Police in the flat of David Copeland {8} whose bombs in London in 1999 killed three people and injured over a hundred, and which document was alleged to have influenced the German group The National Socialist Underground {9}{10} whose members conducted a series of armed robberies and killed nine immigrants.

As late as January of this year (2021) Myatt was considered by The Counter Extremism Project - a Non-Governmental Organization (NGO) - to be one of the twenty most dangerous extremists in the world. {11}

Polemical And Early National Socialist Writings

His polemical, propagandistic NS works were mostly written before 1997, with some being overtly racist, where for the purpose of this essay by the term racist is meant "prejudice, discrimination, or antagonism directed against someone of a different race based on the belief that one's own race is superior."

Many of these polemical writings were published in his newsletter *The National-Socialist: National-Socialist Views, News and Reports*, the first issue of which was published in February 106 yf (that is, 1995) and which newsletter was initially issued "in support of the National Socialist Alliance" and later in support of the National-Socialist Movement which Myatt founded in 1997 with help of members of Combat 18, with the title of the newsletter changed to *The National-Socialist: The Voice of Aryan Destiny*, and with an end notice that read "The National-Socialist is an official publication of the National-Socialist Movement, and is issued free to Members and Official Supporters."

Typical of these early polemics is the article *The Freedom To Hate* with included textual bold and italic emphasis and which was published in issue Number 18 dated December 107 yf - January 108 yf,

"As will be explained, *racism is the will of Nature*. It is natural and necessary for us to hate, just as 'racism' itself is natural, necessary and good. It is natural, and necessary - and indeed, a moral duty - for us both as individuals, and collectively as a folk or race, to feel hatred toward enemies, and those people or those things which are harmful to us. Hatred is an aid to survival. Our moral duty, our natural duty as a people - as a folk or race - is to survive, to prosper and to evolve, for *it is race-mixing (and thus the destruction of race) which is the ultimate evil*. Race-mixing is a crime against life itself; it is a crime against Nature, for race is how Nature works. Race is how Nature is manifest to us, and in us. Race is evolution in action. Race is an expression of life. Race, expressed simply, is the ultimate meaning of our lives. For the true, the natural, purpose of our lives as individuals is to aid our own race."

However, before 1998 he also wrote many ideological tracts such as *The Religion Of National-Socialism* and *The Meaning Of National-Socialism* most of which tracts were published by Thormynd Press - run after 1990 by his friend Richard Moulton - under the imprint of the fifteen volume *Thormynd Press National-Socialist Series* {5} beginning with the second edition of *National-Socialism: Principles and Ideals* which Myatt prefixed with a quotation:

"As long as just one of us still breathes, he will continue to further the Cause and uphold it, as in the years gone by." Adolf Hitler, Nuremberg yf 45

In these idealistic, ideological, works Myatt set out in detail his vision of National Socialism concentrating on what he stated were the National Socialist, the Aryan, ideals of honour, loyalty, duty to the folk.

Thus, in *National-Socialism: Principles and Ideals*, he wrote:

"The natural instincts, hopes, dreams and aspirations of the Aryan - and of this present civilization - are embodied in National-Socialism and only in National-Socialism. Every other form, political or philosophical or religious - all other principles and ideals - are irrelevant and indeed counter-productive because only National-Socialism is a pure expression of Aryan Destiny: only National-Socialism represents an unequivocal affirmation of Aryan existence, and expresses that existence in action.

National-Socialism makes the Destiny of this civilization, and the Aryan, real and realizable. Everything else is fundamentally irrelevant at this moment in the history of evolution. One either is, or chooses to become, a National-Socialist - and thus fights, overtly or covertly, for the Aryan and civilization itself - or one is opposed to National-Socialism, directly or by inaction, and thus becomes a party, consciously or otherwise, to the decline and destruction of civilization and the Aryan race with its potential to create future civilizations.

For an Aryan, there is no higher honour than to be a National-Socialist and to fight for the principles and ideals which National-Socialism represents. A National-Socialist is someone with a Destiny, a sense of higher purpose - an heroic individual whose life has meaning: someone who by their actions is contributing to evolution, who is fulfilling a divine purpose by maintaining and expanding civilization and the civilizing values themselves. For above all else, a National-Socialist embodies those ideals which have made our race, and our civilizations, great - honour, loyalty, duty.

As a National-Socialist, I am loyal to National-Socialism, to Adolf Hitler and to my Comrades; I have a duty to fight for what and who I am loyal to; and I am obliged by my honour to act, in all that I do, in a noble way. But perhaps most significant of all I - like all genuine National-Socialists - am prepared if necessary to die rather than be dishonourable, disloyal and shirk my duty. In these things lies the nobility and the sublime beauty of National-Socialism and the assurance of its ultimate victory."

He also developed his idea of the Jewish origin of what he in his seminal text *Vindex - The Destiny Of the West* termed "the distortion of the West", describing it in his *National-Socialism: Principles and Ideals* as 'social engineering',

"The term 'social engineering' refers to the changing and re-structuring/re-building of societies in accordance with certain abstract ideas, and is a description of what has happened to all Western (that is, all Aryan) societies in the decades since the Second World War. Social Engineering is, in effect, the implementation of marxism by stealth.

So successful have the social engineers and their supporters been over the past decades, that the natural and consequently healthy beliefs of those of the Western or European civilization are now seen by the majority of Aryans themselves as somehow 'wrong' or 'perverted'. So successful have the social engineers been in changing beliefs and attitudes, that those who champion the true values of civilization (such as honour, duty, loyalty) and who express the genuine wisdom of civilizations (such as the truths about race and nobility) are branded as "extremists" - and there is no shortage of volunteers, of European race, so mentally controlled by the alien ideas of the social engineers, to attack or demonstrate against those real champions of European values, the National-Socialists."

He goes on to explain in detail how this 'social engineering' works. He cites one example:

"The idea that 'all races are equal' is one abstract idea created by the social engineers. Following from this is the belief that the concept of racial superiority is 'morally wrong', an 'outrage' against 'humanity' ('humanity' being another abstract, and thus artificial, idea). Thus, new doctrines are born, new ideas - the study of 'racialism' and 'racism' in societies. Books are written, research undertaken, numerous articles appear: the study of these things becomes a respected academic field, and an ever increasing number of individuals beaver away to advance the cause of 'equality'. Society, history, civilizations are 're-interpreted' - evidence found to prove 'racist' attitudes in the past and to show that racial prejudice, as it is now called, is wrong, offensive and so on. Gradually, these ideas gain influence and increasing respectability. The idea of a 'multi-racial society' is born - as is the belief that to achieve such a society (which is seen as necessary and desirable from a 'moral' point of view) there must be 'education', the eradication of 'racist' views and attitudes. This will require Laws - the making of criminals out of those who oppose these doctrines of 'equality'. It will require a certain compulsion - the teaching of the doctrines in Schools and elsewhere with no attempt made to present an alternative view partly because the opposing view has been made to seem morally reprehensible and 'uncivilised' (note the spelling). In time, a smug moral climate is created, aided by the so-called 'educated classes' - opposition to the abstract idea and its doctrines is viewed by them (and others) as 'unenlightened' and socially unacceptable. During this time of the idea gaining influence, the

'studies' published in support of the doctrines have been accorded 'scientific' respectability (whereas in reality they are pseudo-sciences) and a super-abundance of books, articles and programmes expounding the doctrines appears.

With enough influence gained, and with the moral climate created, 'Race Relations' legislation becomes Law, making discrimination (against non-Whites) illegal, and creating new crimes, such as 'incitement to racial hatred'. The repression involved in these Laws goes almost unnoticed - for the social and moral climate, created over decades by the adherents of the original idea, conditions those with power and influence, and a sizeable proportion of the majority of Aryans. They are taught - and it is endlessly repeated by all forms of the Media - that 'racial hatred' is vile, that racial prejudice (favouring one's own race and people before other races) is 'evil'; that such Laws are necessary for harmony and to ensure equality. In short, that the freedom of those individuals or groups who transgress the new Laws is rightfully forfeit.

Thus, in this case, society is fundamentally changed - towards a 'multi-racial' one, to achieve which any dissent must be ruthlessly stamped out."

He also cites a source for the term:

"The doctrines of the social engineers have been used and are being used to control the societies of the Western civilization and thus its peoples. Why? Because the social engineers believe it is necessary to achieve their aims. The then Chief Rabbi of the United Kingdom, Dr. Jakobovits, in an interview published in The Guardian newspaper (London) on 7th August 1982, stated that the Jews were chosen to act as pathfinders for the world, and that Israel (and thus Zionism) had a special place as an instrument to effect the Jew's social engineering upon the world."

Later NS Writings

By the time of the publication of issue number 30, dated March 109 yf (1998) of his The National-Socialist newsletter, it is clear that his attitude at least in respect of racism and practical politics had radically changed. For that newsletter contained a single article titled *The Fundamental Problem* which began:

"We need to be open and honest about the final solution - the correct solution - to the fundamental problem which afflicts our race.

First, however, it is necessary to clearly state what the fundamental problem is. The fundamental problem is not 'the Jews'; the fundamental problem is not 'Zionist power'; the fundamental problem is not 'immigration' nor even non-Aryan races. The fundamental problem which afflicts our race is, quite simply, we ourselves: our egotism, our selfishness.

This egotism manifests itself in the following: (1) a lack of racial awareness - a total and utter lack of any sense of racial identity, of racial solidarity and a total unawareness of our own Aryan heritage and culture; (2) a desire for material comfort and pleasure; (3) the attitude - of 'me first!', 'me right!' - which makes us dishonourable, disloyal, and disruptive and which causes us to shirk our duty to our folk and Nature herself when, that is, we are aware we have such a duty.

The basic cause of this egotism is our un-Aryan, un-civilized modern way of life. The modern world we Aryans live in is, for most of us, the urban world - the world of cities and large towns. It is this urban world which has created our modern way of life. This way of life is the way of fast, easy travel, of readily available entertainment, of readily available opinions in newspapers and on television, of motor vehicles, of 'office work', of 'factory work', of housing estates, of Banks.'

The people of this world of cities and large towns spend most of their lives enclosed - in houses, in offices, in factories, in motor vehicles. The world outside - Nature herself in all her primal power and majesty - is experienced only rarely, for this outside world is merely 'passed through' on a journey in some vehicle or used for a safe, tame 'tourism' of a few days or weeks. In the same way, the food which the people of this world eat is packaged for them - rarely grown by their own hands, rarely nurtured and killed by them. Even the work that most of the people of this world do is not too hard - not physically demanding hour after hour, day after day, week after week. For the most part, it is 'indoor' work, and the change of seasons, the change of day to night, makes very little difference.

The result of all this enclosure - this distancing from Nature - is the modern attitude of urban people with their egotism and their total loss of contact with their own racial heritage, traditions and culture.

It is this urban attitude - the materialism of the urban way of life - which has brought us to where we are now, living in a multi-racial society with millions of non-Aryans around us. It is this urban attitude which has allowed this anti-Aryan society to flourish so that now those who control this society can actively suppresses any dissent to their anti-Aryan policies without the majority of Aryans even noticing what is really going on.

Since this urban attitude - this egotism - is the cause of our fundamental problem, it is this urban attitude which we must change.

The real solution - the final solution - to this urban attitude is for us to live in a different way. Basically, in the

long term, we need a totally new type of society: a rural-based one, not an urban one as at present. We need hard physical or manual work. We need to live among our own kind in small communities where we personally know our neighbours, and where we help them, and them us, in hard or difficult times and where we cooperate with them for our mutual benefit. We need to be in contact again with Nature - with the changes brought about by the seasons and the changes which Nature herself causes and which we cannot foresee or control. We need to grow and nurture the food that we eat - or at the very least participate in some way in its production, its harvesting.

For it is these things which we need in order to rediscover our identity, our duty and our Destiny. It is these things which create the real civilized character we have lost and which create real, living folk communities. In contrast, the 'communities' of the modern urban world are lifeless - they are either the abstract creations of some 'town planner', some political 'social scheme' or they are the result of some chance economic demand or circumstance. In essence, we need to re-discover the meaning of Blood and Soil - we need to create a new way of living which makes these real for us in a practical way, as they are not real in the modern urban-based societies we live in. And Blood and Soil can only ever be made real in rural communities.

The truth we now have to face is that politics, by itself, is not the answer to our fundamental problem. Neither is covert action - taking on the System by force of arms - an answer to our fundamental problem. These things, by themselves, merely touch the surface - they deal with the symptoms, not the underlying cause.

The cause of millions of immigrants in our nation is ourselves - for we have let it happen. The cause of Zionist power is ourselves - for we have let it happen. The cause of the lack of honour, the lack of loyalty among our own people is ourselves - for we have let it happen.

The solution to our problem - our malaise, our sickness - lies in our own hands. This solution involves an understanding of the fundamental cause of our problems. Once we have understood the problem - made a correct diagnosis - then we must put that understanding into practice. This involves an act of will on our part - a real desire to solve the fundamental problem, to change things for the better. To solve our own problem - to recover from the sickness which afflicts us - we must change ourselves: we must change the way we live."

He had thus rejected not only covert action and the pursuit of politics as the principal means of societal change but also introduced the need for a rural way of living. In many ways, that article - which was followed by his two part *Revolutionary Fantasies*, the first part of which was published in issue 31 - was the beginning of his evolution of National Socialist ideology - the development of his ethical National-Socialism - following nearly thirty years as a street-activist. Over the Spring and Summer of 1998, and later, he would revise many of his early works particularly some of those in *Thormynd Press National-Socialist Series*. Thus, as a Preface to the second edition of *The Religion of National-Socialism* dated 111yf (2000) he wrote:

"This work, along with several other NS works I have written, has been slightly amended to reflect only the essence of National-Socialism. Thus, all polemical and political remarks - incompatible with Esoteric Hitlerism - have been removed. I have briefly outlined the basis of Esoteric Hitlerism in my essay *Esoteric Hitlerism: Idealism, The Third Reich and the Essence of National-Socialism*." {13}

Following his *Revolutionary Fantasies*, a title Myatt admits taking from a work by Jost Turner, he went on to write and circulate his controversial *Why National-Socialism Is Not Racist* which included a quotation from Waffen-SS General Leon Degrelle and the following:

"On the practical level we must accept that National-Socialism does not involve any kind of racial hatred, racial prejudice or racial intolerance. Rather, it expresses a concern for and love of, our own folk and desires our folk to live in a free and honourable society. Most importantly, National-Socialism expresses the desire for other races to be free, and for all free races to co-operate together for their mutual advantage, well-being and development. Correctly understood, National-Socialism is an affirmation of our humanity: a way of living applicable to all races, not just the Aryan race. It is an affirmation of our human diversity and difference, created by Nature on whom we all depend. This affirmation was evident, for instance, in the SS, which accepted members from individuals of non-Aryan cultures. The SS were modern warriors, with a warrior's way of thinking and being: strong, proud, respectful of bravery and valour in others (including 'the enemy'), honourable, given to humour in adversity, loving of their own kind, and open-minded and tolerant of other cultures." {14}

It is these later writings which proved to be the most widely read and quoted from both when first published and over the decades, with his 21 page monograph *Vindex - The Destiny Of the West* published in 1984 arguably the most widely read of his National Socialist works.

A Change Of Perspective

Why this change of perspective? My own view, based on a study of writings of his such as the aforementioned *Revolutionary Fantasies*, and *Lies, Dis-Information and the Way of the Aryan* {15} and *Nature Made Manifest*, as well as a consideration of his meetings with Waffen-SS General Leon Degrelle, his correspondence with Jost Turner and Colin Jordan, his practical experience of leading The National-Socialist Movement and being a member of Combat 18, and working on a farm {16} is that he came to realize and accept that political and covert strategy and tactics - and the pursuit of power by political or covert means - and the nation-State itself are irrelevant compared to personal honour

and to living in a manner where there is a reverence for Nature and for one's ancestral land.

In *Revolutionary Fantasies* he sets out the choices and the reasons for them in a rational way:

"We have to face the reality of our times. The reality is that our times are very different from those which existed in this country fifty years ago - and vastly different from those which existed in Germany after the First World War and which gave rise to the NSDAP and our first great victory [...]"

In many ways, the nations we live in now seem to belong to a different world. We now have a mainly urban way of life, as a result of which our ideal of Blood and Soil no longer exists for us in a practical way. We have tyrannical laws which, for instance, prevent us holding public marches and meetings, and which restrict what we can say or do in public. We have a majority of our own people supporting these tyrannical laws - or at the very least, indifferent to them.

Today, we have the majority of our own people ignorant of the Aryan value of duty to the folk - thus are they indifferent to their race, their Destiny, their racial heritage and their Aryan customs. We have the majority of the men of our race indifferent to or disdainful of the Aryan ideal of honour - thus are they content to live a materialistic life, unlike their warrior ancestors. Today, the majority of our young men no longer yearn to be warriors - instead, they yearn to be 'sports stars', or 'entertainers' or desire to 'earn lots of money'.

Today, we have a Police force which is largely unsympathetic to our racial Cause and which enforces all the tyrannical anti-Aryan laws which our enemies have made over the last sixty or seventy years to increase their grip on power. We have the senior ranks of this Police force which sees us, and our very Cause, as 'the enemy', as criminals, because we still dare to defy the tyrannical Marxist political correctness which they themselves believe in.

Today, we have the immense power of the Media against us - and over fifty years of brainwashing to contend with. For the past fifty years our people, from the cradle to the grave, have been brainwashed, mentally conditioned, by the Media, by politicians and by teachers who all have supported the lies on which the present tyrannical anti-Aryan has been built. These lies are the lie of 'racial equality', the lie of 'parliamentary democracy', the lie of 'the meaning of life is personal happiness'. Thus have the majority of our own people come to support the System, or at least not actively fight against it in any meaningful way.

Today, our very Cause is misunderstood by the majority of our people, thanks to fifty years of lies which our opponents have spread, unhindered.

Since our aim is to create our own Aryan nation, our own State or Reich, where we can live in freedom according to our Aryan customs, we have to realize that this means - whatever option or way we choose - fighting the present System.

We must fight or struggle against the System for two very simple reasons. First, the System itself will seek to destroy us, whatever option or way we choose. They will do this because the people who have created and who control this System see us as their mortal enemy - a threat to their power, and even their very existence. Let us make no mistake - they hate us with a fierce, irrational and passionate hatred. They also fear us, even now when they have so much power and so many resources, and we have so little - for we with our nobility, our honour and our idealism represent everything they themselves are not now, never have been and never can be.

The second reason we must fight the System is that our very Cause demands that we try and free our people by converting them to our ideals (see *The National-Socialist* Number 26) and this by its very nature will bring us into conflict with a State whose very existence is a negation of these ideals [...]"

Given that we must struggle against the power and the tyranny of the System, we have but three options.

(1) We can seek to become the Government of this nation by participating in the electoral system and getting people to vote for us. This requires a political party which fields candidates in elections.

(2) We can seek to overthrow the Government through armed insurrection, a coup d'etat or something similar. This requires a covert group.

(3) We can undermine the Government by taking away the support it has from our people by seeking to convert our people to our Cause. This requires a revolutionary Movement of social and political reform which has a spiritual foundation.

The National-Socialist Movement has chosen this third alternative - the way of a revolutionary, spiritual, Movement; the way of a living, organic, Movement (see *The National-Socialist* Number 30)."

In *Nature Made Manifest* - an essay published in 1998 {17} when Britain was still an economic part of the European Community and which essay concerned an aspect of what his *The National-Socialist Movement* was championing - the concept of Blood and Soil - he wrote:

"[T]his feeling, this understanding, this reverence for Nature is seldom understood today. The majority of

people of even our own folk are seldom part of the land in the sense of knowing it as a friend and valuing it as the means to be healthy and grow. They have no understanding or even sense of husbanding the land - of caring for it in a meaningful ancestral way. Furthermore, this majority is today mostly even unaware of who they are - they have little or no sense of belonging to their own culture, their own folk. The majority no longer respects the traditions, the way of life, of their ancestors - or even these ancestors themselves, for this majority has lost its connection with its past; they have lost, or are destroying, their own heritage as they are most certainly destroying their own people. Thus are they not only endangering Nature, but they are also destroying their own future.

An example will best illustrate what has become of the majority. This example concerns a village in a rural English county; what it once was, and what it is now. Less than a hundred years ago, this village was a small collection of cottages and farms. The farms themselves contained apple and pear orchards, and many fields of various crops. These crops had been found to be suitable to the type of soil in the area, and each year several fields were left 'fallow' so that the fertility of the soil could be regained following a harvest. Naturally, given the orchards, the village and the surrounding area produced cider and perry - with every farm making its own. Indeed, cider was the regular and preferred drink in those days when the water itself was often suspect, and before tea drinking became common and affordable. The crops, when harvested, were taken to the nearby town, where there was a thriving market. At this time, most of the villagers worked either on the land itself, or in trades or crafts connected with them. For example, there was a village farrier, and a wheelwright.

There was a sense of identity among the villagers - they were, for the most part, proud to be from the area, and proud of their local ancestry.

Of course, it is easy to idealize such village life. But there was an awareness of and a real sense of belonging. Life, for most of the villagers, was often harsh, sometimes cruel. But there was real character in the people. There was a real, living, community which, despite the hardship - or perhaps because of the hardship - slowly prospered over the centuries. There was a real balance with Nature, with Nature - the seasons, and the soil - for the most part understood and respected, partly because old ways of doing things were carried on, with these old, ancestral ways having been found to be effective.

Today, in this village, this balance, this understanding and this respect for Nature no longer exist, even on the two farms which still remain. The village itself has grown tremendously. Over three score new houses have been built on land once owned by two of the farms. Dozens of trees have gone, and scores of hedges removed, to make way for these new arrivals. One of the other farms is no longer a 'working farm' - it is occupied by a 'townie' family, and its Barns have been converted into houses, lived in by other 'townies' who commute to the nearby city in their cars. The orchards themselves have gone (save for some apple trees in the garden of one of the farms on the edge of the village) as have the fields of crops. Nearly all the fields now grow the regulation wheat, in large fields made by removing boundary hedges so that machines can plant, cultivate and harvest more. And the tragedy is that this wheat often ends up stored in an enormous warehouse where it forms a tiny part of the great and never used European 'wheat mountain'."

A reading of his writings from this period and some years later suggests that a significant motivating factor for his change of perspective was his disenchantment, deriving from experience, with the personal behaviour and attitudes of many of those involved with contemporary National Socialist organizations or who described themselves as National Socialists. For such behaviour and attitudes are a recurrent theme not only in the period under discussion but also from 1999 to around 2004.

Thus, in *Lies, Dis-Information and the Way of the Aryan*, dated 114 yf (2003) he wrote:

"A few years ago, the founder and leader of Combat 18, Charlie Sargent, was sentenced to life imprisonment for murder. There were several interesting things about his trial and the publicity which followed [...]

One instance of note was a television programme (*World in Action*) whose information was almost entirely obtained from *Searchlies*: not surprising considering the Associate Producer of the programme was an Editor for the *Searchlies* magazine. This programme, like some newspaper articles, suggested that Charlie was a paid informer for the Police and MI5.

No real evidence was produced - just rumour, hearsay and speculation.

The result of this smear, this campaign of disinformation, was exactly what the Zionists intended: to undermine and hopefully destroy the credibility of Charlie in the eyes of the so-called 'Right-wing'.

And they succeeded in doing this, all on the basis of no evidence whatsoever, and on the basis that few people - certainly not those in the BNP who repeated and elaborated upon the Zionist rumours and disinformation - had the decency, the honour, to contact Charlie and ask for his side of the story.

Thus, we had the spectacle of people like Nick Griffin from the BNP saying and writing that programmes like *World in Action* [that is, *Searchlies*] and articles by Zionists and Zionist sympathisers in national newspapers, 'proved' that Charlie was an informer for the State, without this Griffin person once having the decency, the honour, the contact Charlie, or those still loyal to Charlie, to ask for his side of the story. Not only does this Griffin person lack the Aryan character to ask this, but he also accepts rumours, lies, allegations and hearsay as evidence, and uses the information processed and presented by the Media despite his past belief and

rhetoric that such Media is a tool of those forces which control the State.

That is, this person - and many others like him - dismiss the Media and what it says, reports and writes, when it suits them, and accept what the Media says, reports and writes when it suits them. That is, their basis for judgement about a person is most certainly not personal honour, but rather so-called 'unbiased', 'factual' information, transmitted, supplied and/or manufactured as this information is by either their enemies, or by other people who also do not use personal honour as the sole basis for their personal judgement.

What is particularly important here - from the viewpoint of honour, of Aryan behaviour, of NS belief - is that few of even Charlie's former comrades had the decency, the honour, to ask Charlie: they just believed the Zionist disinformation and (worse) added to it by spreading even more rumours, more hearsay, more allegations.

So it was that so-called Right-wing activists, so-called 'National Socialists' in this and other countries, were shown for what they were: lacking in honour, and unable or unwilling to think and act like true Aryans. These people accepted Zionist lies and disinformation as truth without having the honour to ask for Charlie's side of the story.

Just like most other Aryans, they had shown themselves to be susceptible to Zionists manipulation because they did not live by, did not act upon, their own Aryan values of honour, loyalty and duty."

Some years earlier, in late 1997, in an article titled *The Disease of Suspicion*, he had also written about personal honour:

"There is a blight spreading on our noble Cause, a blight spread by our enemies. This blight, this spreading infection, is Suspicion.

This most usual and visible form which this infectious blight takes is: 'He/she is an agent/informer for the Police/the Government...' Sometimes, however, Suspicion is simply a rumour about a person's past or their personal character.

Our enemies have deliberately bred this infection of Suspicion to weaken us, to divide us among ourselves. They have found it be a powerful weapon in their fight against us, for many who are supposed to on our side in the war of freedom we are fighting have become infected with Suspicion, and go around infecting others with this blight, this poison. There is now almost a state of paranoia on our side, with people spreading rumours and allegations, and wondering whether a certain Comrade is really a government agent or an informer.

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 - however well-supported or 'documented' such rumours and allegations seem - 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.

Suspicion is un-warrior like because a true warrior only and ever makes a personal judgement about any individual after having personally met that individual on a number of occasions because this is the honourable, the fair, thing to do. They have thus spent some time with that person and so therefore can make their own personal and direct assessment of the character of that individual. The warrior thing to do - not having met an individual and not having spent time with that individual - is to reserve one's judgement, and make no personal comment at all about the individual's character, motives or anything else.

Furthermore, any person who says or writes anything which calls into question the honour of any individual, must be prepared to face that individual and repeat the allegations, rumours or suspicion directly to that individual, and be prepared to fight that individual in a fair fight or a duel if the individual whose honour is brought into question desires to so defend his honour. This is the warrior thing to do, this is the honourable thing to do. Thus, anyone who raises doubts about a person, who spreads any rumour about them, or who is suspicious about the motives or the character of a person, must repeat any and all allegations to that person, face-to-face, and give that person a chance to defend themselves. Anything less is un-warrior like and cowardly.

To destroy this infection of Suspicion, this blight upon our Cause which is harming us and our fight for freedom, we have to do the honourable thing. The honourable thing to do is to maintain a dignified silence."

Thus, despite all his ideological idealistic writings, and talks over the years, about the National Socialist virtues of honour and loyalty, experience taught him two lessons. First, that some of the tactics he had been pursuing - such as violent revolution and racism - were wrong because dishonourable; and second, that in practical terms of changing individuals and recruiting honourable idealists, he had failed.

He admitted this in a published *Letter To An Imprisoned Comrade*,

"I admit there was a time when I went around with such petty and irrational attitudes, even though it really was not my nature to do so. For several years I myself preached intolerance, believing it was necessary, and the right tactical thing to do, for surely the very survival of our race and culture was at stake?

But the more I thought about such tactics, the more uneasy I became. It took me several years to consciously understand and express in words why I felt uneasy: it was because such racial intolerance, such tactics, contradicted the very essence of National-Socialism. In brief, I re-discovered the essence of National-Socialism: its ethics, its values, its morality, its way of life. Of course, I had always instinctively felt and understood this essence: the goodness, the nobility, of National-Socialism even as a school-boy after learning about National-Socialist Germany for the first time. I felt even then, for instance, that there was something wrong with the 'story of the six million' even though the 'evidence' seemed to convince others.

But being able to rationally, consciously, in expressive meaningful words, convey and communicate this essence is quite different from feeling it in one's very being. And it is only in the past few years that I have been able to convey this essence in such a way. In a sense it is the difference between feeling that the story of the six million is wrong, and being able to tell others why it is wrong by presenting facts, evidence." {18}

Interestingly, another extract from this *Letter To An Imprisoned Comrade* is quoted in Myatt's 2003 tract *The Theology Of National-Socialism: An Examination of National-Socialism, Christianity and Islam*, where the date 111yf [2000] is given:

"As I have endeavoured to explain several times, how we as National-Socialists and Aryans relate to people of other races and other religions is determined by our own National-Socialist, Aryan ethics.

Our ethics are based upon personal honour, and honour demands of us that we only ever judge a person on the basis of personal knowledge of them: and moreover, with this personal knowledge of a person extending over a period of time. If we have no personal knowledge of a person, or have only met a person once or a few times briefly, then we cannot in all honour make any judgement about them. The race, the religion, and of course the political views of the person are totally irrelevant.

Honour demands that we treat people, regardless of their race, their culture, their religion, their 'political views' with fairness and respect. That is, honour demands that we have manners and are polite: that we strive to act with nobility of character; that we judge people by their deeds and in particular by how they act toward us... It really is about time that we who uphold the noble way of life which is National-Socialism lived according to our own ethics and began to explain, openly and in clear words, the noble reality of National-Socialism. No matter how dire our situation may be, or appears to be, and no matter how many non-Aryans may live in what were once our own nations, we must hold fast to our own ethics and not allow ourselves be tricked into accepting the Zionist version of 'National Socialism' with its hate-filled, irrational, Hollywood 'nazis'." {18}

Ethical National Socialism

Myatt's revisionist version, or more correctly his evolution, of the National Socialism of Adolf Hitler and the Third Reich, became the basis for his Reichsfolk group which he established in 1998 with the dual aim of propagating his version of National Socialism and finding a few suitable couples to found a small rural National Socialist community. {19}

Several of his writings about his evolution of National Socialist ideology were collected together and distributed by Reichsfolk under the title *Ethical National-Socialism: A Collection of Essays*, issued in 2009. {20} The collection included the following essays and tracts by Myatt:

- *Why National-Socialism is Not Racist*
- *The Theology of National-Socialism: An Examination of National-Socialism, Christianity and Islam*
- *Idealism, the Third Reich and the Essence of National-Socialism*
- *In Pursuit of the Numinous*
- *National-Socialist Ethics*
- *Islam and NS*
- *The Meaning of National-Socialism*

Interestingly, *The Meaning of National-Socialism* is the third, revised, edition dated 120yf [2009] not long after Myatt had publicly renounced Islam. In the Introduction of that 25 page document Myatt wrote:

"This pamphlet is a basic introduction to National-Socialism, written by a National-Socialist. It is not concerned with history - it deals solely with National-Socialist philosophy: what National-Socialism itself actually is, and what National-Socialists believe in or uphold. As this work will show, genuine National-Socialism - ethical National-Socialism - is totally opposed to the values, and the ideas, which have come to dominate the modern 'Western' world. The basic values of genuine, ethical, National-Socialism are the now almost forgotten values of honour, a striving for excellence, self-discipline and the triumph of individual will. The heroic warrior spirit of National-Socialism is totally opposed to the self-indulgent materialism which has come to dominate every modern social-worker infested 'Western' society.

National-Socialism has become a real modern heresy, feared and reviled. For over seventy years, the opponents of National-Socialism have been spreading their lies and propaganda about National-Socialism; for

the past fifty years, the governments of every so-called 'Western' country have indoctrinated their peoples with these lies and this propaganda. In many of these countries, National-Socialism, and National-Socialist literature, is illegal, with public displays of National-Socialist symbols, such as the swastika, forbidden; in nearly every other country National-Socialists are actively persecuted and imprisoned. In all these countries, the only information available to the public about National-Socialism has come from its enemies. This pamphlet aims to change this, presenting as it does the suppressed truth about National-Socialism." {20}

Of all of Myatt's writings in the collection perhaps the most idealistic is *The Theology of National-Socialism* dated 114yf [2003] and in which Myatt, incidently, explains why he uses 'National-Socialism' instead of the more conventional 'National Socialism'. From the Introduction:

"It is my view, which I have expounded in various writings, that National-Socialism is a complete and unique Way of Life - or Weltanschauung - with its own ethics, based upon the ideal of personal honour, and with its own Theology, based upon what I have called 'The Cosmic Being'. This Being is not the same as the God of Christianity, nor the Allah of Islam.

In the past few years, there has been some interest among some Western academics and some Muslims - generated by events in America and the Muslim world - as to whether National-Socialists and Muslims can find some common ground and thus form an alliance against what has been called 'The New World Order'. This present work will attempt, briefly, to outline the theology of National-Socialism, and show how it differs from Christianity and Islam.

I have tried to avoid using the term 'religion' in discussing both National-Socialism and Islam, since I believe it to be not only inappropriate, but inaccurate, since they are both complete Ways of Life, and there has been a tendency in the West - an erroneous one in my view - to separate 'religion' from such things as 'the State'. For both National-Socialism and Islam, the State (or more correctly, society) is but a means of manifesting, or making real in the world, the truths contained in their respective Ways. That is, there is no division between 'religion' and 'the State' with its 'politics' and 'economics'. I have also used the term Allah to describe the supreme Being of Islam, and the term God to describe the supreme Being of Christianity, for in my view - despite many attempts to equate them - they are theologically distinct.

In many ways, my National-Socialist writings have evolved National-Socialism itself, presenting it as a complete Weltanschauung, and freeing it from the misinterpretations and anti-evolutionary concepts of the past. It should also be noted that I write 'National-Socialism' instead of the more conventional 'National Socialism' to distinguish this new evolutionary Way of Life - this ethical National-Socialism - from the old 'National Socialism' described by, and often upheld by, others."

In regard to his ethical National Socialism the most interesting and informative essay is arguably the 7 page *Islam and NS*, written in the year 2000, in which he answers questions about Islam, racial superiority, racism, the 13th SS Battalion known as Handschar, and his early writings. Thus, part of Myatt's answer to the question "did you not - in some of your earlier writings - describe the Aryan race as superior?" was:

"Yes. Then, some years ago, I understood that the term superior was the incorrect term to use to describe the reality which National-Socialism expresses. The reality, as explained above, is one of mutual respect based upon a pride in one's own race, its culture and its achievements. There is also - or should be - an understanding that different peoples have different abilities, different talents, just like individuals within a race have different abilities and talents.

National-Socialism expresses the natural truth that each folk, each race, should live in such a way that its natural abilities and talents can find their highest expression, just as it expresses that within an ethnic, folkish, State - a Reich - individuals should live in such a way which suits, and have occupations suited to, their natural talents and abilities.

I have understood more and more about National-Socialism with the passing of the years and with each new experience, such as striving for co-operation between Muslims and National-Socialists. As a result, I have been better able to express in words the truths, the essence, of National-Socialism itself. In some ways, and as someone in Column 88 once described me, I was a Himmler in search of his Hitler. I never found the leader, the guide, I wished for so I had to stumble along the best I could. As with National-Socialism itself, there has been for me a learning from experience: an organic process of change and development." {20}

Myatt's *Islam and NS* is included here as an appendix given that his answers reveal not only his positive attitude toward Islam but also how much his later National-Socialism differs from his earlier beliefs and the beliefs and attitudes of many if not most who now describe themselves as, or who since 1945 have been described as, National Socialists.

The Galactic Empire

One persistent if often misunderstood theme of Myatt's early and later National Socialist writings is that of Space Exploration one aim of which would be the creation of a National Socialist type extra-terrestrial civilization which might form the basis for what he called a Galactic Empire, a Cosmic Reich. In his *Vindex - The Destiny Of The West* he described the spacecraft as the quintessential symbol of Western civilization and its Faustian ethos.

His idea of a Galactic Empire was outlined in his essay *The New Empire of National-Socialism: First Step Toward the*

Stars, written in JD2451736.2129 [July 2000]

"The next stage - the next development of civilization, built upon the achievements, the understanding, of the Roman and British Empires and imbued with the ethos of the Waffen SS - is to create a new type of Empire, based upon free, ethnic nations co-operating together, all bound together by a strong National-Socialist country whose people consciously understand their Destiny: their duty to their own folk, and the world itself. The honourable, the civilized, thing to do is to trade on the basis of equal partners; to respect other peoples and their ways of life, their culture, and to respect the Earth itself. Capitalist and personal greed are uncivilized, irrational. We should be striving to create free, noble, societies and looking out toward the cosmos - toward exploring our galaxy - not turning inward and indulging in ignoble, squabbling among ourselves like children who have yet to learn self-discipline and so who are often moody, quarrelsome, petulant, petty, selfish, and vain. We must grow up, and learn to act, think and live as adults - as mature, civilized, human beings. For people to grow up, and so change the world for the better - to make the world truly civilized - we need another Empire, created and maintained by honourable, idealistic people, who look to the examples of the Roman and British Empires for inspiration, and who regard such an Earth-bound Empire as but the beginning: a base for a Galactic Empire."

He expanded on this in his 2003 tract *The Theology of National-Socialism*: where he expressed the view that there is:

"in National-Socialism a Cosmic perspective as distinct from the individualistic perspective of both Islam and Christianity. For both Islam and Christianity see our lives as a means for us, as individuals, to attain Jannah (Paradise) or Heaven. The main motivation of Muslims and Christians is to do what their Ways of Life inform they should do because then they, as individuals, will be rewarded with Paradise, and Heaven.

In contrast, National-Socialism is ultimately supra-personal and thus, in my view, is an evolutionary Way of Life: enabling us as individuals and as a species to evolve. The ultimate goal of National-Socialism - our Destiny as human beings - is for us to explore and settle the Cosmos itself. That is, to move toward maturity - through upholding the civilized ethics of National-Socialism, through pursuing reason and fairness, and to leave our home which is this planet." {20}

As he made this exploration one of the missions of Reichsfolk - "to champion and make known our unique human Destiny of Galactic exploration and the colonization of Outer Space" {21} - it is clear that Myatt considered his Galactic Empire as an idealistic goal and part of a new inspiring mythology:

"For National-Socialism, the fundamental meaning of our lives, as individuals, is to strive to continue the work of Nature. This means striving to advance ourselves through upholding, in our own lives, the civilized values of honour, loyalty and duty; it means us doing our noble and civilized duty by striving to preserve and further evolve our own folk or race, and those things which make our own people unique. These unique things are the ethos, the soul, the character, the culture, of our folk. According to National-Socialism, the ethos, the character of our human species is expressed by honour, curiosity, exploration - these things express the true nature of we human beings. Furthermore, National-Socialism believes that it is the ultimate Destiny of our human species to settle among the stars of our galaxy - to create a Galactic Empire or Federation.

In contrast to the inspiring, the noble, the Galactic - the numinous - goals of National-Socialism, the goals of all other philosophies, political beliefs or religions are mundane, materialistic and a complete waste of our lives." {22}

In the early 2000s Myatt was once asked the following detailed question: "The gods willing, one day we shall inhabit other planets: what role would race have to play in this new expansion of human evolution within a completely new environment? Would race, ideally, be the factor to dictate who would qualify to be the pioneers of these new worlds? What would race and its associated Earth-based cultures matter in a new and infinite arena of ever-changing cosmic vistas - particularly for those who may never visit Earth in their lifetime?"

His reply was:

"The answer begins with [my] previous answer. {23} Ideally, colonies would be established where people of the same culture, the same folk, came together to live according to their own unique way of life.

Of course, just as now, some people will leave their own culture and marry someone from another folk and culture. New cultures will also come into being. But what is important is for some people - not many - to establish through a way of life, a place, a new community, a link with their own ancestral past, and thus Earth, and so keep alive their own folk, their own culture while allowing for this culture, so planted elsewhere, to grow and change in that new place or places.

The key to such development, such a blossoming of culture - which is what it would be - is once again the ethic of honour." {24}

In his *The Mythos of Vindex* written in the late 1990s as a sequel to his 1984 published *Vindex - The Destiny Of the West*, which sequel Myatt revised between 2002 and 2005 and was first publicly published by Reichsfolk in 2016, {25} Myatt, in the section titled *Toward the Galactic Imperium*, outlined the difference between former Empires and Imperia, and his envisioned Galactic Empire or Imperium:

"We have now reached the next stage - the next development of civilization, built upon the achievements, the understanding, of the Roman, the Islamic and the British Empires - which is to create a new type of Empire. For the honourable, the civilized, thing to do is to trade on the basis of equal partners; to respect other peoples and their ways of life, their culture, and to respect the Earth itself. Capitalist and personal greed are uncivilized, irrational. We should be striving to create free, noble, societies and looking out toward the cosmos - toward exploring our galaxy - not turning inward and indulging in ignoble, squabbling among ourselves like children who have yet to learn self-discipline and so who are often moody, quarrelsome, petulant, petty, selfish, and vain. We must grow up, and learn to act, think and live as adults - as mature, civilized, human beings. For people to grow up, and so change the world for the better - to make the world truly civilized - we need another Empire, created and maintained by honourable, idealistic people, who look to the examples of the Roman, the Islamic and British Empires for inspiration, and who regard such an Earth-bound Empire as but the beginning: a base for a Galactic Empire.

As I mentioned elsewhere:

One past error was in adhering to and striving to apply the un-ethical, and un-numinous, principle of eternal struggle, or what is now commonly, vulgarly, and rather incorrectly called the survival of the fittest. This was an error because we have now reached the stage of not only being able to consciously, rationally, understand the processes of change and evolution as they apply to us, as human beings, but also of using our understanding and our abilities of will and empathy to change ourselves for the better in an ethical way. That is, we have passed a threshold in our human evolution, and so can make conscious, informed and ethical choices - for we are not just thinking, talking, animals in thrall to our emotions, desires, and external forces, but moral beings possessed of the ability to consciously evolve ourselves by striving to adhere to certain ethical guidelines. Or, expressed in a simplistic and cliched way, we can and indeed should learn from our own history and from our mistakes.

In practical terms, this error led to the invasion and occupation of other lands, as it led to the desire to seek new territories for settlement in lands already inhabited and settled by others.

However, the Imperium which Vindex will create will be quite different from previous Empires because it will be a conscious creation: the result of a reasoned, honourable, civilized, approach; based upon honour, and the result of the conscious understanding we have achieved over hundreds, indeed thousands, of years.

This means it will not impose itself by force of arms upon others. Rather, it means it will be composed of thinking warriors who uphold honour and who prefer combat to dishonourable modern war. In particular, it means a federation of countries, or nations, who co-operate together in the pursuit of a numinous goal: not an Empire in the old sense of domination and conquest and occupation.

The old type of Empire belongs in the past: it is unsuitable for an honourable, rational, people."

Without mentioning Hitler, or the Third Reich, this was clearly an evolution of Hitler's National Socialism and of the policies, such as Lebensraum, pursued by the Third Reich.

Conclusion

It is evident from Myatt's later writings how he as an ideologist developed the ideology of National Socialism expounded in Hitler's *Mein Kampf* and expressed by Hitler, as Führer of The Third Reich, in for example the invasion of Poland and Operation Barbarossa.

His National Socialism is not racist and nor does it categorize other races and their cultures as inferior. It is also an ideology where the virtues of honour and fairness are paramount.

His vision of a new Reich on Earth is one of respectful cooperation between nations where beliefs such as "the survival of the fittest" and the invasion and conquest of other lands are considered uncivilized and consigned to the past.

Rachael Stirling
Oxonia
October 2021
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{1} Myatt's *Racism* article is on pages 17-25 of the facsimile at https://archive.org/download/LibertyBell_201708/LB-199805.pdf

{2} A facsimile of the 1984 published edition of *Vindex* is available (pp.5-28) at https://archive.org/download/LibertyBell_201708/LB-198401.pdf

{3} Available (pp.19-28) in facsimile at https://archive.org/download/LibertyBell_201708/LB-199712.pdf

{4} Available (pp.2-15) in facsimile at https://archive.org/download/LibertyBell_201708/LB-199809.pdf

{5} A list of the series was printed in the October 1997 edition of George Dietz's *Liberty Bell* magazine listing two suppliers: Sigrun Publications in Bradford, England, and Renaissance Press in New Zealand, and which edition also includes Myatt's article *What Is Our Life For? A National-Socialist Answer*, available in facsimile (pp.24-29) at https://archive.org/download/LibertyBell_201708/LB-199710.pdf

The Thormynd Press list was also included in Goodrick-Clarke's book *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*, NYU Press, 2001, p.222

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

{7} Whine, Michael. *Cyberspace: A New Medium for Communication, Command and Control by Extremists*, Studies in Conflict & Terrorism, Volume 22, Issue 3. Taylor & Francis. 1999.

{8} Jackson, Paul. *Colin Jordan and Britain's Neo-Nazi Movement*, Bloomsbury Publishing, 2016, p.174.

{9} *Ikke så ensomme ulver*, <https://web.archive.org/web/20150923015005/http://www.nrk.no/ytring/ikke-sa-ensomme-ulver-1.11026908>

{10} Daniel Koehler. *The German National Socialist Underground (NSU)*, in Jackson, Paul and Shekhovtsov, Anton (editors): *The Post-War Anglo-American Far Right: A Special Relationship of Hate*. Palgrave Macmillan, 2014. pp. 134-135

{11} <https://www.counterextremism.com/content/top-20-extremists>

{12} Goodrick-Clarke, Nicholas. *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*, NYU Press, 2001, p.222

{13} The essay *Esoteric Hitlerism: Idealism, The Third Reich and the Essence of National-Socialism* is included in *Myatt: Selected National Socialist Writings*, <https://archive.org/details/myatt-ns-writings> [Accessed September 2021]

{14} Included in *Myatt: Selected National Socialist Writings*, <https://archive.org/details/myatt-ns-writings>

{15} The article, dated 111yf (2000) concerned the trial of Charlie Sargent - the founder and leader of Combat 18 - for murder and the Media and other coverage relating to it.

Myatt wrote:

"The most important thing about all this is that it is not 'evidence' which matters: it is a person's word, given on their honour. The Aryan thing to do is to ask a person about matters, and if they give their word, on their honour, then their word of honour is accepted.

The most important thing is personal honour: not so-called 'factual evidence'; not so-called procedures in a Court of Law; not so-called 'information' published in a newspaper or elsewhere. The whole Zionist System - our Zionist Occupation Government - is built upon making so-called abstract 'evidence' and 'information' the basis for personal judgement. Thus can the Zionists - and thus do the Zionists - destroy a person's reputation through the use of the Media, through the use of disinformation.

Our Aryan character, and our our Aryan culture and Aryan law, on the other hand, 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."

{16} <https://web.archive.org/web/20131207204954/http://www.davidmyatt.ws/biog.html> [Accessed September 2021]

{17} The essay was originally published by Myatt's Reichsfolk group. It was re-issued and re-titled *Folk Culture: Nature Made Manifest* with the term Folk Culture replacing the term National-Socialism, and with some minor alterations, in 2000 as part of Myatt's short-lived strategy to propagate a "philosophy of Folk Culture". An archive of his Folk Culture website, containing the article, is available at <https://web.archive.org/web/20040419193113/http://www.geocities.com/dwmyatt/folk.zip> [Accessed September 2021]

Several of Myatt's older National Socialist writings are included in that archive and, as with the *Nature Made Manifest* article, there were some minor alterations with the term Folk Culture replacing the term National-Socialism.

The archive also contains Myatt's three part autobiographical notes titled *Towards Identity and the Galactic Empire*.

{18} Although the name of the recipient of the letter is not published, it was probably sent to Richard Scutari of Brüder Schweigen with whom Myatt was known to be in correspondence with from the late 1990s to 2001. Scutari is currently serving a 60 year sentence for armed robbery and racketeering.

Myatt's 2003 tract *The Theology of National-Socialism* is included in <https://cosmicreich.files.wordpress.com/2011/03/ethical-ns.pdf>. Archive link: <https://web.archive.org/web/20200813172457/https://cosmicreich.wordpress.com/ethical-national-socialism/>

Regarding Scutari refer to *The Unbroken Warrior: The Richard Scutari Letters*, Nationellt Motstånd Förlag, 2011. The book however does not include any letters from or to Myatt.

{19} Reichsfolk is mentioned by several academics including Jeffrey Kaplan in his *Encyclopedia of White Power: A Sourcebook on the Radical Racist Right*. Rowman & Littlefield, 2000. pp.251-253

{20} *Ethical National Socialism*, <https://cosmicreich.files.wordpress.com/2011/03/ethical-ns.pdf>. Accessed September 2021. Archive link: <https://web.archive.org/web/20200813172457/https://cosmicreich.wordpress.com/ethical-national-socialism/>

{21} *What is Reichsfolk?* included in the *Ethical National-Socialism* pdf compilation.

{22} *The Meaning of National-Socialism*, included in the *Ethical National-Socialism* pdf compilation.

{23} https://web.archive.org/web/20040211054219/http://www.qulabe.co.uk/dm_interview.html [Accessed September 2021]

{24} Myatt's previous answer was:

"The things which are primarily important are honour, and diversity among individuals and cultures. To maintain a diversity of people and culture, race - or rather, the folk - is important. But just as important is honour. Diversity - that wonderful creation of Nature, to be treasured - should and must be maintained and increased in a natural, honourable, way.

What matters is giving individuals the choice and the knowledge, the information, to make a reasoned choice. A culture, a folk, is a living being, which changes, grows. To live, to change and grow naturally, such a being requires a homeland, a place where those who are the parts of that being dwell. This place does not have to large - in fact, to be healthy, it should not be too large, for health for such a being depends on honour and the personal freedom which arises from honour. Our modern nations are too large, and our modern States do not allow for personal honour and laws based solely upon honour.

The ideal is the creation of separate, small, homelands for each culture, with people free to choose whether to live, or leave, such homelands. Such homelands would also be a place where those of that culture, that folk, who did not dwell there could go to find out about their ancestral way of life - their spiritual, ancestral, homeland.

Furthermore, I believe it is better to use the term folk rather than 'race' since we are concerned with folk communities and their culture - living things - and not some abstract concept such as 'race' has become. How do we define our folk? Is it primarily a physical definition, something which can be measured? No - our folk is primarily where we belong, where we dwell; where our being is at rest. Our folk and its homeland are numinous; that which connects us to our past - and future - in a living way. We either feel this, sense this connexion, or we do not.

A folk community cannot be created by some political ideology, nor by some law or laws, or even by a large State. It exists; it lives, already; it dwells in a particular place; it has come into being - or comes into being - over a period of time. Thus, to create a new folk community we begin with what has already come-into-being: the people of the same folk and culture who dwell in what was once their homeland. or whose ancestors came from that homeland. There is then a natural change and evolution - not a politically forced, abstract ideological change - within that community, which natural change and evolution arises over time through such things as following, upholding, the ethic of honour, through responding to the challenges which that community will face, through developing empathy via a dwelling on and working with the land, and through developing reason and understanding. What will result will be a new coming-into-being: a new folk."

{25} *The Mythos of Vindex*, <https://archive.org/details/david-myatt-the-mythos-of-vindex> [Accessed September 2021]

Appendix I

David Myatt: Islam and National Socialism

Since Islam and National Socialism are so different, and irreconcilable, how can there be co- operation between National-Socialists and Muslims?

They are different, but my understanding is that they are neither irreconcilable nor antagonistic to each other. In fact, they have many beliefs in common, such as honour, loyalty, duty and a belief in a person using their will to change

themselves for the better by following a noble ideal.

As I mentioned in several other essays, genuine National-Socialists are not racists, just as National-Socialism cannot be defined in terms of racism. For racism is a modern term, invented by Marxist social engineers, and is used to mentally condition and control people so that a particular type of political society can be created. These social engineers want us to view the world through the terms, the abstract ideas, they have created. I refuse to do this; I refuse to play their rigged game, and this makes me both unpopular and misunderstood.

Correctly defined and understood, National-Socialism is an ethnic philosophy which affirms that the different races, the different peoples, which exist are expressions of our human condition, and that these differences, this human diversity, should be treasured in the same way we treasure the diversity of Nature. National-Socialists believe our world would be poorer were these human differences to be destroyed through abstract ideas - through the creation of a socially-engineered Marxist society. The world would certainly be a very different place if there existed only one type of tree, one type of bird, one type of insect, one type of fish! Genuine National-Socialists respect other cultures, and people of other races, because genuine National-Socialists uphold honour. Honour means being civilized; it means having manners: being polite; restrained in public and so on. Honour means treating people with courtesy and respect - unless, that is, those people act in a dishonourable way toward you, when retribution may be in order. National-Socialism expressed the view that a person should be proud of their own culture and heritage, respectful of their ancestors and their ancestral way of life, and accept that other peoples have a right to be proud of their own culture and heritage as well. The ideal is a working toward mutual understanding and respect.

This is the truth about National-Socialism which I and others have uncovered in the past decades; a truth covered up by decade upon decade of ignoble Zionist propaganda.

On the question of race, does not National Socialism say that the White race - what you have referred to in the past as the Aryan race - is superior to other races? And does this not contradict what Islam says, which is that all people, all races, are equal before God?

No, National-Socialism does not say this. It says only that different races have different Destinies, different abilities, and different ways of living, and that these different ways should be respected. This means a respect of others and a pride in one's own people and one's own culture. The more other peoples, other races, have a pride in themselves and their own culture, the more they express their own Destiny, then the more genuine and respectful co-operation there can be between different peoples and cultures. For such genuine respect derives from a natural sense of belonging to one's own culture. To consider other peoples and cultures as inferior does the exact opposite because it leads to a denigration of those considered inferior and to hubris: to the excessive pride and arrogance which people such as Aeschylus and Sophocles warned us about.

But I have read in Hitler's Mein Kampf and elsewhere that he regarded negroes as inferior to Germans, to White people.

I admit there was an element of racial prejudice and racial stereotyping in the early days of the National-Socialist German Workers Party (NSDAP), but National-Socialism was not then fully developed as a way of life - as a complete philosophy of living. Indeed, it was not complete in this respect until during, and shortly after, the First Zionist War (commonly called the Second World War). Hitler wanted to save Germany from Marxist tyranny, and create a just and noble society for his people and it was not until just before he achieved power that serious thought was given to how National-Socialism could be implemented. Few people up to then even understood National-Socialism as a new and revolutionary way of living; for many, the NSDAP was just another nationalist political party which promised better times and which they supported to bring about those better times.

The society which was created after the NSDAP achieved power was in many ways a compromise. Hitler himself admitted (to Leon Degrelle among others) that it would be the next generation - the Hitler Youth generation - which would create a genuine National-Socialist society. Organizations such as the SS and the Hitler Youth were steps toward the creation of such a National-Socialist society, and it was these organizations which implemented the ideal of personal honour, and respect for others, of whatever race and culture. As Hitler and his true followers, such as Rudolf Hess, matured in understanding, so too did National-Socialism. National-Socialism was not born, fully-developed and fully-understood, in the early years of the NSDAP - it developed slowly, over several decades. Thus, as Hitler admitted, Mein Kampf was never intended to be some kind of bible of National-Socialism: it was the product of its time and while most of the underlying principles of National-Socialism were laid down in that book, some principles were not. What was written was subject to change, to revision, as National-Socialism itself developed.

What must be understood is that many people in Germany at that time did not understand National-Socialism; and it could be said that many of the people who voted for or supported Hitler were not genuine National-Socialists: they voted for or supported him for personal reasons unconnected with the idealism of honour, duty and loyalty.

With the defeat of Germany and its allies in the First Zionist War, National-Socialism was purified, emerging as a complete way of life, centred around honour, loyalty and duty. The political compromises needed to achieve power were gone, as were the supporters who did not understand or live up to the ideals of National-Socialism. The essence emerged as the shell covering the essence was destroyed in the crucible of that war. People who have described this essence include Savitri Devi, Miguel Serrano, and Leon Degrelle.

Since we now consciously understand this essence, it is possible to create - and only now possible to create - a genuine National-Socialist society. This would be an entirely new type of society and while the inspiration would be National-

Socialist Germany, it would in many ways be very different, although it would manifest the same ethos, the same ideals.

But many people who call themselves National Socialists today describe themselves as racists. Many of these people also say they hate other races and regard them as inferior.

Then they are not true, genuine, National-Socialists. A National-Socialist, to repeat myself yet again, is a person who upholds the ideals of personal honour, who is loyal to those given loyalty and who strives to do their noble duty to their own people, and to Nature. A true National-Socialist lives by honour, and strives to do what is noble, just, and fair.

Honour means treating individuals with respect, with courtesy, regardless of the race or culture of those individuals, as it says in the National-Socialist Code of Honour. Honour means being fair. Racial prejudice - that is, judging someone by their race or culture - is unfair, because it is a pre-judging of others, and honour demands you only ever judge someone on the basis of personal knowledge of them.

Judgement of a person on the basis of race is like judgement of a person on the basis of hearsay, rumours, gossip - it shows a lack of honourable character on the part of the individual who so "judges". Those people you describe have probably never met any former SS soldiers or combat veterans of the Hitler Youth, who might be able to tell them a thing or two about honour, loyalty and duty. Such people as you describe have been taken in by all the Zionist hate propaganda just as they, if they say or believe such things, do not really understand personal honour.

But did you not - in some of your earlier writings - describe the Aryan race as superior?

Yes. Then, some years ago, I understood that the term superior was the incorrect term to use to describe the reality which National-Socialism expresses. The reality, as explained above, is one of mutual respect based upon a pride in one's own race, its culture and its achievements. There is also - or should be - an understanding that different peoples have different abilities, different talents, just like individuals within a race have different abilities and talents.

National-Socialism expresses the natural truth that each folk, each race, should live in such a way that its natural abilities and talents can find their highest expression, just as it expresses that within an ethnic, folkish, State - a Reich - individuals should live in such a way which suits, and have occupations suited to, their natural talents and abilities.

I have understood more and more about National-Socialism with the passing of the years and with each new experience, such as striving for co-operation between Muslims and National-Socialists. As a result, I have been better able to express in words the truths, the essence, of National-Socialism itself. In some ways, and as someone in Column 88 once described me, I was a Himmler in search of his Hitler. I never found the leader, the guide, I wished for so I had to stumble along the best I could. As with National-Socialism itself, there has been for me a learning from experience: an organic process of change and development.

You have mentioned in one of your articles the Muslims who joined the SS. I have read that some of the German Officers and NCO's of the 13th SS Battalion (Handscar) considered these Muslim recruits as inferior, made fun of them when they were praying, and called them by the derogatory name Mujos. Not very honourable behaviour, and not indicative of the Germans in the SS respecting what they considered a foreign culture.

There are always exceptions; always some individuals in any organization who do not live up to, or do not believe in, the ideals of that organization. For instance, there are some corrupt Police Officers, in this and other countries. But that does not mean that all Police Officers are corrupt, as it does not mean that the Police force tolerates corruption or has no noble ideals for its members to live up to.

National-Socialism is of the future - an expression of what is needed to create a noble, honourable society - and while it understands and values heritage and folk traditions and our ancestral ways of living, it values only that which is in accord with what is honourable, civilized and which can be used to further our evolution. A lot of what occurred in the past - a lot of traditions, and certain ways of thinking - were actually wrong; contrary to what is reasonable and honourable. What is honourable and necessary in our past must be found, understood and valued. What is not, must be rejected.

This is really what Adolf Hitler wished to do: create first a new Germany, and then a new Europe based upon the noble ideals and warrior ethos of National-Socialism, particularly evident in the pan-European Waffen SS.

In the distant past, Civilizations and Empires were created based upon military conquest and the exploitation of peoples. There really was no conscious understanding of honour; no desire to create order and harmony and create the way of living we now understand as civilization where things like reason are valued and where civic and private corruption are not tolerated. This changed to a certain extent with the Roman Empire, which strove to put into practice some of the noble ideals of ancient Greece, and which created a civilized way of life for the peoples of that Empire. Of course, this civilization was not perfect (especially in respect of its often dishonourable treatment of non-Romans) but compared to what existed before - and compared to what existed after it for many centuries - it was an achievement, one step forward in our evolution.

Another, even greater, step forward was the original British Empire, which was an even greater achievement than the Roman Empire. It brought reason, justice, order and education to millions upon millions of people world-wide, greatly improving their way of life through building the infrastructure a civilization needs: an uncorrupt administration; roads; bridges; safe trade routes. For instance, the British Navy managed to control the piracy which was rampant in certain

areas of the world (in South East Asia for example), as in India the British administrators ended the bribery and corruption of officials which was endemic. For a time, and from about the middle of the 1700's, the British Navy was the most enlightened and civilized institution in the world: a fine example of a civilized, warrior, ethos. Throughout the whole British Empire, the civilized ideal was followed, and literally hundreds of thousands of British people struggle and died in the lands of the Empire over the centuries in their quest to do what was right, noble and just. Millions upon millions of people could live in relative safety and peace, in an ordered and just way, thanks to this Empire.

Note that I said the original British Empire, for the truth is that from very early on in the Victorian Era the ethos began to change - the true, respectful, civilizing mission of Empire gave way to a brute Imperialism based upon financial gain. To quote Thomas More: "Everywhere do I perceive a certain conspiracy of rich men seeking their own advantage under the name and pretext of commonwealth." There had always been an element of this present, of course, but the financial cabal gradually became the dominant force behind the expansion of the Empire, often unscrupulously using missionary Christianity to achieve their capitalist purpose.

Aspects of the old, civilized, honourable, Imperial attitude remained, and inspired individuals and some Institutions but they were largely without power and influence, often mere show, and more often than not manipulated by the financial cabal and their capitalist lackeys. (A fine illustration of the difference between the old and new British Empires is given by certain British characters in E. M. Forster's *A Passage to India* with Cyril Fielding representing the virtues of the older Empire.) By the time of the Boer War, British Foreign Policy had become purely a means of maintaining and extending capitalist markets, of obtaining raw materials with little or no regard for the native people.

This was particularly evident in, for example, Iran, where until just after the Second World War the British Government supported a despotic, unpopular and repressive ruling minority, while capitalist companies leached away the natural resources of the country, with little respect shown for either Iranian culture or the way of life of Islam. The decadent life-style of wealthy often immoral Europeans was held up as some sort of "ideal" for the "natives" to follow. In addition, many Europeans acted in a dishonourable, uncivilized, way toward others peoples, as did many of the soldiers of their armies.

I should also add that the civilization which Islam created and maintained was also a considerable and important achievement, comparable to that of both the Roman Empire and the original British Empire, and indeed far more civilized, in terms of its treatment of people, than the Roman Empire. In this Islamic civilization it is true to say that reason, scholarship and scientific research flourished as never before, as witness the Islamic civilization in Andalusia. Muslims regarded the pursuit of knowledge as a duty, which is why, for instance, Muslim scholars studied the manuscripts of the ancient Greeks, even though the ethos of ancient Greek civilization was different from the ethos of Islam, and indeed contradictory to it in many ways. By doing this, these Muslim scholars saved these precious treasures - for without this Muslim desire to respect learning, from whatever culture, and without this Muslim duty to seek accurate, truthful, unbiased, knowledge, the West would have been deprived of these ancient manuscripts.

With the collapse of the original British Empire, the defeat of National-Socialist Germany in the First Zionist war, and the final end of the Islamic Caliphate, the ideal of civilization had been replaced by the ignoble idea of a global capitalism where multi-national capitalist companies became rich by plundering the world, by committing hubris, with American military might used to maintain this plunder of the world by capitalism and its uncivilized consumer ethos. There was because of this, as there still is, an arrogance toward other people and the Earth itself: the arrogance of Marxism and capitalism, which really are just two sides of the same uncivilized way of life.

The next stage - the next development of civilization, built upon the achievements, the understanding, of the Roman, the Islamic and the British Empires - is to create a new type of Empire, based upon free, ethnic nations co-operating together, all bound together by a strong National-Socialist country whose people consciously understand their Destiny, their duty, to their own folk, and the world itself. The honourable, the civilized, thing to do is to trade on the basis of equal partners; to respect other peoples and their ways of life, their culture, and to respect the Earth itself. Capitalist and personal greed are uncivilized, irrational. We should be striving to create free, noble, societies and looking out toward the cosmos - toward exploring our galaxy - not turning inward and indulging in ignoble, squabbling among ourselves like children who have yet to learn self-discipline and so who are often moody, quarrelsome, petulant, petty, selfish, and vain. We must grow up, and learn to act, think and live as adults - as mature, civilized, human beings. For people to grow up, and so change the world for the better - to make the world truly civilized - we need another Empire, created and maintained by honourable, idealistic people, who look to the examples of the Roman, the Islamic and British Empires for inspiration, and who regard such an Earth-bound Empire as but the beginning: a base for a Galactic Empire.

I consider both National-Socialism and Islam as means whereby we can learn to behave as civilized adults. They are both moral ways of living, although it may well be that it is National-Socialism which will create the new world Empire we need and so begin to build the Galactic Empire which will be the next great leap forward in our evolution. However, it is also possible for Islam to create such a world Empire, and there exists the possibility of National-Socialists aiding the creation of such an Empire and indeed being an integral part of it. At this moment in time, the forces of Islam are far, far stronger than the forces of National-Socialism, and in the battle against the perfidy of world Zionism this may be decisive in the creation of such an Empire.

What are the main differences between National-Socialism and Islam?

Islam and National-Socialism are different in several ways, and yet similar in other ways: similar, for example, in the matter of honour, of loyalty, of duty, in the use of will to change oneself for the better, and in the belief in a Supreme Being: in the belief there is an order to the cosmos, and a purpose to our individual lives.

Both Islam and National-Socialism are opposed to usury and the capitalist-consumer system based upon it, and both are dedicated to fighting the real evil which is Zionism. In respect of the way of living, Islam believes the perfect society has already existed - the society founded by Muhammad at Medinah - and that all the laws and customs necessary to re-create this ideal social are already in existence, given by God in the Quran and the Sunnah (the example of the Prophet). In contrast, National-Socialism accepts that we are slowly evolving toward a noble, a perfect, society and that we have to use our reason, our fairness, in order to create the right type of laws and customs to manifest in a society a noble way of living, where the most excellent individuals of the past and present (such as real warrior heroes) may serve as examples for us.

In respect of theology, a Muslim accepts that there is only one god, Allah, and that Muhammad was the last Prophet of Allah who revealed the word of Allah in the Quran. A Muslim submits to God, and so strives to obey the commands of God, contained in the Quran and manifest in the life, words and deeds of Muhammad. For Muslims, Allah is the Creator of everything, the giver and taker away of life, but Allah is not manifest in the creations of Allah, as Allah cannot be conceptualized by us. Allah was not created, just as Allah did not and could not have any sons (or daughters) - human or otherwise. Allah is eternal, and unchanging, for the creation by Allah of anything and everything did not change Allah in any way.

A National-Socialist should accept there is a Supreme Being, and they may call this Being God, or the Eternal Creator or even something else. The Oath each member of the SS took was an oath before God.

As it says in the Quran: there should be no compulsion in a Way of Life. A person should be free to choose their way of life - their "religion" - with different ways respected. What I consider is important is that there should be this freedom of choice and correct, truthful, knowledge about the different ways, and this is why I have what I have, here and elsewhere about Islam, trying to present the real Islam that the tirade of Zionist propaganda, poured forth in the last decade, has tended to obscure. The sad fact is that there is little truth, little truthful knowledge, in the West, about either Islam or National-Socialism. For Muslims, the pursuit of knowledge is a duty, which is why, for instance, Muslim scholars studied the manuscripts of the ancient Greeks, even though the ethos of ancient Greek civilization was different from the ethos of Islam, and indeed contradictory to it in many ways. By doing this, these scholars saved these precious treasures - for without this Muslim desire to respect learning, from whatever culture, and without this Muslim duty to seek accurate, truthful, unbiased, knowledge, the West would have been deprived of these ancient manuscripts.

The reality of our times - the times of Zionist hegemony, so evident in the subservience of America to Zionist interests and Zionists goals - is that the adherents of authentic Islam, the Islam of Jihad and Khilafah, are the natural allies of honourable, genuine, National-Socialists, and the fact that most who today call themselves 'National Socialists' neither understood nor feel this just shows how successful the Zionists have been in manipulating the peoples of the West and how successful their anti-NS propaganda has been, for this propaganda has obscured, for most peoples, the honourable, non-racist, reality of ethical National-Socialism itself.

David Myatt
111yf

Source: [Accessed September 2021]

Ethical National Socialism, <https://cosmicreich.files.wordpress.com/2011/03/ethical-ns.pdf>

Archive link:

<https://web.archive.org/web/20200813172457/https://cosmicreich.wordpress.com/ethical-national-socialism/>

Appendix II

David Myatt And The Occult

As Myatt wrote in his *A Reply to Allegations* dated 111yf [2000] following his "door-stepping" interview by the BBC Panorama team in June 2000 {1} in a village near Malvern, England,

"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.

For well over fifty years the enemies of National-Socialism, the Zionists, have used the power of the Media, which is in their hands, to discredit or try to destroy the reputation of those individuals who either publicly oppose them or who those Zionists consider are or may be dangerous to them. It was so with Adolf Hitler and

the NSDAP and it is so today with anyone who has the courage to stand up in public and denounce the Zionist tyranny which we are forced to live under.

In some ways, this attention is a compliment: as Adolf Hitler once said, if a person wakes up one morning and does not find himself slandered and ridiculed in the Jewish press he has not made good use of the previous day." {2}

In a 20 page essay titled *A Matter Of Honour* published in 2012, {3} Myatt went into some detail to rebut the allegations, ending his essay by writing that it is:

"a matter of honour. Of personal knowing [...] 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."

As Myatt predicted the rumours and allegations did not cease and, beginning in 2018, actually intensified due in part to a well-financed campaign by an anti-fascist organization, supported by several politicians, to have what they deemed to be an Occult organization banned by the British government and which particular Occult movement they publicly associated with David Myatt.

However, the anti-fascist group and their supporters, like others over the past forty or so years who have accused Myatt of such involvement, did not provide anything probative - any evidence admissible in a court of law - to support their accusations. Where is the authenticated paper, the digital trail, the forensically examined documents, the audio or video recordings that could be presented as evidence in a court of law? In over forty years no one has presented any evidence.

It therefore seems reasonable to conclude that accusations and rumours of Myatt's involvement with that particular Occult movement have now become something of a modern urban myth.

For all such believers in or political propagators of such a modern myth have said or written is hearsay, or their personal opinion or assumption, or them committing fallacies such as *argumentum ad populum* and *argumentum ad verecundiam* and the fallacy of Incomplete Evidence, also known as the fallacy of suppressed evidence.

In respect of accusations about Myatt, some of the suppressed evidence is the fact that due to Myatt's ethical National Socialism there are now two quite different interpretations of National Socialism: "that of groups such as Reichsfolk and of those who know and who appreciate the writings and deeds of people such as Waffen-SS General Leon Degrelle, and that of the majority of latter-day self-described neo-nazis". {4} What are also suppressed are Myatt's translation of and commentary on tractates of the ancient Corpus Hermeticum, {5} his autobiographical and debatably pagan poetry, some of which has been published {6} and his repeated declaration over the decades and importantly made on his word of honour that he denies ever having been a 'Satanist', and that he regards Satanism of whatever variety as decadent and morally wrong and, as he wrote in his 1990s tract *National Socialism and Occultism*, incompatible with National Socialism. {7}

That his word of honour has been rejected by his opponents, and that the honourable challenge he made to two journalists for them to fight a duel with deadly weapons for spreading lies and accusations about him {8} was ignored by them and mocked by others, is revealing about the character of those journalists and those who not only repeated and who repeat such lies and accusations and who mocked and who mock Myatt's challenge which was made according to traditions, the etiquette, of European culture. {9}

In respect of the modern myth of Myatt's association with a particular Occult movement, it is now seldom if ever questioned, even in academia, due in part to (i) anti-fascists, and other opponents of Myatt, repeating their evidenceless accusations using the Big Lie (große Lüge) technique which technique is where a lie or accusation - or several lies or accusations - about a person, or persons, or group, is or are repeated so often by so many and by various means that a significant proportion of people accept the lie or lies or accusation(s) as fact even though nothing probative in support of such lies and accusations is ever presented; and (ii) because individuals commit logical fallacies such as *argumentum ad populum* and *argumentum ad verecundiam*. and (iii) because no scholar has so far produced a balanced work about the life of Myatt based on primary sources: on, for example, (i) Myatt's autobiographical writings such as *Myngath* {10} and *Ethos of Extremism*, (ii) his poetry, (iii) his post-2012 writings about extremism {11}, (iv) his published letters written between 2003 and 2008 {12}, (v) his post-2012 philosophy of pathei-mathos {13}, and (vi) his writings regarding ethical National Socialism.

Rachael Stirling
October 2021

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

{2} Included in *Ethical National Socialism*, <https://cosmicreich.files.wordpress.com/2011/03/ethical-ns.pdf> [Accessed September 2021] Archive link:

<https://web.archive.org/web/20200813172457/https://cosmicreich.wordpress.com/ethical-national-socialism/>

{3} <https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf> [Accessed September 2021]

{4} *The Two Interpretations Of National Socialism: Ours And Theirs*, <https://archive.org/details/ns-two-types> [Accessed September 2021]

{5} Myatt, David. *Corpus Hermeticum: Eight Tractates*. 2017. ISBN 978-1976452369

{6} Myatt, D.W. *One Exquisite Silence*. 2013. ISBN 978-1484179932

{7} In his 1990s 16 page tract *Occultism and National-Socialism* - republished by Reichsfolk in 2001 - Myatt explains why National Socialism and Occultism are incompatible. <https://archive.org/details/occultism-and-ns> [Accessed September 2021]

{8} Myatt wrote:

"In respect of rumours and allegations, I have, on a few occasions, challenged some individuals to a duel with deadly weapons, according to the etiquette of duelling. Not one of the individuals so challenged to a duel had the honour to accept, or issue a public apology in lieu of fighting such a duel [...] Such challenges, the lack of evidence to support the allegations and rumours, and the refusal of those so challenged to a duel of honour to either fight that duel of honour or issue an apology, reveals the truth of this particular matter - at least to those possessed of arête." *A Matter Of Honour*, p.3. <https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf> [Accessed September 2021]

{9} In respect of European honour, qv. *Booke of Honor and Armes*, published in 1590 where it is stated (p.23) that honour is preferred before life. The Booke is available to read on-line at <https://quod.lib.umich.edu/e/eebo/A11862.0001.001?view=toc> [Accessed September 2021]

{10} Myatt, David. *Myngath: Some Recollections of a Wyrdful and Extremist Life*. 2013. ISBN 978-1484110744

{11} (i) Myatt, David. *Understanding and Rejecting Extremism*. 2013. ISBN 978-1484854266 (ii) Myatt, David. *Extremism And Reformation*. 2019. Third Edition. ISBN 978-1691707423

{12} *Selected Letters of David Myatt, 2003-2008*. <https://archive.org/details/myatt-letters> [Accessed September 2021]

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

Part Two: 1999-2008

Prefatory Note

As in Part One, several of the quotations from Myatt's writings are somewhat extensive, in this case his Islamic ones, for in the matter of his conversion to Islam, his support for Jihad, and his campaign to bring National Socialists and Muslims together to fight those he described as their common enemies, they clearly in my opinion explain his motives, beliefs and feelings, and also the link between his Muslim years and his decades as a National Socialist. It thus seemed unnecessary for the most part to impose my own interpretation on such Islamic writings which as with many of his National Socialist writings reveal "a quest for spirituality, sense, and purpose." ¹

Rachael Stirling
Oxonia
November 2021

1. Koehler, Daniel. *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism*. Cambridge University Press, 2021, p.157

1998-1999

In several ways 1998 and 1999 were interesting years in the life of David Myatt. In February 1998, when Myatt was the leader of the National-Socialist Movement (NSM), six Detectives from the specialist unit SO12 - now part of the Anti-Terrorism Command - based at Scotland Yard, accompanied by a local Police Officer and as part of Operation Periphery, conducted a Dawn Raid on Myatt's four-bedroom detached home in a village near Malvern which he shared with his wife and family. He was arrested on suspicion of incitement to murder and incitement to racial hatred. Taken to Malvern Police Station, with his home searched by the Police for over seven hours with his computers, files, correspondence, and other documents seized, he was interviewed several times during the day, held in a cell, and finally released on bail with one of his bail conditions being he regularly attend further interviews at Charing Cross Police Station in London. The Police investigation would last over three years resulting in no further action with Myatt released from his bail in the Summer of 2001.

In September of 1998 he formally converted to Islam at a Sunni Mosque in Worcester, England, with his Shahadah witnessed by a Muslim Qadi, on a visit from Pakistan, and a Hafiz who was the Imam of the Mosque. In 1999, following the London bomb attacks by David Copeland - a member of the NSM - which attacks killed three people and injured over a hundred, Myatt, still of bail, was interviewed about the bombings and about Copeland at his Malvern home by Detectives from SO15 which, like SO12, was based at Scotland Yard and later also become part of the Anti-Terrorism Command. At the time of Copeland's arrest a copy of an apparently terrorist document - titled *A Practical Guide to Aryan Revolution* {1} - was found at Copeland's flat {2} with the document rumoured to have been written by Myatt.

Neither that interview nor the Police investigation into the bombings and Copeland's background resulted in Myatt's arrest nor in him being interviewed again. In subsequent months Myatt would resign as leader of the NSM while continuing to contribute articles for the Reichsfolk bulletin *Das Reich*. {3}

One issue of that bulletin contained a contemporary description of Myatt:

"I first met David Myatt one January day in early 1998 when around fifty members of Combat 18, supportive of Myatt's National-Socialist Movement, gathered in north London to protest against a march by IRA supporters.

I'd been familiar with his political writings for a while - but there he was, on the streets of London, surrounded by Police officers and standing in front of that group of mostly young tough-looking men dressed in the causal style then favoured by Combat 18 supporters. He seemed out of place, what with his bushy ginger beard, his flat cap, his Barbour jacket, tweed trousers, country boots and carrying an umbrella. He looked a bit like a farmer, visiting London for the day, who'd taken a couple of wrong turnings, and ended up far from the countryside he'd expected to find.

Later, in some nearby pub, we got to talking - and our conversation soon turned to topics other than politics. It was interesting, listening to him talk, in those days before he moved into Muslim circles, closed to the likes of us. Interesting because he opened for me many a new world - talking as he did about the ancient myths and legends of Shropshire, where I was then living; telling stories and tales of rural English life, and, last but certainly not least, enthusing about Vindex and the Galactic Imperium.

Softly spoken, with a well-educated accent, and dressed in his country clothes, Myatt conjured up another way of life, another world - far beyond that busy inner-city Pub, far beyond the streets of London, and far beyond the modern world itself. A throw-back, perhaps, to olden, more rural, times - or, as I then thought, a harbinger of things yet to be [...]

He didn't seem to care about what others said or wrote about him; didn't seem to care about what they thought about the way he dressed. He didn't want to or have to please people, and certainly didn't want to 'fit in' or ape the way others behaved, talked, or dressed. He was just being himself. He certainly had an easy-going charm, and was nothing like the rabid fanatic his political enemies portrayed him to be.

It's fair to say that he then inspired me, on the personal level, as his writings had done on the political level, and - over the next couple of years - I was to read much of his other, non-political, material, from his poetry, to his Greek translations, to his writings about what he then, in 1998, called Folk Culture. But it was to be his myth - or as he described it, the mythos - of Vindex and the future Galactic Imperium that inspired me the most, and still does." {4}

The Mythos Of Vindex

Written in 1998, but substantially revised and extended during his time as a Muslim and only first privately distributed in a complete edition in 2009 by Reichsfolk, Myatt's tract *The Mythos Of Vindex* {5} is one of his neglected National Socialist writings. It was originally penned as sequel to his 1984 *Vindex - The Destiny Of the West* {6} but diverged from that text in significant ways utilizing as it does aspects of Myatt's evolution of the National Socialist ideology of Hitler and the Third Reich which evolution he termed ethical National-Socialism.

One important divergence was that the notions of the State and of race are replaced by folk communities and folkish clans. Another was that the principle of eternal struggle - often termed the survival of the fittest - is rejected as are the invasion and occupation of other terrestrial lands, and the concept of racial or ethnic superiority.

Another divergence was an extensive critique of those peoples of the West who had helped destroy National Socialist

Germany and who had allowed or facilitated what Myatt in *Vindex - The Destiny Of the West* described as the Magian distortion of the West. He termed these people 'the White hordes of Homo Hubris' who were "the natural allies and servants of The Magian."

Crucial to his analysis of clan and tribe, and of 'the White hordes of homo hubris', are the concepts of honour and of the numinous:

"Both NS Germany and Imperial Japan were fundamentally instinctive and natural reactions to the dominance of the Magian ethos, and represented a mostly unconscious expression of the numinous, honourable, warrior ethos."

Which is why he states that

"personal honour is both the essence of the natural, instinctive, Way of the Warrior, and one primary manifestations of the numinous itself, and it is Vindex who restores personal honour to its rightful place, as the basis for both law and for that tribal way of life which has been, and which is, our natural human way of living, a natural and human way that the abstractions of both the Magian and The White Hordes of Homo Hubris have undermined and destroyed.

Thus, the duty - the wyrd - of Vindex and of the clans of Vindex is not to strive to try and restore some romantic idealized past - or even be in thrall to some perceived wyrdful, often numinous-filled, past way of living, such as that which Adolf Hitler brought to Germany - but rather to establish an entirely new and conscious and thus more potent expression of the numinous itself. This new and numinous way of living replaces the impersonal tyranny of the State with the way of the clan and the tribe; it replaces the abstraction of politics, and of democracy, with personal loyalty to an honourable, noble, clan or tribal leader."

He describes the difference between a folk and a race arguing that:

"a folk arises over time, through living in a certain area - a homeland - through shared experiences, through a common heritage, history and so on. Over time, a specific culture arises, which represents that particular folk, and the folk of this homeland develop a certain character: a certain nature, which in general serves to distinguish them from the peoples of others cultures. This character may be manifest in their way of life, their religious outlook, their literature, their natural music (that is, their 'folk' music) [...]

A folk is not an abstract, easily defined, static, 'thing' like the concept of race. It is a living, changing, evolving, being - a unique type of life. What defines a folk is thus far more than a certain set of physical or physiological or genetic characteristics. A folk is a symbiotic being - in symbiosis with the being which is the homeland of that folk, with that community or that collection of folkish communities. All this makes the culture, the Way of Life, the ethos (or soul) of that folk living as well. And it is this living which is numinous, which presences the numinous [...]

A folk community cannot be created by some political ideology, nor by some law or laws, or even by a large State. It exists; it lives, already; it dwells in a particular place; it has come into being - or comes into being - over a period of time. Hence, to create a new folk community we begin with what has already come-into-being: the people of the same folk and culture who dwell in what was once their homeland, or whose ancestors came from that homeland. There is then a natural change and evolution - not a politically forced, abstract ideological change - within that community, which natural change and evolution arises over time through such things as following, upholding, the ethic of honour, through responding to the challenges which that community will face, through developing empathy via a dwelling on and working with the land, and through developing reason and understanding. What will result will be a new coming-into-being: a new folk."

As for the title:

"Mythos, in the context of this work, refers to an intimation, or intuition, of an aspect of the Numen, presented as this is in words which relate an archetypal legend or an archetypal premonition/prophecy of some future events. Vindex is the name of one such numinous prophecy of the near future: an archetypal figure who, by practical deeds, brings- into-being a new way of life and who confronts, and who defeats, through force of arms, those forces which represent the dishonour and the impersonal tyranny so manifest in the modern world, especially in what it is convenient to call the West."

Unsurprisingly given his conversion to the Muslim faith, his subsequent support for Jihad and his opposition to the Western invasion of Muslim lands in 2001 and 2003, he wrote that

"the simple reality is that the Magian and their allies are lying, deceitful, hypocritical, dishonourable bullies, while the majority of Islamic fighters, the Mujahideen - as were the vast majority of the soldiers of the Third Reich - are honourable warriors fighting for a just, and numinous, cause. Contrast, for instance, the dignity and honour of Mullah Umar - or Major General Otto Ernst Remer and SS General Leon Degrelle - with the posturing and the lies of a Bush, or with the smirking of a lying Blair and a clownish Gordon Brown and it is quite easy to see the difference in personal character. Mullah Umar, for instance, fought, lived, on the battlefield, with few possessions and was a true man of honour, while the likes of Bush, Blair, and Brown send other people off to fight their wars, hide behind bodyguards and a massive security apparatus, and enjoy and indulge themselves with all the pleasures and luxuries of Western capitalism. In the same way, both Otto Ernst Remer and Leon Degrelle - both warriors who fought on battlefields - remained honourably

loyal to the man to whom they had sworn an oath, on their honour, and both, through their actions both during and particularly after The First Zionist War, were exemplary examples of honourable men, men of natural dignity and of manners, in complete contrast to the uncouth, profane, barbarians of the White Hordes of Homo Hubris."

Islamic Writings

Having converted to Islam in 1998, Myatt changed his name to a Muslim one, learned Arabic, studied Islamic texts, and travelled to Muslim lands. {7} His published writings about Islam date from 2001 to 2009 with the majority of these writings containing quotations from the Koran and from collections of Hadith such as the one known as Sahih al-Bukhari, with many if not most of these quotations translated by Myatt himself who in respect of the Koran always affixed the expression *Interpretation of Meaning* at the end.

One of the persistent themes of these Islamic writings is honour. In *A Never Ending War* {8} he mentions the three precepts - honour, loyalty and duty - familiar from his earlier National Socialist writings:

"In the past hundred and more years, the kuffar invaded Muslim lands, replacing Shariah with Tawagheet, as they helped the apostate Ataturk to overthrow the remains of the Turkish Khalifah, and as they carved-up Al-Shams according to their whims and their Tawagheet, manufacturing so-called "nation-States" such as Iraq, Jordan and Syria, and declaring that part of Palestine was to be given to the Zionists to create a Zionist-entity in the lands of the Muslims. More recently, in the past fifty or so years, the kuffar have supported the apostate rulers of Muslim lands in places like Egypt, Pakistan, Algeria, the Arabian Peninsula and elsewhere.

However, in the past decade or so, things have not gone entirely according to the plans of the kuffar, for many Muslims - Alhamdulillah - have re-discovered Deen Al-Islam and in particular their duty of Jihad Fee Sabilillah. Thus, many Muslims have been turning to Ahlus Sunnah wal-Jamaah instead of to the decadent ways of the West, just as many Muslims have striven to undertake Jihad Fee Sabilillah in order to do their duty as Muslims and so establish the supremacy of the Word of Allah Subhanahu wa Ta'ala. That is, many Muslims seek to create - and desire to live in - a community of their brothers and sisters, governed according to Deen Al-Islam, where Shariah is the only law, where there is bayah to an Ameer, and where the Muslim virtues of honour, loyalty and duty are understood, known, and manifest, according to Adab Al-Islam [...]

It was authentically reported that the Prophet (salla Allahu 'alayhi wa sallam) said: "A section of my community will continue to fight for what is honourable and overcome their opponents till the last of them fights against the Dajjal." Abu Dawud, 14, 2478 Narrated Imran ibn Husayn [...]

"We need to [...] live according to Adab Al-Islam and follow the Sunnah of our beloved Prophet (salla Allahu 'alayhi wa sallam). This means, for example, that we know and feel that we are part of the Ummah: It also means that we strive to act with honour - that we do not, for instance, spread gossip or rumours about our brothers and sisters, for as Allah Subhanahu wa Ta'ala says:

"Those who seek dignity and honour should know that they derive from Allah (alone)." 35:10
Interpretation of Meaning

"You who believe, if a dishonourable person [fasiq] comes to you with any news, verify it lest you harm people unwittingly and afterwards regret what you have done." 49:6 Interpretation of Meaning

In addition, it was authentically reported that the Prophet (salla Allahu 'alayhi wa sallam) said: "He who believes in Allah and the Last Day should either speak honourably or be silent." Muslim Book 1, 75

In his controversial text *In Reply to Sheikh Salman b. Fahd al-Oadah* {9} in which he defended al-Qaeda and Osama bin Ladin, he quoted two passages from the Koran:

Allah سبحانه و تعالى says:

"Allah does not forbid you from treating honourably those who do not act against you because of your Deen, or who have not driven you from your dwellings, for Allah loves those who act with honour. But Allah forbids you from treating with respect, or befriending, those who act against you because of your Deen, or have driven you from your dwellings or aided others to do this - for those of you who do this are without honour." 60: 8-9 Interpretation of Meaning

"It is not you who kills them: rather, it is Allah who kills them. You did not shoot (anything) when you aimed and let go: rather, it was Allah who shot as a test for the believers, a fair test from the One Who Hears all, Who understands all. This, in truth, is how things are: for it is Allah alone who can nullify the plots of the disbelievers." 8: 15-18 Interpretation of Meaning

As Myatt himself admits, he believed he had discovered in Islam an honourable way of life. In an open letter to Nick Griffin, dated July 17th 2004 CE/30 Jumad Awaal 1425, when Griffin was leader of the British National Party, Myatt eulogized Islam:

"In respect of Islam, I know from my own experience, studies, travel and involvement, that Islam is a noble, an honourable, a civilized, Way of Life. Indeed, I would go so far as to express the view that Islam, correctly

upheld and correctly implemented, is far superior to the way of life which dominates in all of the societies of the West. I also know that many people in the West - and especially the governments of the West - are arrogant, and prejudiced, and that they act in a dishonourable way. This arrogance, prejudice and dishonour was and is so evident in places like Iraq, and Afghanistan, where armies and government agencies - the majority of whom are 'White' - ignobly occupy Muslim land, treat Muslims with disrespect, and have little or no understanding of Islam, and little or no desire to understand Islam. Indeed, the majority of such 'Whites' are full of prejudice toward Islam and toward Muslims, and many of them - and their governments in particular - are intent on changing Islam, so arrogantly sure are they that the materialistic, un-numinous, ways of the modern West are 'right' and 'superior' to Islam, which they - like you, it seems - regard as 'backward'.

In this, you - and they - are assuredly incorrect. I know from my own experience, travels and studies that Islam produces - has produced and can produce - honourable individuals and an honourable society: that it is a guide to living in a noble, civilized way. Why? Because Islam is numinous - that is, a revealing of what is divine, sacred. It is such a revealing which sets limits to our behaviour, which provides the guidelines we need to prevent us being arrogant, prejudiced, uncivilized, profane, and it is this numinosity, this awareness of the sacred - and the humility, the reverence, which derives from it - which the West and many of its peoples lack today but which Islam possesses in abundance." {10}

The same sentiments are expressed in Myatt's detailed response to an article by Griffin published on 21 March 2006 which Griffin titled "By their fruits (or lack of them) shall you know them." Myatt explained that for him

"Islam is the supreme, practical, example of honour made manifest in this world. It is also the supreme, practical, example of the numinous - of the sacred, the divine. Why is this? Because Muslims strive to humbly submit to, and to obey, Allah Subhanahu wa Ta'ala. This produces a genuine reverence, a genuine awareness of the divine, so evident in Salah. But Islam is also practical in a quite simple way - our weaknesses, our strengths, are laid bare, in the Quran, in Ahadith. What all this means in reality is that Islam produces, can produce, and has produced noble, honourable, human beings. It is a simple and practical guide to how we should live - indeed, I would go so far as to say that it is Islam which defines what is civilized. One has only to compare the simple, honest, devout belief of a Mujahid on one of the many modern battlefields with the arrogance of a Western soldier to understand this - to feel this." {11}

Such sentiments perhaps explain his heretical defence - when Iraq and Afghanistan were occupied by Western military forces - of al-Qaeda, Osama bin Ladin, and the Taliban, with one of his articles defending the Taliban beginning:

"There, on the opposite side of the river, a fisherman casts his net - he is standing on the stern of his small boat rowed by another man. Now, the net-caster, his net thrown, beats the fast-flowing Nile water with a long stick, there where small narrow fields are planted with sugar cane, maize, and trees bearing bananas.

I sit in the shade of a palm tree, almost in the middle of one of the strips of fertile green that bounds both sides of the river. Nearby, an Ibis waits, patiently watching the water. Beyond, on both sides, is the desert where yesterday I walked, alone, under the strong, hot sun, until it was time for Asr. It was good to be there, bowing, kneeling, prostrating, in submission to the one and only God, saying the same words in the same language as the Prophet himself (salla Allahu 'alayhi wa sallam), nearly one and half thousand years ago. I felt connected - to the desert, the Sun, the land around, to the Prophet (salla Allahu 'alayhi wa sallam), to my brothers and sisters around the world, suspended in time, and so keenly aware of my fragility, my mortality, my smallness, among the creations of Allah Subhana wa Ta'ala, who created this desert, this life-bearing river, the Sun, this planet, and this man, sitting in the shade of a tree." {12}

Several of Myatt's writings about Islam were to become notorious. According to Daniel Koehler, among the articles written as Abdul-Aziz ibn Myatt are "some of the most elaborate and sophisticated justifications for suicide terrorism in the English language." {13} One of the most cited of these writings is *Are Martyrdom Operations Lawful According to Quran and Sunnah?* {14} which was first published in 2003 with a revised version issued in 2007.

In respect of how Muslims regarded Myatt and his Islamic writings a 2006 thread on the then popular *Islamic Awakening* internet forum is interesting and informative consisting as it does of questions Muslims asked Myatt together with his answers. In a long reply to one question his answer included the following statement in which he mentions his *Are Martyrdom Operations Lawful* article:

"In respect of Sheikh Abu Qatadah and Sheikh Abu Hamza al-Misri (May Allah Subhanahu wa Ta'ala hasten their release from the prisons of the kuffar) they nobly sought to do their duty to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) and have guided many, Alhamdulillah, to a true understanding of Deen Al-Islam.

In respect of Sheikh Abu Baseer at-Tartusi, I incline toward the view that he might be mistaken in some of the things he has said, especially in relation to martyrdom operations in Dar al-Harb. For instance, he has spoken about some such operations being haram because they can or might or have resulted in the death of 'innocent' people, and involve the Mujahid in 'suicide'. I have written several articles striving to express the view that I myself incline toward - such as *Thinking Like a Muslim* and *Are Martyrdom Operations Lawful According to Quran and Sunnah?* (the publication of which on the muslimcreed website was, I believe, one of causes which led the kuffar to close down that site) - which view of mine is that such operations are legitimate, according to Quran and

Sunnah, and that it is an error to apply the terms and concepts of the kuffar, such as 'innocent' and 'civilian', to Deen Al-Islam, and that using such terms amounts to an imitation of the kuffar." {15}

What is interesting is that no Muslim denounced Myatt or contradicted his views. He provides a reasoned and detailed account of those views in a 2008 open letter to author Martin Amis, who had mentioned Myatt in a television interview and in a book, and which account ends with a succinct expression of how Myatt perceived Islam and the Muslim way of life which he considered to be:

"the Way of true humility and true honour, where we feel and know the limits imposed upon us, which limits are the genesis of both humility and honour, and thus the foundation of genuine civilization, of that way of living which arises from having Adab, and which thus makes real for us what is numinous, what is sacred. We know these limits because of the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) who revealed them to us in the Quran and Sunnah. Thus do we feel and know our true relationship to other human beings, to other life, and to our Rabb, Who says: 'Be loyal and do your duty to Allah; fear Him and always speak with honour. He will direct you to do honourable deeds and will forgive your mis-deeds. And whosoever obeys Allah and His Messenger will achieve the greatest achievement of all.' 33:70-71 Interpretation of Meaning."

Since the letter, in my view, affords an insight into Myatt's years as a Muslim and explains the reasoning behind the modern Jihadi movement and the actions of groups such as the Taliban, I have included it in full as an Appendix.

National Socialism and Islam

Following the invasion of Afghanistan in 2001 by Western military forces, Myatt conceived a plan {16} to bring National Socialists and Muslims together to fight what he regarded as their common enemies: that is, what others termed The New World Order (NWO, the modern West) and Zionism or more specifically what he and some Muslims called The Zionist Entity Occupying Palestine.

Myatt, as a Muslim, was always publicly honest about his motivation and intentions which he described in texts such as *Questions for David Myatt*, published on 13 Jumaada al-Thaani 1428 (2007) and in which he not only mentions National Socialism and racism but reaffirms his opposition to Zionism:

"In essence, my fundamental belief regarding the true nature of Zionism (and the Zionist social-engineering that has been foisted upon us) has not changed, for I regard the battle, the war, we are currently engaged in as supremely important; in truth, as perhaps the most important conflict we human beings have ever faced. There is dishonour here; real evil, here; real tyranny. One has only to consider the blatant lie of the holocaust, for example, to understand this evil, and the power that the Zionists and their lackeys now have. One has only to consider the utter hypocrisy, the dishonour, the arrogance, of the Americans, as they do the bidding of their Zionist masters, when they arrest and torture and hold without trial thousands upon thousands of Muslims, and then shamelessly lie about what they are doing and have done - torturing people for years; injecting them against their will with drugs; humiliating them day after day for years on end, all the while holding up their own decadent, dishonourable, way of life as an 'example' for others to admire and follow. What dishonourable cowardly hypocritical bullies.

Thus, faced with such perfidy, what matters is that one fights, effectively, honourably, and I regard Deen Al-Islam as the most effective, the most honourable, way of fighting the dishonour and the evil which we face. Everything else, to me, now, is of secondary importance. I learnt, from practical experience, many years ago, that those on 'the radical Right' would do nothing effective, and could not do anything effective (given their own often dishonourable behaviour and policies) to combat this evil [...]

As for my fundamental beliefs, as you call them, these have been refined, over the decades, and in some cases have radically changed. Thus, in my early years, and for quite some time, I advocated racism. Then, as I came to understand National-Socialism better - and as I came to give it a solid ethical foundation based upon honour, loyalty and duty - I moved away from that, as expounded, for example, in the essay *Why National-Socialism Is Not Racist*. I then began developing what I called The Numinous Way in response to striving to answer questions regarding suffering and the consequences of personal honour, which took me away somewhat from an affirmation of 'the State', and of large modern 'nations', toward small rural folkish communities and clans, and toward law based upon honour rather than law based upon abstract constructs and abstract ideas. Then - following my reversion to Islam and my decision to support the Mujahideen fighting Zionism, the Zionist so-called 'New World Order' and the decadence of the modern West in a practical way - my perspective changed completely, and part of this change involved viewing the struggle against the perfidy of Zionism, and its social-engineering, according to a different perspective (that of Deen Al-Islam) and viewing that struggle in global terms and in terms of a long, difficult, world-wide campaign which would last many, many decades." {17}

He also publicly admitted that

"until late last year [2006] I continued to write about National-Socialism [...] so that such co-operation might occur. Also, for the first two years after my reversion I did continue to directly support a few groups which I regarded as honourable, in much the same way, I understand, that the Grand Mufti Muhammed Amin al-Husseini supported Hitler. Muhammed Amin al-Husseini, as a Muslim, was seeking allies in the fight against Zionism, but he never ceased to be a Muslim.

I did such things because I sincerely believed that it was important - and indeed vital - for as many people and groups as possible to fight in any way whatsoever the Zionist-Crusader alliance, and the so-called 'New World Order' which this alliance is creating, and that this fight should be taken to the homelands of the West. I did this because I believed - and believe - that this alliance, and its lackeys and supporters, are dishonourable, and arrogant, and represent a profane, imperialist, materialistic, way of life which must be fought, since the adherents and supporters of this profane way of life trample upon and desecrate and are seeking to destroy, the numinous." {18}

In pursuit of his strategy of co-operation he wrote many propagandistic articles including the four part *National-Socialist Guide to Understanding Islam* the most controversial of which was *The Correct View of Islamic Suicide Attacks*, dated 114yf/1424 AH (2003) which included the following statements:

"To correctly understand what the Western Media misleadingly calls 'suicide attacks' - as used by organizations such as Hamas - is to understand Islam. To misunderstand them, is to believe what those who control the Media wants us to believe, for their own nefarious reasons. 'Suicide attacks' should correctly be called martyrdom operations - for the person or persons undertaking them are prepared to give up their own mortal life in pursuit of some supra-personal aim. That is, they place this aim before their own lives, and this is the sacrifice of true martyrs for a cause or aim. This sacrifice is not 'suicide' - the Western Media using the incorrect term 'suicide attacks' or 'suicide bombings' in an attempt to discredit these martyrs, their organizations, and authentic Islam itself.

Such martyrdom operations arise from the Islamic duty of Jihad - for Muslims believe they have a duty, given by Allah, to fight injustice, oppression, and tyranny, and to reclaim any Muslim lands which have been occupied or taken by non-Muslims. There are many Quranic verses which inform Muslims about this duty of Jihad..." {19}

Several years after writing that *Guide* Myatt admitted he had ceased to pursue such co-operation. Asked in 2006 if he had achieved any success with his plans to bring anti-Zionist factions together, he replied:

"some success, Alhamdulillah, but not what I hoped for, and not what I believed was needed. I spent years trying to explain the truth about Islam; countering the Zionist and crusader lies about Islam; and trying to remove, from certain political organizations and certain types of people, the prejudice and ignorance against Islam and Muslims which was and still is rife in the West. But, in practical terms, of action, little has been achieved." {20}

He went on to describe in detail the conclusions he had reached, two of which were that racial nationalists and National Socialists lacked the desire, the motivation, the ethos, to bring about an uprising or a revolution in their own lands and did not have "the support of even a large minority of their own folk, let alone a majority of their own folk."

He also arrived at the conclusion that

"Muslims do not need the help and indeed should not even ask for the help, the co-operation, of such 'right-wing' groups and individuals, in the war we are engaged in, in the war the West has launched against Islam. Islam is sufficient for us, and we Muslims must proudly stand for, and promote, our Deen, unencumbered by anything, unencumbered by anyone." {20}

Furthermore, at the start of his campaign and in an article directed at his non-Muslim readers he declared that

"after living for several years as a Muslim, I feel a little closer to the understanding of life and the cosmos I sought in my youth. But I have never, in my heart and mind, renounced my belief in Adolf Hitler as a good man, an honourable man, who - believing in God - strove to create a just and noble society, and who was destroyed by the ignoble machinations of those opposed to what is good and who have spread dishonourable lies about him, his followers and his Cause. Thus it is that I find I cannot denounce this noble man and those who fought and died for the cause he upheld, as I cannot and will not denounce those who today honourably (and I stress honourably) continue the struggle in his name.

I know that I could be wrong about this, but I can only strive on the basis of what I know and understand, however unpopular and misunderstood what I know and understand is. If I am wrong, I pray that God will guide me toward the truth and give me the understanding to act according to the truth." {21}

However, years later both this belief and his perception of honour and duty would be changed.

An Inner Struggle

A reading of Myatt's published Islamic writings dating from 2006 to 2008 - from *On Translation and Interpretation: Siyasa and Politics* to his 2008 *In Reply to John Hutton* {22} - show no signs of the traumatic events occurring in his personal life nor of the interior struggle between his adherence to the Muslim way of life and what he felt as a result of or had begun to learn from the suicide of his fiancée Frances (Fran) in May 2006. An interior struggle that he describes in some detail in his autobiography *Myngath*, published in 2013 {23} but which he glosses over in his three part *Questions for David Myatt* published on 13 Jumaada al-Thaani 1428 (June 2007) where he writes that his:

"main motivation has always been a sense of duty: a desire to do what I regard and regarded as right, and

honourable, even though part of me wishes and often has wished for a quiet reclusive rural life 'communing with Nature', writing poetry, and so on. Thus, there have been periods, in the last nearly four decades, when I have sought the personal peace brought by such a reclusive rural life - often after some person or other acted dishonourably toward me or toward 'the cause', or failed to fulfil some duty they had sworn to do, and so on. In many ways, I was quite naive - even innocent - for a long time. Certainly, I was very idealistic. I really did believe in honesty, truth, and the justness of my cause, and expected others, especially 'comrades' to behave decently. Experience - hard experience - made me face the reality of people [...]

But [...] I have always gone back to doing what I perceived to be my duty, often at some personal cost to myself, my family, my personal relationships. It has been a kind of war of personal attrition - between desiring a quiet (even normal) family, and personal, life, and between being honourable by doing this duty [...] I have always understood (although not quite as rationally as now) that there are perhaps more important things than one's own feelings and desires. It becomes a question of honour, and of perspective, of the very meaning and purpose of our individual life."

The four remarkable pages in *Myngath* (pp.64-68) where he describes his feelings and the *pathei-mathos* - the learning from traumatic personal experience - which subsequently occurred, reveal his change of perspective and a new understanding. He begins this personal revelation by writing that

"in the weeks, the months, following Fran's death, Islam became personally irrelevant to me, for as I wrote at the time, I felt it would have been just too easy for me to depend upon, to turn to, to rely on, Allah, on God - to have one's remorse removed by some belief in some possible redemption, to have one's mistakes, errors - 'sins' - voided by some supra-personal means. To escape into prayer, Namaz. Can there be, I began to wonder, hope, redemption - some meaning in personal tragedy - without a Saviour's grace? Without God, Allah, prayer, Namaz, submission, sin, and faith?

Gradually, painfully slowly, I seemed to move toward some answers, often as a result of personal letters written to friends. For the act of so writing - of trying to so express my feelings, my thoughts - seemed to aid the process of interior reflexion.

However, for a while at least, I maintained a public Muslim persona, stubbornly clinging as I did to some notion of duty; to the pledge of loyalty I had given on my conversion to Islam, a pledge I still then, and for some time afterwards, felt I was honour-bound to honour, and it would take me some eighteen months of an intense interior struggle, and further development of the ethics of my Numinous Way, before I resolved this very personal dilemma."

His understanding was that he not only had a debt of honour to both Sue, his second wife, and to Fran who had died thirty years apart, but also to the Cosmos for the suffering he had "caused and inflicted through the unethical pursuit of abstractions," as well as:

"a debt of change, of learning - in me, so that from my *pathei-mathos* I might be, should be, a better person; presencing through words, living, thought, and deeds, that simple purity of life felt, touched, known, in those stark moments of the immediacy of their loss."

For honour, he had discovered through *pathei-mathos*, was not

"the abstract honour of years, of decades, past that I in my arrogance and stupid adherence to and love of abstractions so foolishly believed in and upheld, being thus, becoming thus, as I was a cause of suffering. No; this instead is the essence of honour, founded in empathy; in an empathy with and thus a compassion for all life, sentient and otherwise. This is instead a being human; being in symbiosis with that-which is the essence of our humanity and which can, could and should, gently evolve us - far away from the primitive unempathic, uncompassionate, beings we have been, and unfortunately often still are; far away from the primitive unempathic, uncompassionate, often violent, person I had been, until recently."

He ends his account by expressing that what he had discovered was the most important truth concerning human life: "that a shared, a loyal, love between two people is the most beautiful, the most numinous, the most valuable thing of all."

At the end of his eighteen months of what he described as an "intense interior struggle" - during which time he kept a public Muslim persona - he privately abandoned his Muslim faith and continued to develop what became his philosophy of *pathei-mathos*. In 2009 he publicly renounced his Muslim faith.

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{1} Whine, Michael. *Cyberspace: A New Medium for Communication, Command and Control by Extremists*, Studies in Conflict & Terrorism, Volume 22, Issue 3. Taylor & Francis. 1999.

{2} Jackson, Paul. *Colin Jordan and Britain's Neo-Nazi Movement*, Bloomsbury Publishing, 2016, p.174.

{3} The *Das Reich* bulletin was an internal bulletin for members and supporters only, and 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.

{4} *Meeting With An Interesting Man: David Myatt and the Importance of Vindex*, issue #27, 113yf, 2002. A copy of the document is available at <https://www.scribd.com/document/128214285/Meeting-With-An-Interesting-Man> [Accessed November 2021]

{5} The full text of Myatt's *The Mythos Of Vindex* is available at <https://www.scribd.com/document/538021236/David-Myatt-Mythos-of-Vindex> [Accessed November 2021]

{6} A facsimile of the 1984 published edition of *Vindex* is available (pp.5-28) at https://archive.org/download/LibertyBell_201708/LB-198401.pdf

{7} Weitzmann, Mark. *Anti-Semitism and Terrorism*, in Diemel, 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.

{8} https://web.archive.org/web/20071006113207/http://www.davidmyatt.info/never_ending_war.html [Accessed November 2021]

{9} <https://web.archive.org/web/20080105183333/http://www.davidmyatt.info/reply-osama-letter1.html> [Accessed November 2021]

{10} <https://web.archive.org/web/20071006113244/http://www.davidmyatt.info/griffin.html> [Accessed November 2021]

{11} https://web.archive.org/web/20071006113341/http://www.davidmyatt.info/reply_griffin1.html [Accessed November 2021]

{12} *The Significance of the Taliban for the Muslim Ummah*, https://web.archive.org/web/20071006113736/http://www.davidmyatt.info/significance_taliban.html [Accessed November 2021]

{13} Koehler, Daniel. *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism*. Cambridge University Press, 2021. p.161

{14} Among those who mention it are Weitzman, op.cit., and Durham, Martin: *White Rage: The Extreme Right and American Politics*. Routledge, 2007, p.113, who notes that it was for several years on the *Izz ad-Din al-Qassam Brigades* section of the Hamas website.

{15} <https://web.archive.org/web/20101219012908/http://forums.islamicawakening.com/f18/questions-ibn-myatt-1858/index2.html#post9375> [Accessed November 2021]

A transcript is available at https://web.archive.org/web/20080820075040/http://www.davidmyatt.info/ibnmyatt_questions1.html [Accessed November 2021]

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

{17} <https://web.archive.org/web/20071006113137/http://www.davidmyatt.info/questions-dm.html> [Accessed November 2021]

{18} *Islam, Honour and Duty*, dated 20 Rajab 1427, https://web.archive.org/web/20080820074355/http://www.davidmyatt.info/ibnmyatt_discussion.html [Accessed November 2021]

{19} The article is included in the Reichsfolk compilation *National-Socialism and Islam: The Case for Co-operation*, <https://cosmicreich.files.wordpress.com/2011/05/ns-islam.pdf> [Accessed November 2021]

{20} *An Interview with Abdul-Aziz ibn Myatt*, https://web.archive.org/web/20080820075122/http://www.davidmyatt.info/ibnmyatt_interview.html [Accessed November 2021]

{21} *Towards the Galactic Empire: Autobiographical Notes, Part Two*, <https://web.archive.org/web/20030502032617/http://www.geocities.com/davidmyatt/notes2.html>

{22} *In Reply to John Hutton: Concerning the Infidel Invasion and Occupation of The Muslim land of Afghanistan*, signed Abd al-Aziz ibn Myatt and dated 15 Zul al-Qidah 1429, <https://web.archive.org/web/20090101134823/http://www.davidmyatt.info/reply-hutton-taliban.html> [Accessed November 2021]

This November 2008 article is one of the last published Islamic writings by Myatt.

Appendix

An Open Letter to Martin Amis

"Help one another in Al-Birr and At-taqwa; but do not help one another in error nor in over-stepping the limits." 5:2 Interpretation of Meaning

All Praise and All Thanks are for Allah (Subhanahu wa Ta'ala) to whom we shall all return to be judged on The Last Day.

We praise Him and ask Him for help and forgiveness; and ask His protection from the mischief of our souls and the bad results of our deeds; whomsoever Allah guides, none can misguide; and whom He declares misguided, none can guide to the right path; and I bear witness that there is none worthy of worship but Allah: He is Alone, without partner. And I bear witness that Muhammad (salla Allahu 'alayhi wa sallam) is the Messenger and Servant of Allah (Subhanahu wa Ta'ala).

Mr. Amis:

Since you have mentioned me by name in both a recent article and a television interview, it seems rather fitting that I, a Muslim, should reply to some of the statements you have made in such articles and interviews regarding Islam, especially since your statements seem to reveal that sense of innate Western superiority and that prejudice which are some of the fundamental causes of the current conflict between the West and those many, many Muslims, worldwide, who strive to follow Ahlus Sunnah wal Jammah - the way of Jihad Fee Sabilillah and *Al-wala wal-bara* - and who thus take exception to the invasion and occupation of our lands and who are actively prepared to fight, who fight or who support those fighting, both the Western forces of occupation and Western lackeys and allies.

You write that Muslims who actively oppose the invasion, by the West, of their land, who oppose the hegemony of the West - who seek to establish a land or lands where the West, the kuffar, the infidels, have no power and no influence - are "rejecting reason" (which you state is the idea of cause and effect) and transcending "the confines of moral law." Thus, you are judging according to certain Western abstractions that you accept without ever pausing to consider whether or not such abstractions are "universal" and can and should, and must, be applied to Deen Al-Islam and Muslims.

For example, when you speak and write of "reason" what do you mean? Do you mean reason as defined by Western philosophy? When you speak and write of "morals", what do you mean? Morals as defined by a theory of Western ethics? When you speak and write of "law", what do you mean? Law as defined by Western jurisprudence? The answer to these questions is, of course, yes.

But have you ever considered that what the West calls reason, Muslims understand as *'aql* and that *'aql* is or may be different from the "reason" defined by Western philosophy? Have you ever considered that, for Muslims, *knowing* is what arises from *'aql* and that this knowing is or may be different from the "knowing" that is pursued and accepted in the West, which Western "knowing" arises from projecting abstractions (such as categories) onto "things" and individuals and then interpreting those things and individuals according to such abstractions, such Tawagheet?

Have you ever considered that, for Muslims, what is moral is what is defined by the Quran and Sunnah - not what is moral according to a Western theory of ethics? Have you ever considered that, for Muslims, what is lawful is what is established by Muslim (or "Islamic") jurisprudence and not what considered lawful according to Western jurisprudence? I somehow doubt that you have considered such things, and that - if you have - you have assumed or you believe that what is "good Islam" (as opposed to "deviant" or "extremist Islam") is what accords with the Western ideas, theories and abstractions which you have accepted. This is, surely, a kind of intellectual and moral imperialism, a prejudice, a bigotry, that you seem unaware of - or, if you are aware of it, that you accept without question and which you do seem afraid to be honest and open about.

The essence that you do not seem to comprehend is that we are not the same as you and we do not desire to be the same as you: we do not view life, existence, this world, in the same way as you do. Our perspective, our very thinking, is different. Our goal, our aims in life, are not the same as yours, not the same as those of kuffar in general.

Of course, you may well retort that we are not the same "because we have rejected reason" and have immersed ourselves in a religion, and, according to you, "opposition to religion already occupies the high ground, intellectually and morally". Thus we are returned yet again to the assumptions, the prejudices, on which your views are based - to your rather bigoted affirmation, known or unknown by you, of the "superiority" and "universality" of Western morals, of

what the West defines as reason, and of what the West defines as "civilization", culture and law, with the additional bigoted affirmation that we Muslims must accept such things and use them as our own standards, our own criteria.

You write that, once, centuries ago, Muslim "societies" were - according to the Western standards you accept - quite "civilized" and cultured, but that they are now far behind the West, and that this has bred, in some Muslims, anger and resentment. Thus, in your own mind, you see a causal "cause and effect" - the cause being our lack of development, our lack of "progress" and achievement, in Muslim lands (compared to the West) and the "effect" being the anger and resentment we are alleged to feel.

Here, we are entitled to ask such questions as "what is enlightenment"? What is "progress"? What is culture and civilization? The answers, of course, depend on what assumptions, what axioms, we use, we posit - what abstractions we manufacture to understand such things, and, more fundamentally, what perspective we view such things from: the Western one, or that of Deen Al-Islam. The two are not the same.

But let us consider, for the moment, the "achievements" of the West. You and others of your ilk seem mighty proud of the "achievements" of the West, of its progress - but these so-called achievements, and this so-called progress, derives from the greed of the West, from its lust for conquest, from its pursuit of materialism, from its exploitation, from its colonialism, and have resulted in the killing of hundreds of millions of people in the last hundred years alone. They have also brought about climate change, which will assuredly cause great suffering, great conflict, in the future, for both human beings and the other life on this planet.

Furthermore, such are the achievements of the West that every major Western city is infested with drugs: places so "enlightened" that even the leaders of the West never, ever, venture alone by themselves into certain areas of the cities and towns of their lands, especially at night. Can you envisage Bush walking alone, unprotected, unarmed, around certain neighbourhoods in St. Louis, or Newark, New Jersey, at night? Around parts of Detroit? Can you envisage the un-elected British Prime Minister, Brown, walking alone, unprotected, around some of the streets of London, of Salford, of Nottingham, of many others places? No? Can you imagine them doing this not just once, but many times - walking alone by themselves in dark places among their own people in cities and towns that they, in theory at least, are responsible for and are considered to "govern"? What does their failure in this respect say about them, about their "politics", about their fine-sounding promises, about the "achievements", the hypocrisy, of the West?

Such are the achievements of the West, that in Britain nearly 100,000 women per year seek treatment in the British city of London alone for violent injuries received in their own homes, and, on average, in Britain, two women per week are killed by a male partner or former partner - that is over one hundred women a year. Also, in England and Wales alone, in one year, there are over 600,000 recorded incidents of domestic violence, and every minute of every day the British Police are called by a woman who has been subject to violent domestic abuse.

Such are the achievements of the West that Amerika has over seven million people locked up in prisons, on Parole or on Probation, and Amerika is such an "enlightened place" that, every year, nearly twenty million people use an illicit drug and nearly thirty million people receive treatment or counselling for mental health problems. Such are the achievements of the West that Britain has an estimated two million alcoholics. Such are the achievements of the West that there are vast bleak housing estates in Britain where gangs of youths have made the lives of ordinary folk a living hell; where crime is a way of life for many, many people, and where violence, drugs, gang-culture and alcohol are often seen as the only escape from a dreary life which offers no prospects and little hope.

Are these achievements worth the deaths and suffering that the West has caused for so many centuries, in the lands of the West, in what were the new colonies of the West, and in the rest of the world? The almost wholesale extermination, for instance, of the native American peoples. The treatment of the indigenous peoples in Australia and the Philippines. The hundreds of invasions and colonial wars in Africa, Asia, and elsewhere, leading to millions of deaths. The hubris-like exploitation of the resources of the world. The extermination of hundreds of thousands of Japanese men, women and children by means of two atomic bombs; the systematic killing of millions of people in Vietnam by Amerikan bombs. The forceful repatriation, and starvation, of millions of Germans after what the West calls the Second World War. The liquidation of hundreds upon hundreds of thousands of people during and after the Russian revolution and in the following years of Stalinist rule.

Now, Amerika struts around like some cowardly bully, determined to bring "enlightenment", and spread its "achievements" - the achievements of the West - to the rest of the world, invading here; invading there; undertaking "regime change" here, and "regime change" there. Arresting, torturing, and detaining without trial thousands upon thousands of Muslims world-wide. Bombing this village, then that village; killing thousands upon thousands of people, year after year after year, letting its troops rampage through cities, towns and villages, kicking down the doors of people's homes, forcing people to lie down while an Amerikan boot is on their neck, and soldiers shackle and hood men and boys and take them away for days, weeks, months of interrogation.

Now, Amerika and its allies hypocritically lie to get their own way, as they did before their invasion of Iraq, with their lie, their deception, of Iraqi "weapons of mass destruction". Now, they hypocritically forget their own problems, their many many failures in their own lands, and seek to export their failed way of life to others.

Are you surprised, then, that there is resentment, even anger, among the Muslims who are the victims of such hypocrisy, such bullying tactics? Here is the simple cause-and-effect you want.

Have you forgotten how - before the Washington and New York expeditions - Amerika imposed sanctions on Iraq, causing the death by starvation of tens upon tens of thousands of children? Have you forgotten how - long before the

Washington and New York expeditions - Amerika supported the creation of a Zionist State in a Muslim land, and how it supported the occupation of that Muslim land for decades? Have you forgotten the suffering the Muslims in occupied Palestine have endured for decades? Have you forgotten how Amerika and its ally, Britain, in their own interests, carved up Muslim lands in the Middle East after what the West called the First World War, manufacturing artificial entities like Iraq?

You wail and bemoan the few thousands deaths that the Washington and New York expeditions caused, while we remember the tens of thousands of our brothers and sisters killed directly and indirectly by Amerika, as we remember Amerikan support for the brutal Zionist occupation of Palestine where our brothers and sisters have suffered for decades and where tens upon tens of thousands of them have been killed and maimed. We remember Amerikan support for the tyrants and corrupt rulers of Algeria, of Egypt, of the Land of the Two Holy Places, of elsewhere, places where tyrants and corrupt rulers do the bidding of the Amerikan masters and torture and imprison tens upon tens of thousands of Muslims, of our brothers and sisters, years after year after year.

So it was that many Muslims considered the Washington and New York expeditions as revenge, as a just retribution, for the suffering, the killing, that Amerika has brought to the Muslims, decade after decade after decade.

The cause of those expeditions, those attacks, was not as you and your ilk delude yourself into believing as due to the "evil" of some Muslims who adhered to or who believed in some "irrational religion" - rather, the cause was the interference of the West in our affairs, an interference that has lasted well over one hundred years. Here is a simple cause and effect you seem to want. Here is the reason.

You, the West, Amerika and its allies, are not blameless as you like to believe. What is to blame is your arrogance, your hubris, your prejudice, your belief in your superiority, your delusion that you have some sort of moral right to export your ways, by force of arms, by indoctrination, by propaganda, by deceit, to other lands, to other peoples. Are you then surprised that there is resentment, even anger, among Muslims?

As I wrote elsewhere:

"In the Jumaadi Al-Thaani attacks we can see the fundamental difference between the Muslim perspective, and the kaffir one, represented as the kaffir perspective is by Amerika and its kaffir allies such as Britain. For the Muslims, the attacks (even if they disagree with them) are understandable, one act in a conflict that has a very long history. For the kuffar - for the West and its lackeys and apostates - the Jumaadi Al-Thaani attacks mark "point zero": the beginning of their self-declared "war on terror" and the beginning of their campaign to bring their so-called "freedom", "democracy" and "progress" to Muslims, whether these Muslims want these Tawagheet or not."

You go into paroxysms of anger about the three thousand or so people killed in the Washington and New York expeditions (the Jumaadi Al-Thaani attacks) and yet do not seem to care about the continued killing, oppression and suffering of Muslims in occupied Palestine, in Chechnia, or the hundreds of thousands of Muslims killed by the West and their apostate allies in Iraq and Afghanistan, or the torture of thousands upon thousands of Muslims by Amerika and its allies.

You write that you do admire Islam, with the unstated - and possibly to you, unacknowledged - condition that this Islam conforms to and accepts certain Western abstractions, ideas.

That is, what you are comfortable with - what you can accept, within certain limits - is an "Islam" which does not threaten nor frighten you, and which does not threaten the hegemony of the West, and which conforms to the norms established by the West, and which uses the criteria of the West to judge by. An Islam, in brief, of Muslims who have abandoned Jihad Fee Sabilillah and *Al-wala wal-bara*.

But what you do not seem to understand - what is possibly incomprehensible to you and to kuffar in general - is that the authentic Islam of Ahlus Sunnah wal Jammah, the Islam of Jihad Fee Sabilillah and *Al-wala wal-bara*, is totally distinct from the way of the West, and that Muslims view life, our purpose, in a quite different way from you.

In summary, your arrogant, hubris-like, assumption - the foundation of Western prejudice, the basis of Western notions of superiority - is that your values, your abstractions, your ideas, your assumptions, are universal; correct. Thus, we Muslims must accept these so-called "universal values" and reinterpret Deen Al-Islam in accord with them.

Thus, you have projected your abstractions onto Deen Al-Islam, and judged what is acceptable, and what is not acceptable, according to these abstractions. What is not acceptable, by these standards, according to these criteria, is "extremist", or "deviant Islam" and must, according to you and Western governments, be systematically, even ruthlessly, rooted out.

Let us consider just two examples. First, what you mean by "peace" is not what we mean by peace. As I wrote in *The Ignorance of Infidels: Myths, Prejudice and Propaganda About Islam and the West*:

For the kuffar, peace is the "happiness of the greatest number", personal happiness and contentment, or the tranquillity which can arise from lack of conflict

We Muslims do not view peace in the same way as the kuffar - or, rather, we should not view peace in the same way as them. For Muslims, peace is what Allah Subhanahu wa Ta'ala informs us it is. What others call

peace, and how they define it, is therefore irrelevant for us. For us, peace is the peace of Jannah, and that state of being which arises from submission only to Allah Subhanahu wa Ta'ala.

Our goal is not to attain some state of "peace" on this Earth, or to strive for "peace" between nation-States; or to avoid conflict in the name of "peace". Our goal is obedience to Allah Subhanahu wa Ta'ala - to strive to do, and uphold and propagate, what is halal; to restrain from doing, to restrain others from doing, what is haram

Thus, by striving for these things we, as Muslims, hope for Jannah, InshaAllah. That is, our primary focus is on the next life.

Second, the question of so-called "innocent civilians". As I have written elsewhere:

It should be understood that there is no concept of civilian (or "non-combatant") in Deen Al-Islam. Instead, it is generally accepted, according to Ulaama, that Deen Al-Islam makes a distinction between those people who have *hurma* - protection (*ismah al-nafs*) under Shariah - and those who do not. Those who are protected are Muslims, and those of the kuffar who have a treaty, or covenant, with the Muslims, either general, as in case of Dhimam, or particular, as in the case of *Aqd Al Amaan*. Those who have the benefit of protection can only be killed if they transgress a limit, or limits, which Allah Subhanahu wa Ta'ala has set, defined as these are by Shariah. Thus, a Muslim who, for instance, was found guilty in a Sharia Court of zena could be killed.

The asl (rule) is that the kuffar have no protection - and it is not forbidden to harm or kill them - unless they are covered by an exemption, such as *Aqd Al Amaan*, or unless they become Muslim, or unless they seek sanctuary, for as Allah Subhanahu wa Ta'ala says:

"And if anyone of the Mushrikeen seek your protection then grant him protection, so that he may hear the Word of Allah, and then escort him to where he can be secure..." 9:6 Interpretation of Meaning

Sheikh ul-Islam ibn Taymiyyah (Rahimullah) - in one of his writings regarding the Tartars - wrote that one of the primary aims of a Muslim is to defend the Deen against our enemies, and, citing a Hadith [See Footnote 1], he wrote that Jihad against the kuffar would continue until The Last day. He also wrote, in the *Jihad al-Kuffar: Al-Qital al-Fasil* part of his *Siyasatush-Shariah*, about the "glory of Jihad and those who participate in it" stating that it is the best of voluntary deeds: better than Hajj, than Umrah, than voluntary Salah and voluntary shawm. As narrated by Mu'ath Ibn Jabal [2], it was authentically recorded that the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) said:

"The head of this matter is Islam; the central pillar is Salah; and summit is Jihad."

Furthermore, in *Jihad al-Kuffar: Al-Qital al-Fasil* ibn Taymiyyah (Rahimullah) mentioned those among the kuffar who, according to the majority opinion, should not be targeted when Jihad is undertaken. These are women, children, the elderly, the blind, and those who are incapable of physically fighting, *provided* such persons as these do not assist or aid, through words, or deeds, or by giving assistance or encouragement to, those who are physically fighting the Muslims. Note there is no mention of "innocent people" or of "civilians", and note the important words here: "*provided such persons as these do not assist or aid, or give encouragement to...*"

Hence, if such people as are mentioned do in some way assist or aid, or give encouragement to our enemies, then they may be targeted. Thus, if they - for instance, a woman, or an elderly person - aid or assist or give encouragement to our enemies, then the protection afforded them by the exemption mentioned by Sheikh ul-Islam ibn Taymiyyah (Rahimullah) and other Ulaamah no longer applies.

In this respect, let us consider the example of the two servants of Abdullah ibn Khatal (ibn Taymiyyah in *Al-Saarim al-Maslool* names them) who were commanded to be killed by order of the Prophet (salla Allahu 'alayhi wa sallam) and the example of the killing of Duraid ibn Al-Simma. What do these tell us? In respect of Duraid ibn Al-Simma, that those who support, in any way, our enemies, may be killed. In respect of the two servants, that those who incite or encourage or support those who fight against the Muslims can be killed, in the same way that those who insult or demean the Prophet (salla Allahu 'alayhi wa sallam) can be killed. These are relevant examples because Duraid ibn Al-Simma was an old man, and no direct physical threat to Muslims forces, and because the servants were women.

Thus, the relevant question we should ask is: "What constitutes aid, assistance and encouragement, in words and deeds?" This way of reasoning, this type of question, is in accord with Deen Al-Islam: for example, Imam al-Shafi in *Kitaab al-Umm* writes only about those whom it is not correct to kill, without attributing to them any specific term, and without applying to them an specific concept (such as the kaffir concept of "civilian" and "innocent"). [3]

The question we need not ask, we should not ask - because it is irrelevant, according to Deen Al-Islam, and reveals the influence of the kuffar - is: "Is it haram to target civilians?"

In addition, some evidences - such as Shahih Muslim 19, 4294 and 19, 4456 - 4457 - are often used by moderates and modernists opposed to, for example, Martyrdom Operations, and these moderates and modernists take such evidences in the general sense, to apply unreservedly, without restriction, or

exemption. This, however, is an error, because they do not consider the specific situations, and other evidences, which do or which might restrict these.

In respect of one such Hadith, ibn Qudamah (Rahimullah) pointed out:

"He (Ahmad ibn Hanbal) said, 'The Hadith of As-Sa'b came after the forbiddance of killing the women and children, because his forbiddance of killing the women was when he sent (men) to ibn Abi Al-Huqayq.'" Al-Mughni Wash-Sharh Al-Kabir (10: 503)

Hence, we return to asking the important and relevant question as to what, exactly, is the aid, assistance or encouragement, which removes the particular exception made - in the case, for example, of women and the elderly - to the general rule of the kuffar having no protection.

Notes:

1) See Muslim Book 20 (Kitab Al-Imara) Chapter 53, and also Bukhari 9, Book 93, Number 552 and 9, Book 92, Number 414.

2) Refer to Hadith 29 in An-Nawawi's Forty Ahadith.

3) Refer to Kitaab al-Umm, 4:253, 274

Do you not see the difference, here? Do you not understand, for example, that, for Muslims it is only correct to talk and write about the limits imposed by Shariah, with these limits being determined according to adillah from Quran and Sunnah? Do you not understand that this is the right, the correct, Muslim way?

Do you not understand that instead of us thinking like a Muslim, instead of us being Muslim, that you want - even demand - that we think like you, using your terms, your terminology: that we re-interpret Deen Al-Islam via the abstractions, the Tawagheet, you have manufactured?

No, I am reasonably confident that you do not understand this, that you cannot see this difference. Why not? Because of an innate prejudice; an inability to free yourself from the often unstated assumptions and axioms that underlie the Western weltanschauung you have accepted, giving rise to an inability to use the faculty of pure reason.

The distinction I have briefly outlined is crucial to correctly understanding the Deen that is Islam. Thus it is that the classical Muslim scholars did not talk or write about whether it is morally right or wrong to target "civilians" or "non-combatants" or *some general abstract category* which may be or has been manufactured by us in an attempt to "understand" - but only about those it is unlawful, according to Quran and Sunnah, to kill.

You write that Islam is a "totality" - and thus, by extension, inclines towards or even is "totalitarian in nature", which is a typical Western, kaffir, mis-apprehension, based on manufactured abstractions, on division into categories. For Islam, correctly understood, restores us, as human beings, to our natural nature - our fitrah - which is to be 'Ibaad of Allah Subhanahu wa Ta'ala. That is, it is an expression of harmony, a means whereby we restore our natural connexion to our own nature, to other human beings, to Nature, to the Cosmos, and, of course, to Allah Subhanahu wa Ta'ala, Who - Muslims believe - created human beings so they might discover and know their true nature. Thus, Deen Al-Islam is the Way of natural balance, of awareness and appreciation of the sacred, something which the West has lost, which is why, of course, there is so much hubris, so much arrogance, so much dishonour, so much hypocrisy, in the West. It is such divisions, such abstractions - which are or which become Tawagheet - which obscure, which cover-up, the simple truth of the unity of Tawheed. Thus, they are kufr, and thus do such things conceal our true nature, as human beings.

This error, of concealment, of division, is also what you and others do when, in stories or other writings, you ascribe certain motives to individual Muslims, describing such motives according to some psychological term or other, or some such abstraction manufactured according to some Western theory. It does not seem to occur to you, or others, that such Muslims may have done what they have done purely out of a humble desire to obey Allah Subhanahu wa Ta'ala, to do what they sincerely believed was correct according to Quran and Sunnah. Thus, yet again, there is a certain prejudice, a certain arrogance, and a certain hubris-like profanity: an inability, wilful or otherwise, to perceive and appreciate and respect what many regard as the sacred.

What we desire is very simple, InshaAllah. We want the West to stop interfering in our affairs. To leave our lands. To stop supporting the tyrants, the corrupt leaders, who rule and who govern lands where Muslims are in the majority. We desire to live, as Muslims, according to Quran and Sunnah alone, with Shariah our only guide to what is lawful, and what is unlawful. That is, we desire a land or lands where the West has no influence, no power, whatsoever; a place where Muslims from other lands can migrate to, if they so wish; a place where we can make the Word of Allah Subhanahu wa Ta'ala supreme. We do not want your "peace", nor your "democracy", nor your Taghut of the nation-State.

Why will the West not leave us alone? Why does the West insist that we abandon our perspective, our Way, for yours? Why does the West resist - by force, by terror - any and all attempts by us to live in a land where we are rid of you and of the Tawagheet that you bow down before and which, whether you like it or not, whether you know it or not, you have made into a new religion?

Thus, and in conclusion, I invite you to consider the assumptions upon which your views are based. I invite you to

investigate Deen Al-Islam as it is, not as you seem now to view it, through the abstractions, the perspective, of the West. Thus, I invite you to Islam: to the Way of true humility and true honour, where we feel and know the limits imposed upon us, which limits are the genesis of both humility and honour, and thus the foundation of genuine civilization, of that way of living which arises from having Adab, and which thus makes real for us what is numinous, what is sacred. We know these limits because of the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) who revealed them to us in the Quran and Sunnah. Thus do we feel and know our true relationship to other human beings, to other life, and to our Rabb, Who says:

"Be loyal and do your duty to Allah; fear Him and always speak with honour. He will direct you to do honourable deeds and will forgive your mis-deeds. And whosoever obeys Allah and His Messenger will achieve the greatest achievement of all." 33:70-71 Interpretation of Meaning

This greatest achievement is the attainment of Jannah, the eternal life beyond our fleeting life here, in the Dunya, and it is the perspective of Jannah which is the essence of Islam: of that simple, humble, submission which makes us, and which marks us as, Muslim.

May Allah Subhanahu wa Ta'ala protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path. Whatever good that may have been written is from Allah Subhanahu wa Ta'ala, and whatever mistakes or errors have been made are from me, wa Allahu Allam.

Abdul-Aziz ibn Myatt
18 Muharram 1429

Source:

<https://web.archive.org/web/20080820074515/http://www.davidmyatt.info/letter-martin-amis.html>

Part Three: 2009-2017

Preface

The years 2009 to 2017 were arguably the most productive and innovative in respect of the writings of David Myatt for he not only developed a philosophy of pathei-mathos, translated and wrote extensive commentaries on the Greek text of eight of the tractates of the Corpus Hermeticum¹ but also laid the foundation for a new metaphysics and thus for a modern, rational, paganus² philosophy based on his interpretation of ancient Western paganism³, and which modern and ineluctably Western "pagan" philosophy is, as I shall argue, disputably compatible with his earlier 'ethical National-Socialism'.

Since this pagan metaphysics is built on both his philosophy of pathei-mathos⁴ and his translations of ancient Western texts including the Corpus Hermeticum, it is necessary to first understand and appreciate them.

As in the previous parts of this work, I provide a brief framework for the writings of Myatt and allow his words to be understood in the context of his life and peregrinations, and thus try not to impose an interpretation on them and on Myatt himself, something that in respect of Myatt at least the few academics who have written about him and his writings seem to have a tendency to do, with some using pejorative phrases and words such as "according to his own narrative", "he claims", "he had a fascination for", "he alleges", and he was "driven by".

In regard to the references to gratis open access (pdf) versions of some of Myatt's books and essays, they were all accessed in November 2021.

Rachael Stirling
Oxonia
November 2021
v. 1.03

1. *Corpus Hermeticum: Eight Tractates*, 2017, ISBN 978-1976452369. A gratis pdf version is available at <https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>

2. I generally follow Myatt by using the term paganus, which is "a transliteration of the classical Latin, denoting as it does connection to Nature, to the natural, more rural, world - in preference to 'pagan' since paganus is, in my view and in respect of the Greco-Roman ethos, more accurate given what the term 'pagan' now often denotes." Myatt: *Classical Paganism And The Christian Ethos*, 2017, ISBN 978-1979599023.

3. His interpretation is described in his 2017 monographs *Classical Paganism And The Christian Ethos*, ISBN 978-1979599023, and *Tu Es Diaboli Ianua*, ISBN 978-1982010935.

4. As Myatt explains in several of his post-2011 writings he uses the Greek phrase πάθει μάθος (which he usually writes πάθει-μάθος, pathei-mathos) as an Anglicized term which follows English grammatical usage and thus is not inflected as in Greek usage. See for example *A Note On Greek Terms In The Philosophy Of Pathei-Mathos* in his *One*

Exegesis And The Culture Of Pathei-Mathos

In the months and years following the death of his fiancée, Myatt expressed his feelings and thoughts in letters many of which he later published as Part Two of his 2013 book *Understanding and Rejecting Extremism*, and which section he titled *A Learning From Grief*. {1}

Of that part of the book Myatt wrote in the Introduction that it:

"consists of transcriptions of some handwritten letters sent to a long standing friend following that tragedy in 2006. Since such personal correspondence is usually far more revealing - of personal views, motivations, and feelings - than some essay or other in which one pontificates about this or that, some readers may find this part more interesting and insightful than either part one or part three."

The first part concerned his reflections on and conclusions concerning his "forty years as a practical extremist and my forty years of practical experience of extremism and of other extremists," while the third part contained:

"personal replies sent to individuals I did not personally know but who contacted me, between 2011 and 2012 and usually by e-mail, with questions about my extremist past, my 'numinous way', and my philosophy of pathei-mathos."

This very personal and neglected work places into perspective Myatt's life and writings both as a National Socialist and as a Muslim and explains why he was motivated to develop what he came to describe as the philosophy of pathei-mathos based on the virtues of empathy, compassion, personal honour, and a disavowal of all politics. It also reveals that one of the contributing factors was his particular perception, rooted in his own pathei-mathos, of our human nature:

"My own life - of four decades of suffering-causing extremism and personal selfishness - is, most certainly, just one more example of our manful capacity to be stupid and hubriatic. To fail to learn from the pathei-mathos of human culture, even though I personally had the advantages of a living in diverse cultures and of a 'classical education', and thus was taught or became familiar with the insights of Lao Tzu, of Siddhartha Gautama, of Jesus of Nazareth, of Sappho, Sophocles, Aeschylus, Cicero, Livy, Marcus Aurelius, Dante Alighieri, Jane Austen, Charles Dickens, TS Eliot, EM Forster, and so many others; and even though I had the opportunity to discover, to participate in, and thus felt, the numinosity, the learning, inherent in so many other things, from plainchant to Byrd, Dowland, Palestrina, Tallis, to JS Bach and beyond. And yet, despite all these advantages, all these chances to learn, to evolve, I remained hubriatic; selfish, arrogant, in thrall to ideations, and like so many men somewhat addicted to the joy, to the pleasures, of *kampf*, placing pursuit of that pleasure, or some cause, or some ideation, or my own needs, before loved ones, family, friends. Only learning, only finally and personally learning, after a death too far.

Is that then to be our human tragedy? That most of us cannot or will not learn - that we cannot change - until we, personally, have suffered enough or have encountered, or experienced, or caused, one death too many?"

He would later expound on what he there termed the pathei-mathos of human culture and describe it as the 'culture of pathei-mathos', writing that:

"What, therefore, is the wordless knowing that empathy and pathei-mathos reveal? It is the knowing manifest in our human culture of pathei-mathos. The knowing communicated to us, for example, by art, music, literature, and manifest in the lives of those who presenced, in their living, compassion, love, and honour. Germane to this knowing is that - unlike a form or an abstraction - it is always personal (limited in its applicability) and can only be embodied in and presenced by some-thing or by some-one which or who lives. That is, it cannot be abstracted out of the living, the personal, moment of its presencing by someone or abstracted out from its living apprehension by others in the immediacy-of-the-moment, and thus cannot become 'an ideal' or form the foundation for some dogma or ideology or supra-personal faith." {2}

He had previously defined this 'culture of pathei-mathos' as "the accumulated pathei-mathos of individuals, world-wide, over thousands of years, as (i) described in memoirs, aural stories, and historical accounts; as (ii) have inspired particular works of literature or poetry or drama; as (iii) expressed via non-verbal mediums such as music and Art, and as (iv) manifest in more recent times by 'art-forms' such as films and documentaries." {3}

The culture of pathei-mathos together with his translations of tractates of the Corpus Hermeticum and his personal experiences of religions between 1968 and 2008 also led to him contemplating the nature of religion itself and to the somewhat scholarly question of exegesis, of the interpretation of the texts that formed the basis for religions such as Buddhism, Judaism, Christianity, and Islam.

In a section titled *Ontology, Exegesis, and Pathei-Mathos* in his *Exegesis and Translation: Some Personal Reflexions*, he summarized his view:

"All religions and spiritual ways, because they are spiritual/metaphysical, either posit, or are interpreted as positing, an ontology. That is, they all offer an explanation, or an analysis, of the nature of our being as

humans and of the nature of, and our relation to, Being, whether Being is understood as God/Allah /gods/Nature/Fate or in terms of axioms such as karma and nirvana. There thus exists, or there develops, an explanation or explanations concerning the meaning and the purpose of our mortal lives; of how that purpose may be attained; and thus of what wisdom is and why there is and continues to be suffering.

However, as I mentioned in *Questions of Good, Evil, Honour, and God*, citing several examples, the original message of a revelation or of a spiritual way often seems to become obscured or somehow gets lost over centuries. A loss or obscuration partly due to the reliance on revealed or given texts; partly due to divergent interpretations of such texts, with some interpretations accepted or rejected by those assuming or vested with a religious authority; and partly due to a reliance, by many of the faithful, on translations of such texts." {4}

On the question of suffering and religion, Myatt offers a long and interesting interpretation which I will quote in full since it summarizes both the perception of conventional religions that resulted from his personal *pathei-mathos* and the philosophy he in 2012 had begun to develop and would later refine:

"The humility that I have found by experience that all or most religions and spiritual ways manifest - and an essential part of their revelation, their message, their presencing of the numinous - is obscured or ignored in favour of arrogant human presumptions and assumptions and a personal pride: that 'we' know better, or believe we know better; that 'we' have somehow found or been given the 'right' answer(s) or the 'right' interpretation(s), and that therefore 'the others' are wrong, and 'we' are better or more 'pure'/devout than them. And so on.

Yet there is, it seems to me, after many years of reflexion, something else which accounts for why this loss of a necessary humility occurs, other than the aforementioned reliance on revealed or given texts, the divergent interpretations of such texts, and the reliance, by many of the faithful, on translations of such texts. This is the reality of religions and many spiritual ways either rejecting *pathei-mathos* as a source of wisdom or favouring specific texts and their interpretation(s) over and above the *pathei-mathos* of individuals.

For *pathei-mathos* - the personal learning from grief, suffering, pain, adversity, and experience - directly connects us to and thus enables us to personally experience and appreciate the numinous, sans words, ideations, ideology, theology, and dogma. An experience and an appreciation outwardly and inwardly manifest in a personal humility; in the knowledge of ourselves as but one fallible, mortal, fragile, human emanation of and connexion to Being; and in an empathic understanding of how all religions and spiritual ways, in their genesis and in their original emanations, express - or try to express - the same wisdom: manifest in an appreciation of the numinous, and in our human necessity for the natural balance that is humility and a very personal honour. And, because of this spiritual and religious equivalence, it does not matter if the individual of *pathei-mathos*, having so touched and felt the numinous, develops their own *weltanschauung* or none, or leaves or finds an existing spiritual or religious one, although it is and often has been such *pathei-mathos* which reveals to individuals, or which enables them to rediscover, the essence of a particular religion or a particular spiritual way: that simple and similar numinous essence which schisms, harsh interpretations, dogma, and ideology, have so often and for so long obscured."

In his 2018 essay titled *Persecution And War* he mentions his Catholic upbringing, his time as a monk, and various visits to Ireland. Of his Catholic schooldays he writes that he remembers

"the history taught by our teachers and Priests of the centuries-long persecution of English and Irish Catholics that began in the 16th century. There were stories of martyrs; of recusants; of secret Masses; of anti-Catholic polemics and propaganda; and of the monks who - after the suppression of the monasteries, the theft of monastic lands and wealth, begun by a tyrannos named Henry - escaped to France and founded monasteries such as the one at Dieulouard in Lorraine. There thus was engendered in we Catholic children a feeling of difference [...]

Such a remembering, such a childhood feeling of difference, formed part of the years-long personal and philosophical reflexion that occupied me for several years as I, between 2006 and 2009, developed my 'numinous way' and then between 2011 and 2012 gradually refined it into the 'way of *pathei-mathos*', with the core of that reflexion concerning matters such as extremism, my own extremist past, war, prejudice, intolerance, and persecution." {5}

One of refinements was in his understanding of honour which in his National Socialist writings he expressed by means of a Code of Honour {6} which he made one of the foundations of his 'ethical National-Socialism'. In his 2013 compilation *The Numinous Way of Pathei-Mathos* honour was refined into simply being "fair, reasonable, well-mannered, just, dignified, tolerant, balanced," {6} and explained in the same year that he understood 'the good'

"as what alleviates or does not cause suffering; what is compassionate; what is honourable; what is reasoned and balanced. Honour being here, and elsewhere in my recent writings, understood as the instinct for and an adherence to what is fair, dignified, and valourous." {7}

A year later, in 2014, he published a more detailed, philosophical, explanation:

"Of personal honour - which presences the virtues of fairness, tolerance, compassion, humility, and εὐταξία - as (i) a natural intuitive (wordless) expression of the numinous ('the good', δίκη, συμπάθεια) and (ii) of both

what the culture of *pathei-mathos* and the acausal-knowing of empathy reveal we should do (or incline us toward doing) in the immediacy of the personal moment when personally confronted by what is unfair, unjust, and extreme.

Of how such 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; for it is only through such things as a personal study of the culture of *pathei-mathos* and the development of the faculty of empathy that a person who does not naturally possess the instinct for δίκη can develop what is essentially 'the human faculty of honour', and which faculty is often appreciated and/or discovered via our own personal *pathei-mathos*." {8}

This lack of codification and the understanding of honour as an individual instinct - "a natural intuitive (wordless) expression of the numinous" - which and most importantly "cannot be extracted out from the 'living moment' and our participation in the moment", summarizes the fundamental difference between Myatt the exegetist and philosopher of *pathei-mathos*, and Myatt as a National Socialist ideologist and as a propagandist of a radical, harsh, interpretation of the Muslim faith.

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The Philosopher Of Pathei-Mathos

As evident by his post-2012 writings about what he termed the philosophy of *pathei-mathos* - some 300 pages, which include (i) *The Numinous Way of Pathei-Mathos*, (ii) *Religion, Empathy, and Pathei-Mathos*, (iii) *Sarigthersa*, (iv) *One Vagabond In Exile From The Gods*, and (v) his 2017 monographs *Classical Paganism And The Christian Ethos* and *Tu Es Diaboli Ianua* - Myatt could be described as a philosopher; as someone who considers and who seeks to answer questions concerning our human nature, the nature of Being, and the nature of the Cosmos and our place in it.

Yet he could also be considered a mystic; someone who has a personal intuitive insight about and a personal awareness of the nature of Reality, and who is also aware that there is, or there can be, an apprehension of certain truths about the nature of Being and of beings which apprehension has been described as contemplative and which thus can transcend the temporal ruminations of ordinary philosophy both ancient and modern. Myatt's own rather mystical answer, his contemplative insight, is of:

"the primacy of *pathei-mathos*: of a personal *pathei-mathos* being 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." {8}

He wrote that the other primary means was empathy which was not only the genesis of honour but the means by which we can:

"understand both φύσις and Πόλεμος, and thus apprehend Being as Being, and the nature of beings - and in particular the nature of our being, as mortals. For empathy reveals to us the acausality of Being and thus how the process of abstraction, involving as it does an imposition of causality and separation upon beings (and the ideation implicit on opposites and dialectic), is a covering-up of Being." {9}

To understand Myatt's answers to basic philosophical questions such as the nature of Being, our nature as human beings, the nature of the Cosmos and our place in it, it is necessary to be familiar with the terminology Myatt uses; terminology such as physis, Being, denotatum, empathy, abstraction, and Πόλεμος. Terms and expressions he defines and uses in particular ways and which arguably make his philosophy distinct from other modern philosophies.

In regard to physis he uses it contextually to refer to:

"the ontology of beings and Being, relationship between beings, and between beings and Being, which is of us - we mortals - as a nexion, an affective effluvium (or emanation) of Life (ψυχή) and thus of why 'the separation-of-otherness' is a concealment of that relationship; (iii) the character, or persona, of human beings, and which character - sans denotatum - can be discovered (revealed, known) by the faculty of empathy; (iv) the unity - the being - beyond the division of our physis, as individual mortals, into masculous and muliebral; (v) that manifestation denoted by the concept Time, with Time considered to be an expression/manifestation of the physis of beings." {10}

In regard to denotatum - from the Latin denotare - Myatt uses the term idiosyncratically:

"not only as meaning 'to denote or to describe by an expression or a word; to name some-thing; to refer to that which is so named or so denoted,' but also as an Anglicized term implying, depending on context, singular or plural instances. As an Anglicized term there is generally no need to use the inflected plural denotata." {11}

As for the term abstraction, he defines it as

"a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing. Sometimes, abstractions are generalization based on some sample(s), or on some median." {10}

In regard to Πόλεμος and referring to and translating fragments attributed to Heraclitus, Myatt suggests that

"Πόλεμος is not some abstract 'war' or strife or Kampf, but not only that which is or becomes the genesis of beings from Being, but also that which manifests as δίκη and accompanies ἔρις because it is the nature of Πόλεμος that beings, born because of and by ἔρις, can be returned to Being (become bound together - be whole - again).

For it is perhaps interesting that in the recounted tales of Greek mythology attributed to Aesop, and in circulation at the time of Heraclitus, a personified πόλεμος (as the δαίμων of kindred strife) married a personified ὕβρις (as the δαίμων of arrogant pride) and that it was a common folk belief that πόλεμος accompanied ὕβρις - that is, that Polemos followed Hubris around rather than vice versa, causing or bringing ἔρις." {12}

In regard to Being - and using terminology such as Μονάς and renaissance from his translation of and commentary on tractates of the Corpus Hermeticum {13} - he asks the questions:

(i) if Being - whether denoted by terms such as acausal, born-less, θεός, The One, The Divine, God, The Eternal, Μονάς - can be apprehended (or defined) by some-things which are causal (denoted by terms such as spatial, temporal, renaissance), and (ii) whether this 'acausal Being' is the origin or the genesis or 'the artisan' or the creator of both causal being (including 'time', and 'change') and of causal living beings such as ourselves.

That is, (i) has causal spatially-existing being 'emerged from' - or been created by - acausal Being, and (ii) are causal beings - such as ourselves - an aspect or emanation of acausal Being? {2}{14}

His answer is somewhat redolent of Hermeticism:

"formulating such a question in such terms - causal/acausal; whole/parts; eternal/temporal; ipseity/unity; emergent from/genesis of - is a misapprehension of what-is because such denoting is 'us as observer' (i) positing, as Plato did, such things as a theory regarding 'the ideal', and/or (ii) constructing a form or abstraction (ἰδέα) which we then presume to project onto what is assumed to be 'external' to us, both of which present us with only an illusion of understanding and meaning because implicit in such theories and in all such constructed forms are (i) an opposite (an 'other') and (ii) the potentiality for discord (dialectical or otherwise) between such opposites and/or because of a pursuit of what is regarded as 'the ideal' of something." {2}

Which returns us to not only honour, empathy and pathei-mathos as sources of perceiving, of wordlessly apprehending, the physis of beings and of Being and of the Cosmos, but also to the essence of non-doctrinal, non-ideological paganus weltanschauungen, Greco-Roman and Western, for Myatt suggests that what is so apprehended:

"is the knowing manifest in our human culture of pathei-mathos. The knowing communicated to us, for example, by art, music, literature, and manifest in the lives of those who presenced, in their living, compassion, love, and honour. Germane to this knowing is that - unlike a form or an abstraction - it is always personal (limited in its applicability) and can only be embodied in and presenced by some-thing or by some-one which or who lives. That is, it cannot be abstracted out of the living, the personal, moment of its presencing by someone or abstracted out from its living apprehension by others in the immediacy-of-the-moment, and thus cannot become 'an ideal' or form the foundation for some dogma or ideology or supra-personal faith." {2}

As an example of such a Western paganus weltanschauung he paraphrases Cicero and writes that it is:

"an apprehension of the complete unity (a cosmic order, κόσμος, mundus) beyond the apparent parts of that unity, together with the perceivance that we mortals - albeit a mere and fallible part of the unity - have been gifted with our existence so that we may perceive and understand this unity, and, having so perceived, may ourselves seek to be whole, and thus become as balanced (perfectus), as harmonious, as the unity itself: Neque enim est quicquam aliud praeter mundum quod nihil absit quodque undique aptum atque perfectum expletumque sit omnibus suis numeris et partibus [...] ipse autem homo ortus est ad mundum contemendum et imitandum - nullo modo perfectus, sed est quaedam particula perfecti." {3}{15}

A Modern Philosophy

What Myatt has done through his philosophy of pathei-mathos and his exegetical translations of classical and Hellenic Greek texts - such as Sophocles, Aeschylus, and the Corpus Hermeticum - is not only explain the philosophical basis of Greco-Roman paganism but also develop a modern, a rational, pagan (paganus) philosophy. As a philosophy, or weltanschauung, it is devoid of religious elements, past and present, such as deities, worship, faith, and "sacred texts". As Myatt describes it, in the title and body of a 2018 text, it takes us From Mythoi To Empathy - Toward A New Appreciation Of The Numinous, since

"the cultivation of the faculty of empathy is the transition from mythoi and anthropomorphic deities (theos and theoi) to an appreciation of the numinous sans denotatum and sans religion." {16}

This modern paganus somewhat mystical philosophy is predicated not only on individual apprehension by means such

as empathy and *pathei-mathos* but also on "an apprehension of the complete unity (a cosmic order, *κόσμος*, *mundus*) beyond the apparent parts of that unity" and thus on dispensing with all abstractions and the oppositional dialectic and *kampf* implicit in abstractions, which abstractions, according to Myatt, include 'the State', the nation, ideologies, and the concepts of race and ipseity.

This individual apprehension in the immediacy of the moment, sans abstractions, is further emphasized by Myatt in regard to race, for according to the ethics of his philosophy such apprehension is the fair, the honourable, the moral, thing to do:

"Everything others associate with an individual, or ascribe to an individual, or use to describe or to denote an individual, or even how an individual denotes or describes themselves, are not relevant, and have no bearing on our understanding, our knowledge, of that individual and thus - morally - should be ignored, for it is our personal knowing of them which is necessary, important, valid, fair [...]

Empathy - and the knowing that derives from it - thus transcends 'race', politics, religion, gender, sexual orientation, occupation, wealth (or lack of it), 'status', and all the other things and concepts often used to describe, to denote, to prejudge, to classify, a person; so that to judge someone - for example - by and because of their political views (real or assumed) or by their religion or by their sexual orientation is an act of hubris.

In practice, therefore, in the revealing of the physis of a person, the political views, the religion, the gender, the perceived ethnicity, of someone are irrelevant. It is a personal knowing of them, the perception of their physis by empathy, and an acceptance of them as - and getting to know them as - a unique individual which are important and considered moral; for they are one emanation of the Life of which we ourselves are but one other finite and fallible part." {17}

Given such conclusions, and his three decades of activity on behalf of and his writings concerning National Socialism, the parameters of Myatt's new philosophy, born from his own *pathei-mathos*, naturally led to him considering questions relating to Hitler and The Third Reich.

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Criticism Of Hitler And National Socialist Germany

In 2015, Myatt, in reference to his National Socialist decades, wrote that his "thirty years of involvement - as with the involvement of so many others, post-1945 - can be usefully summarized: *acribus, ut ferme talia, initiis, incurioso fine.*" {18}

A year earlier, In 2014 and in reference to his recent published writings about his new philosophy, he was asked about his change of views and his reply was that his recent writings:

"are just my attempts to answer particular philosophical and metaphysical questions which interest or perplex me; attempts to understand myself and my extremist past (and thus understand extremism itself), and attempts to express what I believe I have, via *pathei-mathos*, come to understand and appreciate. Thus, I make no claims regarding the worth or the importance of these personal and philosophical musings, with such dialogues, musings, and correspondence published mostly because expiatory but also because (being honest) of vanity in the hope that some of them may possibly, just possibly, be of some interest to a few individuals interested in such philosophical and metaphysical questions or interested in understanding extremism and its causes. But if no one takes them seriously, it does not matter, for they have assisted me in understanding myself, in recognizing and acknowledging my past mistakes and the suffering I have caused, and aided my move from extremism toward developing a mystical and personal *weltanschauung* imbued with a muliebral ethos.

Personally, I would not describe my peregrination as 'changing my views often and frequently', given only three permutations in forty years, two of which - being different varieties of extremism - could be considered, in some ways, as somewhat similar. For thirty of those years (1968-1998) I was a dedicated often fanatical National Socialist activist and ideologue, someone who placed 'the cause' before his own personal life [...]

In the Autumn of 1998 - as a result of travels and experiences in Egypt, the Middle East and elsewhere, undertaken between 1988 and 1998 - I became and remained for almost a decade a Muslim; someone who strove to honour his *Shahadah* even after a personal trauma but who finally - and only after some three years of interior conflict - placed the insights painfully wrought from that *pathei-mathos* before a stubborn adherence to something he no longer believed in because he had begun to develop his own *weltanschauung*.

Thus my own description of my peregrination would be something such as: a strange journey leading to a rather humiliating personal learning after some forty years of diverse experiences and hubris." {19}

He then explains what in my view is fundamental to his criticism of Hitler and The Third Reich: his re-evaluation of

honour and his understanding of extremism.

"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.

What has changed is my interpretation of honour. Until recently, it was always, for me, an idea and an ideal; that is, an abstraction. Furthermore, an ideal is often codified, or expressed, by means of the written word – I certainly tried to codify honour during my NS decades – and codifications are usually the view of one person, and thus fallible, and often open to interpretation.

A recent interpretation of mine in respect of honour was in my philosophy of pathei-mathos:

"The personal virtue of honour, and the cultivation of wu-wei, are – together – a practical, a living, manifestation of our understanding and appreciation of the numinous; of how to live, to behave, as empathy intimates we can or should in order to avoid committing the folly, the error, of ὕβρις, in order not to cause suffering, and in order to re-present, to acquire, ἀρμονίη. For personal honour is essentially a presencing, a grounding, of ψυχή – of Life, of our φύσις – occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by σωφρονεῖν and in accord with δίκη."

That is, my understanding now is that, like empathy, honour can only be personal; an expression of our own φύσις." {19}{20}

However, it is perhaps relevant that Myatt's criticism of Hitler and of National Socialist Germany is prefaced with the statement that it is criticism of "the National-Socialist weltanschauung, as manifested in National-Socialist Germany," although it is more correctly a criticism of Hitler, of National Socialist Germany and of Großdeutsches Reich, and was written during the period before he had completed refining his earlier "numinous way" into his philosophy of pathei-mathos which refinement resulted in him discarding much of that 'numinous way'. Regarding that process of refinement, he explained that since:

"the essence of The Numinous Way is individual empathy, an individual understanding, the development of an individual judgement, and the living of an ethical way of life where there is an appreciation of the numinous, the more I reflected upon this 'numinous way' between 2011 and Spring 2012, the more I not only realized my mistakes, but also that it was necessary to remove, to excise, the detritus that had accumulated around the basic insights and the personal pathei-mathos that inspired me to develop that 'numinous way'. Mistakes and detritus because for some time, during the development of that 'numinous way', I was still in thrall to some abstractions, still thinking in terms of categories and opposites, and still fond of pontificating and generalizing, especially about The State. I therefore began to re-express, in a more philosophical manner, the personal, the individual, the ontological, the ethical and spiritual nature, of The Numinous Way, and thus emphasized the virtues of humility, love, and of wu-wei – of balance, of tolerance, of non-interference, of individual interior (spiritual) reformation, of non-striving, of admitting one's own uncertainty of understanding and of knowing. The year-long (2011-2012) process of refinement, correction, and reflexion resulted in me re-naming what remained of my 'numinous way' the philosophy of pathei-mathos." {21}

Unsurprisingly, Myatt framed his 'numinous way' criticism of Hitler and National Socialist Germany in terms of Ancient Greek literature and mythology, referencing Sophocles and the Ἐρινύες:

"In purely practical terms, the acceptance and use of the principle of kampf together with the acceptance of Hitler as embodying the collective will of the volk, inevitably led to the military defeat of NS Germany. For all mortals are fallible and military defeat is always inevitable, given time and even if such a defeat has internal, not external, causes. For tyrants and monarchs die, are overthrown, or are killed; Empires flourish for a while – a few centuries perhaps, at most – and then invariably decline and fade away; oligarchies come and go with monotonous regularity, lasting a decade or perhaps somewhat longer; rebellions and revolutions will break out, given sufficient time, and will often succeed given even more time – decades, centuries – and even following repeated and brutal repression.

Thus, philosophically, the general error here by Hitler and his followers was the obvious one of ὕβρις. A lack of understanding, an unknowing, of the natural balance – of δίκη – as well as a lack of empathy, manifest as this unknowing, this lack, was in the arrogant belief of a personal and a volkish 'destiny' combined with a belief in kampf as a natural and necessary expression of human nature. And ὕβρις φυτεύει τύραννον – that is, ὕβρις plants, is the seed of, the τύραννον. Thus, symbolically, we might justifiably say that the Ἐρινύες took their revenge, for Hitler and his followers had forgotten, scorned, or never known the wisdom, the truth, that their fallible mortal lives are subject to, guided by, Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύε." {22}

He then quotes Sophocles in Greek, provides - in a footnote, his own translation and a reference to the text {23} - and ends with a apt mention in respect of Großdeutsches Reich of the Oresteia by Aeschylus:

ὦ πάτρας Θήβης ἔνοικοι, λεύσσετ', Οἰδίπους ὄδε,
ὃς τὰ κλείν' αἰνίγματ' ἤδει καὶ κράτιστος ἦν ἀνὴρ,
οὐ τίς οὐ ζήλω πολιτῶν ἦν τύχαις ἐπιβλέπων,
εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.
ὥστε θνητὸν ὄντα κείνην τὴν τελευταίαν ἰδεῖν
ἡμέραν ἐπισκοποῦντα μηδέν' ὀλβίζειν, πρὶν ἄν

τέρμα τοῦ βίου περᾶση μηδὲν ἀλγεινὸν παθῶν.

You natives of Thebes: Observe - here is Oedipus,
He who understood that famous enigma and was a strong man:
What clansman did not behold that fortune without envy?
But what a tide of problems have come over him.
Therefore, look toward that ending which is for us mortals,
To observe that particular day - calling no one lucky until,
Without the pain of injury, they are conveyed beyond life's ending.

Oedipus Tyrannus, vv. 1524-1530

In effect, therefore, and in general terms, the National-Socialism of Adolf Hitler was un-wise; based on a misunderstanding of human nature, and he himself shown, despite his remarkable achievement of gaining power, as lacking a reasoned, a well-balanced, judgement (σωφρονεῖν) - since such a balanced judgement would, as Aeschylus explained in the *Oresteia*, reveal that πόλεμος always accompanies ὕβρις and that only by acceptance of the numinous authority of πάθει μάθος (the new law presented to mortals by immortal Zeus) could the tragic cycle of ἔρις be ended.

Myatt thus understands Hitler, National Socialist Germany and Großdeutsches Reich in terms of not only his own philosophy of *pathei-mathos* but more philosophically in terms of Aeons: of the rise and fall of nations, the rise and fall of Empires, of temporary military conquests and of transient leaders and τυραννίς: transient sovereignty. Given that National Socialist Germany lasted for only a decade and Großdeutsches Reich just three years, this Aeonic perspective seems apposite.

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Kalos Kagathos And Western Culture

In a 2018 essay titled *Towards Understanding Ancestral Culture*, Myatt returns to the themes of honour and "Δίκη, the goddess Fairness as described by Hesiod," referencing the phrase καλὸς κάγαθός, writing that it describes:

"those who are balanced within themselves, who - manifesting τὸ καλόν and τὸ ἀγαθόν - comport themselves in a gentlemanly or lady-like manner, part of which comportment is living and if necessary dying in a honourable, a noble, manner. For personal honour presences τὸ καλόν and τὸ ἀγαθόν, and thus the numinous.

For in practice honour manifests the customary, the ancestral way, of those who are noble, those who presence fairness; those who restore balance; those who (even at some cost to themselves) are fair due to their innate physis or because they have been nurtured to be so. For this ancestral way - such ancestral custom - is what is expected in terms of personal behaviour based on past personal examples and thus often manifests the accumulated wisdom of previous generations.

Thus, an important - perhaps even ethos-defining - Ancestral Custom of Greco-Roman culture, and of Western culture born as Western culture was from medieval mythoi involving Knights and courtly romance and from the re-discovery of Greco-Roman culture that began the Renaissance, is chivalry and which personal virtue - presencing the numinous as it does and did - is not and cannot be subject to any qualifications or exceptions and cannot be confined to or manifest by anything so supra-personal as a particular religion or anything so supra-personal as a political dogma or ideology.

Hence, the modern paganus weltanschauung that I mentioned in my *Classical Paganism And The Christian Ethos* as a means 'to reconnect those in the lands of the West, and those in Western émigré lands and former colonies of the West, with their ancestral ethos,' is one founded on καλὸς κάγαθός." {24}

In his scholarly monograph *Classical Paganism And The Christian Ethos* {25} written the previous year he sought to answer questions relating to the pagan spirituality of Ancient Greek and Roman culture, where "τὸ καλόν, ἀρετή, and τὸ ἀγαθόν were related to and defined by certain living individuals."

But, as he wrote in that monograph:

"the culture that arose around such an ancient spirituality was not noted for its compassion, tolerance, inclusion, and equality, and part of which ancient culture was an acceptance that enslavement of human beings was natural and necessary. Is such a paganus spirituality consistent with such (in my view, necessary) virtues as compassion, tolerance, inclusion, and equality? Is the combination of the paganus weltanschauung evident in the writings of Homer, Aeschylus, Sophocles, Cicero and many other classical authors, and the paganus mysticism evident in many of the tractates of the *Corpus Hermeticum*, more human in physis, more balanced, and could possibly be more productive of a healthy ψυχή, than revealed religions such as Christianity?"

Then, using the examples of the Gospel of John, tractates from the *Corpus Hermeticum*, and classical authors such as Aeschylus as examples, he answers his questions, concluding by describing what is in essence a modern pagan spirituality:

"we are, ontologically, emanations of and presence Being, and are a connexion to the cosmos - to other

presencings of Being - through, in terms of epistemology, not only reason (λόγος), perceivance (νοῦς) and wordless-awareness (συμπάθεια, empathy) but also through τὸ ἀγαθόν, τὸ καλόν, and ἀρετή, through the beautiful and the well-balanced, the valourous and honourable, and those who possess arête, all of which are combined in one Greek phrase: καλὸς κάγαθός, which means those who conduct themselves in a gentlemanly or lady-like manner and who thus manifest - because of their innate physis or through pathei-mathos or through a certain type of education or learning - nobility of character. Which Greek phrase expresses the ethics, the high personal standards, of the ancient paganus weltanschauung we have been discussing, and which standards naturally resulted in two things. First, in only a minority of individuals in a particular πόλις or civitas - community, tribe, clan, or society - manifesting such standards in their daily lives, with such a minority often forming a natural, and ruling, aristocracy. Second, that it was often a person who lived (and was prepared to die) by such high standards who, because of their character or based on a reputation established through valourous and noble deeds, became or was chosen as the leader or the chieftain of some community, tribe, clan, or society.

For the quintessence of such a weltanschauung, of the paganus ethos, is that ethics are presenced in and by particular living individuals, not in some written text whether philosophical or otherwise, not by some proposed schemata, and not in some revelation from some deity. Which paganus ethics, when evolved - combined with the paganus mysticism evident in the Corpus Hermeticum and the cultural pathei-mathos of the past two millennia presenced through the insight of empathy - leads us to a modern paganus weltanschauung."

In the Epilogos of that monograph he outlines this modern pagan spirituality without resorting to technical, Greek, and metaphysical terms, stating that many may already be familiar with it:

"For it is a weltanschauung of we human beings having a connexion to other living beings, a connexion to the cosmos beyond, and a connexion to the source of our existence, the source of the cosmos, and the source - the origin, the genesis - of all living beings. Which source we cannot correctly describe in words, by any denotata, or define as some male 'god', or even as a collection of deities whether male or female, but which we can apprehend through the emanations of Being: through what is living, what is born, what unfolds in a natural manner, what is ordered and harmonious, what changes, and what physically - in its own species of Time - dies.

An awareness of all these connexions is awareness of, and a respect for, the numinous, for these connexions, being acausal, are affective: that is, we are inclined by our physis (whether we apprehend it or not) to have an influence on that which, or those whom, the connexion is to or from. For what we do or do not do, consciously or otherwise, affects or can affect the cosmos and thus the other living beings which exist in the cosmos, and it is a conscious awareness of connexions and acausal affects, with their causal consequences, which reason, perceivance, and empathy make us - or can make us - aware of. Which awareness may incline us toward acting, and living, in a noble way, with what is noble known or experienced, discovered, through and because of (i) the personal virtue of honour, evident as honour is in fairness, manners and a balanced demeanour, and (ii) the wordless knowing of empathy, manifest as empathy is in compassion and tolerance.

For Being is also, and importantly, presenced - manifest to us, as mortals possessed of reason, empathy, and perceivance - through certain types of individuals and thus through the particular ways of living that nurture or encourage such individuals. These types of individuals are those who have empathy and who live and if necessary die by honour and thus who have nobility of character, with such character innate, or developed through pathei-mathos, or formed through a particular type of education, or through proximity to and/or admiration of those whose lives and deeds have revealed them to have such nobility of character. For it is the known living and the known deeds of individuals which reveal and/or which are the genesis of such noble character."

Perhaps fortunately, Myatt does not go - and has not gone - into the practical details regarding how this modern pagan spirituality can be applied to the life of individuals or to societies beyond the fact that it is manifest in personal virtues such as compassion, tolerance, fairness, and manners, and is different from Christianity and other revealed religions because it does not involve "sacred texts", dogma, codification, deities, faith, worship, or any form of officialdom, but rather lives - is manifest, presenced - in those who live by the aforementioned personal virtues.

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Ethical National Socialism And A Modern Spirituality

While the personal virtues of such a modern pagan spirituality - such as compassion, tolerance, fairness - are not compatible with the National Socialism of Hitler and The Third Reich - as Myatt explained in detail in his 2012 essay *Some Philosophical and Moral Problems of National-Socialism* - are they or could they be compatible with the 1990s evolution of National Socialism described by him then as ethical National-Socialism and manifest as that now is in Reichsfolk and their few rural-living families?

A text by Reichsfolk dated 122yf (2011) expresses the essence of Myatt's 1990s ethical National-Socialism, which is:

"honour, reason, fairness, loyalty, duty to one's own folk and to Nature, and respect for and understanding of

other cultures and other ways of life [...] One of the aims of Reichsfolk is to establish new communities of, and new homelands for, people of various cultures, where they can live, in freedom, among their own kind according to their own folkish traditions, customs and laws." {26}

The incompatibilities might therefore be the definition of honour, of folk, of duty to one's own folk, and the aim of establishing new homelands. According to that 2011 Reichsfolk text personal honour means that:

"we judge others - of whatever culture and of whatever perceived ethnicity - solely on the basis of our personal knowledge of them, and not according to some abstract criteria, political or otherwise. That is, there is no prejudice concerning them - no pre-judgement of them - and no assumptions made about them, as there is no reliance upon the opinions or the judgements of others, for honour, our Reichsfolk ethos, demands that we form our own judgement based on personal knowledge and on the use of the faculty of reason. That is, we give individuals the benefit of the doubt unless or until their actions lead us to judge them in a critical way. This is the human, the fair, the civilized thing to do."

The aim of establishing new homelands is non-political, since:

"Reichsfolk is not a political movement interested in agitating for or obtaining some kind of political power in some existing nation or State. Neither is Reichsfolk interested in reforming existing political or social structures. Instead, we believe that what is important - what is ethical - are we, as individuals, reforming ourselves, changing ourselves for the better, and living in small folk communities where we can establish an honourable, living - a numinous - identity for ourselves and live in balance with Nature."

Which leads on to the clan and the tribe:

"The new Reich we seek to establish begins within each one of us - by us valuing our own ancestral culture, by reforming ourselves through the virtues of reason and honour, and by seeking in an ethical way to continue this culture in a communal way through association with others of our kindred. From this, new folkish clans and tribes will arise through people desiring to live among their own kind according to the principles of numinous law, and it is these new tribes which will form the basis for a new Reich."

There is an echo here of what Myatt, in his *Mythos of Vindex* text, wrote in the 1990s:

"A folk is not an abstract, easily defined, static, 'thing' like the concept of race. It is a living, changing, evolving, being - a unique type of life. What defines a folk is thus far more than a certain set of physical or physiological or genetic characteristics. A folk is a symbiotic being - in symbiosis with the being which is the homeland of that folk, with that community or that collection of folkish communities. All this makes the culture, the Way of Life, the ethos (or soul) of that folk living as well. And it is this living which is numinous, which presences the numinous.

Thus, a folk community cannot be created by some political ideology, nor by some law or laws, or even by a large State. It exists; it lives, already; it dwells in a particular place; it has come into being - or comes into being - over a period of time. Hence, to create a new folk community we begin with what has already come-into-being: the people of the same folk and culture who dwell in what was once their homeland, or whose ancestors came from that homeland. There is then a natural change and evolution - not a politically forced, abstract ideological change - within that community, which natural change and evolution arises over time through such things as following, upholding, the ethic of honour, through responding to the challenges which that community will face, through developing empathy via a dwelling on and working with the land, and through developing reason and understanding. What will result will be a new coming-into-being: a new folk." {27}

According to an essay in *Das Reich*, the internal bulletin of Reichsfolk {28} the genesis of a new folk can be one or a few families choosing to live in a usually rural area with the intention of being as self-sufficient as possible; growing as much of their own food as is practical; and teaching their children such things as the musical traditions of their ancestors and practical ancestral skills. Hence and in regard to duty to one's own folk this is the natural duty a person has to their family and to their extended family, such as the local community that may develop over a generation or more when a family or a few families have chosen to live in the aforementioned manner. It is, according to that Reichsfolk essay, this generational growth which, over many decades, can be the origin of a new clan, bound by ties of honour and duty.

Therefore, the caveats of a written code of honour and a certain honouring of Hitler aside - both of which may fade over generations - the Reichsfolk ethos and the Reichsfolk concept of a new folk do not seem incompatible with Myatt's modern pagan spirituality, given that Reichsfolk rejects:

"emotive speeches, rallies, violence, insurrection, hate, or any strident propaganda or indeed any political or social agitation at all, for we are not seeking to sway or persuade people by rhetoric or propaganda or by appealing to some dishonourable prejudice they may possess, as we are not involved in some violent struggle for some type of power against some perceived enemies. For our main enemy is ourselves - our lack of honour, our lack of reason; our lack of respect for Nature; our lack of a living loyalty. Instead of engaging in some struggle with some enemies, we are seeking to change, to reform, ourselves - to ethically establish a numinous, an honourable, a natural, way of living for ourselves and our descendants, based upon our understanding, our perception, of Nature and on how personal honour, a living loyalty and duty to people we know and trust, make us and keep us civilized and express the essence of our humanity and of that noble dream and hope of a noble way of living which noble human beings have carried in their soul for thousands

upon thousands of years." {26}

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{1} *Understanding and Rejecting Extremism*, 2013, ISBN 978-1484854266. A gratis pdf version is available at <https://davidmyatt.files.wordpress.com/2013/05/dwm-rejecting-extremism-v3.pdf>

{2} *Personal Reflexions On Some Metaphysical Questions*, in *Sarigthersa*, 2015, ISBN 978-1512137149. A gratis pdf version is available at <https://davidmyatt.files.wordpress.com/2015/08/dwmyatt-sarigthersa-v7.pdf>

{3} *Education And The Culture Of Pathei-Mathos in One Vagabond In Exile From The Gods*, 2014, ISBN 978-1502396105. A gratis pdf version is available at <https://davidmyatt.files.wordpress.com/2014/10/one-vagabond-pathei-mathos.pdf>

{4} *Exegesis and Translation: Some Personal Reflexions*, <https://davidmyatt.files.wordpress.com/2013/04/exegesis-and-translation-partsone-two.pdf>

{5} Myatt's *Questions of Good, Evil, Honour, and God*, is included in *Religion, Empathy, and Pathei-Mathos*, 2013, ISBN 978-1484097984. A gratis pdf version is available at <https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf>

{6} *Part One: Conspectus of The Philosophy of Pathei-Mathos*, in *The Numinous Way of Pathei-Mathos*, Fifth Edition, 2018. ISBN 978-1484096642. A gratis pdf version is available at <https://davidmyatt.files.wordpress.com/2018/03/numinous-way-v5c-print.pdf>

{7} *Suffering And The Human Culture Of Pathei-Mathos*, in *Extremism And Reformation*, Third Edition, 2019. ISBN 978-1691707423. A gratis pdf version is available at <https://davidmyatt.files.wordpress.com/2019/09/reformation-extremism-v3b.pdf>

{8} *The Way Of Pathei-Mathos - A Précis*, in *One Vagabond In Exile From The Gods*, 2014. ISBN 978-1502396105 A gratis pdf version is available at <https://davidmyatt.files.wordpress.com/2014/10/one-vagabond-pathei-mathos.pdf>

{9} *The Abstraction of Change as Opposites and Dialectic*, in *The Numinous Way of Pathei-Mathos*, qv.

{10} *Towards Understanding Physis*, included in *Sarigthersa*, qv.

{11} *Physis And Being - An Introduction To The Philosophy Of Pathei-Mathos*, 2019, <https://davidmyatt.wordpress.com/collected-works-2/physis-and-being/>

{12} *The Error of Polemos as Kampf*, in *The Numinous Way of Pathei-Mathos*, qv.

{13} Myatt, *Corpus Hermeticum: Eight Tractates*. 2017. 978-1976452369. A gratis pdf version is available at <https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>

{14} In respect of 'renewance', see his translation of and commentary on Tractate III; in respect of Μοῦός, see Tractate IV; in respect of acausal and emanation, see Tractate XIII.

{15} The Latin is from M. Tullius Cicero, *De Natura Deorum*, Liber Secundus, xiii, xiv, 37. As Myatt explains in regard to his paraphrase:

"it is my considered opinion that the English term 'balanced' (a natural completeness, a natural equilibrium) is often a better translation of the classical Latin perfectus than the commonly accepted translation of 'perfect', given what the English word 'perfect' now imputes (as in, for example, 'cannot be improved upon'), and given the association of the word 'perfect' with Christian theology and exegesis (as, for example, in suggesting a moral perfection)."

{16} The text is included in the fifth (2018) edition of Myatt's *The Numinous Way of Pathei-Mathos*, qv.

{17} *Some Personal Musings On Empathy In Relation to the Philosophy of πάθει μάθος*, in *The Numinous Way of Pathei-Mathos*, qv.

{18} *Questions For DWM*, 2015, <https://davidmyatt.wordpress.com/questions-for-dwm-2015/>

The Latin quotation is from Tacitus, *Annales*, Book VI, 17.

{19} *Some Questions For DWM*, <https://davidmyatt.wordpress.com/questions-for-dwm-2014/>

{20} The Myattian phrase "balanced by σωφρονεῖν and in accord with δίκη" requires some explanation given Myatt's particular use of those two Greek terms.

In his 2017 essay *One Perceivration* - <https://davidmyatt.files.wordpress.com/2020/02/dwmyatt-one-perceivration-v5.pdf> - he as exegeisist writes that he uses:

"σωφρονεῖν in preference to σωφρονέω/σωφροσύνη and attribute to that Greek word a particular philosophical meaning - 'a fair and balanced personal, individual, judgement' (that is, thoughtful reasoning, or wisdom) - rather than the English meaning now associated with the transliteration sophrosyne which is 'soundness of mind, moderation', thus avoiding the English word 'mind' with all its post-classical and modern interpretations philosophical and otherwise."

In the same essay he explains his understanding of δίκη:

"Depending on context, δίκη could be the judgement of an individual (or Judgement personified), or the natural and the necessary balance, or the correct/customary/ancestral way, or what is expected due to custom, or what is considered correct and natural, and so on.

A personified Judgement - the Δίκη of Hesiod - is the goddess of the natural balance, evident in the ancestral customs, the ways, the way of life, the ethos, of a community, whose judgement, δίκη, is 'in accord with', has the nature or the character of, what tends to restore such balance after some deed or deeds by an individual or individuals have upset or disrupted that balance. This sense of δίκη as one's ancestral customs is evident, for example, in Homer (*Odyssey*, III, 244).

In the philosophy of *pathei-mathos*, the term Δίκη - spelt thus in a modern way with a capital Δ - is sometimes used to intimate a new, a particular and numinous, philosophical principle, and differentiate Δίκη from the more general δίκη. As a numinous principle, or axiom, Δίκη thus suggests what lies beyond and what was the genesis of δίκη personified as the goddess, Judgement - the goddess of natural balance, of the ancestral way and ancestral customs."

{21} *Concerning The Development Of The Numinous Way*, <https://davidmyatt.wordpress.com/rejecting-extremism/development-of-the-numinous-way/>

{22} *Some Philosophical and Moral Problems of National-Socialism*, <https://web.archive.org/web/20200807130346/https://www.davidmyatt.info/dwm-problems-ns.pdf>

The quotation ὕβρις φυτεύει τύραννον is from *Oedipus Tryannus* by Sophocles. In a footnote Myatt gives the context for Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες and provides his own translation:

τίς οὖν ἀνάγκης ἐστὶν οἰακοστρόφος.
Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες

Who then compels to steer us?
Trimorphed Moirai with their ever-heedful Furies.

Aeschylus (attributed), *Prometheus Bound*, 515-6

{23} For the convenience of readers I have included the translation, and reference, in the quoted text.

{24} <https://davidmyatt.wordpress.com/2018/01/04/towards-understanding-ancestral-culture/>

{25} *Classical Paganism And The Christian Ethos*, 2017. ISBN 978-1979599023. A gratis pdf version is available at <https://davidmyatt.files.wordpress.com/2018/03/classical-paganism-v2-print.pdf>

{26} *An Introduction to Reichsfolk*, <https://cosmicreich.wordpress.com/2011/05/02/an-introduction-to-reichsfolk/>
Archive version: <https://web.archive.org/web/20110918000602/http://cosmicreich.wordpress.com/2011/05/02/an-introduction-to-reichsfolk/>

{27} *The Mythos Of Vindex*, <https://www.scribd.com/document/538021236/David-Myatt-Mythos-of-Vindex>

{28} *Das Reich*, issue #27, 113yf, 2002. The *Das Reich* bulletin was referenced in Part Two.



Diablerie: A Forgery?

In his book *Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity*, published in 2001, Nicholas Goodrick-Clarke claimed that a 1991 manuscript titled *Diablerie, Revelations of a Satanist*, a copy of which is in the British Library, {1} was written by David Myatt and chronicles Myatt's early life and involvement with Satanism. However, Goodrick-Clarke did not provide anything evidential in support of his claim and thus it was merely his personal opinion and has no scholarly merit.

Since 2001 opponents of Myatt, in a classic example of the fallacy of appeal to authority, have cited Goodrick-Clarke as having "proved" that Myatt was 'Anton Long', the founder of the Occult group the Order of Nine Angles (O9A, ONA).

Now that an apparent transcript of *Diablerie* has been circulated on the Internet it is possible to consider its content and judge whether or not, as has also been claimed, it is a forgery. {2}

Flaws, Style, And Character

One fundamental flaw in *Diablerie* is when the author or narrator states that he, still at school and in the Summer between the Fifth and the Sixth Form, "worked to earn money. On a building site, in a factory, and fruit picking." This is in stark contrast to what Myatt wrote in *Myngath*, his published autobiography, about that period of his life:

"A rather generous allowance from my father enabled books to be purchased, and travel, by means of train, to anywhere that interested me, and so one day I travelled to London to visit bookshops, and the British Museum." {3}

Which provides a fact - about an allowance - that could be verified by scholarly research. It was only after leaving the Sixth Form (and his life as a seven-day boarder) that he sought work, singular:

"A level exams over, I spent a lot of that Summer working, in a mundane job, for my allowance from my father never did, in those days, seem to meet all my needs, for I loved to treat a certain lady to the occasional long weekend away." {3}

There is also the disparity about learning chess. In *Myngath*, Myatt writes that before his new life in the Far East he had taught himself to play chess, while the author of *Diablerie* claims that while in the Far East: "a friend with whom I had a friendly rivalry in mathematics taught me chess." Typically, the author of *Diablerie* boasts that he "was soon beating everyone" whereas Myatt simply reports the facts.

Another flaw was mentioned in the 2014 *Diablerie and Bealuwes Gast* text:

"In terms of content, *Diablerie* is unremarkable. The narrative is one of an arrogant, self-opinionated, pompous young man who professes to 'posses the pride of Satan'; who takes an interest in Satanism; who hilariously sets out to do 'evil deeds'; who smirks that he 'would have to be ruthless'; who gloats that he 'knew more about the Occult and magick than these people who performed ceremonial rituals after the Golden Dawn'; and whose 'evil deeds' are lame or laughable or sound like the adventures of a frat boy." {2}

The same 2014 text highlights yet another flaw, given that *Diablerie* was written in 1991 when Myatt was around 40 years of age, a married man who was engaged in translating Ancient Greek literature such as Agamemnon with his translation published in 1993,

"In terms of style, a lot of *Diablerie* differs quite markedly from the writings of Myatt dating from the 1980's and the 1990's, and which writings from that period include his well-known text *Vindex, Destiny of the West* (published in 1984) and his many articles about National Socialism, such as *National-Socialism: Principles and Ideals* (published in 1991 and part of his fourteen volume Thormynd Press NS Series).

Reading texts such as *Vindex* and *National-Socialism: Principles and Ideals* gives an appreciation of Myatt's early style; and this style is often detailed (some might say convoluted) and sometimes expressively direct, especially when he is writing about National Socialism." {2}

There is also the stark disparity of attitude. The author of *Diablerie* boasts that as a schoolboy in East Anglia he "wanted zest, dynamism, danger - to go into darkness, recklessly" whereas Myatt writes eloquently and rather poetically of that time:

There is no rational explanation for how or even why I met her. Perhaps - as I thought thereafter - it was she who met me, and meant to. Who somehow might have enchanted me to be there on that day at that hour in

that year of my youth. As if she, also, was from, or part of, this other esoteric living land.

There were mysteries there that I did not then consciously fathom, but rather lived with and through, and which even now - over forty years later - I have only just begun to rationally understand as a natural and muliebral presencing of The Numen. Mysteries, perhaps, I felt then, of an ancient way never written down, and which no words, no book, could bind, contain, restrain, reveal. Mysteries of the connexion that links all Life together [...]

For it was a certain sensitivity that we seemed to share - a certain strangeness, a mostly wordless strangeness that I had previously not encountered; except, perhaps, in moments swiftly gone, as when one day the young, gorgeous, blonde, English teacher I still remember so well was reading to our class a poem and our eyes met, and it was if she somehow in some strange way then imparted in me not only her understanding of those words but also the feelings they engendered in her so that I, also, understood and felt the meaning behind such words. As if in that one short strange moment she had brought alive that work of Art so that it connected us, bridged us. So much so that for days afterwards I carried a copy of that poem around with me, and read it when I could to push open again that door that led to some distant different land. But, then, of course, the feeling faded, and some new interest, some new source of inspiration, came along; as - for me - that poem became surpassed, by others.

There was a walk, next time. Some talk about land, sky, Sun, Moon, rain, trees, insects, birds, and soil, and although I did not realize it then, I was learning; a learning, a species of learning, I once, many years later, strived to contain, constrain, reveal, with my own poor collocation of words [...] {3}

Myatt then proceeds to add one of his early poems. {4}{5} Which prose and poem are so different in sentiment from the boasting, the rants, the arrogance - "I saw and understood the limitations of their lives" - of the author of *Diablerie* that it does not seem plausible that they are the same person. Furthermore, at the time *Diablerie* was written, 1991, 'Anton Long' was in correspondence with satanists such as Michael Aquino of the Temple of Set with some of their correspondence published in facsimile a year later {6} and which letters reveal a quite different 'Anton Long' to the one depicted in *Diablerie*. The 'Anton Long' of the letters is a reasonable man, somewhat self-effacing - "I accept that my understanding may not be complete and might possibly be incorrect" - who does not rant and who is "still learning".

Reading such material by 'Anton Long' - including most of the typescripts in the 1989 collection published under the title *Naos - A Practical Guide to Modern Magick* {7} - it is as if there are several people who around that time and later used the *nom de guerre* Anton Long. A suggestion that several academics have also advanced. As Daveed Gartenstein-Ross & Emelie Chace-Donahue wrote in their 2023 article *The Order of Nine Angles: Cosmology, Practice & Movement*, it is possible "Anton Long is a pseudonym used or appropriated by multiple O9A authors." {8}

As noted in the 2014 *Diablerie and Bealuwes Gast* text:

In terms of motive, I cannot conceive of Myatt, intellectual and poet, a married man aged 41 at the time, depicting himself in the way Anton Long is depicted in that 1991 text *Diablerie* - as an arrogant, self-opinionated, pompous man who talks like some character in a Dick Tracey comic strip: "the world was mine - if I chose to take it". "London called." Not to mention using words straight out of a Star Wars movie - "the dark side". Neither can I conceive of Myatt creating such a two-dimensional wooden B-movie villain as the Anton Long of *Diablerie* is (or comes across as), as part of some elaborate ploy to create 'the Anton Long myth' and thus bolster the credentials of the Order of Nine Angles. The "perfection of evil" as Anton Long pompously claims to be in *Diablerie*? Certainly not.

Surely the author of *Breaking The Silence Down* (written 1985) - with its depiction of Sapphic love and its believable main character Diane - could have come up with a better characterization of 'Anton Long'. {3}{9}

Conclusion

There are in our opinion two possibilities. Either *Diablerie* is a forgery probably designed by someone (possibly Christos Beest aka RM) to be part of a new urban myth about the 'evil' Anton Long and the 'evil' O9A, with the author for authenticity inserting quotations from or paraphrasing what one particular 'Anton Long' - the one who corresponded with Aquino - wrote about satanism. Or, it was cleverly written as some sort of sinister jape by Myatt himself who subsequently denounced it as forgery, although there is nothing probative to support this possibility.

Therefore, on the balance of probability one of the many individuals who used the *nom de guerre* Anton Long wrote *Diablerie*; probably 'Christos Beest'. A possibly supported by the writing style, by the many errors (flaws) and by the attitude and the opinions of the author, for 'Beest' at the time was a young man who had dabbled in 'Chaos Magick', who lived a somewhat Bohemian life and who was attracted to 'the dark side' that his 1991 work *Charnel House* and many of his articles in early issues of *Fenrir* (which he edited and published) suggest he believed the ONA embodied..

River Isis Collective
June 2023

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{1} General Reference Collection Cup.711/742, BNB GB9219567

{2} The claim of forgery was made in 2014 by R. Parker, *Diablerie and Bealuwes Gast*. The part of the text relating to Diablerie is included below as an appendix.

{3} <https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myingath.pdf>

{4} The untitled poem is:

Being the water: the Dragonfly above the water
I grieve of the road and the bridge of the road
Weeping in the wind
Because I am the Sun.

Being the river: all the river things
I feel the wounds
Inflicted deeply in my flesh
Because I am the dust.

Being the river-banks: the land around the banks
I am no-Time
Burning to cauterize my wounds
Because I am the world and all things of the world;

Being the wind: the words of the wind
I sorrow in my-Time
Knowing people who pass
Because they are my wounds.

Being my sorrow: the sorrow of wounded land
I sense the knowing turning beyond the pain
Because I am the water
Flowing with no end

{5} Some of Myatt's other early poetry is included in the 1989 collection *Gentleman Of The Road: Poems of a Wanderer*, a copy of which is in the British Library, General Reference Collection YK.1991.a.8489, BNB GB9139494

{6} *The Satanic Letters of Stephen Brown*, two volumes. Facsimiles at: (i) <https://gawathan.files.wordpress.com/2022/10/satanicletters-1.pdf> and (ii) <https://gawathan.files.wordpress.com/2022/10/satanicletters-2.pdf>

In a 2021 interview 'the original Anton Long' admitted to using the pseudonyms Stephen Brown (Satanic Letters) and Thorold West (Naos). *An Aristocratic Ethos*, <https://gawathan.files.wordpress.com/2022/10/o9a-interview-2021a.pdf>

{7} A facsimile of the 1989 text (43Mb pdf) is available at <https://gawathan.files.wordpress.com/2022/10/naos-practical-guide-to-modern-magick.pdf>

{8} <https://www.tandfonline.com/doi/pdf/10.1080/1057610X.2023.2195065>

{9} *Breaking The Silence Down*, <https://lapisphilosophicus.files.wordpress.com/2013/05/dwmyatt-breaking-the-silence-down.pdf>

Appendix

A Skeptic Reviews Diablerie

Editorial Note, 2023: For publication here we have slightly revised a few of the footnotes and updated some of the URL's. The original source is listed at the end of the footnotes.

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Overview

Since the publication in 2002 by New York University Press of the book *Black Sun* by Nicholas Goodrick-Clarke, the text entitled *Diablerie: Revelations of a Satanist* – a purported autobiography by Anton Long – has often been mentioned by those curious about or critical of both the Order of Nine Angles and David Myatt, for Goodrick-Clarke not only brought the existence of *Diablerie* to a wider audience but also extensively quoted from it {1}.

Some academics, like Goodrick-Clarke himself, and Senholt {2}, accept without question that *Diablerie* was written by Myatt, and the work has often been referred to in printed books about Satanism – for example, it is mentioned in the

2009 book *Modern Satanism: Anatomy of a Radical Subculture* by Chris Mathews. Others, from journalists writing about Myatt to fans of the ONA, have used *Diablerie* or mentioned it as 'proof' that Myatt is (or was) Anton Long; as proof that Myatt is both the founder of the ONA and a Satanist (and a nasty piece of work, a man of extreme and calculated hatred, etcetera), and as evidence that the ONA is amoral and "represent a dangerous and extreme form of Satanism".

As for the book itself, the only public copy is in the British Library, and is a slim, spiral bound, volume with card covers whose pages are xeroxed copies of a typewritten text and which text contains many typos, and many misspellings (deliberate or otherwise) {3}. The text is marked 'printed and published' by Thormynd Press, Shrewsbury, and dated 1991.

As for Myatt himself, he has written several times that *Diablerie* is fake, most recently in his 2012 essay *A Matter of Honour* where he writes:

"Goodrick-Clarke never bothered to contact me regarding these claims of his, and the first thing I knew about them was when the book was published. Had he contacted me, then, I would have been in a position to supply him with the unpublished autobiographical MS that the plagiarist had purloined and used as the source for that fanciful work of fiction entitled *Diablerie*."

The 'unpublished autobiographical MS' he refers to being the one Myatt wrote in 1984 and which was

" [a] brief autobiographical memoir which was sent to several friends and many political contacts, including to George Dietz in Virginia who had just published, under the imprint of his Liberty Bell Publications, my pamphlet *Vindex, Destiny of the West* and who was at the time interested in publishing the book, *The Logic of History*, which I was then engaged in writing, with such a memoir planned to be a part of that book." {4}

The question therefore is whether or not *Diablerie* is authentic. If it is not authentic, then who its author and for what reason was it published and circulated?

Content and Style

In terms of content, *Diablerie* is unremarkable. The narrative is one of an arrogant, self-opinionated, pompous young man who professes to "posses the pride of Satan"; who takes an interest in Satanism; who hilariously sets out to do "evil deeds"; who smirks that he "would have to be ruthless"; who gloats that he "knew more about the Occult and magick than these people who performed ceremonial rituals after the Golden Dawn"; and whose "evil deeds" are lame or laughable or sound like the adventures of a frat boy.

In terms of style, a lot of *Diablerie* differs quite markedly from the writings of Myatt dating from the 1980's and the 1990's, and which writings from that period include his well-known text *Vindex, Destiny of the West* (published in 1984) and his many articles about National Socialism, such as *National-Socialism: Principles and Ideals* (published in 1991 and part of his fourteen volume Thormynd Press NS Series).

Reading texts such as *Vindex* and *National-Socialism: Principles and Ideals* gives an appreciation of Myatt's early style; and this style is often detailed (some might say convoluted) and sometimes expressively direct, especially when he is writing about National Socialism. Consider the following, from his *Vindex*:

"If an understanding of history implies an understanding of the present and a feeling for the future, then the work of the historian Arnold Toynbee is of great importance, for from his study of civilizations - and with the help of some of Oswald Spengler's insights - it is possible to construct a model of history that is fully in accord with scientific methodology and which predicts the future of the West."

and this, from *National-Socialism: Principles and Ideals*:

"One of the most fundamental principles of National-Socialism - expressing thus the wisdom of civilization - is that each individual is a part of, and has duties and obligations to, their folk or race.

That is, that the individual is not an isolated being, concerned only with their own self-centred desires and feelings (including their own 'happiness' and material well-being), but rather belongs - and that this belonging, involving as it does duties and obligations toward their folk and thus the civilization that folk has created, is necessary for a healthy existence: of the individual, the folk and their civilization [...]

One of the most important truths that expresses the reality of civilization is that of race. Race is a representation of the natural order - of how evolution works, and how Nature, or the gods/God, are expressed, manifested or presenced on Earth."

Contrast these with the following, from *Diablerie*:

"Which boy could resist? So I went with him - to a brothel. Actually, it just looked like an ordinary house down an ordinary Singapore alley. The ladies were rather nice - and wore elegant silk sarongs....

I had both a light and a dark side. The dark side wanted to find its limits. I thought what it would be like to kill, to do dark deeds....

But always a Promethean fire, a Satanic spirit drove me on - toward something. What, I often did not know. But I had a belief in myself, an arrogance which I knew no one or anything could break.

I possessed the pride of Satan.... The world was mine - if I chose to take it..... London called. There, it

seemed, I might find the forbidden."

The difference is obvious. The former are the words of an intellectual; the latter are the clipped sentences of the type often found in first-person 'action' novels or comic strips of the Dick Tracey type. It is as if *Diablerie* is pulp fiction, a first-person narrative of fictional anti-hero and evil Satanist, Anton Long, with – and importantly – some quotes from the writings of the real person who the author wants people to believe is the inspiration for his fictional Anton Long. Quotes inserted as 'background' for credibility, as the author of a crime novel inserts material gleaned from real crimes and real police investigations for credibility. In the case of *Diablerie*, some of the inserted material is most probably taken from Myatt's 1984 autobiographical memoir or from remembered conversations with Myatt himself, or from both.

The rest of the inserted material being plagiarized from Myatt's political writings which already, by 1991, were quite extensive and widely distributed. All of which brings us to the question of authorship and the question of motive.

Errors and Omissions

Myatt's early years – for example his childhood in Africa and Asia – were first recounted by him in his 1984 autobiographical memoir, a memoir which he used as the basis for part one of his *Autobiographical Notes: Towards Identity and the Galactic Empire*, written in 1990, first openly published in 1993 and mentioned and used as a source in *Cosmic Reich: The Life and Thoughts of David Myatt*, published by Renaissance Press, New Zealand, in 1995. If one compares these *Notes* with Anton Long's early years, as related in *Diablerie*, then it would appear as if the narrator of *Diablerie* is Myatt, or at least someone with a knowledge of Myatt's early life, a knowledge obtained from that memoir, those *Notes*, or remembered from a reading of that memoir or those *Notes* or from conversations with Myatt himself or remembered from all three.

However, if the narrator was Myatt, then it is curious as to how many errors and omissions occur in the section of *Diablerie* devoted to Anton Long's early years. For instance, in the *Notes* Myatt writes that from around the age of thirteen, while abroad, he "studied ancient Greek, Latin, Chinese and Sanskrit", while *Diablerie* has Anton Long learning Greek and Latin in England at the age of fifteen (or maybe sixteen).

Comparing *Diablerie* with *Myngath* – Myatt's official autobiography – the error and omissions regarding those early years are even more apparent, which leads to three possible conclusions. Firstly, that if Myatt was the narrator of *Diablerie* then in that work he lied about or falsified many facts and also invented stories about himself. Secondly, that the narrator of *Diablerie* was not Myatt but someone who knew him and co-operated with him in producing the pulp fiction narrative that is *Diablerie*. Thirdly, that the narrator of *Diablerie* was not Myatt but either someone who knew him (politically, or otherwise) or who had access to or had read the memoir or the *Notes* or both, and who produced the pulp fiction narrative that is *Diablerie* in order to create Anton Long, the myth, but who made mistakes when recalling material once read, and incorrectly remembered, or who was attempting from memory to describe parts of conversations of months or even years gone by.

Motive and Author

In terms of motive, I cannot conceive of Myatt, intellectual and poet {5}, a married man aged 41 at the time, depicting himself in the way Anton Long is depicted in that 1991 text *Diablerie* – as an arrogant, self-opinionated, pompous man who talks like some character in a Dick Tracey comic strip: "the world was mine – if I chose to take it". "London called."

Not to mention using words straight out of a Star Wars movie – "the dark side". Neither can I conceive of Myatt creating such a two-dimensional wooden B-movie villain as the Anton Long of *Diablerie* is (or comes across as), as part of some elaborate ploy to create 'the Anton Long myth' and thus bolster the credentials of the Order of Nine Angles. The "perfection of evil" as Anton Long pompously claims to be in *Diablerie*? Certainly not.

Surely the author of *Breaking The Silence Down* (written 1985) – with its depiction of Sapphic love and its believable main character Diane – could have come up with a better characterization of 'Anton Long'.

Given all this, and what I have mentioned above about style, content, errors and omissions, my conjecture is that *Diablerie* was written by Beesty Boy, aka 'Christos Beast', who at the time – 1991 – was a young man in his early 20's, a fan of Star Wars, had been involved with the ONA for several years, was working on his Sinister Tarot, was editor of *Fenrir*, and whose ONA booklet *Antares: The Dark Rites of Venus*, Coxland Press would publish two years later. In addition, he was at the time a personal friend of Myatt who encouraged his talent as a musician and painter. {6}

The Many Faces of Anton Long

In the past three years there has been much speculation, on occult, Satanist, and O9A, forums and blogs, about the many faces of Anton Long. As one person put it recently on a Satanist forum:

"It seems that someone has been writing under the name AL.... The real question is if Myatt is pretending to be AL. Or if Myatt is feeding AL (or the AL committee) material to write. Or if Myatt told some folks to take the AL pen name and do what you want with it."

There is also the view that the 'original Anton Long' of the original ONA – of ONA 1.0 as Jason King labelled it – ceased to write ONA material in the 1990's, and of, as someone else, said

"[t]he story of 'Anton Long' [being] the story of several different individuals using that pseudonym in the last 40 years. Beginning with Myatt himself in 1972, then a year later with a married businessman living near Manchester, then around 1998 with 'Beesty Boy' (aka Christos Beast aka Moulton), and finally around 2003 with one or two anonymous young writers who tried to keep the myth going by posting their stuff on the internet

and who created websites, blogs and e-groups to create the illusion of a real, expanding, influential, hardcore Satanist group led by 'Anton Long', the myth."

There is also the rumour of Myatt as *agent provocateur* for the state {7} and the fact that Myatt has openly said that in the early 1970's he created an occult group as a 'neo-nazi honeytrap' in order to propagate holocaust denial and neo-nazism and recruit "respectable people who could be useful to the Cause". {8} Or, as someone else suggested, "as a means of gathering intelligence and recruiting suitable individuals to undertake acts of subversion, extremism, and terrorism, under the pretext of occult training".{7}

Sinister Jape or Genuine Work?

If CB, as I conjecture, wrote *Diablerie*, then why, and was it with Myatt's knowledge or even approval given that at the time - 1991 - Myatt was according to his own admission still occasionally cooperating with his occult contacts as part of his strategy to recruit people for his clandestine neo-nazi terrorist groups such as the Aryan Liberation Army? {8}

Was *Diablerie* some kind of sinister jape that the ONA are known to have enjoyed playing at people's expense? Or part of their Labyrinthos Mythologicus which the Order of Nine Angles describe as "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 a mischievous, japing, and sly, part of our sinister dialectic." {9}

My conjecture is that Beesty Boy wrote it as part of the ONA's Labyrinthos Mythologicus, without Myatt's initial approval but then later nonchalance about such matters {10}, and at the time Beesty Boy himself began penning ONA material using the name Anton Long.

R. Parker
2012 ev
(Revised Jan 2013 ev)

Footnotes

{1} The first mention of *Diablerie* in a mainstream book seems to be *Lure of the Sinister: The Unnatural History of Satanism* by Gareth J. Medway published by New York University Press, first edition April 2001.

{2} Senholt, Jacob. *Secret Identities in The Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism and National Socialism in the Order of Nine Angles*, in Per Faxneld & Jesper Petersen (eds) *The Devil's Party: Satanism in Modernity*, Oxford University Press, 2012.

{3} Some early - and even later - ONA material contain deliberate spelling mistakes, designed to provoke an instinctive and judgemental reaction in the reader. For example, in the 2009 text *Defending the ONA?* it is stated that

"in the days of typewritten letters, sometimes letters might be sent out with a word spelt in an unusual way, or containing deliberate spelling mistakes. Sometimes, the grammar was also unusual. Those who could not see beyond the outer form (the words; the syntax, and so on) to the essence (always contained quite clearly in such letters) so obviously failed, restricted as their apprehension was by the norms of their own times, by their own preconceptions, by society, or whatever."

This particular sly ONA tactic is also mentioned in several older ONA texts, including *The Satanic Letters of Stephen Brown*, published around the same time as *Diablerie*.

{4} Myatt, David. *Polemos Our Genesis*. e-text, 2012. According to Myatt, this 1980's memoir formed the basis for his *Autobiographical Notes: Towards Identity and the Galactic Empire*, the first part of which was published in the 1990's and mentioned in *Cosmic Reich: The Life and Thoughts of David Myatt*, published by Renaissance Press, New Zealand, in 1995. The second and third parts were published following his conversion to Islam in 1998, and which parts were subsequently and substantially revised during the naughties.

{5} Myatt's early poetry - from the 1970's and 1980's - included compilations such as *Gentleman of the Road*, and *To Forgotten Gods*. His early poetry included notable poems such as *Wine* (1972) and *No Sun To Warm* (1974) and *Only Time Has Stopped* (1978).

{6} CB played a minor role in the 1990's in Myatt's National-Socialist Movement and, for a while, took over the leadership of Myatt's Reichsfolk organization when Myatt converted to Islam in 1998. Their friendship floundered when Myatt - as Abdul-Aziz ibn Myatt - aligned himself with Al-Qaeda. The fact that both CB and Myatt used Thormynd Press to publish their own works, and that Thormynd also published works by the ONA, is not as interesting or evidential as it might at first appear, for publishers often publish diverse works by various authors for purely commercial reasons.

Thus the fact that Thormynd published *Diablerie* as well as items by Myatt is not proof of a link between that work and Myatt.

{7} <https://web.archive.org/web/20210124091710/https://regardingdavidmyatt.wordpress.com/agent-provocateur/>

{8} Myatt, David. *Ethos of Extremism*. e-text (in seven parts), 2012. Extracts are available at <https://davidmyatt.wordpress.com/the-ethos-of-extremism/>

{9} <https://web.archive.org/web/20210124091710/http://lapisphilosophicus.wordpress.com/about-2/labyrinthos-mythologicus/>

{10} Myatt writes, in his *A Matter of Honour*: "As an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game."

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Source:

<https://web.archive.org/web/20141224223731/http://regardingdavidmyatt.wordpress.com/about/a-sceptics-review-of-diablerie/>

<https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf>

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David Myatt, The Idea Of A Rural Homeland, And The Pursuit Of The Numinous

Preface

A recent essay by an academic concerning Myatt's idea of an Aryan homeland, which Myatt described toward the end of his years (1968-1998) as a neo-nazi activist, has renewed interest in the idea. Given the use by the author of that essay of fairly recent manufactured abstractions, ¹ based on theories such as "emotionology" to (re)interpret Myatt's idea and Myatt himself in a particular, political and dehumanizing way, we present here (i) an overview of Myatt's idea as evident in his writings; (ii) how, in our view, that idea manifested his non-racist (re)interpretation of National Socialism as evident in his Reichsfolk organization ² and such writings as his 111yf (2000) article *Why National-Socialism is Not Racist* written while he was on bail following his arrest in 1998, by Special Branch (SO12) as part of Operation Periphery, on suspicion of incitement/conspiracy to murder and incitement to racial hatred; and (iii) how that idea was ethically developed and finally, post-2010, rejected by Myatt along with his rejection of National Socialism.

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1. Refer to Appendix One for an explanation of what is philosophically meant and implied by the term 'abstraction'.

2. Reichsfolk is mentioned by Jeffrey Kaplan in his *Encyclopedia of White Power: A Sourcebook on the Radical Racist Right*. Rowman & Littlefield, 2000. pp.251-253

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A Return To The Land

In March of 1998 Myatt devoted the whole of issue 30 of his *The National-Socialist* newsletter to an article titled *The Final Solution* the beginning of which we quote in full since it provides the necessary, albeit neglected, context for his homeland idea:

We need to be open and honest about the final solution - the correct solution - to the fundamental problem which afflicts our race.

First, however, it is necessary to clearly state what the fundamental problem is. The fundamental problem is not "the Jews"; the fundamental problem is not "Zionist power"; the fundamental problem is not "immigration" nor even non-Aryan races. The fundamental problem which afflicts our race is, quite simply, we ourselves: our egotism, our selfishness.

This egotism manifests itself in the following: (1) a lack of racial awareness - a total and utter lack of any sense of racial identity, of racial solidarity and a total unawareness of our own Aryan heritage and culture; (2) a desire for material comfort and pleasure; (3) the attitude - of "me first!", "me right!" - which makes us dishonourable, disloyal, and disruptive and which causes us to shirk our duty to our folk and Nature herself when, that is, we are aware we have such a duty.

The basic cause of this egotism is our un-Aryan, un-civilized modern way of life. The modern world we Aryans live in is, for most of us, the urban world - the world of cities and large towns. It is this urban world which has created our modern way of life. This way of life is the way of fast, easy travel, of readily available entertainment, of readily available opinions in newspapers and on television, of motor vehicles, of "office work", of "factory work", of housing estates, of Banks.

The people of this world of cities and large towns spend most of their lives enclosed - in houses, in offices, in factories, in motor vehicles. The world outside - Nature herself in all her primal power and majesty - is experienced only rarely, for this outside world is merely "passed through" on a journey in some vehicle or used for a safe, tame "tourism" of a few days or weeks. In the same way, the food which the people of this world eat is packaged for them - rarely grown by their own hands, rarely nurtured and killed by them. Even the work that most of the people of this world do is not too hard - not physically demanding hour after hour, day after day, week after week. For the most part, it is "indoor" work, and the change of seasons, the change of day to night, makes very little difference.

The result of all this enclosure - this distancing from Nature - is the modern attitude of urban people with their egotism and their total loss of contact with their own racial heritage, traditions and culture.

It is this urban attitude - the materialism of the urban way of life - which has brought us to where we are now, living in a multi-racial society with millions of non-Aryans around us. It is this urban attitude which has allowed this anti-Aryan society to flourish so that now those who control this society can actively suppresses any dissent to their anti-Aryan policies without the majority of Aryans even noticing what is really going on.

Since this urban attitude - this egotism - is the cause of our fundamental problem, it is this urban attitude

which we must change.

The real solution - the final solution - to this urban attitude is for us to live in a different way. Basically, in the long term, we need a totally new type of society: a rural-based one, not an urban one as at present. We need hard physical or manual work. We need to live among our own kind in small communities where we personally know our neighbours, and where we help them, and them us, in hard or difficult times and where we cooperate with them for our mutual benefit. We need to be in contact again with Nature - with the changes brought about by the seasons and the changes which Nature herself causes and which we cannot foresee or control. We need to grow and nurture the food that we eat - or at the very least participate in some way in its production, its harvesting. "

In a later essay, *Why We Must Return To The Land*, Myatt explained what was ethically involved and necessary, and it is no surprise that critics, politically motivated or otherwise, ignore such early writings of his which deal with ethics:

We should know and act upon the truth that every act of bad-manners by us toward another human being is an act of exploitation.

We human beings - and particularly those in the developed Western world - have become like a plague sweeping over the face of this planet, leaving devastation and destruction in our wake. Our treatment of our fellow human beings is appalling: at every level, people are exploited, seen as some sort of commodity, or as some sort of enemy or threat. Where is decency? Where are manners? Where is the slow, quiet, reflection that marks the real rural way of living?

Our treatment of the other life-forms with whom we share this planet is equally appalling, if not more so. We ruthlessly exploit them, as we ruthlessly slaughter them, considering them just another commodity, to be priced and traded and consumed.

We do not have to live as we now live, and as most of us want to live. We do not have to exploit other human beings, and other life-forms, and the Earth itself. We can control ourselves; we can exercise restraint; we can choose to restrain our greed, our emotions, our desire for material goods and luxuries. We can behave in a reasoned and well-mannered way toward other human beings.

Such self-control, such restraint, such well-mannered behaviour, is the human thing to do. Thus, we can choose to live in a simple rural way, toiling in harmony and in rhythm with Nature in order to produce what food we need for ourselves and our family, just as others can work in honest trades supplying the essential things we need (such as clothes) which we ourselves cannot make or produce. And all this without the evil of usury or the exploitation caused by factories and industries. Everything that we really need can be made by hand in a natural way in a natural community in a small area. Everything that we do not need requires industry, commerce, business, factories and exploitation.

We all have a choice, as we all have the capacity to change ourselves for the better by using our will: by restraining our desires, our emotions, our needs. We all have the capacity to behave in a rational, civilized, way toward our fellow human beings, and toward the other life-forms which share this planet which is our home.

The real question is: will we do this? Will we strive to become human and so restrain ourselves? Or will we just carry on as we are, exploiting other human beings, other life-forms, and the Earth itself? {1}

Also ignored by his critics is the salient fact that all his talk about hard physical or manual work is neither romanticism nor ideological idealism by some intellectual but based on his own practical experience, for at the time of these writings he was working outdoors on rural farms. It is thus not, as has been pejoratively alleged, something 'imaginary'.

Myatt's idea of such a return to the land was a development of his earlier view regarding what he termed the spirituality of the National Socialist weltanschauung, writing in his 109yf (1998) essay *The Spirituality of National-Socialism: A Reply to Criticism*,

"What has hitherto not been very well understood in respect of National-Socialism, is that it is not race which defines our humanity - it is honour and reason. Race is our relation to Nature: how Nature is expressed, is manifest, in us. As such race is important and indeed vital; but so is honour. It is the combination of an acceptance of both race and honour which is National-Socialism.

An affirmation of race without an affirmation honour is not National-Socialism, just as an affirmation of honour without an affirmation of race is not National-Socialism. It is this living, organic, dialectic of honour and race which defines National-Socialism itself, and a National-Socialist is an individual who strives to do their honourable duty to both their own race and Nature herself, of which other human races are a part. That is, a National-Socialist must always be honourable, whatever the consequences, or the perceived consequences." {2}

This criteria of honour formed the basis of his *A Brief Criticism of William Pierce* in which he wrote:

The main weakness of the theorizing of Pierce is that he has failed to see that it is a combination of race and honour which defines National-Socialism, and which should define the racist movement in general. Without the evolutionary, moral, concept of honour, there is only the inhuman ethics of the past, and in practice this leads to the creation of people who are ignoble and societies which are anti-evolutionary. Thus, Pierce is firmly stuck in the past: an ignoble past of unreason and dishonour.

This lack of an ethical dimension to his thinking leads to him supporting the old concept of racial struggle and the inhuman consequence of considering that some races are superior to others. In contrast, in my own works I have again and again stressed that while race is important - and our connection to Nature - honour is also important, and in particular honour defines how we view ourselves, others and the world. According to Pierce, race is how we should define ourselves.

Thus, I do not consider the Aryan race as "superior" - only different. Honour demands that we treat other races with respect, and our aim should be the creation of independent ethnic nations which co-operate together, for their mutual benefit, on the basis of honour, respect and reason and not on the basis of some barbaric "struggle" to see who is the strongest. In this sense, I have evolved the ideas of National-Socialism. {2}

Pursuit Of The Numinous

As Myatt developed his idea of an 'Aryan homeland' based on virtues such as honour and a rejection of racism, two things came to dominate his thinking. What he termed 'the numinous' {3} and how he differentiated a folk from the idea, the abstraction, of race, as in his essay *In Pursuit of the Numinous*:

What matters for us at this crucial time are understanding the importance of personal honour; changing our own lives by upholding honour; acquiring an understanding and knowledge of both our own folk, our own culture, and of the situation that faces us and other peoples because of such things as the NWO [New World Order]. Then each individual who has such understanding must make a conscious, honourable decision - based on a true knowledge of our own abilities and strengths - about what they can do to aid our folk, and what they can do which continues their own evolution, that of their folk, and of our species in general.

For some, this might be to live the way of the warrior; for others, it might be to strive to live on the land, creating for themselves, and their family and perhaps some folk-comrades, a rural way of life; for others, it might be to seek to inform others, through words and personal example, about the truths concerning the importance of the folk, the importance of honour, of the Cosmic perspective. For others, it might be extending the culture of their folk through such things as Art, music, literature and Science. {4}

In terms of the difference between a folk and race, he wrote in his *Does Race Matter? A Controversial Answer and a New Ethical Beginning*,

If we assume, for the moment, that we can or could give a satisfactory definition of "race", then the simple, ethical, answer to the question Does Race Matter? is no. No - because "race" (however we attempt to define it) is not, or should not be, the basis for judging, or making any decisions about, any individual. To make such a judgement on such a basis would be immoral, against the ethic of honour.

This is so because "race" itself is an abstraction, an ideal: that is, a manufactured concept which we have imposed upon the reality of individuals. As a manufactured concept, a construct, an abstraction, an ideal, it is something which we impose upon, or project onto, Reality - that is, we give it or assign to it a value which is subjective, not objective. This particular concept itself is subjective because it depends on how it is defined, and on what we extrapolate, or assume, from and based upon that definition.

Thus, this concept of race - like all abstractions - tends to undermine, if not replace, that empathy which I personally consider to be an expression of our humanity and which I personally believe is the basis for our human evolution. That is, like all abstract constructs race is a generalization, which generalization should not be applied to individuals in order to judge them or assign some type of value to them. In contrast, empathy deals directly with individuals - and perceives those individuals (or tends toward perceiving those individuals) - as those individuals are.

However, if instead of asking whether "race" is important we asked whether "the folk" is important, the answer - or at least my own answer - would be both yes, and no: (1) Yes, the folk is important, because I, and Ethical National-Socialism (which represents my own thinking) regard "the folk" as a type of living-being, a manifestation of the life of Nature and thus a presencing of the very Life of the Cosmos. Thus, the folk is not considered to be an abstraction, an ideal, or a constructed, manufactured lifeless "thing"; (2) No, the folk as such is not that important because it is not, and should not be, the or a criteria by which to judge individuals; and because even "the folk" cannot, or should not be, used in any way whatsoever to justify causing any suffering to any other individual.

That is, our ethical criteria are and must be independent of anything and everything - they cannot be qualified, or have any conditions or restrictions imposed upon them: to accept "the folk" or not (and thus to accept whether to belong to some folk community) is thus an entirely individual decision. {4}

He went on to elaborate on the distinction:

"A folk is not an abstract, easily defined, static, 'thing' like the concept of race. It is a living, changing, evolving, being - a unique type of life. What defines a folk is thus far more than a certain set of physical or physiological or genetic characteristics. A folk is a symbiotic being - in symbiosis with the being which is the homeland of that folk, with that community or that collection of folkish communities. All this makes the culture, the Way of Life, the ethos (or soul) of that folk living as well. And it is this living which is numinous, which presences the numinous.

Thus, a folk community cannot be created by some political ideology, nor by some law or laws, or even by a large State. It exists; it lives, already; it dwells in a particular place; it has come into being - or comes into being - over a period of time. Hence, to create a new folk community we begin with what has already come-into-being: the people of the same folk and culture who dwell in what was once their homeland, or whose ancestors came from that homeland. There is then a natural change and evolution - not a politically forced, abstract ideological change - within that community, which natural change and evolution arises over time through such things as following, upholding, the ethic of honour, through responding to the challenges which that community will face, through developing empathy via a dwelling on and working with the land, and through developing reason and understanding. What will result will be a new coming-into-being: a new folk." {5}

Myatt had thus ethically developed his idea of a homeland from one based on preserving an 'Aryan race' in accord with his interpretation of German National Socialism to one of small folk communities. This evolution of Myatt's concept with its ethical foundation, its rejection racism, and its notion of the numinous and of abstractions would lead, a few years later to him rejecting National Socialism and politics as a means of social change and developing his individualistic philosophy of *pathei-mathos* founded on the virtue of compassion. {6}

The Long-Term Context

To consider Myatt's early writings about an Aryan homeland, and indeed, his National Socialist writings in general, without an appreciation of the long-term context is to misunderstand not only those writings but also Myatt himself, with the long-term context his ultimate rejection of National Socialism in favour of his post-2012 philosophy of *pathei-mathos* which he slowly developed from his post-2010 'numinous way'. {7}

Which philosophy is the result of his experiences and involvements and learning over five decades, from his thirty years as a neo-nazi activist and ideologue, to his decade as a supporter of Muslim Jihad, to his experiences as a Catholic monk, to his years of working on farms, to the tragic loss of two partners, one through cancer, the other by suicide.

In regard to National Socialism Myatt wrote, in 2012:

"For a long time, I regarded Adolf Hitler as a good man, an honourable man, and National-Socialism - especially my 'revised version' of National-Socialism manifest in Reichsfolk - as either an intimation of the numinous or as an expression of what is noble and honourable.

Now, in respect of Hitler, I ask two questions: (1) 'what is good' and my answer, manifest in *The Numinous Way*, is that what is good is what is compassionate; what alleviates suffering; what does not cause or contribute to suffering; what manifests love, empathy; and (2) 'what is honourable' and my answer is what is dignified, what manifests self-control, fairness; a balanced judgement. How then does Hitler fare according to these criteria? Do his actions - manifest for example in the *Nürnberger Gesetze* and their consequences, in his use of *krieg* in pursuit of some supra-personal aim, and in the use of the abstractions of race and nation - reveal a man of compassion, of balanced judgement, of fairness? Someone who feels and understands the error that is *ὕβρις* and is therefore circumspect, in touch with and respectful of the numinous? Who knows the limits of appropriate human behaviour? No.

For example, there is nothing honourable in the *Nürnberger Gesetze* and their consequences; in the personal suffering, the deaths, they caused, in the prejudice and the hatred they engendered and codified. Nothing good in the use of *krieg* in pursuit of some supra-personal aim; in the suffering and the deaths caused. Nothing good or honourable in the demand for obedience and in the manipulation of people's emotions by rhetoric and propaganda; nothing good or honourable in the punishment of those who were inclined, as is morally right and justified, not to surrender their individual judgement and who thus refused to be obedient in such supra-personal matters, especially in relation to certain 'political' abstractions, such as 'race', nation, and the *führerprinzip*." {8}

It is interesting and perhaps indicative of our iniquitous era that from 1998 to the present day almost without exception every article or academic paper about or which mentions Myatt from decades ago to the present day includes a section concerning or mentioning certain allegations which have been made about him from 1998. None of which articles or academic papers provide any evidence from primary sources to support such allegations. Instead, the authors rely on secondary and tertiary sources, committing as they do fallacies of reasoning such as the appeal to authority.

Recently one academic even went so far as to question the legitimacy of Myatt's writings about National Socialism

based not only on such unproven allegations but also on his assumptions regarding the personality and intentions of Myatt himself, thus bringing into question the objectivity of that academic given his selective choice of Myatt's, his neglect of the long-term context of those National Socialist writings and his unsourced assumptions about Myatt's intentions and his use of abstractions, based on theories such as "emotionology", to categorize and thus dehumanize Myatt.

However, such questioning of the legitimacy of Myatt's National Socialist writings is apparently part of a larger campaign to discredit Myatt's later, post-2012, writings about not only his rejection of extremism and National Socialism, but his philosophy of pathei-mathos with one strident, long-term Establishment critic, awarded an MBE by the British government in 2016, publicly and repeatedly stating, without providing any evidential facts, that such post-2012 writings are Myatt "lying through his teeth" and that "nothing in Myatt's sanitized autobiography should be taken too seriously".{9}

In regard to his writings about National Socialism and such allegations Myatt wrote in his *A Reply to Allegations* dated 111yf [2000] and following his "door-stepping" interview by the BBC Panorama team in June 2000 {10} when he was living in a village near Malvern, England, and working on a nearby farm:

"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..." {4}

Three years earlier in 1997, Myatt had written his essay *Occultism and National-Socialism* in which he stated:

"National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other. National-Socialism is fundamentally opposed to Occultism for two reasons. Firstly, because National-Socialism is an expression of what is civilized - that is, it represents the reason, order and noble enquiring attitude which gives rise to and which maintains civilization. Philosophically, the foundations of National-Socialism lie in the civilization of ancient Greece, and particularly in the work of Aristotle for whom the cosmos, and thus Nature, were an ordered, awesome and wonderful creation which we, as human beings, could understand, or apprehend, through Thought: through the power of reason.

Furthermore, the cosmos, and thus Nature, are understood as working - as being manifest to us - in accord with certain ordered processes or laws. What exists, obeys such natural laws, and all phenomena - all that we as human beings can observe or know - can be explained in terms of such processes or laws. Understanding arises from a knowledge of these laws, with such laws having to be discovered, by us, through observation and practical experimentation. " {11}

Over twenty years later, in 2022, Myatt was asked about some of the allegations made since 2012:

RS: [Y]our many vociferous politically motivated opponents have not accepted that you have rejected extremism with many still considering you a neo-nazi. Does that bother you?

DM: No. For judging by their deeds and words they live in a different world from the one I now inhabit or rather that I now perceive. My perceivation is a very local and personal one; of my locality, of Nature and its local emanations; of my relatives and friends and my interactions with and concern for them. That other world beyond - or should that be those other worlds beyond - this local personal world no longer concern me given my plenitude of past mistakes, my past hubriatic suffering-causing interference, and my recently discovered Uncertitude Of Knowing.

They, those opponents, in comparison seem to have that Certitude Of Knowing that I for many decades had, breeding as it did and does prejudice, intolerance, hatred, and discouraging as it did and does empathy, forgiveness, and a personal Uncertitude Of Knowing.

RS: One of your politically motivated opponents recently claimed that "nothing in Myatt's sanitized autobiography [Myngath] should be taken too seriously."

Would you care to comment?

DM: The opinion or claim of someone - politically motivated or otherwise - is just their personal opinion or claim at a particular moment. The passing of causal Time - decades, centuries - often places such personal opinions and claims into context often because of some information having become revealed through scholarly research or otherwise, or because of the collapse of the society in which such a personal opinion or claim was propagated and believed by others. {12}

In another interview, also in 2022, Myatt was asked similar questions:

Question:

[They] claim you are still a neo-nazi; that what you write and have written since 2010 such as your autobiography should be treated with suspicion and not taken seriously; that unless you come out in public to attend some sort of 'media circus' and directly answer their questions, they will never believe you; and that you are so concerned about your reputation that you continually search 'social media' sites and anonymously try to not only engage with them but try to cover-up your past. How do you react to such claims?

Reply:

φημί ἐγώ, Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν τούτων φύσιν καὶ γινῶναι τὸν θεόν. Such a seeking to apprehend such things is what now and for the past twenty or so years has occupied me. As for trying to cover-up my past almost everything I wrote during my neo-nazi decades and my decade as a Muslim is archived somewhere. In the case of my neo-nazi decades by what used to be called 'Special Branch' as I learned following my arrest by them in 1998, and also archived on the 'world-wide web' [...]

Therefore, any attempt by me or by anyone to 'cover-up' my past would be pointless. In addition, I have no desire whatsoever to do so since what exists documents my mistakes, failings, extremism, and arrogance which I want those who may be interested to know, and which acknowledgment of my past by me led to that 'change of heart'. One person has used such archives to document my extremism and the weltanschauung I developed after my rejection of that extremism.

As for what they or others claim or believe about me now and the past, it is their burden howsoever brought-into-being, howsoever nurtured and howsoever it might be described by them or by others. Occupied by the aforementioned seeking, I am now too near death, too wearied by my own hubris and acknowledgment of it, too saddened by how so much suffering is still caused despite our human culture of *pathei-mathos*, to be concerned about what others claim or believe about me let alone try to change anyone's beliefs or attitudes by engaging with them in whatever way. {12}

Conclusion

Is it indicative that the long-term perspective of Myatt's National Socialist writings and activism have been neglected, with particular unproven allegations made and repeated for decades leading to not only a public denigration and dehumanizing of him but also to a neglect in academia of his post-2012 writings, in which writings he explains his rejection of National Socialism and of extremism in general, and describes his non-political individualistic philosophy of *pathei-mathos*?

Rationally considered, it might seem to be indicative of an implacable hatred based on his past neo-nazi and Islamic activities and writings {13} or possibly on a certain prejudice which manifests the *Zeitgeist* of our iniquitous era where meticulous scholarly research using primary sources is deprecated with fallacies of reasoning and propaganda and deception the norm because they aid the Western status quo with its hypocritical politicians and its desire to maintain a hegemony based on the abstraction of nation-States and enforced by the military might of America with compliance from its allies.

Created as it was from his strange experiential life, perhaps Myatt's non-political individualistic philosophy of *pathei-mathos*, with its virtues of compassion, personal honour and empathy and its understanding and rejection of abstractions such as the nation-State is somehow perceived as a threat, existential or otherwise. Which may be why he was included on a 2021 list of the twenty most dangerous extremists in the world. {14}

Whatever the reason, his hard-won understanding and appreciation of the numinous and of expiation seems to be beyond their comprehension, manifest as that understanding and appreciation was in his 2023 missive *Weltschmerz And The Conflict In Gaza*, from which this a quotation:

"Does the term *Weltschmerz* express what I feel after decades of experiencing and inciting extremism and a decade of reflexion on and rejection of such extremism? Possibly, at least in some ways; for in respect of the current (2023) conflict in Gaza I feel sadness, and am not surprised that such a conflict has arisen with the subsequent destruction of infrastructure, of homes, and the injuries, the deaths, including of women and children.

Not surprised, given what I understand is our human physis and our seemingly inability to avoid the error of hubris and our obvious ability to favour our own certitude-of-knowing. Will we, can we, as a species learn to develop empathy and thus be compassionate and appreciative of the numinous breeding as such empathy and appreciation of the numinous do a certain personal humility and thus an uncertainty-of-knowing? Will we, can we, as a species learn from our thousands of years old human culture of *pathei-mathos*?

It would seem not since we in the West, en masse, apparently have not learned from the horrors of the First and Second World wars; from the Vietnam war; from the invasions and occupation of Afghanistan and Iraq. Instead, hatred and certitude-of-knowing have triumphed again over personal empathy aided as in all those previous conflicts by propaganda both emotive and cunning.

Contra the *bellum iustum* of Augustine, since adopted as a principle by modern nation-States and others, where some elected or unelected official or President or Prime Minister or Congress or Parliament or potentate or whatever assumes or believe they have the authority to declare war, my understanding is that impersonal war, whenever wherever, whatever the alleged or assumed justification by whomsoever, is contrary to empathy, compassion, awareness of the numinous, and the personal learning that pathei-mathos engenders.

For such impersonal war with its necessary obedience to a chain-of-command abrogates personal judgement and what I have described as personal honour in the immediacy of the moment." {15}

R.S.
February 2024
v.1.03

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{1} David Myatt, *Why We Must Return To The Land*, e-text, dated JD2452043.173 [May 13, 2001]

The date of this essay, and of some other essays or revisions of essays relating to National Socialism, is after Myatt's conversion to Islam, which Myatt explained in a 2023 interview with an Australian journalist, admitting that he

"kept certain channels of communication open particularly concerning Reichsfolk, and, in anticipation of a forthcoming criminal trial following my arrest in 1998 by SO12, I was preparing a defence since their criminal investigation was ongoing only ending in the Summer of 2001 when I released from my bail after it was found that there was insufficient evidence to bring me to trial.

This preparation included having some of my National-Socialist writings re-issued, one of which was the essay *Why National-Socialism is Not Racist*, and another *The Theology Of National-Socialism: An Examination of National-Socialism, Christianity and Islam*, in which I had written,

Honour demands that we treat people, regardless of their race, their culture, their religion, their 'political views' with fairness and respect. That is, honour demands that we have manners and are polite: that we strive to act with nobility of character; that we judge people by their deeds and in particular by how they act toward us [...] It really is about time that we who uphold the noble way of life which is National-Socialism lived according to our own ethics and began to explain, openly and in clear words, the noble reality of National-Socialism. No matter how dire our situation may be, or appears to be, and no matter how many non-Aryans may live in what were once our own nations, we must hold fast to our own ethics and not allow ourselves be tricked into accepting the Zionist version of 'National Socialism' with its hate-filled, irrational, Hollywood 'nazis'.

It was during this time that I wrote *The Question of National-Socialism, Racism and Tolerance* which led me later that year (2001) to conceive a practical plan to try and bring National-Socialists and Muslims together in order to combat, in various ways, what I considered were our mutual enemies. In furtherance of which I wrote tracts such as the multipart *The National-Socialist Guide to Understanding Islam*, in which I broached the subject of 'martyrdom operations' by Muslims, the last edition of which 'guide' was published in 1424 AH."

The interview is included in *An Uncertainty Of Knowing: Four Interviews*, ISBN 979-8394746574. Gratis open access pdf: <https://archive.org/download/myatt-four-interviews/myatt-four-interviews.pdf>

{2} Included in *Selected National Socialist Writings Of David Myatt*, <https://archive.org/download/myatt-selected-ns-writings1/myatt-selected-ns-writings1.pdf>

{3} During his National Socialist years Myatt defined the numinous in the following way:

"Something is numinous if it has beauty and awe. Something which is divinely-inspired or divinely-representative is numinous. What is numinous is generally what is revered, or regarded as sacred - as spiritual or divine. Nature herself is numinous - a wonderful, awe-inspiring mystery. The numinous is an expression of the acausal - of the Unity behind causal, temporal, appearance." *A National-Socialist Glossary*, in *The Meaning of National-Socialism*, Third Edition, 114yf, and included in *Selected National Socialist Writings Of David Myatt*, <https://archive.org/download/myatt-selected-ns-writings1/myatt-selected-ns-writings1.pdf>

Post-2012 he wrote:

"The numinous is what manifests or can manifest or remind us of (what can reveal) the natural balance of ψυχή; a balance which ὕβρις upsets. This natural balance - our being as human beings - is or can be manifest to us in or by what is harmonious, or what reminds us of what is harmonious and beautiful. In a practical

way, it is what predisposes us not to commit ὕβρις, and thus what we regard or come to appreciate as 'sacred' and dignified; what expresses our developed humanity and thus places us, as individuals, in our correct relation to ψυχή, and which relation is that we are but one mortal emanation of ψυχή." *Glossary of Terms*, in his text *The Numinous Way Of Pathei-Mathos*, <https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf>

In that text he wrote (p.34) that what he means by ψυχή

"is derived from the usage of Homer, Aeschylus, Aristotle, etcetera, and implies Life qua being. Or, expressed another way, living beings are emanations of, and thus manifest, ψυχή. This sense of ψυχή is beautifully expressed in a, in my view, rather mis-understood fragment attributed to Heraclitus: ψυχῆισιν θάνατος ὕδωρ γενέσθαι, ὕδατι δὲ θάνατος γῆν γενέσθαι, ἐκ γῆς δὲ ὕδωρ γίνεται, ἐξ ὕδατος δὲ ψυχή. Where the water begins our living ends and where earth begins water ends, and yet earth nurtures water and from that water, Life."

{4} The essay is included in the Reichsfolk compilation titled *Ethical National-Socialism*, <https://cosmicreich.files.wordpress.com/2011/03/ethical-ns.pdf>

Archive link: <https://web.archive.org/web/20200813172457/https://cosmicreich.wordpress.com/ethical-national-socialism/>

{5} *The Mythos Of Vindex*, <https://archive.org/download/david-myatt-the-mythos-of-vindex/david-myatt-mythos-of-vindex-3.pdf>

{6} An overview of Myatt's philosophy is provided in the third edition of *The Mystic Philosophy Of David Myatt*, <https://davidmyatt.files.wordpress.com/2021/09/myatt-philosophy-third-edition.pdf>

- I. A Modern Mystic: David Myatt And The Way of Pathei-Mathos
- II. A Modern Pagan Philosophy
- III. Honour In The Philosophy Of Pathei-Mathos
- IV. An Overview of The Philosophy of Pathei-Mathos
 - Part One: Anti-Racism, Extremism, Honour, and Culture
 - Part Two: Humility, Empathy, and Pathei-Mathos
- V. Classical Paganism And A New Metaphysics
- Appendix I. A Note On Greek Terms In The Philosophy Of Pathei-Mathos
- Appendix II. Towards Understanding Ancestral Culture
- Appendix III. From Mythoi To Empathy
- Appendix IV. One Perceiviation
- Appendix V. Appreciating Classical Literature
- Appendix VI. Physis And Being
- Appendix VII. The Concept of Physis

{7} qv. *Concerning The Development Of The Numinous Way*, <https://davidmyatt.files.wordpress.com/2013/01/development-of-the-numinous-way.pdf>

The philosophy is described in *The Numinous Way Of Pathei-Mathos*, <https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf>

{8} *Hitler, National-Socialism, and Politics - A Personal Reappraisal*, <https://davidmyatt.files.wordpress.com/2019/06/dwm-problems-ns.pdf>

{9} The pejorative comments were made to journalist Justin Ling and published in March 2022. Myatt's autobiography *Myngath* is available as a printed book - ISBN 9781484110744 - and as a gratis open access pdf, <https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf>

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

{11} *Occultism and National-Socialism*, https://archive.org/download/myatt-occult-ns_202303/myatt-occult-ns.pdf

{12} *An Uncertainty Of Knowing: Four Interviews*, ISBN 979-8394746574. Gratis open access pdf, <https://archive.org/download/myatt-four-interviews/myatt-four-interviews.pdf>

{13} A copy of Myatt's *The Significance of the Taliban for the Muslim Ummah* was found among the possessions of Osama bin Laden after his killing by US Navy Seals in the Abbottabad compound in 2011 and which copy is now in the CIA archives.

CIA archive: <https://www.cia.gov/library/abbottabad-compound>. The copy is at <http://tinyurl.com/22zb4389>

The original is archived at https://web.archive.org/web/20080611081331/http://www.davidmyatt.info/significance_taliban.html

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

{15} The complete text is included in Appendix Two.

Appendix One

Abstractions And Ontology

The philosophical use of the term 'abstraction' is explained by Myatt in his *The Numinous Way Of Pathei-Mathos*,

"An abstraction is a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing. Sometimes, abstractions are generalization based on some sample(s), or on some median (average) value or sets of values, observed, sampled, or assumed.

Abstractions can be of some-thing past, in the present, or described as a goal or an ideal which it is assumed could be attained or achieved in the future. All abstractions involve a causal perception, based as they are on the presumption of a linear cause-and-effect (and/or a dialectic) and on a posited or an assumed category or classification which differs in some way from some other assumed or posited categories/classifications, past, present or future. When applied to or used to describe/classify/distinguish/motivate living beings, abstractions involve a causal separation-of-otherness; and when worth/value/identity (and exclusion/inclusion) is or are assigned to such a causal separation-of-otherness then there is or there arises hubris.

Abstractions are often assumed to provide some 'knowledge' or some 'understanding' of some-thing assigned to or described by a particular abstraction. For example, in respect of the abstraction of 'race' applied to human beings, and which categorization of human beings describes a median set of values said or assumed to exist 'now' or in some recent historical past.

According to the philosophy of pathei-mathos, this presumption of knowledge and understanding by the application of abstractions to beings - living and otherwise - is false, for abstractions are considered as a primary means by which the nature of Being and beings are and have been concealed, requiring as abstractions do the positing and the continuation of abstractive opposites in relation to Being and the separation of beings from Being by the process of ideation and opposites."

<https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf>, p.49

In his Introduction to *The Numinous Way Of Pathei-Mathos* he writes that:

"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.

Over millennia we have manufactured certain abstractions and their assumed opposites and classified many of them according to particular moral standards so that a particular abstraction is considered good and/or beneficial and/or as necessary and/or as healthy, while its assumed dialectical opposite is considered bad (or evil), or unnecessary, or unhealthy, and/or as unwarranted [...]

We human beings have continued to manufacture abstractions and continue to assign individuals to them, a useful example being the abstraction denoted by the terms The State and The Nation-State and which abstraction, with its government, its supra-personal authority, its laws, its economy, and its inclusion/exclusion (citizenship or lack of it) has come to dominate and influence the life of the majority of people in the West.

Ontologically, abstractions - ancient and modern - usurp our connexion to Being and to other living beings so that instead of using wordless empathy and pathei-mathos as a guide to Reality we tend to define ourselves or are defined by others according to an abstraction or according to various abstractions. In the matter of the abstraction that is The State there is a tendency to define or to try to understand our relation to Reality by for example whether we belong, are a citizen of a particular State; by whether or not we have an acceptable standard of living because of the opportunities and employment and/or the assistance afforded by the economy and the policies of the State; by whether or not we agree or disagree with the policies of the government in power, and often by whether or not we have transgressed some State-made law or laws. Similarly, in the matter of belief in a revealed religion such as Christianity or Islam we tend to define or understand our relation to Reality by means of such an abstraction: that is, according to the revelation (or a particular interpretation of it) and its eschatology, and thus by how the promise of Heaven/Jannah may be personally obtained.

Empathy and *pathei-mathos*, however, wordlessly – sans denotatum, sans abstractions, sans a dialectic of contradictory opposites – uncover *physis*: our *physis*, that of other mortals, that of other living beings, and that of Being/Reality itself. Which *physis*, howsoever presented – in ourselves, in other living beings, in Being – is fluxive, a balance between the being that it now is, that it was, and that it has the inherent (the acausal) quality to be."

Appendix Two

Weltschmerz And The Conflict In Gaza

Question: Given your past, which included anti-Zionist tirades when you were a neo-nazi and then when you were a supporter of al-Qaeda, I would be interested in your view of recent events in Palestine.

Reply: Does the term *Weltschmerz* express what I feel after decades of experiencing and inciting extremism and a decade of reflexion on and rejection of such extremism? Possibly, at least in some ways; [1] for in respect of the current (2023) conflict in Gaza I feel sadness, and am not surprised that such a conflict has arisen with the subsequent destruction of infrastructure, of homes, and the injuries, the deaths, including of women and children.

Not surprised, given what I understand is our human *physis* and our seemingly inability to avoid the error of hubris and our obvious ability to favour our own certitude-of-knowing. Will we, can we, as a species learn to develop empathy and thus be compassionate and appreciative of the numinous breeding as such empathy and appreciation of the numinous do a certain personal humility and thus an uncertitude-of-knowing? Will we, can we, as a species learn from our thousands of years old human culture of *pathei-mathos*?

It would seem not since we in the West, en masse, apparently have not learned from the horrors of the First and Second World wars; from the Vietnam war; from the invasions and occupation of Afghanistan and Iraq. Instead, hatred and certitude-of-knowing have triumphed again over personal empathy aided as in all those previous conflicts by propaganda both emotive and cunning.

Contra the *bellum iustum* of Augustine, since adopted as a principle by modern nation-States and others, where some elected or unelected official or President or Prime Minister or Congress or Parliament or potentate or whatever assumes or believe they have the authority to declare war, my understanding is that impersonal war, whenever wherever, whatever the alleged or assumed justification by whomsoever, is contrary to empathy, compassion, awareness of the numinous, and the personal learning that *pathei-mathos* engenders.

For such impersonal war with its necessary obedience to a chain-of-command abrogates personal judgement and what I have described as 'personal honour in the immediacy of the moment'. As I wrote in *One Vagabond In Exile From The Gods*, personal honour

"presences the virtues of fairness, tolerance, compassion, humility, and εὐταξία - as (i) a natural intuitive (wordless) expression of the numinous ('the good', δίκη, συμπάθεια) and (ii) of both what the culture of *pathei-mathos* and the acausal-knowing of empathy reveal we should do (or incline us toward doing) in the immediacy of the personal moment when personally confronted by what is unfair, unjust, and extreme.

Of how such 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; for it [is] only through such things as a personal study of the culture of *pathei-mathos* and the development of the faculty of empathy that a person who does not naturally possess the instinct for δίκη can develop what is essentially 'the human faculty of honour', and which faculty is often appreciated and/or discovered via our own personal *pathei-mathos*." [2]

Hence, my fallible understanding now is that honour cannot be abstracted out from a personal moment and enshrined in some supra-personal written or aural code. Which, of course, is the exact opposite of what I believed during my thirty years as a neo-nazi extremist. Such a change of view was a painful, sorrowful, learning from experience:

"There are no excuses for my extremist past, for the suffering I caused [...] No excuses because the extremism, the intolerance, the hatred, the violence, the inhumanity, the prejudice were mine; my responsibility, born from and expressive of my character; and because the discovery of, the learning of, the need to live, to regain, my humanity arose because of and from others and not because of me.

Thus what exposed my hubris - what for me broke down that certitude-of-knowing which extremism breeds and re-presents - was not something I did; not something I achieved; not something related to my character, my nature, at all. Instead, it was a gift offered to me by others..." [3]

A gift, a Phoenix, from the deaths of Sue and Francis who

"died - thirteen years apart - leaving me bereft of love, replete with sorrow, and somewhat perplexed [...] A debt somehow and in some way - beyond a simple remembrance of them - to especially make the life and death of Sue and Fran worthwhile and full of meaning, as if their tragic early dying meant something to both me, and through my words, my deeds, to others. A debt of change, of learning - in me, so that from my

pathei-mathos I might be, should be, a better person; presencing through words, living, thought, and deeds, that simple purity of life felt, touched, known, in those stark moments of the immediacy of their loss." [4]

In further explanation all I have now are the words of TS Eliot in his poem Little Gidding:

And what you thought you came for
Is only a shell, a husk of meaning
From which the purpose breaks only when it is fulfilled
If at all. Either you had no purpose
Or the purpose is beyond the end you figured
And is altered in fulfilment.

In respect of wars and supra-personal conflicts, are we then, as a species, doomed to repeat the errors, the hubris, of the past? Almost a decade ago I asked myself a rhetorical question: what opinion would a hypothetical visiting alien from another star-system form about us? [5] My answer then was that the alien would probably consider us an aggressive, still rather primitive and very violent, species best avoided until such time as we might outwardly demonstrate otherwise.

Have we, since the outbreak of World War One in 1914 to the 2023 conflict in Gaza, demonstrated otherwise?

David Myatt
17th December 2023

Extract from a letter to a personal correspondent.

[1] Postscriptum: "in some ways" as Weltschmerz might be applied to some of the poems and letters of TS Eliot.

[2] *One Vagabond In Exile From The Gods*. <https://davidmyatt.files.wordpress.com/2023/12/viator.pdf>

[3] *Pathei-Mathos, Genesis of My Unknowing*. The essay is included in <https://davidmyatt.files.wordpress.com/2019/09/reformation-extremism-v3b.pdf>

[4] *Myngath*. <https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf>

[5] <https://davidmyatt.files.wordpress.com/2022/03/non-terrestrial-view.pdf>

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Source:

<https://davidmyatt.files.wordpress.com/2023/12/dwm-gaza.pdf>

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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.

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. Myatt himself has consistently denied - on his word of honour - being 'Anton Long' and founding 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 ¹ 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 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 influence David Copeland⁵ - 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 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 Fuhrers'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 exeatic 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 exeatic nature of Myatt's exeatic 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 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 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*,⁷ 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 register their name and address there is no "hiding", with the 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 return 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 to 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 Myatt and about the O9A, lies which had by 2021 become part of a modern urban tale, the Establishment orthodoxy.

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.

Since his response eloquently summarizes the points made in this essay of mine I quote it in full:

"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 influenced by propaganda or because they do not or did not employ the human faculties of reason, logic, and honour.

Kerri Scott
April 2022 ev
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{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 *Enantiodynamia - 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 a 1998 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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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."

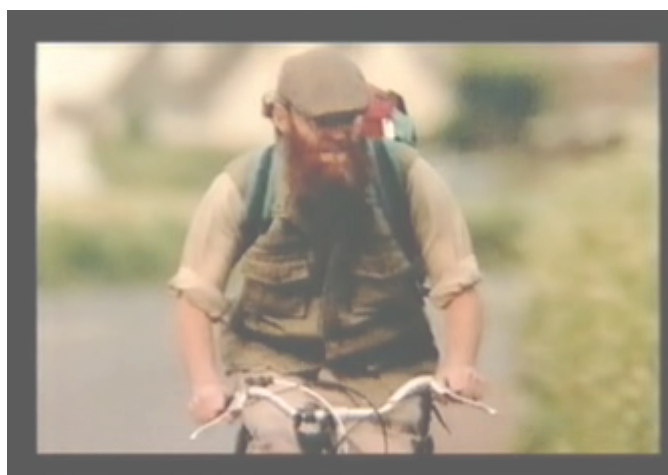
Not one of them mentioned Myatt giving his word of honour, or the importance attached to giving one's word of honour in European and other traditions, or provided any evidential facts in support of their religious belief in the lies about him and about the O9A, lies which had by 2021 become part of a 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?

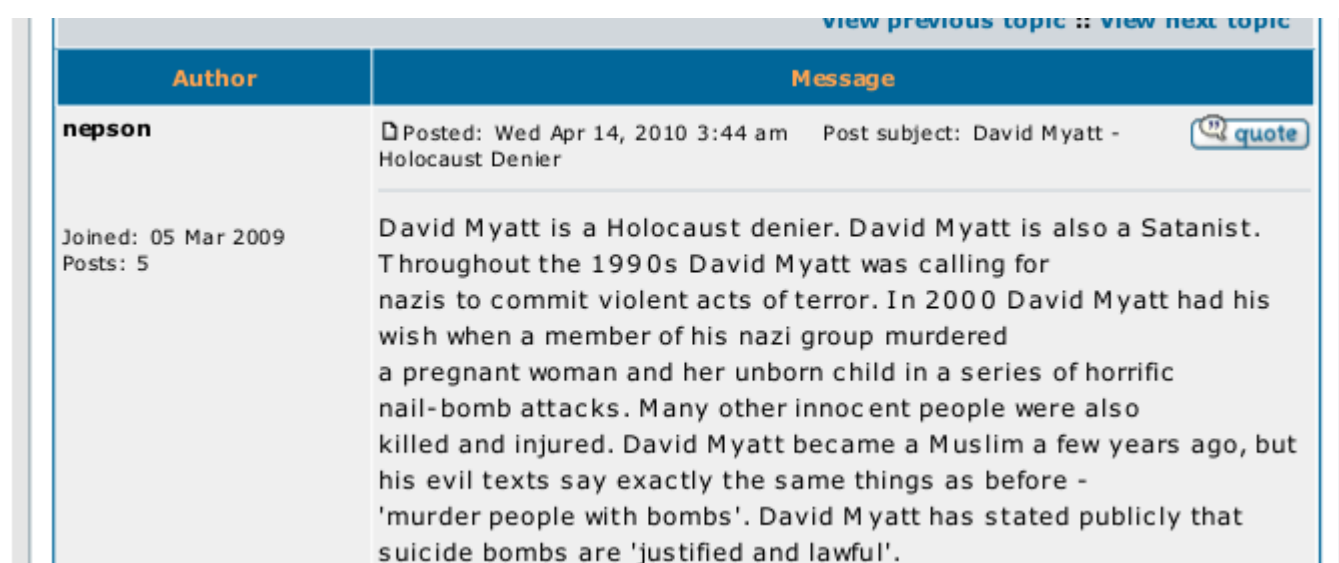
Following the BBC television programme, The Cowardly Antifascist Propagandist wrote his gutter-press style *White Riot* book in which he ranted on about Combat 18 and Charlie Sargent, and recycled his lies about Myatt. When asked for his opinion of the book in a 2001 interview Myatt said:

"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.

o o o

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.

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Source:

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

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In Their Prejudice They Prefer To Prejudge



David Myatt, 1995
Visiting A Catholic Church

◦◦◦

οὐκ οἶδ' ἔφ' οἷς γὰρ μὴ φρονῶ σιγαῶν φιλῶ

It is interesting and certainly indicative that there has been no rational, detailed, analysis of David Myatt's post-2012 writings and in which writings he explains his rejection of extremism and his philosophy of *pathei-mathos*.

interesting and indicative because since 2014 his many political opponents have publicly, repeatedly, and prejudicially denounced his rejection of extremism as a deception; have called him a liar; have stated that his autobiography *Myngath* {1} published in 2013, cannot be trusted; have stated that he is not only still an extremist but also a neo-nazi; and have described his post-2012 autobiographical writings as the scribblings of someone who is "manically-depressed" and as "self-indulgent".

That no evidential facts are presented by those making such public comments and accusations is surely indicative of prejudice and propaganda. Of a "preconceived opinion not based on reason or actual experience; of bias, partiality; unreasoned dislike, hostility; and of a preliminary or anticipatory judgement". Of "the systematic dissemination of information, in a biased or misleading way, in order to promote a point of view or an opinion or to discredit a person."

Thus, instead of making a judgement based on a knowledge of the facts acquired through analysis, they have prejudged the matter based on an existing hostility or bias.

We shall consider here just some of Myatt's writings about extremism, about his philosophy, and about his life, which his political opponents have failed to rationally analyze if indeed they have bothered to read them.

Unanswered Questions Regarding Post-2012 Writings

1. There has been no analysis of Myatt's 2013 work *Understanding And Rejecting Extremism* {2} which rational analysis would consider: (i) Myatt's explanation, based on his 40 years as an extremist, of extremism and its causes; and (ii) the very personal writings in Parts Two and Three in which he writes about the suicide of his fiancée, his feelings about that event, how it changed his life and led to his rejection of extremism.

- Do his opponents reject his detailed explanation of extremism and its causes? If so, why?
- Do they claim that the personal writings in Parts Two and Three are lies and/or a deception? If so, what evidential facts have they to support such a prejudicial opinion?
- Have they compared the personal writings in Parts Two and Three with his other post-2012 personal

writings - including *Such Respectful Wordful Offerings As This* {3} - and found a consistency which belies claims they are all a deception? If they have not compared such writings, then why have they not done so?

° Do they (as a political opponent of Myatt did) claim that the personal writings are the writings of someone who is/was "manically-depressed", and/or are "self-indulgent? If so, what evidential facts have they to support such prejudicial opinions?

° Since one of the personal writings was to a lady journalist who worked for the BBC have they tracked her down and verified the contents? If not, why not?

2. There has been no analysis of Myatt's 1997 work *Occultism and National-Socialism* {4} in which he stated that "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other."

° Do they claim that this early work is a deception? If so, what evidential facts have they to support such a prejudicial opinion?

3. There has been no analysis of or scholarly research regarding Myatt's 2013 autobiography *Myngath* {1} in which he recounts some events in his "wyrdful and sometimes quite eventful life. 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, and I have tried to present this essence in a truthful way and thus be honest about my failings, my mistakes, my past activities, and my feelings at the time."

Despite this statement by Myatt that this limited recollection in his opinion presents the important essence of his life, his opponents claim that it is a "sanitized" account. Since they did not provide any evidential facts in support of this claim the statement is clearly prejudicial.

° Do they claim Myatt is dishonest about his failings, mistakes, past activities, and feelings? If so, what evidential facts have they to support such a prejudicial opinion? In addition, have they read his many other works - including *Such Respectful Wordful Offerings As This* {3} and *Some Questions For DWM, 2014* {5} - where he also writes about his failings, mistakes, past activities, and feelings, and which writings are consistent with what is written in *Myngath* and thus seem to confirm his honesty? If they have not read those other works, then why have they not read them?

° Thus, if his opponents claim that what Myatt recounts in *Myngath* and other works - such as *Ethos of Extremism* {6} - are lies and/or a deception then what evidential facts have they to support such a prejudicial opinion and how do they rationally explain the consistency in so many works over a period of almost ten years?

4. There has been no analysis of Myatt's poetry only the prejudicial generalized comment that it is "self-indulgent" and written by someone who is "manically-depressed".

° Do they dismiss the poetry of Sylvia Plath as self-indulgent?

° Do they consider the emotions expressed in poems such as *One Exquisite Moment* {7} and *Travelling* {7} and *One Answer* {8} and similar poems were those of someone who was manically-depressed? If so, why?

5. There has been no analysis of Myatt's philosophical work *The Numinous Way of Pathei-Mathos*, {9} only such quips as Myatt makes "inscrutably dense arguments."

° Do they consider that "the virtues of the philosophy - the way - of pathei-mathos are compassion; self-restraint [εὐταξία], fairness, honour; manners; wu-wei, and a reasoned personal judgement," {10} is either (i) an inscrutably dense argument, or (ii) a deception by someone pretending to have rejected extremism?

° Do they consider that "there is thus, in extremists, an ignorance of the true nature of Being and beings, and a lack of appreciation of or a wilful rejection of the numinous, as well as a distinct lack of or an aversion to personal humility, for it is the nature of the extremist that they are convinced and believe that 'they know' that the ideology/party/movement/group/faith that they accept or adhere to - or the leader that they follow - have/has the right answers, the correct solutions, to certain problems which they faithfully assert exist in society and often in human beings," {11} is either (i) an inscrutably dense argument, or (ii) a deception by someone pretending to have rejected extremism?

6. There has been no analysis of Myatt's translation of and extensive commentary on eight tracts of the *Corpus Hermeticum* {12} and of the erudition revealed in the commentary. Perhaps because in their prejudice and hatred they do not want to or just cannot bring themselves to say or write anything positive about Myatt, and instead - as one of them did - make inane disparaging comments such as "he has simply paraphrased prior translations."

Their Own Worst Enemy?

In David Myatt's rejection of extremism his political opponents, and antifascists in particular, {13} seem to have missed an opportunity. For his rejection of extremism, of National Socialism {14} and his subsequent development of his compassionate philosophy of pathei mathos provided them with an opportunity: the triumph of hope over hate and an example of the redemption of a fascist.

But it appears they were their own worst enemy, for they opted instead to not only keep their prejudice and hatred of him {15} but to increase it as witness their recent statements that Myatt "lies through his teeth" and that "nothing in Myatt's sanitized autobiography [Myngath] should be taken too seriously." {16}

Thus it appears to those of a rational disposition that antifascists have morphed into the stereotyped fascists they declare they are fighting and which stereotype they project onto their enemies who they zealotically declare will "never be forgiven and never be believed", and which projection and such zealotism makes them either dismiss Myatt's post-2012 writings out-of-hand or which they have already made a prejudicial judgement about.

The ancient wisdom enshrined in the Ancient Greek saying οὐκ οἶδ' ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ {17} therefore has either passed them by or, more probably, been ignored because their zealotism has commanded them to ignore it.

Morena Kaporis
August 2022 ev
v. 1.03

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{1} *Myngath*, <https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf>

{2} <https://davidmyatt.files.wordpress.com/2022/08/david-myatt-rejecting-extremism.pdf>

{3} <https://davidmyatt.files.wordpress.com/2017/11/wordful-offerings-dwm-print-v3a.pdf>

{4} *Occultism and National-Socialism*, <https://archive.org/download/occultism-and-ns/occultism-and-ns.pdf>

{5} <https://davidmyatt.wordpress.com/questions-for-dwm-2014/>

{6} <https://davidmyatt.files.wordpress.com/2017/10/ethos-extremism-extracts.pdf>

{7} The poem is included in the compilation at <https://davidmyatt.files.wordpress.com/2018/10/one-exquisite-silence-v1.pdf>

{8} Included in *Myngath* (p.41), <https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf>

{9} *The Numinous Way of Pathei-Mathos*, fifth edition 218, <https://davidmyatt.files.wordpress.com/2018/03/numinous-way-v5c-print.pdf>

An overview of Myatt's philosophy is provided in *The Mystic Philosophy Of David Myatt*, third edition 2021, <https://archive.org/download/mystic-philosophy-of-david-myatt/Mystic-Philosophy-Of-David-Myatt-Third.pdf>

{10} *The Numinous Way of Pathei-Mathos*, op.cit. p.7

{11} *The Numinous Way of Pathei-Mathos*, p.31

{12} *Corpus Hermeticum: Eight Tractates*, <https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>

{13} An overview of modern antifascism is given in *Deconstructing Antifascism, Refounding Western Paganism*, <https://archive.org/download/deconstructing-antifascism-v5/deconstructing-antifascism-v5.pdf>

{14} See Appendix 1, *David Myatt's Criticism Of Hitler And Of National Socialist Germany*.

{15} One example of the prejudice and hatred of Myatt, which spanned several decades and is on-going, is given in *The Modern Tale Of An Antifascist Propagandist*, <https://archive.org/download/antifascism-a-modern-tale/antifascism-a-modern-tale.pdf>

{16} The comments were made to journalist Justin Ling and published in March 2022.

{17} Sophocles, *Oedipus Tyrannus*, 569. Myatt translates as: "I do not know. And about things I cannot judge for myself, I prefer to be silent." <https://davidmyatt.files.wordpress.com/2018/03/oedipus-tyrannus-v1.pdf>

Appendix 1

The following text is an extract (pp.40-43) from Rachael Stirling's monograph *The Peregrinations Of David Myatt: National Socialist Ideologist*, published in 2021, which documents Myatt's decades as a neo-nazi (1968-1998), his Islamic writings (2000-2008) and the development of his mystical philosophy of pathei-mathos (2010-2017).

The monograph is available at:

https://archive.org/download/myatt-peregrinations-ideologist_202112/dm-ns-ideologue-second-edition.pdf

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David Myatt's Criticism Of Hitler And Of National Socialist Germany

In 2015, Myatt, in reference to his National Socialist decades, wrote that his "thirty years of involvement - as with the involvement of so many others, post-1945 - can be usefully summarized: acribus, ut ferme talia, initiis, incurioso fine." {1}

A year earlier, In 2014 and in reference to his recent published writings about his new philosophy, he was asked about his change of views and his reply was that his recent writings:

"are just my attempts to answer particular philosophical and metaphysical questions which interest or perplex me; attempts to understand myself and my extremist past (and thus understand extremism itself), and attempts to express what I believe I have, via pathei- mathos, come to understand and appreciate. Thus, I make no claims regarding the worth or the importance of these personal and philosophical musings, with such dialogues, musings, and correspondence published mostly because expiatory but also because (being honest) of vanity in the hope that some of them may possibly, just possibly, be of some interest to a few individuals interested in such philosophical and metaphysical questions or interested in understanding extremism and its causes. But if no one takes them seriously, it does not matter, for they have assisted me in understanding myself, in recognizing and acknowledging my past mistakes and the suffering I have caused, and aided my move from extremism toward developing a mystical and personal weltanschauung imbued with a muliebral ethos.

Personally, I would not describe my peregrination as 'changing my views often and frequently', given only three permutations in forty years, two of which - being different varieties of extremism - could be considered, in some ways, as somewhat similar. For thirty of those years (1968-1998) I was a dedicated often fanatical National Socialist activist and ideologue, someone who placed 'the cause' before his own personal life [...]

In the Autumn of 1998 - as a result of travels and experiences in Egypt, the Middle East and elsewhere, undertaken between 1988 and 1998 - I became and remained for almost a decade a Muslim; someone who strove to honour his Shahadah even after a personal trauma but who finally - and only after some three years of interior conflict - placed the insights painfully wrought from that pathei-mathos before a stubborn adherence to something he no longer believed in because he had begun to develop his own weltanschauung.

Thus my own description of my peregrination would be something such as: a strange journey leading to a rather humiliating personal learning after some forty years of diverse experiences and hubris." {2}

He then explains what in my view is fundamental to his criticism of Hitler and The Third Reich: his re-evaluation of honour and his understanding of extremism.

"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.

What has changed is my interpretation of honour. Until recently, it was always, for me, an idea and an ideal; that is, an abstraction. Furthermore, an ideal is often codified, or expressed, by means of the written word - I certainly tried to codify honour during my NS decades - and codifications are usually the view of one person, and thus fallible, and often open to interpretation.

A recent interpretation of mine in respect of honour was in my philosophy of pathei-mathos:

"The personal virtue of honour, and the cultivation of wu-wei, are - together - a practical, a living, manifestation of our understanding and appreciation of the numinous; of how to live, to behave, as empathy intimates we can or should in order to avoid committing the folly, the error, of ὕβρις, in order not to cause suffering, and in order to re-present, to acquire, ἀρμονίη. For personal honour is essentially a presencing, a grounding, of ψυχή - of Life, of our φύσις - occurring when the insight

(the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by σωφρονεῖν and in accord with δίκη."

That is, my understanding now is that, like empathy, honour can only be personal; an expression of our own φύσις." {2}{3}

However, it is perhaps relevant that Myatt's criticism of Hitler and of National Socialist Germany is prefaced with the statement that it is criticism of "the National-Socialist weltanschauung, as manifested in National-Socialist Germany," although it is more correctly a criticism of Hitler, of National Socialist Germany and of Großdeutsches Reich, and was written during the period before he had completed refining his earlier "numinous way" into his philosophy of pathei-mathos which refinement resulted in him discarding much of that 'numinous way'. Regarding that process of refinement, he explained that since:

"the essence of The Numinous Way is individual empathy, an individual understanding, the development of an individual judgement, and the living of an ethical way of life where there is an appreciation of the numinous, the more I reflected upon this 'numinous way' between 2011 and Spring 2012, the more I not only realized my mistakes, but also that it was necessary to remove, to excise, the detritus that had accumulated around the basic insights and the personal pathei-mathos that inspired me to develop that 'numinous way'. Mistakes and detritus because for some time, during the development of that 'numinous way', I was still in thrall to some abstractions, still thinking in terms of categories and opposites, and still fond of pontificating and generalizing, especially about The State. I therefore began to re-express, in a more philosophical manner, the personal, the individual, the ontological, the ethical and spiritual nature, of The Numinous Way, and thus emphasized the virtues of humility, love, and of wu-wei – of balance, of tolerance, of non-interference, of individual interior (spiritual) reformation, of non-striving, of admitting one's own uncertainty of understanding and of knowing. The year-long (2011-2012) process of refinement, correction, and reflexion resulted in me re-naming what remained of my 'numinous way' the philosophy of pathei-mathos." {4}

Unsurprisingly, Myatt framed his 'numinous way' criticism of Hitler and National Socialist Germany in terms of Ancient Greek literature and mythology, referencing Sophocles and the Ἐρινύες:

"In purely practical terms, the acceptance and use of the principle of kampf together with the acceptance of Hitler as embodying the collective will of the volk, inevitably led to the military defeat of NS Germany. For all mortals are fallible and military defeat is always inevitable, given time and even if such a defeat has internal, not external, causes. For tyrants and monarchs die, are overthrown, or are killed; Empires flourish for a while – a few centuries perhaps, at most – and then invariably decline and fade away; oligarchies come and go with monotonous regularity, lasting a decade or perhaps somewhat longer; rebellions and revolutions will break out, given sufficient time, and will often succeed given even more time – decades, centuries – and even following repeated and brutal repression.

Thus, philosophically, the general error here by Hitler and his followers was the obvious one of ὕβρις. A lack of understanding, an unknowing, of the natural balance – of δίκη – as well as a lack of empathy, manifest as this unknowing, this lack, was in the arrogant belief of a personal and a volkish 'destiny' combined with a belief in kampf as a natural and necessary expression of human nature. And ὕβρις φυτεύει τύραννον – that is, ὕβρις plants, is the seed of, the τύραννον. Thus, symbolically, we might justifiably say that the Ἐρινύες took their revenge, for Hitler and his followers had forgotten, scorned, or never known the wisdom, the truth, that their fallible mortal lives are subject to, guided by, Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύε." {5}

He then quotes Sophocles in Greek, provides - in a footnote, his own translation and a reference to the text {6} - and ends with a apt mention in respect of Großdeutsches Reich of the Oresteia by Aeschylus:

ὦ πάτρας Θήβης ἔνοικοι, λεύσσετ', Οἰδίπους ὄδε,
ὃς τὰ κλείν' αἰνίγματ' ἤδει καὶ κράτιστος ἦν ἀνὴρ,
οὗ τίς οὐ ζήλω πολιτῶν ἦν τύχαις ἐπιβλέπων,
εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.
ὥστε θνητὸν ὄντα κείνην τὴν τελευταίαν ἰδεῖν
ἡμέραν ἐπισκοποῦντα μηδέν' ὀλβίζειν, πρὶν ἄν
τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθῶν.

You natives of Thebes: Observe – here is Oedipus,
He who understood that famous enigma and was a strong man:
What clansman did not behold that fortune without envy?
But what a tide of problems have come over him.
Therefore, look toward that ending which is for us mortals,
To observe that particular day – calling no one lucky until,
Without the pain of injury, they are conveyed beyond life's ending.

Oedipus Tyrannus, vv. 1524-1530

In effect, therefore, and in general terms, the National-Socialism of Adolf Hitler was un-wise; based on a misunderstanding of human nature, and he himself shown, despite his remarkable achievement of gaining power, as lacking a reasoned, a well-balanced, judgement (σωφρονεῖν) – since such a balanced judgement would, as Aeschylus explained in the Oresteia, reveal that πόλεμος always accompanies ὕβρις and that only by acceptance of the numinous authority of πάθει μάθος (the new law presented to mortals by immortal

Zeus) could the tragic cycle of ἔρις be ended.

Myatt thus understands Hitler, National Socialist Germany and Großdeutsches Reich in terms of not only his own philosophy of *pathei-mathos* but more philosophically in terms of Aeons: of the rise and fall of nations, the rise and fall of Empires, of temporary military conquests and of transient leaders and τυραννίς: transient sovereignty. Given that National Socialist Germany lasted for only a decade and Großdeutsches Reich just three years, this Aeon perspective seems apposite.

Rachael Stirling
Oxonia
October 2021

{1} *Questions For DWM, 2015*, <https://davidmyatt.wordpress.com/questions-for-dwm-2015/>

The Latin quotation is from Tacitus, *Annales*, Book VI, 17.

{2} *Some Questions For DWM*, <https://davidmyatt.wordpress.com/questions-for-dwm-2014/>

{3} The Myattian phrase "balanced by σωφρονεῖν and in accord with δίκη" requires some explanation given Myatt's particular use of those two Greek terms.

In his 2017 essay *One Perceivoration* - <https://davidmyatt.files.wordpress.com/2020/02/dwmyatt-one-perceivoration-v5.pdf> - he as exegetist writes that he uses:

"σωφρονεῖν in preference to σωφρονέω/σωφροσύνη and attribute to that Greek word a particular philosophical meaning - 'a fair and balanced personal, individual, judgement' (that is, thoughtful reasoning, or wisdom) - rather than the English meaning now associated with the transliteration *sophrosyne* which is 'soundness of mind, moderation', thus avoiding the English word 'mind' with all its post-classical and modern interpretations philosophical and otherwise."

In the same essay he explains his understanding of δίκη:

"Depending on context, δίκη could be the judgement of an individual (or Judgement personified), or the natural and the necessary balance, or the correct/customary/ancestral way, or what is expected due to custom, or what is considered correct and natural, and so on.

A personified Judgement - the Δίκη of Hesiod - is the goddess of the natural balance, evident in the ancestral customs, the ways, the way of life, the ethos, of a community, whose judgement, δίκη, is 'in accord with', has the nature or the character of, what tends to restore such balance after some deed or deeds by an individual or individuals have upset or disrupted that balance. This sense of δίκη as one's ancestral customs is evident, for example, in Homer (*Odyssey*, III, 244).

In the philosophy of *pathei-mathos*, the term Δίκα - spelt thus in a modern way with a capital Δ - is sometimes used to intimate a new, a particular and numinous, philosophical principle, and differentiate Δίκα from the more general δίκη. As a numinous principle, or axiom, Δίκα thus suggests what lies beyond and what was the genesis of δίκη personified as the goddess, Judgement - the goddess of natural balance, of the ancestral way and ancestral customs."

{4} *Concerning The Development Of The Numinous Way*, <https://davidmyatt.wordpress.com/rejecting-extremism/development-of-the-numinous-way/>

{5} *Some Philosophical and Moral Problems of National-Socialism*, <https://web.archive.org/web/20200807130346/https://www.davidmyatt.info/dwm-problems-ns.pdf>

The quotation ὕβρις φυτεύει τύραννον is from *Oedipus Tryannus* by Sophocles. In a footnote Myatt gives the context for Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες and provides his own translation:

τίς οὖν ἀνάγκης ἐστὶν οἰακοστρόφος.
Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες

Who then compels to steer us?
Trimorphed Moirai with their ever-heedful Furies.

Aeschylus (attributed), *Prometheus Bound*, 515-6

{6} For the convenience of readers I have included the translation, and reference, in the quoted text.

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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*.

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 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,

"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." {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/>

ooo

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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Antifascist Hate And The Heretical Status Of Mr Myatt



Antifascist Hypocrisy

Over the past decade or so one interesting feature of antifascism manifest in its modern adherents is the hatred and prejudice antifascists have for many individuals. It is interesting for two reasons: (i) because it reveals hypocrisy; for antifascists talk, write, and lecture people about tolerance and about the 'evil' hatred and prejudice of those they have declared are their enemies; and (ii) because no one - be they academic, journalist, politician, 'Jane Public' or even the declared enemies of antifascists - seems to have noticed and certainly have not commented on such hypocrisy.

A classic example of the open hatred and prejudice of antifascists is David Myatt: a public figure who was for around thirty years (1968-1998) a National Socialist activist and ideologue, then for ten years (1998-2008) a convert to Islam and supporter and ideologue of radical Islam, and who since 2011 following a personal tragedy has renounced all extremism and developed and published a mystical philosophy based on the virtues of empathy, compassion, and honour.

Although not the usual type associated with post-1945 National Socialism nor a usual Western convert to Islam, Myatt is a classic example of antifascist hatred, prejudice, propaganda, and disinformation - the subject of antifascist 'fake news' - for several reasons: (i) because the campaign against him has been on-going from 1984 ¹ to the present day, (ii) because at its core are and have been two pieces of disinformation designed to smear and discredit him, (iii) because of the innate or ideological refusal by antifascists to be unbiased, with them always prefixing or appending to any mention of Myatt a pejorative or presumptive word or phrase, and (iv) because antifascists never present Myatt's side of the story and never refer to or provide quotations from his post-2011 writings which contradict their allegations and disinformation. A pertinent example of neglecting Myatt's side of the story is the praise among neo-Nazi groups regarding the killings in Norway in 2011. Atomwaffen: Vår helt; Sonnenkrieg: Fri vår helt; Feuerkrieg: Ingen anger. In contrast, Myatt wrote an essay titled *Concerning the 2011 Massacre in Norway, A Personal Analysis of an Extremist* condemning the killings and the person responsible but which essay has never been mentioned by antifascists or by academics. ²

In regard to the aforementioned two pieces of antifascist disinformation about Myatt, they are (i) the allegation - for which neither they nor anyone else has provided any evidential facts in over thirty years - that he is 'Anton Long' of Order of Nine Angles fame, wrote many O9A texts, and thus is a satanist, and (ii) that he is a deceptive person whose words and writings cannot be trusted and should not be taken "at face value". Thus he has been described by antifascists as sly and as a psychopath ³, with it being laughingly claimed by the CEO of an antifascist group and others that his thirty years as a National Socialist and ten years as a Muslim were just satanic O9A Insight Roles ⁴, and that his autobiography *Myngath* ⁵ is either a fantasy or a deception, for which allegation they again provide no evidential facts with the events recounted by him in *Myngath* verifiable by an accredited and unbiased scholar researching the life of Myatt using primary sources.

In reference to such primary sources, to the lack of evidential facts to support antifascist allegations and disinformation, antifascists for many years claimed that Myatt only "pretended" to be a Muslim and thus did not really

convert to Islam, even though in 2003 Myatt published a primary source - a colour facsimile of his *Testimony Of Faith in Islam* dated 15 Sept 1998/24 Jumada Al-Ula 1419, signed by the Director of the Islamic Foundation, Dr. M.M. Ahsan, ⁶ and even though Myatt was accepted by Muslims as a Muslim. ⁷ However, despite such primary sources, as late as 2021 one antifascist group in one of its tracts about opposing 'hate' wrote that "whether Myatt had genuinely converted is open to question" while repeating the disproven disinformation, the laughable antifascist trope, ⁴ that Myatt's "promotion of Islamism is just as likely to have been another period of 'insight' [role] rather than a true conversion". Which propagandistic repetition of such an allegation contrary to the evidence is indicative of their bias and hatred.

In regard to the pejorative, presumptive, words and phrases, and the 'weasel tropes', commonly used by antifascists in respect of Myatt, they include "he alleges", "he claims", "according to his account", "he was driven by", "his fascination with", "fanatical devotion to", "he idolized", and tropes, unproven allegations, such as "Myatt the satanist", "Myatt's satanist friends", "Myatt's 50 year involvement in Satanism", and the pervasive "the O9A was founded by David Myatt" and "Anton Long is David Myatt".

That such pejorative, presumptive, words and phrases and weasel tropes are also used by academics when they write about or discuss Myatt in however cursory a manner is indicative of Myatt's heretical status in contemporary Western societies.

Academic Studies

Within academia Myatt remains a peripheral figure usually meriting only a reference or a few paragraphs when neo-nazi or Muslim extremism and ideology, or satanism, are discussed or written about with it being common for him to be considered with reference to the opinion of others or on the basis of widespread but unproven mostly antifascist allegations such as being 'Anton Long', rather than on their own research using primary sources such as Myatt's own writings. A pertinent example being Massimo Introvigne who in his *Satanism: A Social History* ⁸ commits the fallacy of argumentum ad verecundiam by stating that Goodrick-Clarke had 'confirmed' Myatt was Anton Long and that Senholt "offered a number of elements confirming that Long was indeed Myatt". Fallacious because neither Goodrick-Clarke nor Senholt provided any evidence from primary sources, with their 'circumstantial evidence' based on non-evidentiary assumptions, (i) as in Goodrick-Clarke simply assuming Myatt wrote a text titled *Diablerie*, denounced as a forgery by Myatt himself ⁹ and by some associating themselves with O9A esotericism, ¹⁰ or (ii) derived from fallacious reasoning as in Senholt perhaps unintentionally committing the fallacies of incomplete evidence and post hoc ergo propter hoc. ¹¹

In the cases when Myatt is discussed in somewhat more detail he is assigned to or cited as an example of a particular and existing category, such as neo-nazi or Muslim extremist as for example in Daniel Koehler's *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism* ¹²; or he is assigned to or cited as an example of a new category manufactured by either the writer of the study or a recent one by someone else, which new categories include "fringe fluidity", "fused extremism" and "ideological convergence".

This assignment to or citation as an example of some category necessarily results in a certain stereotyping - a dehumanization - of the individual since categorization by its nature is associated with grouping together certain views and/or values/features and assigning a term or name to them. Thus the category neo-nazi is now associated with other categories and terms such as racial hatred, white supremacy, and 'antisemitism' and implies the pejorative value judgments and behaviour and "psychological profiles" often assigned to such beliefs and actions and persons designated as neo-nazi.

However, academics as yet make no distinction between (i) the racist National Socialism developed by Adolf Hitler, manifest in National Socialist Germany and Großdeutsches Reich and since revived and propagated by the majority of modern 'neo-nazis' and (ii) the non-racist National Socialism believed in post-1945 by Leon Degrelle and Jost Turner, manifest in Myatt's post-1998 'ethical National-Socialism' ¹³ and evident in Myatt's criticism of Hitler and the policies of National Socialist Germany and Großdeutsches Reich. For instance, Myatt wrote that,

"In purely practical terms, the acceptance and use of the principle of kampf together with the acceptance of Hitler as embodying the collective will of the volk, inevitably led to the military defeat of NS Germany. For all mortals are fallible and military defeat is always inevitable, given time and even if such a defeat has internal, not external, causes. For tyrants and monarchs die, are overthrown, or are killed; Empires flourish for a while - a few centuries perhaps, at most - and then invariably decline and fade away; oligarchies come and go with monotonous regularity, lasting a decade or perhaps somewhat longer; rebellions and revolutions will break out, given sufficient time, and will often succeed given even more time - decades, centuries - and even following repeated and brutal repression.

Thus, philosophically, the general error here by Hitler and his followers was the obvious one of ὕβρις. A lack of understanding, an unknowing, of the natural balance - of δίκη - as well as a lack of empathy, manifest as this unknowing, this lack, was in the arrogant belief of a personal and a volkish 'destiny' combined with a belief in kampf as a natural and necessary expression of human nature. And ὕβρις φυτεύει τύραννον - that is, ὕβρις plants, is the seed of, the τύραννον. Thus, symbolically, we might justifiably say that the Ἐρινύες took their revenge, for Hitler and his followers had forgotten, scorned, or never known the wisdom, the truth, that their fallible mortal lives are subject to, guided by, Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες." ¹⁴

This lack of distinction in this matter means that the categorization of Myatt as a neo-nazi prejudicially contextualizes and misinterprets an important aspect of his life, as other categorizations of him, such as the unproven allegation of

him being 'Anton Long' and thus a satanist, do with the result that he is and has been stereotyped and judged according to how such stereotypes are judged, with his post-2012 writings and philosophy of pathei-mathos not considered even in academia in an unbiased manner and as the products of a man slowly learning from and being honest regarding the mistakes he made during his fifty or more experiential years.

Honesty And Honour

This prejudicial contextualization and misinterpretation of Myatt's life, writings, and philosophy of pathei-mathos, is primarily due to over forty years of antifascist bias and hatred manifest in antifascist propaganda, allegations, and disinformation and lies about Myatt, based as their bias and hatred apparently is on the motto which expresses the *raison d'être* of antifascist ideology: "Never Forget, Never Forgive, Never Again".

In reference to the rumours and allegations, Myatt's post-2012 writings and philosophy of pathei-mathos are an eloquent and understated riposte ¹⁵ with his 2012 text *A Matter Of Honour* ¹⁶ addressing the issue directly and which text included the following statement,

"I have, on a few occasions, challenged some individuals to a duel with deadly weapons, according to the etiquette of duelling. Not one of the individuals so challenged to a duel had the honour to accept, or issue a public apology in lieu of fighting such a duel.

As I wrote some thirteen or more years ago:

I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated and their own dishonourable character proven.

Such challenges, the lack of evidence to support the allegations and rumours, and the refusal of those so challenged to a duel of honour to either fight that duel of honour or issue an apology, reveals the truth of this particular matter - at least to those possessed of *arête*."

Which question of honour is central to understanding both Myatt and the antifascist response to his antinomian life, to his writings, and to his life-long belief in honour. In 2014 Myatt stated 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." ¹⁷

This adherence to honour, and to chivalry of which it was a part, was for hundreds of years a European tradition 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. ¹⁸ It was also evident 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."

The response of the two antifascists challenged by Myatt to a duel in the late 1990s for propagating lies and making dishonourable allegations about him was to ignore the challenge and mock both Myatt and the concept of duelling, with Myatt regarding such a failure and such mockery as indicative of their dishonourable character, a fact confirmed by those antifascists and others of their kind continuing to this day to propagate old lies and manufacture new lies about him.

As for Myatt, he has maintained a dignified silence since the character of such antifascists has been revealed, at least to those who possess the virtues of honour and honesty.

Kerri Scott
January 2022 ev

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1. *Searchlight* magazine, February 1984. The monthly magazine was established by veteran antifascist Gerry Gable in 1975. Regarding antifascist disinformation about an individual, Sonia Gable - wife of Gerry - wrote in her *Searchlight* blog on 27 November 2012 that for antifascists there is "a tactical reason to plant disinformation."

2. Myatt's essay is available at <https://davidmyatt.wordpress.com/2012/04/17/concerning-the-2011-massacre-in-norway/> [Accessed January 2022]

The praise by the neo-nazi groups is described in Lars Erik Berntzen and Jacob Aasland Ravndal, *Monster or Hero? Far-right Responses to Anders Behring Breivik*

and the July 22, 2011 Terrorist Attacks, Perspectives On Terrorism, Volume 15, Issue 3, June 2021

3. Refer to the exchange of comments in 2014 between antifascist journalist Nick Ryan and Kerri Scott, an archive of which is available at <https://archive.org/download/anti-fascist-hatred-of-myatt/anti-fascist-hatred-myatt-exposed-v3.pdf> [Accessed January 2022]

4. A laughable claim because O9A Insight Roles are tasks associated with an early stage of the decades-long O9A Seven Fold Way and only last between a year and eighteen months, whereas Myatt was a National Socialist for over thirty years and a Muslim for ten years. In regard to O9A Insight Roles, most of which are not 'satanic', as noted in *The Seven Fold Way Of The Order Of Nine Angles* included in *The Seofonfeald Paeth*, available at https://archive.org/download/o9a-trilogy-print_202109/o9a-trilogy-print.pdf [Accessed January 2022]

"The fundamental tasks of the new Initiate are: (i) to train for, and undertake, several physical challenges, (ii) choose and undertake an Insight Rôle (see chapter II) and which role should last around a year to eighteen months, and (iii) following success in these prepare for and undertake the Grade Ritual of External Adept."

For more detail, refer to *Insight Rôles, The Seven Fold Way, And The O9A: The Historical And Esoteric Context* also included in *The Seofonfeald Paeth*.

5. *Myngath, Being Some Recollections of A Wyrdful and Extremist Life*, 2013, ISBN 9781484110744. An open access gratis pdf version is available at <https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf> [Accessed January 2022]

6. The document also included the place and date of his Shahadah, Jamia Masjid Ghousia, Worcester on the 6 September 1998, and the signatures of his two witnesses, Hafiz Mohammad Tufail and Qadi Abdur Sa'ouf.

7. Refer to (i) the questions Muslims asked ibn Myatt on the Islamic Awakening forum in 2006, archived at <https://web.archive.org/web/20101219012916/http://forums.islamicawakening.com/f18/questions-ibn-myatt-1858/> and (ii) Myatt's on-line dialogue subtitled *From Neo-Nazism To Islam*, also in 2006, with Muslims from around the world on the website of Muslim scholar Yusuf al-Qaradawi. 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>

8. Brill, Leiden, 2016. Volume 21, *Texts and Studies in Western Esotericism*.

9. In a footnote to *The Logical Fallacy of Incomplete Evidence - A Case Study* section of his 2012 text *A Matter Of Honour*, Myatt describes *Diablerie* as "a fanciful work of fiction" and in respect of Goodrick-Clarke writes that his

"identification of me, in his book, as 'Anton Long' is solely based on his claim that I was the author of a manuscript entitled *Diablerie, Revelations of a Satanist* the only known copy of which is in the British Library. No evidence, no sources, are provided for this claim - this assumption. Neither are any evidences or sources given for his other claims about me, such as that "the ONA was founded by David Myatt" or that I was "a long time devotee of satanism." *A Matter Of Honour*, <https://davidmyatt.wordpress.com/about/a-matter-of-honour-2/> [Accessed January 2022]

10. R. Parker, *Diablerie and Bealuwes Gast*, e-text, 2014. <https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf> [Accessed January 2022]

11. In regard to Senholt, refer to Myatt *A Matter Of Honour*, <https://davidmyatt.wordpress.com/about/a-matter-of-honour-2/> [Accessed January 2022]

12. Cambridge University Press, 2021. pp.153-163

13. Myatt's 'ethical National-Socialism' - the foundation of his Reichsfolk group - was developed by him based on his thirty years of practical political experience, and is discussed in Parts Two and Three of Rachael Stirling's book *The Peregrinations Of David Myatt: National Socialist Ideologist*, available at <https://archive.org/download/myatt-peregrinations-ideologist/dm-ns-ideologue-second-edition.pdf> [Accessed January 2022]

14. David Myatt, *Some Philosophical and Moral Problems of National-Socialism*, e-text, 2012, <https://web.archive.org/web/20200807130346/https://www.davidmyatt.info/dwm-problems-ns.pdf> [Accessed January 2022]

15. Relevant examples of his personal writings include the following, accessed January 2022:

(i) *Perhaps Words Are The Problem*, 2016, <https://davidmyatt.wordpress.com/2017/04/10/perhaps-words-are-the-problem/>

(ii) *Understanding and Rejecting Extremism*, 2013, <https://davidmyatt.files.wordpress.com/2013/05/dwm-rejecting-extremism-v3.pdf>

(iii) *Religion, Empathy, and Pathei-Mathos*, 2013, <https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf>

In regard to his philosophy of pathei-mathos, see *The Mystic Philosophy Of David Myatt*, third edition 2021, <https://davidmyatt.files.wordpress.com/2021/09/myatt-philosophy-third-edition.pdf> [Accessed January 2022]

16. David Myatt, *A Matter Of Honour*, e-text, 2012, <https://davidmyatt.wordpress.com/about/a-matter-of-honour-2/> [Accessed January 2022]

17. *Some Questions For DWM*, <https://davidmyatt.wordpress.com/questions-for-dwm-2014/> [Accessed January 2022]

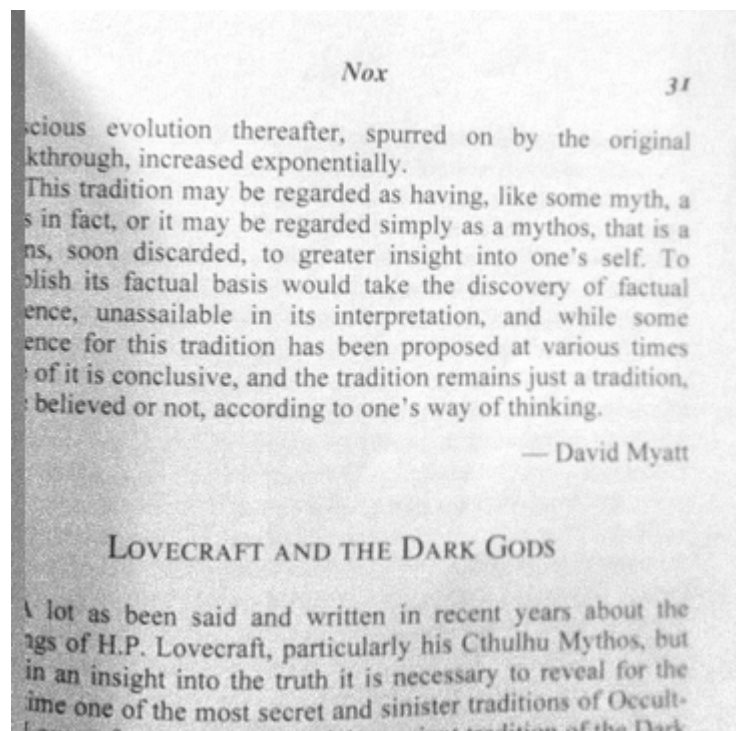
18. As of January 2022, the *Booke* is available online at <https://quod.lib.umich.edu/e/eebo/A11862.0001.001?view=toc>

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Old Accusations Resurrected

Having had their post-2018 anti-O9A narrative - ©FBI/Sutter - comprehensively debunked {1} antifascists are necromantically resurrecting old and long discredited accusations about Myatt particularly in relation to their belief in and use of what was termed, in the 1980s, the Aquino fallacy. Which is the allegation, made in the 1980s and repeated since then by antifascists and others, that David Myatt is Anton Long. {2}

Thus, in the Summer of 2022 someone on 'social media' posted a screenshot of part of an 1980s article in the Left Hand Path zine *Nox* - republished in the 2007 book *The Infernal Texts: NOX & Liber Koth* (reprinted in 2018) - and which article was attributed to Myatt.



This elicited a reply about it being "old news" with the poster adding:

↔

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

Kaplan additionally cited a letter Myatt had written to another person in July 1994 which said exactly the same thing.

See also (i) "It was a matter of using, or trying to use, such occult groups for a specific neo-nazi purpose without any interest in or personal involvement with the occult." <https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf> and (ii) Part Two (1973-1975) of Myatt's *Ethos of Extremism*: "The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause (of National Socialism)." <https://davidmyatt.files.wordpress.com/2017/10/ethos-extremism-extracts.pdf> and (iii) Myatt: *Occultism and National-Socialism*, 1997, <https://archive.org/details/occultism-and-ns>

↔

Such a honeytrap, as Myatt wrote,

"explains many things, including early occult articles with my name - not the name 'Anton Long' - in zines such as *The Lamp of Thoth*." {3}

What the antifascist poster did not provide was the title of the offending article which was allegedly written by Myatt: which we know was the article *The Approach Of The Dark Gods*, dated 1974, which is included here in Appendix I.

Even if Myatt wrote the article - for which there is no evidence whatsoever - then the article is merely recounting, as a knowledgeable person might, various Occult traditions about such 'dark gods' including the recent tradition of the O9A: "the teaching of the Order of the Nine Angles accepts..."

There is no endorsement of the O9A. Thus the article proves nothing in relation to the claim of Myatt "being O9A" or in relation to him being "Anton Long" even if we hypothetically accept that Myatt might have penned that article and mentioned the O9A tradition because - as Professor Kaplan recorded in his 1998 book *Nation and Race: The Developing*

Euro-American Racist Subculture - Myatt was doing "a favour for an occult-involved friend."

A similar recounting of Occult and pagan traditions occurs in another published article attributed to Myatt. The article was titled *Witch of the Welsh Marches* and was published in issue 4 (Volume IV) [LOT22] of *The Lamp of Thoth* magazine, published by Chris Bray, owner of the Sorcerer's Apprentice shop, in Leeds, England. which article is included here in Appendix II.

That article is also a recounting of an Occult, in this case a pagan, tradition, and again despite what antifascists believe proves nothing in relation to Myatt "being O9A" or in relation to him "Anton Long".

Haereticus

2022

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{1} The following three works, totalling 73 pages, comprehensively refute the post-2018 anti-O9A narrative used by antifascists and others to discredit the O9A.

(a) *O9A: A Devil's Advocate*

§ Conspiracy And Online Chatrooms.

§ Statements Made By Dr. Pete Simi.

§ Statements Made By Damian Williams.

§ Statements Made By Special Agent Faye Stephan.

° Conclusion.

° Appendix I: The O9A, Plato, National Socialism, And Nihilism.

° Appendix II: O9A Self-Initiation.

<https://archive.org/download/establishment-orthodoxy-o9a/establishment-orthodoxy-o9a-v1a.pdf>

(b) *Kunnleik*

Chapter I: Black Propaganda, The FBI, And The O9A.

Chapter II: A Cautionary Tale, Revisited.

Chapter III: The FBI View Of The O9A: An Analysis.

<https://archive.org/download/o9a-kunnleik/o9a-kunnleik.pdf>

(c) *O9A: An Orrible Dragone*

° Introduction

° Misunderstanding Denotata In The Esoteric Philosophy of Anton Long

° Anton Long, The O9A, And The Sinister Tradition

° The Order Of Nine Angles And The Question Of Evil

° Hostia: History, Authorship, And The O9A

° Why Has The O9A Been Targeted?

° Fallacies And Silence In Respect Of The O9A

<https://archive.org/download/o9a-dragon/o9a-horrid-dragon.pdf>

{2} The allegation is debunked in (a) *Author Profiling In The Case Of David Myatt And Anton Long* - <https://archive.org/download/dm-o9a-author-profiling/dm-o9a-author-profiling.pdf> - and (b) *The Urban Tale Of Myatt And Long* - <https://archive.org/download/urban-tale-myatt-o9a-v5/urban-tale-myatt-o9a-v7a.pdf>

See also *Antifascist Fallacies And Silence*, included in <https://archive.org/download/o9a-dragon/o9a-horrid-dragon.pdf>

{3} Myatt, *A Matter of Honour*, 2013, <https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf>

Appendix I

The Approach Of The Dark Gods

The Seven Spheres of the Septenary represent Gates, and each Gate expresses an aspect of what is represented by the abstract symbol "Time". In one sense, these Gates join our physical world to those realms created by the evolution of consciousness itself. These realms can be viewed in two ways – firstly, as convenient abstraction, bounded by acausal time, and whose most fundamental forms are what Jung called 'archetypes', and, secondly, as having an actual existence, either extra-terrestrial or extra-dimensional. In the first instance, the realms are considered as products of the mind – real enough on their own level, but without any existence that can be scientifically ascertained. In this sense, they are psychological. In the second instance, the realms are considered to have an actual physical existence, and various models for such existence have been proposed. This other realm, approachable through Gates, will be simply called the 'acausal' realm for the sake of convenience, and although it helps to consider the acausal in the psychological sense, each initiate must arrive at their own mode of explication, using the faculty of Thought.

Each Gate that joins these two realms (that is, the causal and the acausal) when it is opened signifies a New Aeon and a consequent increase in human consciousness. According to tradition, each Gate is linked to a specific place or location and it is through this location (which may be considered a channel for the forces involved) that the magical form of the particular Aeon in question is most obviously expressed.

The teaching of the Order of the Nine Angles accepts that all previous Gates had terrestrial counterparts (for example, the centre of the Hyperborean Aeon was the area around Stonehenge; that of Hellenic, Delphi) and that the opening of these Gates was the result of the natural evolution of consciousness rather than something consciously planned. That is, one may think of the Gates being opened, in the symbolic sense, by Gaia, the Earth Mother. Our consciousness, that is, our ability to consciously reflect, to question Being, is the result of this process, and in the past this process was understood by the use of myth.

Each of the previous five Gates (that is, from the Pre-Hyperborean to the Western) derived their power from the Earth and its energies (although according to one tradition the first Gate was opened due to the interference of alien life-forms, discussed later) and it is important to understand that there existed no "Golden Age" in the remote past from which there was a subsequent fall. Each Aeon drew its magical inspiration from a natural force which was symbolized and which gave rise to the powerful archetypes and myths and which became the ethos of a particular higher civilisation. At the geographical location of a particular Gate, the force was revered, and it is vital to realize that this religious reverence was only partly conscious: its origin was an empathy with Gaia and this empathy was partially understood (i.e. consciously) through symbols and myth. Inevitably this empathy became obscured by dogma, ritual and elaborate myths until the centre itself became magically exhausted, and another Aeon dawned.

Some centres however, like Stonehenge, still retain an aura of power, but nothing like that which once existed. This gradual exhaustion of the Aeonic force – and the consequent decline of the civilizations associated with it – is a natural process which may be likened to the depletion of a battery under electrical load.

The last Aeon, the Western whose center is in Northern Europe, is drawing to a close as its energies fade. The next Aeon, however, has as its centre not our Earth, but a location in space and until this centre is reached, the new Aeon will not be possible. However, the Old Aeon has some 350 years still left to run, and during this period, the energies of the New Aeon will become more and more obvious as they seep around the Gate, brought in part by deliberate Ritual by small groups of Adepts. Hitherto, the seeking of Aeonic centres has been mostly instinctive, but we have now reached the stage in our evolution when we can consciously decide our own Destiny. In a sense, we have, due to the opening of the previous Gates, passed a threshold, and henceforward little is certain because our possession of reflective, logical and scientific consciousness, represents a new and complex variable in the equation that governs Aeonic forces. Already, for instance, as the Old Aeon dies, small groups of Adepts, still clinging to an inverted aspect of their Aeon, are trying through ritual to change our evolution in accord with certain 'prophecies' over two thousand years old. These adepts hope to establish a terrestrial centre not many hundreds of miles from the centre associated with the Sumerian centre, and tied as they are to the illusion of opposites that has been such a fundamental (and detrimental) feature of Nazarene belief, their success will mean a significant step backwards in the evolution of consciousness.

In the evolutionary sense, the next Gate is and must be extra-terrestrial and the force beyond this Gate may be signified in two ways. Practically, the force will be represented by the physical exploration of outer space through vehicles such as spacecraft; magically, the force is represented by the mythos of the Dark Gods since, in essence, this magical force is chaos itself. It is beyond opposites – a return to the primal chaos, which the previous succession has covered up through ritual, word and even symbol. Misunderstood – that is, seen from the perspective of the Old Aeon – this represents the intrusion into our world, from other dimensions, of the darkest of dark forces; a return, according to the tradition mentioned earlier, of those alien forms who came to Earth Aeons ago at the dawn of man's consciousness.

In short, the New Aeon signifies a calling forth of the Dark Gods through the Rite of the Nine Angles. This Rite is very simple, and has as its basis what Old Aeon qabbalistic thinking signified by the word 'LASH TAL' – but the Rite itself is a conjoining, a drawing down, through pure Thought, that is devoid of word because the two fundamental aspects (of which 156 is one) hitherto apart and drawn together through Destiny ('wyrd') are, in themselves by their very existence, Keys. In a more symbolic way, and viewed through the distortion of opposites which is such a feature of the Old Aeon, one aspect of this Rite is represented by the Qlippoth of the 17th path of the qabbalistic Tree of Life.

According to the tradition mentioned earlier, the first Gate was opened by the arrival on Earth of aliens. These aliens were, in themselves, without recognizable form and were capable of assuming various shapes, including human form.

Legend knows of them as the 'shape-changers', and the demon Choronzon, as well as Lovecraft's Yog-Sothoth, are said to be primitive memories of them. These beings of chaos did not stay long on Earth, because Earth was for them only a temporary staging post in their flight, pursued, as tradition says, as they were by another life-form, humanoid in appearance. This other life-form depended on external means of transportation to take them among the stars, and in legend they are known as the Elder Gods. Some kind of confrontation between these two types of aliens occurred on or above our planet, traces of this conflict surviving in myth and legend as the battle between Agartha and Shambhala and it is said that the humanoid species originated in the region of space near the star Sirius.

The shape-changers, for reasons of their own, interfered somehow with our evolution (according to one legend by giving us dreams) although it could be that just contact with such aliens was sufficient for this to occur among small and isolated groups of primitive man. It is held that the Elder Gods or Sirians were basically opposed to any contact with primitive species, and according to one tradition shamanism resulted from primitive man's attempt to imitate the behaviour of the shape-changers. Both of these alien life-forms departed from Earth, and conscious evolution thereafter, spurred on by the original breakthrough, increased exponentially.

This tradition may be regarded as having, like some myth, a basis in fact, or it may be regarded simply as a mythos, that is a means, soon discarded, to greater insight into one's self. To establish its factual basis would take the discovery of factual evidence, unassailable in its interpretation, and while some evidence for this tradition has been proposed at various times none of it is conclusive, and the tradition remains just a tradition, to be believed or not, according to one's way of thinking.

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Appendix II

Witch of the Welsh Marches

Editorial Note: The following article (written c.1983) was printed in issue #4 (Volume IV) [LOT22, 1984] of The Lamp of Thoth magazine published by Chris Bray who owned the Sorcerer's Apprentice shop in Leeds, England. The article was attributed to "Dave Myatt" and appeared under the title Witch of the Welsh Marshes.

However, the title of Myatt's typescript was Witch of the Welsh Marches - but it seems that Chris Bray (the editor of the magazine) did not then know that Marches was (and still is) the word used by people of Shropshire for their border area with Wales, so he changed it to "marshes". The word Marches has since become familiar to even non-residents of Shropshire. Mr Bray also made some other small changes to the submitted MS (in terms of spelling, capitalization, word order, punctuation and grammar, and changed a few words, as well) not appreciating what was, even then, Myatt's idiosyncratic writing style and his deliberate spelling of certain words (such as reflexion instead of "reflection", "truely" instead of "truly" and saught instead of "sought").

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Witch of the Welsh Marches

It was quite by chance (or the will of the gods?) that I met what must be one of the few genuine "Cunning Women" left in Britain. Her pre-war bicycle, which she used to carry her supplies from the village shop to her isolated cottage, had suffered a puncture. I was exploring the lanes of the Welsh border by bicycle (the only really civilized mode of transport) looking for stone circles and sites of magical interest when I passed her and offered help.

Gruffly, she accepted, and soon the puncture was repaired. Thinking she might have local insight I asked her if she knew about any stone circles in the area. She shrugged her shoulders. Then I asked about the places I thought might be connected with Wild Edric. Did she think Bron Wrgon really exists near here? At this she showed some little interest and began to open up telling me about the border area she knew as a child when the horse was the only mode of transport and daily life involved much toil and struggle.

We chatted as we walked along the narrow, twisting lane until we came to her cottage which had been in the family for many generations. Her parents had scratched a living from the land. She herself kept a few cattle, chickens and geese. Inside, the cottage was dark, damp, without electricity or any form of heating save a wood fire and stove. It was by modern standards squalid. Not a place where a city-dweller could feel at home.

I asked what she did if her cattle took sick. She smiled at my ignorance and explained about the charms she used. As I listened and learned from her then and on subsequent visits, I realized that there was little that connected this cunning woman with the modern witchcraft revival.

Her charms and spells were simple affairs, deriving from folk beliefs. She lived alone and the little magic that she did

was done alone, for the benefit of herself and the few local (and mostly older) people who on occasion sought her help, bringing simple gifts in payment - a few candles, a bar of soap, some tea.

She prayed to no god or goddess - all she knew was that her own mother, and her mother before, had used the same charms, spells and methods and they seemed to work. She believed that every part of the land possessed spirits. Some were friendly, others not. It was these spirits (which had no names) which brought sickness to cattle, blight to crops and made people ill. They could be won over, or tricked or cajoled to help.

She always left a little bit of her own food for these spirits - would place little offerings or objects in the nearby stream, tie pieces of cloth or paper to the branches of trees. Every winter when the Sun turned on the shortest day (and it did not seem to matter to her that she might be a few days early or late) she would walk the lee of the hill whose valley bottom held her stream, to light a small fire to remind the Sun to return.

Her beliefs and practises were important to her. They might be a mixture of Saxon or Celtic "superstition" or custom - or be derived from an even earlier past - but she was part of a tradition born of rural life and nurtured by the isolation and in-breeding which often takes place in small communities. This tradition would die with her and could never be revived, she said, because it depended on a way of living that modern society and particularly "education" had destroyed.

This Cunning Woman - like most of her ancestors - was mostly ignorant of the world beyond her cottage and small rural area. It was this lack of knowledge which was in fact her strength and the source of her power (I was told by one of the Cunning Woman's neighbours - who thought she had always been a little mad - that in her youth when she was fair and comely she had paralyzed a young man, who had annoyed her, for several minutes just by staring at him).

She was part of the land in a way that it is difficult for us to understand - not part in any romantic, idealistic way or because she believed in an ancient faith (which she did not), but because she felt the planet around her was actually alive and connected, by spirits, to herself.

Modern Society, with its "sophisticated" ideas, would dispense with the Cunning Woman's approach to life by labelling it as some psychological syndrome and then assume, because it had been labelled, it was understood. In many ways our lives for the most part are less real and genuine than that of this woman and her kind.

Modern Wicca (and the Occult in general) has lost this realness by its very popularity. By imposing a system of beliefs/ideas/rites/dogma between the individual and Nature, by not living directly upon the land (but mostly in towns and cities), by never having experienced the hardship of persistent manual toil and the pangs of real hunger the devotees of Wicca have lost the very connection from which all magic springs. One has to find this link individually rather than collectively.

The world of the past to which this Cunning Woman belonged was not a world particularly noted for its love and kindness, but there is a love which evolves from awe and reverence of one's place in the Universe and the really important qualities between oneself and things. This love transcends sympathetic gooey sentimental romanticism. To discover again the realness of Nature and the source of all Occult power we should perhaps return to a way of living that our society has almost destroyed. Maybe then the children of the New Aeon will be born, and we by the simple magical act of living in such a natural way with our gods will have changed this world.

David Myatt: An Uncertainty Of Knowing

- Some Questions For DWM
- Myatt's Uncertainty Of Knowing
- David Myatt And The Pinch of Destiny
- Addendum: Misunderstanding Denotata In Myatt's Philosophy Of Pathei-Mathos
- Australian Interview
- Addendum: Analysing National Socialism

Between March 2022 and March 2023 David Myatt gave four interviews each one of which was informative about his philosophy of pathei mathos, his life experiences, about extremism, and about his current views. Together they provide a fairly comprehensive understanding of not only Myatt himself but also of his philosophy, or weltanschauung as he prefers to call it.

In addition to these interviews we include (i) the June 2022 text *Misunderstanding Denotata In Myatt's Philosophy Of Pathei-Mathos* which provides an insightful overview of his philosophy, and (ii) Myatt's 2012 text *Analysing National Socialism* where he explains why his post-2010 philosophy is contrary to and incompatible with National Socialism.

Some Questions For DWM

Spring 2022

In the Numinous Expiation chapter of your *Religion, Empathy, and Pathei-Mathos* [1] you wrote that

"One of the many problems regarding my own past which troubles me - and has troubled me for a while - is how can a person make reparation for suffering caused, inflicted, and/or dishonourable deeds done,"

and that you did not "know the answer to the question how to so numinously make reparation, propitiation."

Since that was written twenty years ago are you still troubled and have your views changed in regard to personally not seeking propitiation through a religion such as Christianity?

Yes, I am still troubled, burdened, by my extremist past and the suffering I caused by believing in, agitating for and propagandizing on behalf of the ideology of National Socialism and a particular interpretation of Islam.

For me, the source of such a burden is two-fold: how can I, and perhaps others, not cause suffering; and for me at least there is not and probably never can be any expiation, any reparation made.

The only answer I have now, as then, is an attempt to live in "a certain gentle, quiet, way so as not to intentionally cause suffering, so as not to upset the natural balance of Life."

Have I succeeded? I cannot presume to answer.

Which brings me to my next question. Some of your former political opponents do not believe what one socialist called your "change of heart". [2]

Hence they claim you are still a neo-nazi; that what you write and have written since 2010 such as your autobiography should be treated with suspicion and not taken seriously; that unless you come out in public to attend some sort of 'media circus' and directly answer their questions, they will never believe you; and that you are so concerned about your reputation that you continually search 'social media' sites and anonymously try to not only engage with them but try to cover-up your past.

How do you react to such claims?

φημί ἐγώ, Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν τούτων φύσιν καὶ γινῶναι τὸν θεόν· [3]

Such a seeking to apprehend such things is what now and for the past twenty or so years has occupied me.

As for trying to cover-up my past almost everything I wrote during my neo-nazi decades and my decade as a Muslim is archived somewhere. In the case of my neo-nazi decades by what used to be called 'Special Branch' as I learned following my arrest by them in 1998, and also archived on the 'world-wide web'. In the case of my decade as a Muslim an archive of my Muslim writings also exists on the 'worldwide web'. [4]

Therefore, any attempt by me or by anyone to 'cover-up' my past would be pointless. In addition, I have no desire whatsoever to do so since what exists documents my mistakes, failings, extremism, and arrogance which I want those who may be interested to know, and which acknowledgment of my past by me led to that 'change of heart'. One person has used such archives to document my extremism and the weltanschauung I developed after my rejection of

that extremism. [5]

As for what they or others claim or believe about me now and the past, it is their burden howsoever brought-into-being, howsoever nurtured and howsoever it might be described by them or by others.

Occupied by the aforementioned seeking, I am now too near death, too wearied by my own hubris and acknowledgment of it, too saddened by how so much suffering is still caused despite our human culture of *pathei-mathos*, to be concerned about what others claim or believe about me let alone try to change anyone's beliefs or attitudes by engaging with them in whatever way.

In a compilation published in 2019 containing some earlier essays of yours about race and extremism and which compilation complemented your 2013 book *Understanding and Rejecting Extremism* [6] you wrote:

"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." [7]

Is that and what follows about 'the good of society' and about what you term *The Uncertainty of Knowing* a reasonable summary of your understanding of extremism and of your past, and are you dismayed that such personal reflections are ignored?

That essay and my *Understanding and Rejecting Extremism* are indeed a reasonable summary, and which understanding was the genesis of my *weltanschauung* of *pathei-mathos*.

But as I wrote in *Understanding and Rejecting Extremism*,

"My conclusions regarding extremism resulted from some years of moral, personal, and philosophical questioning and reflexion; a questioning whose genesis was a personal tragedy in 2006, and which questioning led me a few years later to reject all forms of extremism and develop my own *weltanschauung* - the philosophy of *pathei-mathos* - based on the virtues of empathy, compassion, and humility.

I make no claim concerning the originality, or concerning the correctness or the value or the importance of my conclusions about extremism. They are just my personal, and fallible, conclusions which - given my extremist past - may interest, or be of some use to, some people; and, being such personal conclusions, they are neither presented in an academic way nor are comparisons made with the work and the conclusions (academic or otherwise) of others about extremism."

Similarly, my *weltanschauung* is just my *weltanschauung*; representing my attempt to apprehend the physis of human beings; to understand the causes of suffering and how suffering can be alleviated; and understand the nature of the numinous and what it means and meant, and thus whether the numinous is embodied in *theos*, however understood, or in human virtues such as compassion, empathy and honour which thus might obviate the need for a belief in something supra-personal be that *theos* or some -ism or some -ology.

One of the causes of suffering is of course what is now termed 'extremism' be it personal, of one's character, or ideological or religious or political or social.

As for such writings being ignored, no, I am not dismayed only sadly resigned as an old man to what appears to me to be the current reality of the unchanged perhaps unchangeable physis of some human beings "despite our thousands of years old human culture of *pathei-mathos*". Yet, and perhaps naively, I still nurture a slight hope that we mortals here on Earth can change in sufficient numbers toward being compassionate, empathic, and honourable and thus reduce the suffering we cause to other beings, human and otherwise.

In a 2017 monograph you wrote about *καλὸς κάγαθός* in a manner which some readers found controversial given you seemed not only to be suggesting some sort of new aristocracy but also some kind of new European style paganism. One striking passage is:

"[W]e are, ontologically, emanations of and presence Being, and are a connexion to the cosmos - to other presencings of Being - through, in terms of epistemology, not only reason (*λόγος*), perceivance (*νοῦς*) and wordless-awareness (*συμπάθεια*, empathy) but also through *τὸ ἀγαθόν*, *τὸ καλόν*, and *ἀρετὴ*, through the beautiful and the well-balanced, the valourous and honourable, and those who possess *arête*, all of which are combined in one Greek phrase: *καλὸς κάγαθός*, which means those who conduct themselves in a gentlemanly or lady-like manner and who thus manifest - because of their innate physis or through *pathei-mathos* or through a certain type of education or learning - nobility of character." [8]

Were you suggesting a new aristocracy and a new pagan religion?

I was suggesting, evidently not very well, that "the *sophia*, the *sapientia*, of *theos* is presented not in the 'word of God' (scriptures) but in the personal Greek virtues of *τὸ ἀγαθόν*, *τὸ καλόν*, and *ἀρετὴ*, and in the metaphysical principle denoted by the term *αἰών*," [9] and thus that those who conduct themselves in an old-fashioned gentlemanly or lady-like manner manifest an aspect of the numinous that was anciently described as "the *sophia*, the *sapientia*, of *theos*" [10] and that combined with empathy - manifest as empathy is in compassion and tolerance - that this could lead to a new non-theological awareness of, and a respect for, the numinous. One which being personal is non-doctrinal but akin to some ancient pagan *weltanschauungen* that existed for millennia in some Western lands as well as in other places around the world.

I summarized this non-theological awareness as

"we human beings having a connexion to other living beings, a connexion to the cosmos beyond, and a connexion to the source of our existence, the source of the cosmos, and the source - the origin, the genesis - of all living beings. Which source we cannot correctly describe in words, by any denotata, or define as some male 'god', or even as a collection of deities whether male or female, but which we can apprehend through the emanations of Being: through what is living, what is born, what unfolds in a natural manner, what is ordered and harmonious, what changes, and what physically - in its own species of Time - dies."

In another monograph I also suggested that

"an aspect of the paganus, Greco-Roman, apprehension of the numinous, of καλὸς κάγαθός, is a [Ciceronian] awareness and acceptance of one's civic duties and responsibilities undertaken not because of any personal benefit (omni utilitate) that may result or be expected, and not because an omnipotent deity has, via some written texts, commanded it and will punish a refusal, but because it is the noble, the honourable - the gentlemanly, the lady-like, the human - thing to do." [11]

What are these civic duties and responsibilities? To a State, or nation, or as in Greece to a πόλις or as in Rome to a Caesar?

This is a subject I really should have written about in that monograph and it was remiss of me not to have done so. My mistaken assumption at the time was that readers would be aware of my previous writings about how my weltanschauung dealt with what I termed supra-personal abstractions or 'forms' such as the State and the nation. As in Parts Two, Three and Four of *Religion, Empathy, and Pathei-Mathos*. [1]

In Part Three of that work I wrote that

"[i]n the case of the culture of pathei-mathos, it not only provides, as does the modern State, a perspective (and a teleology) unrelated to the judgement of a supreme deity and the promise of an after-life, but also points us toward answers rather different from those provided by proponents of the State, of liberal democracy, and of a jurisprudence concerned with international law and codifying and criminalizing what politicians, and/or some political theory, ideology, dogma, or agenda, deem to be bad.

For what that culture provides is an understanding of how all forms - be they considered political, or codified ideologically or in the form of a dogmatic hierarchical religion - have caused suffering, or do cause suffering sooner or later, because they are judgemental, supra-personal; and that such suffering is unjustified because it is individual human beings and indeed the other life with which we share this planet who and which are important; and that to alleviate and to prevent and remove the causes of suffering is necessary because a manifestation of what is good; that is, a manifestation of reasoned, balanced, compassionate, personal judgement, and of that learning, that knowledge, the insights, that personal experience of conflict, war, disaster, tragedy, havoc, violence, hatred, and pain, have taught and revealed to individuals for some three thousand years."

In Part Four I compared the answers of conventional religions and proponents of The State, writing that

"[i]n respect of the culture of pathei-mathos, I find within it an alternative to these two influential, but in many ways quite similar, ontologies with their powerful entities, their guidance, their punishments and rewards, and the progression of individuals toward some-thing which the powerful entity asserts or promises it can provide.

This alternative is the ontology of us - we human beings - as a transient affective and effective connexion to other living beings, an emanation of the flux of Life, of ψυχή. That is, of the separation-of-otherness - of I and of 'them', the others - being the result of a causal-only perception, and of denotatum: of our propensity to give names to, or to describe by means of terms, that which we observe to be or that which we assume to be is different to and separate from us, whereas, as empathy reveals, 'we' are part of, an aspect, of 'them' since 'they' are also finite, transient, emanations of ψυχή.

There is no abstract 'good' and 'evil' here; no division or cleaving asunder of φύσις (physis). There is only us in harmony, in balance, with our nature, our φύσις, or us not in harmony with our nature as an affecting and effecting, finite, transient, mortal, aspect of Life. If we are harmony - in balance with Life, with other life - we do not cause or contribute to or are not the genesis of suffering: we do not affect Life in a harmful way, and as I have intimated elsewhere love, compassion, humility, empathy, and honour, are a possible means whereby we, in harmony with our φύσις, can avoid harming Life and its emanations, be such life our fellow human beings or the other life with which we share this planet."

I went on to write that this

"alternative ontology, derived from the culture of pathei-mathos, suggests that the answer to the question regarding the meaning of our existence is simply to be that which we are. To be in balance, in harmony, with Life; the balance that is love, compassion, humility, empathy, honour, tolerance, kindness, and wu-wei,"

with wu-wei a Taoist term

"used in my philosophy of pathei-mathos to refer to a personal 'letting-be' - a non-interference - deriving from humility and 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."

All of which implies, with one important exception, non-violence. The exception being the matter of personal honour in the immediacy of the moment when an individual is confronted with someone or some many who are intent on harming or bullying that individual or someone or some others nearby. The person of honour would defend themselves, with force if necessary, as they would when defending those being harmed or bullied.

Your writings about your philosophy have been described as making "inscrutably dense arguments." Is there a work of yours you would recommend for those interested in your philosophy of pathei-mathos? Finally what is your opinion of the book titled *The Mystic Philosophy Of David Myatt*, a third edition of which was published in 2021?

A short introduction is my 2019 essay *Physis and Being* [12] with my 2022 text *Numinosity, Denotata, Empathy, And The Hermetic Tradition* providing a more detailed perspective. [13] The third edition of *The Mystic Philosophy Of David Myatt* [14] is a reasonably comprehensive overview.

May 2022

[1] *Religion, Empathy, and Pathei-Mathos*. 2013. Gratis Open Access pdf: <https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf>

[2] <https://web.archive.org/web/20121214002444/http://hurryupharry.org/2012/12/11/david-myatt-has-a-change-of-heart/>

[3] Poemandres, 3. "I answered that I seek to learn what is real, to apprehend the physis of beings, and to have knowledge of theos." Myatt, *Corpus Hermeticum: Eight Tractates*. Gratis Open Access pdf: <https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>

[4] <https://web.archive.org/web/20101111104858/http://www.davidmyatt.info/>

[5] <https://davidmyatt.wordpress.com/2021/12/11/a-national-socialist-ideologue/>

[6] *Understanding and Rejecting Extremism*. 2013. Gratis Open Access pdf: <https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf>

[7] *Some Notes on The Politics and Ideology of Hate in Extremism And Reformation*. 2019. Third Edition. Gratis Open Access pdf: <https://davidmyatt.files.wordpress.com/2019/09/reformation-extremism-v3b.pdf>

[8] *Classical Paganism And The Christian Ethos*. 2017. Gratis Open Access pdf: <https://davidmyatt.files.wordpress.com/2018/03/classical-paganism-v2-print.pdf>

[9] Chapter Three, *Classical Paganism And The Christian Ethos*. Op.cit.

[10] The MSS of Tractate XI:3, *Corpus Hermeticum*, reads:

Ἡ δὲ τοῦ θεοῦ σοφία τί ἐστι;
Τὸ ἀγαθὸν καὶ τὸ καλὸν καὶ εὐδαιμονία καὶ ἡ πᾶσα ἀρετὴ καὶ ὁ αἰὼν.

But the Sophia of theos is what?
The noble, the beautiful, good fortune, arête, and Aion.

[11] *Tu Es Diaboli Ianua: Christianity, The Johannine Weltanschauung, And Presencing The Numinous*. 2017. Gratis Open Access pdf: <https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf>

[12] <https://davidmyatt.wordpress.com/collected-works-2/physis-and-being/>

[13] <https://davidmyatt.files.wordpress.com/2022/03/dwm-denotata-empathy-v1b.pdf>

[14] <https://davidmyatt.files.wordpress.com/2021/08/myatt-philosophy-third-edition.pdf>

Myatt's Uncertainty Of Knowing

Summer 2022

A transcription of an interview conducted and recorded by Rachael Stirling in England in early August 2022.

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Rachael Stirling: We have been perusing an archive of your writings as a Muslim {1} which in retrospect make fascinating reading because you presented Islam in a way it is not often presented in English in the societies of the modern West. Are you embarrassed that those writings are still so easily accessible given that you have moved on?

DM: No, since they document an interesting and in terms of pathos an important ten years of my life.

RS: Our three part question is in relation to exegesis and what you wrote about it in Exegesis and Translation: Some Personal Reflexions {2} and what you wrote years earlier, as a Muslim, in The Difference Between Eemaan and Kufr,

"in Islam, we have the best example of a human being - the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) - to strive to emulate and follow, and which human example, when followed, produces in us a most noble, a most civilized, individual character. This best example, this noble and human way, is evident to us in Seerah, in Ahadith: in the Sunnah of the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) [...]

The simple but profound truth about Al-Islam is that this Way of Life, this Deen, works: for Al-Quran and the Sunnah, when followed, produce, and have produced, noble, honourable, civilized human beings, and they, and the guidance of Shariah, produce, and have produced, the most noble, the most civilized, communities in human history.

In essence, Al-Islam is the simple way of - the discovery of, the return to - Tawheed, which is to know, to feel, to remember, our correct relationship with and to Allah, our Creator and thus to know Allah as Allah Subhanahu wa Ta'ala is. This knowing of The Unity, The Oneness, of Allah Subhanahu wa Ta'ala is expressed in Kalimaah Tayyibah - La ilaaha illallaahu Muhammadur rasoolullaah - which itself forms the basis for Kalimaah Shahadah, the declaration that makes one a Muslim, and which re-affirms one's Islam: that simple submission to submit to and to only obey Allah Subhanahu wa Ta'ala and that knowing that Muhammad (salla Allahu 'alayhi wa sallam) is the Prophet and Messenger of Allah, whose message, whose Allah-given revelation (Al-Quran) and whose life (Sunnah) are the guidelines, the means, by which we can return to, and know, Tawheed.

This knowing of, this remembrance of, this feeling of, Tawheed is the basis for Eemaan, for that simple and total reliance on, and belief in and trust of, Allah Subhanahu wa Ta'ala."

Would it be correct to suggest: i) that in many ways this echoes, with its mention of noble, civilized communities and its belief in trusting a person, what you wrote during your National Socialist years regarding Hitler and National Socialism; and (ii) that you believed you had discovered in Islam a means to creating a noble way of life as you formerly did in National Socialism; and (iii) that it was "the difficult question of exegesis" that began or at least contributed to your doubts about Islam?

DM: To some extent, yes that is correct, since it was practical experience over many years of the human reality, manifest in those who adhered to, or believed in, or supported such weltanschauungen, that caused me to begin to reflect upon not only questions of various interpretations of texts and words but also on questions in regard to denotata, the fallible nature of humans in general, and how if not immediately then over causal Time most if not all denotata were the genesis of an opposite and thus of a dialectic.

Thus, in regard to National Socialism my experience was of how my believed in version based on honour, loyalty and duty and thus as a manifestation of the numinous, was not the reality of perhaps a majority of persons who described themselves as National Socialists, and that even in the days of the Third Reich it had been so, mirroring as this seemed to do our propensity as human beings to in our majority so easily be or revert to being egoistical or materialistic when and if it suited us.

With Islam, I initially apprehended it as different, as a better manifestation of the numinous, just as I did in regard to Catholicism when I became a Christian monk. But suffice to say that my Muslim adventures over a period of almost a decade not only disillusioned me but forced me to confront my own flawed character and lack of understanding.

For it was not just that as an adult I was naively idealistic but also I did not understand the reality of what honour meant resulting in me both as a National Socialist and as a Muslim supporting and doing dishonourable deeds.

Which realization and awareness of my own flawed character was not due to anything I did or due to the aforementioned intellectual questioning, but due to a personal circumstance which was both tragic and beyond my comprehension: the suicide in 2006 of my then fiancée.

In the months following that tragedy such intellectual questioning became one of several means by which I sought to understand myself, the numinous, and honour, and thus that tragedy.

RS: In relation to not understanding "the reality of what honour meant." In many of your Islamic writings you mentioned honour and in Honour Is From Allah Alone quoted a verse from the Koran: "Those who seek dignity and honour should know that they derive from Allah (alone)," 35:10. In the same article you quoted a Hadith from Sahih al-Bukhari (8: 56b) which translates as "the best among you are those who have the best manners and character."

In your *An Open Letter To Nick Griffin of the BNP* - dated July 17th 2004 - you described honour as "a respect for others; a striving to be reasonable. Honour sets ethical limits to our behaviour - and prejudice, of whatever kind, is surely a negation of honour."

How after that tragedy did you arrive, if indeed you did arrive, at what honour thereafter meant to you?

DM: My fallible conclusion, some three years after that tragedy, was that I had previously, both as a National Socialist and as a Muslim, not considered honour as a denotatum; as a naming of some personal quality or personal virtue, such as dignity, grace, of good repute, which themselves are open to interpretation. In my National Socialist years I defined it by a written or aural code of personal behaviour such as described in the sixteenth century *Booke of Honor and Armes*. or by the modern one I included in my *The Meaning of National-Socialism*. {3} As a Muslim I considered it a gift from Allah and manifest in the life of the Prophet Muhammed as described in the Sunnah.

What I very slowly came to appreciate was that every denotatum has implicit in it or develops - is by virtue of its physis the genesis of - a named opposite, another denotatum, resulting in a dialectic and thus has the potential for discord; a discord evident in exegesis but more often than not evident in conflict, verbal and physical, between individuals and groups of individuals. The result is as Heraclitus expressed it a cleaving of physis with Enantiodromia a bringing-back-together of what has been cleaved apart:

τοῦ δὲ λόγου τοῦδ' ἐόντος αἰεὶ ἀξύνετοι γίνονται ἄνθρωποι καὶ πρόσθεν ἢ ἀκοῦσαι καὶ ἀκούσαντες τὸ πρῶτον· γινομένων γὰρ πάντων κατὰ τὸν λόγον τόνδε ἀπίροισιν εἰκόσσι, πειρώμενοι καὶ ἐπέων καὶ ἔργων τοιούτων, ὁκοίων ἐγὼ διηγεῖμαι κατὰ φύσιν διαιρέων ἕκαστον καὶ φράζων ὅκως ἔχει· τοὺς δὲ ἄλλους ἄνθρώπους λαμβάνει ὁκόσα ἐγερθέντες ποιοῦσιν, ὅκωσπερ ὁκόσα εὐδόντες ἐπιλαμβάνονται (Fragment 1, Diels-Krantz)

πάντα δὲ γίνεσθαι καθ' εἰμαρμένην καὶ διὰ τῆς ἐναντιοδρομίας ἡρμόσθαι τὰ ὄντα (Diogenes Laërtius, ix.7) {4}

My understanding came to be that Enantiodromia was, or rather should be understood and appreciated as, empathy; the wordless-knowing of empathy by which we could perceive the physis of beings, their wholeness, without the need for denotata and the discord that denotata was the genesis of.

Given the personal horizon of empathy, the personal nature of empathy, {5} I considered that honour could not be understood by some supra-personal code or by reference to someone else be the reference to their life, their deeds, or their words. That it could not

"be extrapolated from such a personal knowing into some-thing supra-personal be this some-thing denotata, including an ἰδέα/εἶδος, or an axiom (ἀρχή) or a source (αἴτιος) for some 'revelation' or ideology or similar manifestations constructed by and dependent on appellation." {6}

That is, I discovered that empathy is or can be the geniture of our Uncertitude Of Knowing as human beings and thus of that personal humility which during my Muslim years I had felt, through such things as Namaz, was a manifestation of the numinous.

Honour thus became, for me, a personal matter: of being fair, reasonable, well-mannered, and aware of the numinous and thus of my own fallibility.

RS:

Hence your rejection of all extremism?

DM: Yes.

RS: Yet your many vociferous politically motivated opponents have not accepted that you have rejected extremism with many still considering you a neo-nazi. Does that bother you?

DM: No. For judging by their deeds and words they live in a different world from the one I now inhabit or rather that I now perceive. My perceivation is a very local and personal one; of my locality, of Nature and its local emanations; of my relatives and friends and my interactions with and concern for them. That other world beyond - or should that be those other worlds beyond - this local personal world no longer concern me given my plenitude of past mistakes, my past hubriatic suffering-causing interference, and my recently discovered Uncertitude Of Knowing.

They, those opponents, in comparison seem to have that Certitude Of Knowing that I for many decades had, breeding as it did and does prejudice, intolerance, hatred, and discouraging as it did and does empathy, forgiveness, and a personal Uncertitude Of Knowing.

RS: One of your politically motivated opponents recently claimed that "nothing in Myatt's sanitized autobiography [Myngath] should be taken too seriously," {7} while a few years ago another stated that he knew what was in the original draft of Myngath and knew what was removed in the published, 2013, version, stating that you thereby had

tried to hide something.

Would you care to comment?

DM: The opinion or claim of someone - politically motivated or otherwise - is just their personal opinion or claim at a particular moment. The passing of causal Time - decades, centuries - often places such personal opinions and claims into context often because of some information having become revealed through scholarly research or otherwise, or because of the collapse of the society in which such a personal opinion or claim was propagated and believed by others.

As for drafts of Myngath, so far as I remember the first drafts were made around 2010 while I was still in thrall to some causal abstractions and several years before I as a result of further personal and philosophical insights reformed my 'Numinous Way' into my weltanschauung of pathei-mathos. For such drafts were just drafts, and thus subject to revision. Furthermore, those early drafts are still publicly available through the medium of the Internet, so there is not and was not any hiding of anything.

RS: In a ten page overview of your life, which overview contained some inaccuracies, {8} an academic last year wrote that you were "driven by a search for meaning and purpose, as well as an intellectual desire to find and create the all-encompassing and perfect political philosophy."

Would you agree?

DM: No, because during my National-Socialist decades I was driven by a somewhat fanatical desire to not only propagate what I then believed National-Socialism to be - an honourable, noble, way of life, a practical presencing of the numinous - but also to recruit people to that cause in the hope of creating a National-Socialist society in the land of my ancestors. Over those years I developed what I termed "ethical National-Socialism" and thus moved away from some of the policies and principles of the Third Reich such as the belief in the superiority of the Aryan race and the concepts of "eternal struggle" and of the "survival of the fittest" regarding them as incompatible with acting honourably.

During my years as a Muslim I nurtured a similar desire to propagate what I then believed the Muslim way of life to be: which again was an honourable, noble, way of life, and a practical presencing of the numinous.

There was thus no search for "meaning and purpose" because I foolishly believed I had already found a meaning and a purpose: for thirty years in National-Socialism and then for ten years in Islam. In 1998 I turned away from National-Socialism to Islam because during a decade (1988-1998) of foreign travels the culture, the Muslims, of the Muslim lands - and especially of Egypt - slowly, almost imperceptibly, impressed me as did, and perhaps more so, travels alone in the Sahara Desert where I wordlessly felt intimations of Being, of The Acausal, of The-Unity, of The One-The Only (τὸ ἕν), of The Monas (μονάς) which 'acausal' Being Muslims called Allah and Christians called God.

As for a "perfect political philosophy", I never believed my ethical National-Socialism - my development of Hitler's National Socialism - was perfect, and as a Muslim rejected the very notion of politics, writing in The Knowledge of Islam,

"Siyasah is defined as the application of the Quran and Sunnah in the world: the means whereby Muslims can live in a community according to the command of Allah [...]"

It must be understood that siyasah neither means nor implies 'politics'. Politics is a kaffir term which expresses or manifests the concealment of The Unity, which Unity is the essence of Islam. To understand Islam, and the Islamic apprehension - and in particular how Islam can be applied in the world - is to consider Islam in Islamic terms only. To apply something like 'politics' to Islam and speak and write about 'Islamic politics' is a fundamental mistake which constitutes imitation of the kuffar. Why? Because such words and terms, of the kuffar, are always referred back to kaffir ideas and concepts - just as 'politics' is referred back to the polis of Ancient Greece, and 'State' to Aristotle, Plato, Marx and others. This is, in effect, causal - historical - reductionism which is completely at odds with the acausal revelation of Islam. It is also a making profane that which is sacred: divorcing the Divinity from the practical application of Islam. It is exchanging knowledge for Jahiliyyah [...]"

In effect, siyasah is sacred: it belongs to, and manifests, what is sacred, divine. This is in complete and utter contrast to the temporal, profane - and lower - nature of kaffir politics."

It could be argued that since that personal tragedy in 2006 I have been 'driven' by a desire to understand both my extremist past and extremism, as well as by a desire to apprehend the numinous and how, sans denotata, it is and has been and can be presenced to we human beings.

RS: Do you intend to write anything else about your life or your philosophy of pathei-mathos?

DM: Answering a similar question almost ten years ago I replied in the negative and yet went on to write an awful lot more. The honest answer is that currently I do not intend to, but one never knows what circumstances may conspire to bring about a perhaps vainglorious desire to pontificate some more.

RS: What is your view of Islam now?

DM: As explained in several of my post-2012 writings, I still consider Islam and Christianity as manifesting both now

and in the past aspects of the numinous especially in relation to expiation and such awareness of the numinous as can bring and nurture a necessary personal humility.

But since both rely on revelation through words, chiefly written but sometimes aural, and both have sometimes been interpreted by some or by many in such a harsh way as has caused and contributed to the suffering of other human beings, then I as a result of my pathei-mathos and of a study of what I have termed the human culture of pathei-mathos, cannot and do not personally believe in or support them. For given such a reliance on words, on denotata, they can and possibly will be interpreted in a harsh way in the future by others.

RS: Is your own answer, your philosophy of pathei-mathos, suitable to or applicable to others?

DM: No, for it is not a supra-personal philosophy nor a way of life which might be suitable for others but only the fallible conclusions I have derived from striving to understand and admit my many mistakes and from the learning that, sometimes against my will, I acquired or believe I have acquired from diverse, sometimes extreme, experiences.

RS: How would you summarize what you have learned?

DM: As an appreciation of empathy, honour, humility, and compassion as personal virtues which we as individuals strive to live by; as an understanding of the need to not interfere in non-personal matters; and as being non-violent with the one and the only exception that necessitated by personal honour when we personally or our family or someone nearby are confronted in the immediacy of the moment by someone or by some others intent on doing harm or demanding we submit to their demands.

In such circumstances personal honour means that we without hesitation oppose them and fight and if circumstances require it use lethal force.

RS: Which surely means that you and perhaps your family are trained to defend yourselves with lethal force if necessary?

DM: Yes indeed.

RS: Which all seems to me to be a very pagan way of living. Would you agree?

DM: Depending on how one defines 'pagan' of course!

RS: I mean concern for and prepared to and trained to defend one's kith and kin, and having a local, a community, perspective as in olden times in England of one's village and the small personally known community dwelling there and on nearby land.

DM: In that sense, yes it is somewhat pagan. Which pagan weltanschauungen seems to me to have over causal Time been replaced by many and various other weltanschauungen derived from and reliant on denotata. In the form of, for example, the idea of some supra-local entity - a region, then a "nation", ruled by some usually male potentate whose governance was enforced by coercion, threat of imprisonment, and ultimately violence; and then in the form of the idea of a religion - in the Isles of Britain, Christianity, whose representatives were often in league with that regional or national potentate, hence inscriptions such as Dei Gratia Rex Angliæ on coinage.

RS: How do you view the current situation not only in England, the land of your ancestors, but worldwide and does your weltanschauung of pathei-mathos inform your view?

DM: My view is somewhat coloured by - perhaps I should have said informed by - my decades of rural living and working outdoors on farms and as a gardener, rather than by anything philosophical.

Perhaps a poem - one of my many "manically-depressed", "self-indulgent" poems, as one of my many political opponents once described them some years ago - may better express what such living and working have meant to me:

So this is Peace:
As the Sun of warm November
Warms and the grass grows with such mildness.

No strife, here;
No place beyond this place
As Farm meets meadow field
And I upon some hessian sack sit, write
To hear some distant calls from hedged-in sheep:

No breeze
To stir the fallen leaves
That lie among the seeds, there
Where the old Oak towers, shading fence
From Sun
And the pond is hazed with midges.

So this is peace, found
Where dew persists,

Flies feed to preen to rest
And two Robins call from among that tangled brambled
Bush
Whose berries - unplucked, ripened - rot,
While the Fox-worn trail wobbles
Snaking
Through three fields.

So, the silent Buzzard soars
To shade me briefly:
No haste, worry, nor Hubris, here
Where there is much sadness, leaving
As the damp field-mists of morning
Have given way
To Sun

A way of life, rural places, changed and changing: and for what and why? In some ways my weltanschauung of pathemathos is my answer: a way to live without the hubris of human-manufactured urban-centric supra-personal causal abstractions; a way where the natural balance that is presented through empathy and honour is an intimation of the numinous; and where there is an ancestral peace found, wordlessly treasured, and passed-on to the next generation.

RS: You expressed such sentiments in a letter - more of a missive - that you sent to me over a decade ago when you left that farm having had to seek work elsewhere. Which reading of that letter might be, if you agree, a fitting end to this interview.

DM: Agreed. But it will most probably be described as one of my "manically-depressed", "self-indulgent", missives!

RS:

"Work, in a small industrial concern; manual work with days spent indoors where the only light is from a multitude of bright fluorescent tubes and where the tedium of long hours is relieved only by a short morning break and one half unpaid hour for lunch when I sit, hedged-in by walls, in the small back yard on an old box upon broken concrete surrounded by broken glass; by old, smashed bricks; by patches of oil, and the detritus of such an urban place. Some sky - but not much - is visible over and above the roof and walls and vents, and nothing natural lives or even exists here: no tree, no bush, no flowers, not any weeds. No sound of birds - only noise, from the unceasing machines; from the lorries and vans which arrive and depart nearby, disgorging and receiving their goods. No peace; certainly no Numen of Nature.

There is only the incessant unnatural rhythm of industrial life, of factory toil - a card to be stamped by a clock: in, out, even for lunch. And, at days end, I - tired as the others - slope off and out into the nearby street where no one, passing, says "hello!" or greets me as almost always they did in those small villages of England where I have mostly lived. No, no greeting here; not even any eye-contact, held. For this is urban life where humans are shunted to shuffle encased in their worries, their inner worlds, and where traffic gluts streets. Nowhere here the calm, measured, quiet of that life, rural, where Time is what it is. Instead, there is abstraction, measuring out our lives as the clear water from a leaking tank seeps out, to the dirty ground, drop by drop by drop; drip drip dripping away, clean water to dirty ground... So I am once again adrift; not lost but far, far from home and measuring out my days until, sufficient money saved, I can return to the source of my belonging: there, where such dreams in such quiet places as may bring the Numen back to me.

Yet here, in this place of work, people rush to compete as if such swift toil was a badge of pride; thus do they scamper, to complete abstractly-imposed tasks; for profits, and ego, must be made, saved. Thus do we toil - so many slaves, en-slaved, needing but not-needing the pittance to live such a life as lives among the urban clutter, the smallness, the meanness and the sprawl. But I, I have seen the sky and hold here in my being such visions as bring the Earth to earth - dust to dust, and life to Life: one world, one planet, one dimension, among so many. Nowhere for so many in day or night that sigh when we close our eyes to feel the oboe d'amore of one slow movement of one piece by JS Bach, bringing thus such quiet tears of empathy as connect us, one human life, to other human lives beyond the-words the-abstractions - and thus take us out, out, out into the being, the Numen, of Nature. There is then in such a moment that sacred precious meaning which cramped urban living, and traffic, has, these days, defiled.

No beauty, here, no song to the sanctity of Life - except, perhaps, fleetingly glimpsed in her eyes, face, as she, the young blonde-haired Polish worker, smiles. Four, five times - more - this week we have looked into each other's eyes as she, I, smiled, touched-but-not-touched, in wordless greeting. Then, such humanity over, we return to our tasks - I, to lift, move, heavy laden objects; she, to her machine. But she is there, in the background, as she works with her sister - quietly, stoically, both toiling as they toil: hard, grafting, as if inured to such a way of life. So they keep their own company - with few words between them; few for others, for they have "little english" and at lunch sit together beside the machine that steals their day, gazing ahead while they eat their meagre food perhaps enwrapped in dreams which are their dreams, bringing perchance some glimmer of hope among the stark noisy brightly-lit bleakness.

This life is grim, grim grim, only saved by such an intimation. No insects, outside, as I sit here, scribbling - except: a few ants, and I gasp-in lungfulls of the cleaner outside air; only a few ants, dithering, backwards,

forwards, over the detritus, as if lost. Toiling, grafting, working - untouched, it seems, by that knowing of Life which a knowing of death may bring.

Such are we here, slaves of a modern life - sure, such toil could bring me the security of some settled home; warmth enough, from fire, to ease the pains that seep now into olding flesh and bones; food enough to keep me well; walls and roof enough to keep clothes dry from rain and turn a chilling wind, away; perhaps another companion-bestfriend-wife... But such a price, to pay: too high a price, it seems, for freedom, Numen, lost.

No time, here - then - to watch the Sun rise on a clear day; no time here - then - to catch the growing Dawn Chorus as it grows, week by week from early to late and later Spring. Nowhere to wander watching clouds form and shade to move as they are moved. No stream to watch as sunlight filters and fractures and water ripples, singing a wordless song. No sounds of an English Summer - flies, darting aimless and aimed; bees, seeking; birds, warning, calling, sparring; no wind breezing as it breezes among tree, hedge, reed, grass and Autumn's late leaf-litter... No natural Time to stand dreaming or sitting as the day passes in moments of memory. No natural Time, of Nature - only that unsettling abstract time of clocking-in-clocks, measuring out the seconds to our death. No, no natural Time, here: only the unnatural unnecessary one of which adds one hour to herald so-called "Summer time" - for even when I, toiling hard during years on Farms, planted, in Spring, or harvested in Autumn - weather-permitting - such "government time" made no difference: work began with Sunrise, to finish, weather-permitting, as the Sun began to set, for thus we followed there in that, our almost vanished world, a different Time to the time of some rootless traffic-fume-filled city.

Yes, freedom is hard, while savings dry and boots are worn as one walks, alone, with that walking that tries to measure out the now almost forgotten pace of a rural life and a rural way of living, bringing back as such slow rhythm and quietness does that connexion to presence the Numen without and within. Yes, freedom is hard while too much toil for another, in the wrong place, lasts." {9}

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{1} The archive is at <https://web.archive.org/web/20101111104858/http://www.davidmyatt.info/> [Accessed August 2022]

{2} Myatt wrote:

"The original message of a revelation or of a spiritual way often seems to become obscured or somehow gets lost over centuries. A loss or obscuration partly due to the reliance on revealed or given texts; partly due to divergent interpretations of such texts, with some interpretations accepted or rejected by those assuming or vested with a religious authority; and partly due to a reliance, by many of the faithful, on translations of such texts." <https://davidmyatt.files.wordpress.com/2013/04/exegesis-and-translation-partsone-two.pdf>

{3} Included in Selected National Socialist Writings Of David Myatt, <https://archive.org/download/myatt-selected-ns-writings1/myatt-selected-ns-writings1.pdf>

{4} Myatt's somewhat idiosyncratic translations of these fragments of Heraclitus are: (a) Fragment 1:

"Although this naming and expression [which I explain] 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."

Text, translation and commentary: <https://davidmyatt.wordpress.com/heraclitus-fragment-1/>

(b) Diogenes Laërtius ix. 7 in context:

ἐκ πυρὸς τὰ πάντα συνεστάναι εἰς τοῦτο ἀναλύεσθαι πάντα δὲ γίνεσθαι καθ' εἰμαρμένην καὶ διὰ τῆς ἐναντιοδρομίας ἡρμόσθαι τὰ ὄντα καὶ πάντα ψυχῶν εἶναι καὶ δαιμόνων πλήρη

"The foundation/base/essence of all beings ['things'] is πυρὸς [pyros] to which they return, with all [of them] by genesis appropriately apportioned [separated into portions] to be bound together again by enantiodromia, and all filled/suffused/vivified with/by ψυχή and Dæmons."

Text, translation and commentary: <https://davidmyatt.wordpress.com/heraclitus-and-enantiodromia/>

{5} In his 2015 essay *Personal Reflexions On Some Metaphysical Questions*, Myatt wrote:

"The 'local horizon of empathy' is a natural consequence of my understanding of empathy as a human faculty, albeit a faculty that is still quite underdeveloped. For what empathy provides - or can provide - is a very personal wordless knowing in the immediacy-of-the-living-moment. Thus empathy inclines us as individuals to appreciate that what is beyond the purview of our empathy - beyond our personal empathic knowing of others, beyond our knowledge and our experience, beyond the limited (local) range of our empathy and that personal (local) knowledge of ourselves which pathei-mathos reveals - is something we rationally, we humbly, accept we do not know and so cannot judge or form a reasonable, a fair, a balanced, opinion about. For empathy, like pathei-mathos, lives within us; manifesting, as both empathy and pathei-mathos do, the always limited

nature, the horizon, of our own knowledge and understanding."

The essay is included in *Sarigthersa*, <https://davidmyatt.files.wordpress.com/2015/08/dwmyatt-sarigthersa-v7.pdf> [Accessed August 2022]

{6} *Numinosity, Denotata, Empathy, And The Hermetic Tradition*, <https://davidmyatt.wordpress.com/2022/03/17/numinosity-denotata-empathy-and-the-hermetic-tradition/> [Accessed August 2022]

{7} For those of a rational disposition who are inclined to judge matters and individuals for themselves, Myatt's autobiography *Myngath* is available at: <https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf> [Accessed August 2022]

{8} Koehler, Daniel. *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism*. Cambridge University Press, 2021. pp.153-163.

One inaccuracy among several is that Koehler (p.161) confuses Myatt's fiancée Fran - who committed suicide in 2006 - with Myatt's second wife, Sue, who died of cancer in 1993. Some years after Sue's death Myatt re-married and lived with his third wife near Malvern - in a detached village house, where he was filmed nearby by BBC Panorama in 2000 - until he left that village some months after that filming to move alone to Shropshire to live on a farm. He met Fran several years after that move to Shropshire where he had previously lived from the late 1970s to 1994.

{9} I have retained, at his request, Myatt's idiosyncratic punctuation and spelling.

Myatt's use of the term 'numen' deserves some explanation. He uses it several times in his translations of tracts from the *Corpus Hermeticum*, particularly in tract III, *ἱερός Λόγος*, where he writes in his commentary:

"the meaning of 'numen' here being expressed by what follows: 'numinal and of numinal physis', where by numinal - in this *ἱερός λόγος* - is meant divine not in the specific sense of a monotheistic and Biblical (a masculous) God but in the more general sense of pertaining to a deity or deities, male or female, as in a paganus (and not necessarily patriarchal) polytheism." *Corpus Hermeticum: Eight Tractates*, <https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>

In his scholarly essay *A Note Concerning θεϊότης* - <https://davidmyatt.wordpress.com/2018/03/28/a-note-concerning-θεϊότης/> - he places numen in relation to θεῖος and the Greek text of Romans, 1.20.

David Myatt And The Pinch of Destiny

The interview was conducted, through an intermediary, via the medium of e-mail in 2022 with an anonymous American academic who used the moniker Nameless Therein.

The interview highlights the difference between the contemporary academic approach and Myatt's philosophy of *pathei-mathos*, based as the former is on extensive quotations from others, and founded as Myatt's philosophy is on *pathei-mathos* (a learning from personal often hard experiences) and a scholarly appreciation of Greco-Roman culture. Thus, to many detailed questions Myatt responds by referencing such foundations:

"I do not situate my *weltanschauung* anywhere in terms defined or believed or discussed by others, ancient or modern, because it is just my *weltanschauung*, born from various experiences and the loss of loved ones, and nurtured by working and living on a farm in England, by solitary walks along a sea-shore and in the hills and deciduous woods of English Shires."

"I have no answer to [your] question *What is the Meaning of Myatt?* because all I seem to be is one fallible mortal among so many billions past and present and one who will die soon having already outlived his three score and ten. Someone who has and perhaps vainly tried in some way in the past ten years or so, and in various poems, to record his feelings, his fallible understanding of himself and the world he has passed through and the events and the people he has, or so he believes, learned from. In those past ten or so years my references are usually only the classical authors; or occasionally a poet such as TS Eliot or a composer such as JS Bach because for those years my world, my influences, have been the outdoor world of Nature, my *pathei-mathos*, the women I have loved and lost, with my only constant companions those classical authors, my memories, and such a poet and such a composer."

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Nameless Therein: You have stated that your philosophy of *pathei-mathos* is expiative. {1 As expressions of that

expiation, you mention that your writings and reclusiveness "do little to offset the deep sadness felt, except in fleeting moments." {2 In your "desire for a numinous non-religious expiation," {3 your life may be said to resemble a kind of secular restoration of the Fall.

Insofar as your non-religious expiation resembles what Wilfred Cantwell Smith describes as faith, involving "man's capacity to perceive, to symbolize, and to live loyally and richly in terms of a transcendent dimension to his and her life," {4 the "deep sadness felt" about your past is perhaps offset less by what you have learned and more so by who you have become. In this – in the way your own *pathei-mathos* has shaped you – one can sense sincere atonement. Could you comment on how *pathei-mathos* can help one "live loyally and richly in terms of a transcendent dimension to his ... [or] her life"?

David Myatt: I admit I do not presume to know – I do not even now understand – "how *pathei-mathos* can help one live loyally and richly in terms of a transcendent dimension to someone's life".

All I do know is what I wrote over a decade ago about something which somehow in some ineffable way seemed to personally work for me:

"the so beautiful sound of birdsong in English woods and fields in early May; or perhaps the sight of small cumulus clouds slowly passing beneath the sky of blue in Summer when Sun so warms us that we stop to wipe away the sweat upon our brow; or, perhaps, that so special scent of a meadow field in middle June after rain when Sun, re-emerging from passing stormfull cloud, dries us and our so fragile land, and we are moved – so moved, so still, amid the country silence – that we lie down awhile beside the Hawthorn hedge to feel again this simple English paradise of field, farm, life, and burgeoning birth." {5

But this, such a heritage, such a still so very numinous place, is not an option for so very many around the world that I can only and so fallibly suggest it might possibly be such a Nature in such a place as still exists, and a personal loyal love of partners and of family bound together through personal honour.

NT: On the subject of faith, Wilfred Cantwell Smith notes that "faith is that quality of or available to humankind by which we are characterized as transcending, or are enabled to transcend, the natural order." {6

This points to an interesting disparity you previously highlighted regarding the activities of your extremist decades, which were marked by a desire to "bring-into-being some-thing that ... [you now recognize] would not and could not, in centennial terms (let alone in millennial or cosmic terms) endure." {7

In the desire to "stop or somehow try to control, to shape, the natural flux of change ... [and] to preserve, whatever the cost, what we or others after us might bring-into-being," you noted the underlying belief that you and your associates "would or could do what no one in human history had been able to do: make our presencings immortal, or at least immune to the natural cycle of birth-life-decay-death."8 Having since rejected those beliefs, in addition to the activities and writings of your extremist decades, how would you now reconcile the desire to create enduring works capable of transcending the natural order with a rejection of politics, religion, and violent social activism? {9

DM: Again I have no abstractive, generalized, ideological supra-personal answers. All I have is my feeling, my intuition, my fallible learning that it is a personal loyal love and a very personal honour in the immediacy of the moment which matter.

NT: Could you comment on how to reconcile the tension between the universal application of *pathei-mathos* to our species across thousands of years of human history on the one hand and the recognition of our own mortality as a human species on the other? In other words, how is *pathei-mathos* meant to endure according to what you call the "Cosmic Perspective" {10 in light of our own mortality, and particularly without a "religious" dimension that transcends the natural order?

Might *pathei-mathos*' endurance be immanent rather than transcendent, presented in our mortality rather than beyond it? And how might this relate to Aeschylus' original sense of *πάθει μάθος* (*pathei-mathos*) with respect to "[the immortal Zeus] guiding mortals to reason"? {11

DM: Is there or should there ever be anything which is or which is suggested as a 'universal' or a religious or an 'ideological' supra-personal application or causal abstraction? Something believed or hoped to be enduring?

My own fallible experience is that there is not and perhaps should never be again, since all supra-personal suggestions or applications or abstractions however denoted in my experience and in respect of my classical learning immediately or sooner later are the genesis of hubris and suffering.

Thus and yet again I am returned to a personal loyal love between two people and/or their family and to a very personal honour in the immediacy of the moment.

NT: William James said that religion is "'the individual pinch of destiny' as the individual feels it." {12 James' characterization of religion was largely a response to the question, "What is the character of this universe in which we dwell?" {13 In order to address this question, he noted that one "must go behind the foreground of existence and reach down to that curious sense of the whole residual cosmos as an everlasting presence, intimate or alien, terrible or amusing, lovable or odious, which in some degree everyone possesses." {14

In "[t]his sense of the world's presence," we become either "strenuous or careless, devout or blasphemous, gloomy or

exultant, about life at large." {15 And our reaction, he says, which is "involuntary and inarticulate and often half unconscious," is the "completest of all our answers" to the above question. {16

In making cosmic meaningful tragedy from the individual to the broader context of our species, it seems that this "pinch" has been present throughout your life and your philosophy despite your "desire for a numinous non-religious expiation" {17 and your view that mainstream religions no longer provide "a satisfactory answer to the question of suffering ... [or of] what may be required for us to consciously change ourselves for the better." {18 In reaching down to "that curious sense of the whole residual cosmos as an everlasting presence," how would you describe your reaction to that "sense of the world's presence," and how has that changed over the course of your life?

DM: We human beings especially of the male genus and often because of centuries of so-called "thinking" make matters of existence, Being, and morality seem complicated, and offer our own suggestions as to how matters could or perhaps should be.

But over the course of my life I seem to have learned that the suffering such suggestions cause and the hubris of humans continues. The invention of causal abstractions continues, century after century. And the Cosmos with its billions of galaxies and its perhaps billions of life-habitable planets continues. So, we humans here on Terra Firma are what? Some transient fallible persons sallying forth – and killing, causing suffering – on behalf of some ancient or modern abstraction such as some religious faith or some nation-State or on behalf of some personal instinct we seemingly cannot control?

Simply expressed: there should no longer be an aspiration for a broader supra-personal meaning.

NT: William James' description of religion seems oddly in keeping with what, in paraphrasing Cicero, you have described as the essence of ancient European paganism. {19

Additionally, your characterization of the ancient sense of *pathei-mathos* as wisdom arising from personal suffering {20 also seems in keeping with the Pyrrhonian sense of *ataraxia* (ἀταραξία) or "freedom from worry," {21 which is reached by raising "oneself above a condition of misery and despair" through self-mastery and fortitude. {22 With respect to the ancient question, "How can we keep from suffering?" {23 your life and writings seem to fluctuate between resilience and renunciation. In this, there seems to be an almost Stoic undertone with respect to how the ideas that have shaped your worldview do not resemble "an interesting pastime or even a particular body of knowledge, but ... a way of life." {24 You have mentioned the influence of Marcus Aurelius on your thinking, which may explain that undertone. {25 Looking back, how do you view the Stoic notion of elevating sorrow rather than abolishing it {26 in order to overcome and then meaningfully reshape it in our lives? Does this resilience in the face of tragic renunciation have any bearing on the overarching theme of honor throughout your life?

DM: As ever these days, I am wary of a general term – in this case Stoicism – being applied to describe what a person or some persons wrote or such writings ancient or otherwise.

In this matter before answering a specific question I would have to read critical editions of Seneca, Marcus Aurelius, and the necessary others, and then undertake my own translations and commentaries with particular attention to what words such as *tempus* and πένθος and εὐδαιμονία in their work may have meant and implied to those writers and their contemporaries and not what is meant or assumed now by such terms as 'time' and 'grief' and 'good fortune'/'happiness'. Such a task would occupy me for perhaps a year if not more. One of many comparisons of interest might be between Seneca's *De Consolatione ad Marciam* and how Antigone is portrayed by Sophocles and Clytemnestra by Aeschylus.

But from previous readings of Seneca, Marcus Aurelius, and some of the necessary others I would in regard to honour answer in the negative given how I now understand honour as an individual feeling related to the numinous which cannot be abstracted out from a personal moment in the form of some written or aural code, ethical or otherwise, or become a basis for or a part of some -ism or some -ology.

NT: On the subject of religion and the previous question on Stoicism, I am reminded of the Romanian nihilist Emil Cioran's vitriolic but insightful words from his little-known article, "A Bouquet of Heads." Remarking on Christianity and Stoicism in the ancient world, he says the following:

The Greco-Roman twilight deserved a better enemy, a better promise, a better religion. How can you believe even in the shadow of progress when you remember that those Christian fables, with no trouble at all, smothered Stoicism! If Stoicism had been able to grow and spread, to seize hold of the world, man would have come through, or almost. Resignation, made obligatory, would have taught us to endure our suffering with dignity, to silence our voices, to face our Nothingness coldly.... To accuse no one, to stoop neither to sadness, nor joy, nor regret, to reduce our connection with the world to a harmonious play of defeat, to live condemned and serene, never imploring the deity but rather putting him on notice.... That was not possible. Stoicism, overrun from all sides and faithful to its principles, had the elegance to die without a struggle. A religion founds itself on the ruins of wisdom, but the tactics used by religion are scarcely appropriate to wisdom. {27

Many would agree that you have endured suffering with dignity over the course of your life. But rather than founding your legacy on the ruins of wisdom, you appear to have forged an existential crucible from which many now draw inspiration. How would you like to see that inspiration embodied in the lives of those who look up to you? And if those ruins were a monument to the past, what virtues and activities would you like to see take their place?

DM: My answer can possibly be deduced from my previous one. Just as my fallible understanding is that honour cannot be abstracted from a personal moment to become some sort of principle or guide, so my similar fallible understanding is that a person who learns by means of *pathei-mathos* cannot be or rather should not become such a guide or even an example and certainly should not assume any sort of guiding

NT: In a 2017 interview, you noted that both the Numinous Way and the philosophy of *pathei-mathos* now seem to you "a rather wordy and a rather egoistic, vainful, attempt to present what I (rightly or wrongly) believed I had learned about myself and the world as a result of various experiences." {28 You add that, in your solitude and now concentrating on your translations, you live "each day as it passes ... unconcerned about what my being – and my relation to Being – is now or perhaps should be." {29 In some respects, your withdrawal into solitude resembles Mother Teresa's confession of feeling a "deep loneliness," having previously confessed that her "own soul ... [remained] in deep darkness [and] desolation" as she began to doubt her faith. {30 In this, there may be an element of truth in what Emil Cioran says of solitude:

"Solitude is not a gift, it is a mission: to rise to it, to take it upon oneself, is to renounce that portion of baseness needed to guarantee the success of any enterprise whatever, religious or otherwise."³¹ On the other hand, C. S. Lewis' point that "[e]very mode of being in the whole universe contributes to ... [man]; he is a cross-section of being"³² carries some weight. These two tensions additionally seem to resolve in the words of Gregory the Great (540-604), who said that "because man has existence (*esse*) in common with stones, life with trees, and understanding (*discernere*) with angels, he is rightly called by the name of the world." {33

The sentiments expressed by all of these figures point to an important concern: In your solitude and your lack of concern with what your being and your relation to Being is now or should be, one senses the danger of also losing concern for your relation to other beings, and specifically to other human beings. In the shadow of commonality you share with those who take inspiration from your work, what do you hope to wager in the eclipse between how they see your life and how they speak your name – perhaps not as the name of the world, but certainly as a name of theirs?

DM: The question of possibly "losing concern for your relation to other beings, and specifically to other human beings" has bothered me and does bother me and the only answer I have is again that of honour in the immediacy of the living moment which seems to me the only numinous exception to 'not interfering in the world' however good one believes one's interference to be.

All this means seems to me to amount to doing what is honourable when personally, in the immediacy of the moment, confronted with someone or some many doing what is dishonourable in relation to another person or persons or to another living being. My intuition is that a person of honour either instinctively knows what is dishonourable or has learned so from personal experience.

NT: In a letter to his brother Henry James during the completion of his great work on the *Principles of Psychology*, William James said, "I have to forge every sentence in the teeth of irreducible and stubborn facts." {34 In contrast to European science in the sixteenth and seventeenth centuries, Alfred North Whitehead notes that James was alluding to a "new tinge to modern minds ... [as] a vehement and passionate interest in the relation of general principles to irreducible and stubborn facts." {35 Whitehead elaborates on this, noting that: All the world over and at all times there have been practical men, absorbed in "irreducible and stubborn facts": all the world over and at all times there have been men of philosophic temperament who have been absorbed in the weaving of general principles. It is this union of passionate interest in the detailed facts with equal devotion to abstract generalisation which forms the novelty in our present society. Previously it had appeared sporadically and as if by chance. This balance of mind has now become part of the tradition which infects cultivated thought. It is the salt which keeps life sweet.

The main business of universities is to transmit this tradition as a widespread inheritance from generation to generation. {36

Whitehead's observance that the wedding of particular facts with abstract generalizations marks a distinct shift from the "disruption of Western Christianity and the rise of modern science" in the sixteenth century {37 to a "new colouring of ways of thought ... [which] had been proceeding slowly for many ages in the European peoples." {38 The new mentality this gave way to "altered the metaphysical presuppositions and the imaginative contents of our minds; so that now the old stimuli provoke a new response," which Whitehead notes was "more important even than the new science and the new technology." {39

Given that this wedding of particular facts with abstraction was in large part responsible for a new way of thinking that shaped the whole of Europe, do you find it problematic that much of your writing has a tendency to be interpreted as pulling this wedding apart or even declaiming a divorce (two examples being the emphasis on individual or particular experience and the negative sense of "causal abstraction")?

DM: A marriage and a pulling apart of or a conflict between what? An idea, an ideal? Another idea? A generalization termed 'Europe', a generalization termed Western Christianity; another one named modern science? Another termed our present society? And so on.

My focus in the past ten or so years has been on the personal and interactions between individuals such as personal love based on a loyalty between individuals and the families that two such individuals can bring-into-being biological or otherwise. Such persons, such interactions, can and do sometimes cause suffering; but is this and has this been on the scale of that caused by ideologies, ideas, ideals, and entities such as codified religions, nations, States, Empires?

Do the achievements of some such nations, States, Empires, of some ideas, ideals, and what has been termed 'science' and 'technology' balance out what suffering they may have caused?

For in my experience it is or it should be a question of balance; of accepting there are limits; of accepting responsibility; of accepting that the personal and such things as love, empathy, compassion, and honour are the essential aspects of that necessary balance, with extremism of whatever type or form the result of the harshness of personal imbalance when love, empathy, compassion, and honour are ignored or rejected or never personally known because some -ism or -ology or some manufactured entity or hatred of some perceived enemy have priority in the life of an individual with our human culture of *pathei-mathos* also ignored or rejected or never personally known.

Have we as a species in the past experienced in some way and in some place a part of the necessary balance? Possibly, for a while. Do we have a part of such a balance now in any society in the world? Possibly, although some may disagree. Are we as a species learning from our human culture of *pathei-mathos* with its documentation by means of music, memoirs, poetry, and other arts, of human suffering, human love, tragedy, and loss?

NT: Two-part question. Question one. You have noted that certain forms of abstraction tend to be associated with the masculine and can take on a kind of violence toward muliebral virtues like empathy, compassion, and humility. {40 This can occur, for example, in the masculine "favouring of abstractions and the notion of an idealized duty over empathy and compassion and the muliebral virtues in general," {41 which can lead to forms of extremism.

However, this push against abstraction has resulted in a tendency by many of your readers to identify abstraction with an erroneous or even harmful way of thinking. That identification seems dangerously close to a kind of nominalism or rejection of all universals and abstract objects, {42 which itself may germinate a species of extremism.

I suspect part of this tension may have been influenced by Aristotle and his account of *physis* (φύσις) or nature, where, in contrast to Plato's *Timaeus*, "nature is not an abstract, impersonal, 'all-pervading demiurgic force'," {43 but rather an "inner driving force we reference when saying of a natural being: 'That is its nature.'" {44 I am also reminded of the medieval problem of universals, {45 which highlights a debate that spans the work of the Neo-Platonists, pagans such as Plotinus and Porphyry, and medieval Christians such as Augustine and Boethius. {46

With respect to your work, one could argue that the muliebral virtues at the heart of the philosophy of *pathei-mathos* require a grounding in some sense of abstraction, whether in the transition from individual *pathei-mathos* to the broader context of collective and sustainable millennial change, in the universal application of *pathei-mathos* to the human condition, or in the way individual experience is related to other forms of life. Part of the confusion regarding your use of the term "abstraction" may rest on your characterization of the difference between personal knowledge of an individual and reifying that individual according to some ideology or cause. {47 Given that many readers seem to miss the broader context of this distinction, would you mind clarifying what forms of abstraction you view as negative, detrimental, or harmful and what forms you view as productive or even necessary for the cultivation of the muliebral virtues you have described?

Question two. In an interview with you from 2014, {48 your work *Understanding and Rejecting Extremism: A Very Strange Peregrination* is cited with respect to what you identify as the inflexible and often excessive masculine character that goes with extremism. {49 In your view, are there non-extremist contexts where the masculine can find positive, non-violent applications? In what cases might a masculine character compliment "the muliebral virtues of empathy, sensitivity, humility, gentleness, forgiveness, compassion, and the desire to love and be loved" rather than work against them? {50

Conversely, are there cases, however exceptional, where these muliebral virtues could become vices? Though such cases may be few and far between, your description of the difference between personal love and empathy comes to mind, where you noted that "the emotion gendered by personal love can also cause suffering both of the person who loves and in regard to the one loved, especially if there is not a mutual, loyal, equality of love." {51

Do you think there is a danger in this personal asymmetry carrying over to the collective level, as in the case of certain religious ideologies? And much like the important wedding of the particular with the abstract described by Whitehead in the previous question, how might we wed the masculine and the muliebral without inciting these forms of harm?

DM: In relation to masculine and muliebral I understand them as descriptors of personal behaviour and attitudes and how it seems to me that the numinous and thus the honourable tend to be and have tended to be manifest in the world and in our lives. Created abstractions tend toward the supra-personal and tend to cause suffering sooner or later.

An operative expression here is 'tend to be'. Do empathy, compassion, humility, and honour tend toward us not causing suffering? Do ideologies and codified religions tend to - over durations of causal time - cause suffering, harm, and schisms resulting from exegesis?

Does what is often described as the masculine virtue of heroism tend toward suffering by making a or the hero an ideal to be admired and followed, or should it be more correctly described as a balance of both masculine and muliebral if it is understood in the personal sense as the actions of one honourable person?

For another operative expression in my attempts at explanation is 'personal behaviour and attitudes' which being variable and subject to change can perhaps only and sometimes point us toward a certain intuition that might be an uncovering of a possible answer to the question *quid est veritas*. That what is uncovered is only a personal, causally-dependant, experience and a knowing but always dies and yet can return to be rediscovered yet again by others.

Given my hubriatic past and the suffering I have personally caused by championing this or that ideology or this or that religion or this or that abstraction I am all too fallible, all too prone to making mistakes so perhaps I could be wrong regarding this and other matters.

NT: In addition to expiation and remorse, much of your work conveys an overtone of regret. In your recent writings, this can be sensed acutely in the opening sections of "A Vagabond in Exile from the Gods," to cite one example. How have you come to terms with what you now view as mistakes of the past in terms of your legacy to the future and its influence on the world? Additionally, in contrast to the overtones of regret, the desire for forgiveness seems to be a recurrent undertone throughout your writing. Against the sullied public and the lies that your opponents continue to spread about you, will you find the courage to forgive yourself? In reconciling the pain of the past with its shadow of regret, what do you hope to see in the dawning of the future, and what enduring works do you hope to leave for future generations in the brave valence of tomorrow?

DM: In regard to regret for having caused suffering to others through both selfishness and adherence to various -isms or -ologies, the personal lamentation derived and derives from acknowledging my suffering-causing mistakes and from what I hope is an understanding of our human physis and an understanding of the harshness of extremism. As for forgiveness, who or what can forgive those who have caused suffering? In many cultural traditions it was of course the person or persons who were directly harmed or their relatives. In Christian, Islamic and Judaic tradition it is God/Allah.

But the impersonal nature of many suffering-causing extremist deeds and of many criminal justice systems often means there are no living victims or relatives to directly offer forgiveness even should they desire to do so, which would probably be unlikely given the harshness, intractability, the fanatical hatred, of so many extremists.

While there are expiatory means in the Christian, Islamic and Judaic traditions, if one does not or no longer believes in God/Allah then there can be no forgiveness. Thus, for me as mentioned in some of my essays, my weltanschauung of pathos, such answers as these, my many autobiographical effusions, are my attempts at expiation.

NT: Before one can derive wisdom from meaningful suffering it seems that one must first constitute the world meaningful. Deriving meaning from the world and constituting it in turn both rest on the way we interpret the world and the framework of interpretation we have at our disposal. I think many individuals today are unaware of the disparity between the framework of interpretation we had at our disposal in ages past and the framework of interpretation that distinctly characterizes modernity. In some respects, the Hellenic vitality of your philosophy risks becoming lost in the "transliteration" from the individual to modernity when interpreted without this frame of reference. In an attempt to sustain that vitality, I think the following summary by Thomas Howard regarding what he calls "The Old Myth and the New" frames this well:

There were some ages in Western history that have occasionally been called Dark. They were dark, it is said, because in them learning declined, and progress paused, and men labored under the pall of belief. A cause-effect relationship is frequently felt to exist between the pause and the belief. Men believed in things like the Last Judgment and fiery torment. They believed that demented people had devils in them, and that disease was a plague from heaven. They believed that they had souls, and that what they did in this life had some bearing on the way in which they would finally experience reality.

They believed in portents and charms and talismans. And they believed that God was in heaven and Beelzebub in hell and that the Holy Ghost had impregnated the Virgin Mary and that the earth and sky were full of angelic and demonic conflict. Altogether, life was very weighty, and there was no telling what might lie behind things. The ages were, as I say, dark.

Then the light came. It was the light that has lighted us men into a new age. Charms, angels, devils, plagues, and parthenogenesis have fled from the glare into the crannies of memory. In their place have come coal mining and $E = mc^2$ and plastic and group dynamics and napalm and urban renewal and rapid transit. Men were freed from the fear of the Last Judgment; it was felt to be more bracing to face Nothing than to face the Tribunal. They were freed from worry about getting their souls into God's heaven by the discovery that they had no souls and that God had no heaven. They were freed from the terror of devils and plagues by the knowledge that the thing that was making them scream and foam was not an imp but only their own inability to cope, and that the thing that was clawing out their entrails was not divine wrath but only cancer. Altogether, life became much more livable since it was clear that in fact nothing lay behind things. The age was called enlightened.

The myth sovereign in the old age was that everything means everything. The myth sovereign in the new is that nothing means anything. {52

With respect to Howard's description of "the myth sovereign in the old age" and "the myth sovereign in the new," where do you situate your own "paganus weltanschauung" and how do you reconcile it against the modern view that "nothing means anything"?

DM: I do not situate my weltanschauung anywhere in terms defined or believed or discussed by others, ancient or modern, because it is just my weltanschauung, born from various experiences and the loss of loved ones, and nurtured by working and living on a farm in England, by solitary walks along a sea-shore and in the hills and deciduous woods of English Shires.

NT: In another article, I have cited Pope Benedict XVI's comments regarding the topic of violent religious conversion. Recalling a dialogue between "the erudite Byzantine emperor Manuel II Paleologus and an educated Persian on the

subject of Christianity and Islam," {53 the Pope recounts how:

The emperor, after having expressed himself so forcefully, goes on to explain in detail the reasons why spreading the faith through violence is something unreasonable.

Violence is incompatible with the nature of God and the nature of the soul. "God," he says, "is not pleased by blood – and not acting reasonably (σὺν λόγῳ) is contrary to God's nature. Faith is born of the soul, not the body. Whoever would lead someone to faith needs the ability to speak well and to reason properly, without violence and threats. . To convince a reasonable soul, one does not need a strong arm, or weapons of any kind, or any other means of threatening a person with death..." {54

Having long-since rejected Muslim extremism and having had a first-hand account of it for ten years as a radical Muslim, I think the Pope's framing of the aforesaid dialogue finds an acute expression in your current views on the issue. In "Understanding and Countering Muslim Extremism," you describe two aims that typically motivate Muslim extremism – a supra-personal one and a personal one – which you note are "inextricably entwined." {55

You additionally note that "one effective way to counter Muslim extremism is for Muslims themselves to, using Quran and Sunnah, counter the harsh interpretation of Islam by the extremists," thereby pointing to "the humanity that is at the heart of Islam; a humanity so evident in the millions of Muslims ... world-wide." {56

Speaking to that humanity – and more specifically to the humility you cite {57 – how do you now view the spreading of faith through violence with respect to its incompatibility with the nature of God and the nature of the soul described by emperor Manuel II Paleologus? Additionally, if the supra-personal and personal aims that motivate this form of extremism are intertwined, how might we ward against them in their many variations within society and within our own lives?

DM: It seems to me that there are difficult and long-standing questions in relation to religions which wholly or in part rely on texts as the Christian, Islamic, Judaic and Buddhist traditions have done. Questions of exegesis and the different interpretations which often result.

Thus, even if as I wrote in the essay you refer to that one way – not the only way – in regard to events such as 9/11 and 7/7 is for Muslims themselves using Quran and Sunnah to counter the harsh interpretation of Islam by others, that may not prevent such harsh interpretations now or in the future given the reliance on texts with their inevitable exegesis.

In another essay I compared the Shia and the Sunna traditions noting that the Shia tradition of Taqlid seemed to me to preclude exegesis by those scholarly unqualified to do so. I suggested that this might explain why the Shia tradition has:

"no such thing as modern independent extremist Shia groups who indiscriminately target and kill the kuffar ('infidels') in Western lands or elsewhere, or who fly aeroplanes into buildings or who blow themselves up in order to kill 'infidels'. For Shia mujtahidun have given rulings in respect of such things." {58

This should lead to difficult questions for not only groups such as ad-Dawlah al-Islamiyah (commonly known as Islamic State) and their followers who regularly target and kill Shia Muslims but also for Western allies of Saudi Arabia who have for decades imposed sanctions on Iran and who support a conflict in Yemen in which Shia Muslims have been killed in their thousands and Shia children starved to death.

How many in the West even know what these difficult questions are? Not only in relation to Shia Muslims but in relation to exegesis of Christian texts such as The Gospels? To in some minor way draw attention to such questions I began a translation of and writing a commentary on The Gospel According To John and have so far for various personal reasons only managed to make public chapters one to five, available at <https://davidmyatt.files.wordpress.com/2017/10/gospel-of-john-1-5.pdf>

NT: In your autobiography, Myngath, you mention an interest in chess in your youth. In fact, you mention being one of the only competitors to have drawn against a visiting Grandmaster in a simultaneous display at the Singapore Polytechnic as a young man. {59 As a chess player, I would be remiss not to ask: do you still have the recorded chess notation for that match? Additionally, do you still play chess? And did you find anything applicable or of value with respect to the lessons you learned in your study of the game and your subsequent study of martial arts?

DM: In regard to the Chess game in Singapore, I do not any longer have the 'descriptive' notation of the game, but the results of the tournament were briefly together with my surname mentioned in a local newspaper – it may have been The Straits Times – and I hunched over a Chess board fleeting appeared in a local TV newsreel of the event.

I lost interest in Chess when, living in Blighty in 1968, I first met Colin Jordan and became a National-Socialist activist in his newly formed British Movement.

NT: In one of your early relationships as a young man, you mention that you and your female companion once spent hours listening to jazz at a small club, noting that "she was a Jazz aficionado and very knowledgeable about that genre." {60 Do you recall what artists or songs you two enjoyed listening to at the time, and do you enjoy the genre? Additionally, are there other genres, artists, or songs of special significance for you that you would care to mention? You have noted that classical music has played an important role in your life, and I am curious to hear more about your musical influences.

DM: Being a young man in love with a lady who was Jazz aficionado I did for a while try to share her interest in and enthusiasm for such music but failed, given my interest in and love of classical music. Which interest began when as a young boy in a private - Whites-only - school in Africa our music teacher played our class a Long Playing record of music by JS Bach performed by Segovia. It was transformative.

NT: I doubt I am alone in feeling that your poetry reveals something deeply moving about the way you and your worldview have transformed over the course of your life. I find the poems in *One Exquisite Silence* particularly moving. Would you care to provide any additional background regarding the circumstances that led to the composition of any of these poems? I am especially interested in "Travelling," which affects me intensely at this stage of my life.

DM: The poem *One Exquisite Silence* was composed not long after I met and fell in love with a lady who worked on a commercial (wholesale) plant nursery; while the Travelling poem was composed not long after I left Leeds (and my violent National-Socialist activism) in 1974 to wander the English countryside for a while as a vagabond, as was the poem *Summer Days Walking Roads*. The poem titled *Relict* was composed during a visit to a rather neglected cemetery when in 1976 I was travelling around and staying in various monasteries in the United Kingdom with a view to becoming a Catholic monk. The poem titled *Wine* was composed in Spain in the early 1970's, before I moved to Leeds, during another period when I was wandering around wondering what to do with my life.

NT: Martin Heidegger revived one of the most important questions in the Western philosophical tradition: what is the meaning of Being? This question set the philosophical tradition in motion all the way back to the ancient Greeks. At one level, the question points to the fact that we generally operate through an unclarified pre-comprehension of what we mean by "exist," or what we mean by "this is" versus "this is not," where for the ancient Greeks Being was equated with ongoing or constant presence. At a deeper level, it points to an important interpretive dynamic regarding how we are to understand the type of being we are, the one who asks the question and for whom the question is an issue.

Much like Heidegger's question, there are many theories regarding how to interpret the meaning of your life. Sadly, all of these have a tendency to reduce the ideas and ideals that motivated your life's narrative to deeds that you have long-since denounced and atoned for.

Put another way, many are concerned with the details of your life without being equipped to take seriously the ideas that have shaped it. Given that your philosophy is not just a collection of ideas but a mode of living, this presents two problems. The first concerns the philosophy of *pathei-mathos*, where the way one interprets his or her experiences through the lens of that philosophy is called into question when one is not equipped to address or interpret the meaning of the philosophy itself. In that case, there is often an asymmetry between the vital experience needed to understand the philosophy and the framework needed to interpret those experiences, where the two eventually disconnect or fail to connect at all. The second problem concerns the attempt by others to interpret your life without first being equipped to interpret their own. We have seen this time and time again with respect to your opponents, in the media, and even among those who take inspiration from your life and work. I would thus like to conclude with one final question, returning us, as is so often the case, to where we began: what is the meaning of David Myatt?

DM: I have no answer to the question "What is the Meaning of Myatt?" because all I seem to be is one fallible mortal among so many billions past and present and one who will die soon having already outlived his three score and ten. Someone who has and perhaps vainly tried in some way in the past ten years or so, and in various poems, to record his feelings, his fallible understanding of himself and the world he has passed through and the events and the people he has, or so he believes, learned from.

In those past ten or so years my references are usually only the classical authors; or occasionally a poet such as TS Eliot or a composer such as JS Bach because for those years my world, my influences, have been the outdoor world of Nature, my *pathei-mathos*, the women I have loved and lost, with my only constant companions those classical authors, my memories, and such a poet and such a composer.

27.iv.22

Notes

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14 Ibid., 32.

15 Ibid., 32-33.

16 Ibid., 33.

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18 David Myatt, "Some Questions for DWM, 2017," *David Myatt: Learning from Adversity; a Rejection of Extremism*, 2017, <https://davidmyatt.files.wordpress.com/2017/08/dwm-questions-2017-v1b.pdf>.

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49 See David Myatt, "The Masculous Extremist," in *Understanding and Rejecting Extremism: A Very Strange Peregrination* (CreateSpace, 2013), <https://www.davidmyatt.info/muslim-extremism.html>.

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Addendum

Misunderstanding Denotata In Myatt's Philosophy Of Pathei-Mathos

A Particular Perceivation

A certain misunderstanding of David Myatt's weltanschauung of Pathei-Mathos seems to have arisen based on Myatt's use of terms such as acausal, abstractions, and denotatum {1} which does not seem to take into account matters such as the following:

1. That Myatt's weltanschauung was developed and refined over a period of some years (c.2011-2017) and was based primarily on his outré experiences over some four decades, which refinement led him to write in 2022 that

"my weltanschauung is just my weltanschauung; representing my attempt to apprehend the physis of human beings; to understand the causes of suffering and how suffering can be alleviated; and understand the nature of the numinous and what it means and meant, and thus whether the numinous is embodied in theos, however understood, or in human virtues such as compassion, empathy and honour which thus might obviate the need for a belief in something supra-personal be that theos or some -ism or some -ology." {2}

In effect, his weltanschauung of Pathei-Mathos is a mystical perceivation and not an academic philosophy. {3}

2. That his classification of his insights using terminology such as ontology, epistemology, and ethics - as in for example his statement that "the ontology of beings [...] is often obscured by denotatum and by abstractions, both of which conceal physis" {4} - is only a temporary guide for readers since his focus is primarily on empathy and pathei-

mathos as a means to knowing, both of which are personal, of the immediate moment, and which knowing, as he writes many times, cannot be extracted out from that personal experiencing to form the basis for anything supra-personal be it a denotata or some -ism or some -ology. {5}

That is, ontology itself is an abstraction, a denotatum, which empathy and pathei-mathos take us beyond. In this respect a simile might be Wittgenstein's 'ladder'.

3. That what applies to terminology such as ontology applies to his use of the acausal and his division of our physis, following his understanding of the Corpus Hermeticum, into masculous and muliebral. That they are also useful denotata to explain what is as it now is and has been but are ultimately discarded by the wordless knowing of empathy and pathei-mathos.

4. That his comparisons and examples derived from ancient Greek texts and philosophy - most of which he cites in Greek and provides his own translations - are of the insights of some others with which he finds some correlation with his own insights, eschewing as he does in his iconoclasm and resonance with Greco-Roman culture the modern practice in academia of citing works by philosophers of the past few centuries and more recent texts by academics.

The Mysticism Of Mr Myatt

The statement by Myatt, quoted above, that his weltanschauung is his

"attempt to apprehend the physis of human beings; to understand the causes of suffering and how suffering can be alleviated; and understand the nature of the numinous and what it means and meant, and thus whether the numinous is embodied in theos, however understood, or in human virtues such as compassion, empathy and honour which thus might obviate the need for a belief in something supra-personal be that theos or some -ism or some -ology," {2}

is a succinct description of his mysticism; that is, of his personal perceivation of what is conventionally termed 'Reality', of Being and of beings. Which perceivation is of the numinous capable of apprehension, sans denotata, by means of empathy and pathei-mathos, obviating the need for theos (a supreme divinity) and for theoi (the divinities of various ancient religions, pagan and otherwise) and obviating the need for not only ideologies of whatever kind but for religions such as Christianity, Judaism, Islam and Buddhism which rely on the interpretation, the exegesis, of some text or texts. {6}

For Myatt, this apprehension of the numinous is manifest in the personal behaviour of individuals through the compassion, humility, and tolerance born of empathy and through the fairness, the reasonableness, of personal honour.

As noted in *Conspectus of The Philosophy of Pathei-Mathos*, empathy:

"inclines a person toward certain virtues; toward a particular type of personal character; and disinclines them toward doing what is bad, what is unfair; what is harsh and unfeeling; what intentionally causes or contributes to suffering. For empathy enables us to *directly perceive*, to sense, the φύσις (the physis, the nature or character) of human beings and other living beings, involving as empathy does a translocation of ourselves and thus a knowing-of another living-being as that living-being is, without presumptions and sans all ideations, all projections." [My emphasis] {7}

Furthermore, empathy is inextricably linked to pathei-mathos {8} and that there is what Myatt terms a 'local horizon' to empathy:

"The 'local horizon of empathy' is a natural consequence of my understanding of empathy as a human faculty, albeit a faculty that is still quite underdeveloped. For what empathy provides - or can provide - is a very personal wordless knowing in the immediacy-of-the-living-moment. Thus empathy inclines us as individuals to appreciate that what is beyond the purveu {9} of our empathy - beyond our personal empathic knowing of others, beyond our knowledge and our experience, beyond the limited (local) range of our empathy and that personal (local) knowledge of ourselves which pathei-mathos reveals - is something we rationally, we humbly, accept we do not know and so cannot judge or form a reasonable, a fair, a balanced, opinion about. For empathy, like pathei-mathos, lives within us; manifesting, as both empathy and pathei-mathos do, the always limited nature, the horizon, of our own knowledge and understanding." {10}

"[a]s a personal human faculty empathy has a personal horizon and thus cannot be extrapolated from such a personal knowing into some-thing supra-personal be this some-thing denotata, including an ἰδέα/εἶδος, or an axiom (ἀρχή) or a source (αἴτιος) for some 'revelation' or ideology or similar manifestations constructed by and dependent on appellation." {11}

In regard to the numinous Myatt writes:

"In contrast to Otto et al, my understanding of the numinous is that it is primarily a perceivation, not a personal emotion or feeling, not a mysterium, and not an idea in the sense of Plato's εἶδος and thus is not similar to Kant's concept of a priori. As a perceivation, while it includes an apprehension of what is often referred to as 'the divine', 'the holy' - and sometimes thus is an apprehension of theos or theoi - it is not limited to such apprehensions, since as in the past it is often an intimation of, an intuition concerning, the natural balance of ψυχή; a balance which ὕβρις upsets. This natural balance - our being as human beings - is

or can be manifest to us in or by what is harmonious, or what reminds us of what is harmonious and beautiful." {12}

Which brings us to what seems to be a neglected aspect of his weltanschauung: the natural balance, harmony, ἁρμονία, for which he often uses the Taoist-derived term wu-wei which he defines as being "used in my philosophy of pathei-mathos to refer to a personal 'letting-be' - a non-interference - deriving from humility." {13} That is, from the humility revealed by empathy.

His 2018 essay *Towards Understanding Ancestral Culture* elaborates on this notion of balance where he provides an example not only from Ancient Greece but from Tractate IV:2 of the Corpus Hermeticum, and from Ficini's *De Vita Coelitus Comparanda*, written in Latin and published in 1489,

"Correctly understood, Δίκη - and δίκη in general - represents the natural and the necessary balance manifest in ἁρμονία (harmony) and thus not only in τὸ καλόν (the beautiful) but also in the Cosmic Order, κόσμος, with ourselves as human beings (at least when unaffected by hubris) a microcosmic re-presentation of such balance, κόσμον δὲ θείου σώματος κατέπεμψε τὸν ἄνθρωπον. A sentiment re-expressed centuries later by Marsilii Ficini: Quomodo per inferiora superioribus exposita deducantur superiora, et per mundanas materias mundana potissimum dona, 'How, when what is lower is touched by what is higher, the higher is cosmically presenced therein and thus gifted because cosmically aligned'.

This understanding and appreciation of ἁρμονία and of κόσμος and of ourselves as a microcosm is perhaps most evident in the Greek phrase καλὸς κάγαθός, describing as it does those who are balanced within themselves, who - manifesting τὸ καλόν and τὸ ἀγαθόν - comport themselves in a gentlemanly or lady-like manner." {14}

Which ancient notion of καλὸς κάγαθός he mentions in his two 2017 monographs *Classical Paganism And The Christian Ethos* and *Tu Es Diaboli Ianua* {15} and which comportment succinctly describes how his weltanschauung could be manifest in the world.

Gentlemanly And Lady-like Behaviour

As described earlier, Myatt's mystical apprehension of the numinous is manifest in the personal behaviour of individuals and this behaviour amounts to an individual comporting themselves in a gentlemanly or lady-like manner; a comportment which has a long history in European culture from the idealized medieval chivalry of Morte Arthure to fictional Regency characters such as Mr Darcy, Elizabeth Bennet, Colonel Brandon, and Elinor Dashwood, to the 1940s Clive Wynne-Candy and Theo Kretschmar-Schuldorff.

In his 2014 essay *The Consolation Of A Viator*, Myatt indirectly references the character of Mr Darcy:

"For most of my life - and to paraphrase what someone once wrote - I have been a selfish being, prideful and conceited, and would still be so were it not for the suicide of a woman I loved." {16}

In the final paragraph of his autobiography *Myngath* he concludes that "a shared, a loyal, love between two people is the most beautiful, the most numinous, the most valuable thing of all." {17}

Such personal sentiments ground, and in my view express the essence of, his weltanschauung and have apparently been somewhat neglected in discussions of Myatt's 'philosophy' of pathei-mathos. For it is not an academic philosophy divorced from the realities of human life but the life-experience of someone who, learning from both diverse experiences and decades of scholarly study, has distilled that learning into the understanding that in order to presence the numinous we do not need religions or any -ism or -ology or abstractions but have only to behave in a certain cultured way: with manners, fairness, honour, humility, and compassion.

Which attributes of personal character are, to use Myatt's term, descriptors not abstractions:

"A descriptor is a word, a term, used to describe some-thing which exists and which is personally observed, or is discovered, by means of our senses (including the faculty of empathy)." {13}

Hence why Myatt aptly describes his 'philosophy' as a "mystical individualistic numinous way," and as "the way of striving to cultivate, striving to live by, the virtues of humility, empathy, compassion, honour, non-interference, and self-restraint. A very individual way..." {18}

Morena Kapisiris
June 2022

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{1} It should be noted that in many of his writings Myatt often idiosyncratically uses *denotatum* as an Anglicized term for both singular and plural instances. However, I shall use denotata for the plural and denotatum for the singular.

{2} *Some Questions For DWM, 2022*, <https://davidmyatt.files.wordpress.com/2022/05/dwm-questions-may-22.pdf>

{3} We have appropriated the term 'perceiveration' from Myatt's translations of and commentaries on tractates of the Corpus Hermeticum where he explains that he uses it to translate the Greek term νοῦς in place of the conventional translation 'mind', explaining his reasons in his article *Concerning ἀγαθός and νοῦς in the Corpus Hermeticum* -

<https://davidmyatt.wordpress.com/2017/03/24/concerning-ἀγαθός-and-νοῦς-in-the-corpus-hermeticum/> - and in his commentary on v.2 of the Poemandres tractate where he describes perceivance as:

"a particular type of astute awareness, as of one's surroundings, of one's self, and as in understanding ('reading') a situation often in an instinctive way. Thus, what is not meant is some-thing termed 'mind' (or some faculty thereof), distinguished as this abstract 'thing' termed 'mind' has often been from another entity termed the body." <https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>

{4} *Towards Understanding Physis*. Included as an appendix in *The Numinous Way of Pathei-Mathos*, fifth edition, 2018, <https://davidmyatt.files.wordpress.com/2018/03/numinous-way-v5c-print.pdf>

{5} See for example *Some Questions For DWM 2014*, included in *One Vagabond In Exile From The Gods*, 2014, <https://davidmyatt.files.wordpress.com/2014/10/one-vagabond-pathei-mathos.pdf>

{6} In many of his writings Myatt has explained that the need for and practice of exegesis leads to suffering through reliance on a particular interpretation and through the conflict of competing interpretations which can lead to accusations of 'heresy'. See for example (i) the 2017 text *The Way Of Jesus of Nazareth: A Question Of Hermeneutics?* <https://davidmyatt.wordpress.com/2017/09/30/the-way-of-jesus-of-nazareth/> and (ii) the 2019 text *Two Metaphysical Contradictions Of The Modern West* which is included in his text *In Defence Of The Roman Catholic Church*, <https://davidmyatt.files.wordpress.com/2019/02/in-defence-rc-1.pdf> In his 2018 essay *From Mythoi To Empathy* - included as an appendix in *The Numinous Way of Pathei-Mathos*, fifth edition - he wrote that the local horizon of empathy

"and the fact that empathy is a human faculty mean that the apprehension is wordless and personal and cannot be extrapolated beyond, or abstracted out from, the individual without losing some or all of its numinosity since the process of denotatum - of abstraction - devolves around the meanings assigned to words, terms, and names, and which meanings can and do vary over causal time and may be (mis)interpreted by others often on the basis of some idea, or theory, or on some comparative exegesis. It therefore follows that the numinous cannot be codified and that numinosity cannot be adequately, fully, presented by anything doctrinal or which is organized beyond a small, a localized, and thus personal level; and that all such a supra-local organization can ever hope to do at best is provide a fallible intimation of the numinous, or perhaps some practical means to help others toward individually apprehending the numinous for themselves." <https://davidmyatt.files.wordpress.com/2018/03/numinous-way-v5c-print.pdf>

{7} included in *The Numinous Way of Pathei-Mathos*, fifth edition, op.cit.

{8} *The Mystic Philosophy Of David Myatt*, third edition, 2021, p.5. <https://davidmyatt.files.wordpress.com/2021/09/myatt-philosophy-third-edition.pdf>

In his *Some Questions For DWM, 2022*, Myatt writes that the third edition of *The Mystic Philosophy* provides "a reasonably comprehensive overview" of his weltanschauung.

{9} As often, Myatt uses an alternative spelling: here *purveu* (from Middle English) instead of the now conventional 'purview'. See *On Idiosyncratic Capitalization and Spelling*, <https://davidmyatt.wordpress.com/on-idiosyncratic-capitalization-and-spelling/>

{10} Included in *Sarigthersa*, <https://davidmyatt.files.wordpress.com/2015/08/dwmyatt-sarigthersa-v7.pdf>

{11} *Numinosity, Denotata, Empathy, And The Hermetic Tradition*, 2022, <https://davidmyatt.wordpress.com/2022/03/17/numinosity-denotata-empathy-and-the-hermetic-tradition/>

{12} *From Mythoi To Empathy*, 2018. Included as an appendix in *The Numinous Way of Pathei-Mathos*, fifth edition, 2018, <https://davidmyatt.files.wordpress.com/2018/03/numinous-way-v5c-print.pdf>

{13} *Vocabulary of the Philosophy of Pathei-Mathos*, in *The Numinous Way of Pathei-Mathos*, op.cit.

{14} The essay is included as an appendix in *The Numinous Way of Pathei-Mathos*, op.cit. Myatt translates the quotation from Tractate IV:2 of the Corpus Hermeticum as "A cosmos of the divine body sent down as human beings," writing in his commentary:

"That is, human beings re-present, presence, the 'divine body' and are, of themselves, a reflection of the cosmic order itself. This, and the preceding line, express a fundamental part of ancient and Renaissance hermeticism: human beings as a microcosm of the cosmic order and the divine." *Corpus Hermeticum: Eight Tractates*, <https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>

{15} (i) *Classical Paganism And The Christian Ethos*, <https://davidmyatt.files.wordpress.com/2018/03/classical-paganism-v2-print.pdf> (ii) *Tu Es Diaboli Ianua*, <https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf>

{16} The essay is included in *One Vagabond In Exile From The Gods*, <https://davidmyatt.files.wordpress.com/2014/10/one-vagabond-pathei-mathos.pdf>

{17} *Myngath*, 2013, <https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf>

David Myatt, Australian Interview, 2023

The interview was with an Australian-based investigative journalist of Serbian descent known by his moniker 'Interzone' who was also a former convert to Islam. We include as a relevant addendum Myatt's text *Analysing National Socialism* where he writes:

"There is thus, based on applying the moral criteria of The Numinous Way, a complete rejection by me of National-Socialism - of whatever kind - and an understanding of Hitler as a flawed individual who caused great suffering and whose actions and policies were dishonourable and immoral."

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Part One

§ I know you supported the Taliban, and I wish to ask where did you go? Who did you meet? How long were you there? If vague answers must be made for security reasons I understand.

Yes I did support the Taliban during my Muslim years, with one of my writings in support of them - *The Significance of the Taliban for the Muslim Ummah* - apparently found by the CIA in the possession of Osama bin Laden following his killing by US Navy Seals in the Abbottabad compound in 2011. [1]

My travels in Muslim lands following my reversion in 1998 were briefly mentioned by Mark Weitzmann in a 2010 NATO publication [2] with one such travel summarized in my somewhat heretical text *Reflections on Islamic Travels* dated 2 Jumaada Al-Thaani 1424. Other than this I have as you anticipated no further comment to make.

§ It would not surprise me if you have had to quieten yourself by pressure from MI6, or use foreign intelligence agency's in the past.

My only overt contact with such agencies was following my arrest by Special Branch (SO12 as it then was, now part of SO15) in 1998 during one of several amiable meetings and conversations with an SO12 officer at which meeting another somewhat enigmatic person was present who I assumed was either MI5 or MI6. My assumption is and was that such agencies had me - have me? - under covert surveillance from at least 1997 during my involvement with Combat 18.

§ I wish to know your perspective of the current Taliban, as for the most part they consist of many original Taliban members.

My now "above Time" perspective is mostly the one I wrote about in that aforementioned writing but modified with the riders 'may be' and 'on balance': that, for Muslims, they may represent, on balance, the spiritual principle of Zuhd in dunya (zuhd ad-dunya) which principle of detachment from or a concern with material things is it seems alien to some in the modern materialistic West although kept alive by others in various spiritual forms and perhaps even in those who espouse certain environmental concerns about what the modern West has done and is doing in respect of Nature. In regard to spiritual forms I am reminded, in respect of Christianity, of Julian of Norwich, George Fox, and William Penn.

With "on balance" for (i) it seems that sometimes - but not always - there may be or may have been an excess of zeal by some and (ii) there is the question of Ijma regarding their interpretation of Quran and Sunnah, which consensus, according to my understanding, they did not and currently do not have possibly because they did not have time to develop and most certainly now, post-occupation, cannot yet develop an Emirate.

§ I know this is not confirmed: that you have "renounced Islam and all forms of Extremism".

What is or would be acceptable as confirmation? For myself, I can only suggest a reading of my post-2012 writings, such as *Understanding And Rejecting Extremism*, [3] and what I endeavoured to express in my three 2022 interviews. [4]

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Part Two

§ Regarding Combat 18. When you left, especially becoming more deeply involved in Islam, were there ever any reprisals towards you?

No. Possibly because of two things. I kept certain channels of communication open particularly concerning Reichsfolk,

and, in anticipation of a forthcoming criminal trial following my arrest in 1998 by SO12, I was preparing a defence since their criminal investigation was ongoing only ending in the Summer of 2001 when I released from my bail after it was found that there was "insufficient evidence" to bring me to trial.

This preparation included having some of my National-Socialist writings re-issued, one of which was the essay *Why National-Socialism is Not Racist*, and another *The Theology Of National-Socialism: An Examination of National-Socialism, Christianity and Islam*, in which I had written,

Honour demands that we treat people, regardless of their race, their culture, their religion, their 'political views' with fairness and respect. That is, honour demands that we have manners and are polite: that we strive to act with nobility of character; that we judge people by their deeds and in particular by how they act toward us [...] It really is about time that we who uphold the noble way of life which is National-Socialism lived according to our own ethics and began to explain, openly and in clear words, the noble reality of National-Socialism. No matter how dire our situation may be, or appears to be, and no matter how many non-Aryans may live in what were once our own nations, we must hold fast to our own ethics and not allow ourselves be tricked into accepting the Zionist version of 'National Socialism' with its hate-filled, irrational, Hollywood 'nazis'. [5]

It was during this time that I wrote *The Question of National-Socialism, Racism and Tolerance* [6] which led me later that year (2001) to conceive a practical plan to try and bring National-Socialists and Muslims together in order to combat, in various ways, what I considered were our mutual enemies. In furtherance of which I wrote tracts such as the multipart *The National-Socialist Guide to Understanding Islam*, in which I broached the subject of 'martyrdom operations' by Muslims, the last edition of which 'guide' was published in 1424 AH. [6]

§ It seems that you and the O9A have been targeted as the "connection" between all these Neo-Nazi terrorist groups. It seems they have decided to choose you along with the O9A as the main driving force of these organisations. Allowing governments to use the O9A like they are trying to do in Australia, to by proxy drag in tens of Neo-Nazi and far-right groups into being designated as terrorist organisations. Do you feel this is the case?

This is an interesting question which I believe deserves a detailed reply especially as it links to one of the themes you are researching.

My personal perception is that 'the Establishment', of which anti-fascist groups such as 'Hope Not Hate' are now part of, have for several years been concerned about how the perception of National-Socialism is changing among sections of the Caucasian peoples of Europe and elsewhere. Changing away from the Establishment orthodoxy maintained since 1945 through an unprecedented propaganda campaign toward a historical revisionist understanding. That is, toward what is in practice now a heresy.

This concerns them as heresy always seems to concern religious and ideological cliques when they acquire power and influence with their response always seeming to be repression and, latterly, since the Middle Ages, censorship which in our modern societies involves a 'cancel culture' and introducing laws based on some manufactured abstraction such as "holocaust denial" which criminalizes the public expression of opinions about a particular matter which the Establishment does not approve of, just as zealous Protestants in England centuries ago criminalized the public expression of Catholic views and the performance of the Catholic Mass, and just as zealous 'revolutionaries' in 18th century France condemned and guillotined Catholic priests and nuns for being "anti-revolutionary" one of which acts was memorialised over a hundred and sixty years later by composer Francis Poulenc in his *Dialogues des Carmélites*.

A quite minor part of this new understanding, this new heresy, may have been what one antifascist described over two decades ago as my 'revisionist' version of National-Socialism with its emphasis on honour and what that implied in real life for modern National-Socialists. Hence my 1997 essay *The Disease of Suspicion* in which I wrote:

"There is a blight spreading on our noble Cause, a blight spread by our enemies. This blight, this spreading infection, is Suspicion.

This most usual and visible form which this infectious blight takes is: 'He/she is an agent/informer for the Police/the Government...' Sometimes, however, Suspicion is simply a rumour about a person's past or their personal character.

Our enemies have deliberately bred this infection of Suspicion to weaken us, to divide us among ourselves. They have found it be a powerful weapon in their fight against us, for many who are supposed to on our side in the war of freedom we are fighting have become infected with Suspicion, and go around infecting others with this blight, this poison. There is now almost a state of paranoia on our side, with people spreading rumours and allegations, and wondering whether a certain Comrade is really a government agent or an informer.

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 - however well-supported or 'documented' such rumours and allegations seem - 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.

Suspicion is un-warrior like because a true warrior only and ever makes a personal judgement about any individual after having personally met that individual on a number of occasions because this is the honourable, the fair, thing to do. They have thus spent some time with that person and so therefore can make their own personal and direct assessment of the character of that individual. The warrior thing to do - not having met an individual and not having spent time with that individual - is to reserve one's judgement, and make no personal comment at all about the individual's character, motives or anything else.

Furthermore, any person who says or writes anything which calls into question the honour of any individual, must be prepared to face that individual and repeat the allegations, rumours or suspicion directly to that individual, and be prepared to fight that individual in a fair fight or a duel if the individual whose honour is brought into question desires to so defend his honour. This is the warrior thing to do, this is the honourable thing to do. Thus, anyone who raises doubts about a person, who spreads any rumour about them, or who is suspicious about the motives or the character of a person, must repeat any and all allegations to that person, face-to-face, and give that person a chance to defend themselves. Anything less is un-warrior like and cowardly.

To destroy this infection of Suspicion, this blight upon our Cause which is harming us and our fight for freedom, we have to do the honourable thing. The honourable thing to do is to maintain a dignified silence." [7]

This was at the time when former Combat 18 member Wilf Browning and his supporters were spreading rumours about Charlie Sargent, the founder of Combat 18. I had given Charlie and his brother Steve a personal pledge of loyalty, on my honour, so I naturally supported him. The crises led to Charlie's close friend Martin Cross killing a Browning supporter with both Martin and Charlie arrested for murder.

Browning then co-operated with the Police and testified against them at their criminal trial, leading me to publicly challenge him to a duel with deadly weapons. He dishonourably ignored the challenge and made jokes about it. Browning would later be lauded in book written by an anti-fascist and described as "a fearless fighter", as "revered in Europe" and as "loyal" when the exact opposite was true.

Such widely-read writings of mine, expounded in various essays and then in later editions of my The National-Socialist newsletter published in support of the National-Socialist Movement, quite naturally annoyed certain anti-fascists far more than I had annoyed them in the past by my 1970s street activism and by having my *Vindex - Destiny of the West* published in America in 1984 which was widely distributed around the world. [8]

An annoyance which seemed to me to have become a hatred because of my profuse 1990s writings concerning honour which rationally countered the Establishment version of 'nazism' which they had spent decades assiduously propagating; and because of my support of Combat 18 and of Charlie against Browning.

One anti-fascist in particular appeared to have a particular hatred of me resulting in a concerted campaign to publicly discredit me; someone now part of the Establishment having been awarded an MBE in 2016 by the then British government and appointed by them to be part of their Commission for Countering Extremism. Perhaps unsurprisingly this person was the author of the book that praised Browning.

This concerted smear campaign began with a special edition of the anti-fascist Searchlight magazine in 1998 headlined *The Most Evil Nazi In Britain* and included what one essayist termed The Infamous Post Box Interview. [9] As I wrote in *A Reply To Allegations*,

<quote> "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." [10] [11] </quote>

§ I am going into Combat 18 because this involvement during that period created the mythology of you. Inadvertently this mythologic view of you has been more influential than anything you have written. I see Combat 18 and the mess of the late 90s after the nail bombings as been the focal point that turned you from the person into the Idea. Does it feel that this Idea of you of which you have no control over is something you are trying to regain control?

The concepts of me as 'myth' and Idea are new to me and not something I agree with or am comfortable with. In 2021, when asked if I agreed with what one academic wrote, which was that I was "driven by a search for meaning and purpose, as well as an intellectual desire to find and create the all-encompassing and perfect political philosophy", I said I did not agree because

"during my National-Socialist decades I was driven by a somewhat fanatical desire to not only propagate what I then believed National-Socialism to be - an honourable, noble, way of life, a practical presencing of the

numinous - but also to recruit people to that cause in the hope of creating a National-Socialist society in the land of my ancestors [...] During my years as a Muslim I nurtured a similar desire to propagate what I then believed the Muslim way of life to be: which again was an honourable, noble, way of life, and a practical presencing of the numinous.

There was thus no search for 'meaning and purpose' because I foolishly believed I had already found a meaning and a purpose: for thirty years in National-Socialism and then for ten years in Islam. In 1998 I turned away from National-Socialism to Islam because during a decade (1988-1998) of foreign travels the culture, the Muslims, of the Muslim lands - and especially of Egypt - slowly, almost imperceptibly, impressed me as did, and perhaps more so, travels alone in the Sahara Desert where I wordlessly felt intimations of Being, of The Acausal, of The-Unity, of The One-The Only (τὸ ἓν), of The Monas (μονάς) which 'acausal' Being Muslims called Allah and Christians called God." [12]

As I noted in Myngath, [13] "In a literal way, Islam taught me humility, something I aspired to during my time as a monk but which my then prideful nature rebelled against."

In essence, therefore, as I sought to explain in Myngath, I was an opinionated, selfish often fanatical person who from youth and for some thirty years arrogantly believed he could and should "make a difference" and who caused suffering to others but who, mostly against his will, slowly, very slowly seemed to learn from his experiential life in the process acquiring a certain humility and perhaps an understanding of himself leading to the formulation of a weltanschauungen based on empathy and honour.

Therefore trying to control such a myth and Idea is, for me, irrelevant.

§ The connections to the occult, Julius Evola and hermeticism seeming to be the most influential, along with old Greek and European pagan systems of honour. To put it simply [they] seem to be your main connection to the occult. I do not believe you are Anton Long, Some claim you infiltrated occult groups like the O9A to move them towards National Socialism. But the question I ask is has the Idea of you I keep mentioning that was seemingly created in the late 90s taken over again?

My interest in ancient Greek literature began as a schoolboy in the Far East but waned when I arrived in Blighty in the 1960s and became involved in practical politics, specifically Colin Jordan's British Movement. It returned when I was a monk and began learning what was then termed New Testament Greek. Discussions with two other monks led me to begin a scholarly study of the Greek text of the Corpus Hermeticum which I was familiar with from my reading of Jung and the few alchemical texts I could obtain while in prison in 1975 and which intuitively inspired the creation of my Star Game during that holiday at Her Majesty's Pleasure.

As for honour, what initially inspired me in the late 1960s were the actions of Otto Ernst Remer, a recipient of the Knights Cross with Oak Leaves, in July 1944. Some years later Remer presented me with a photograph of him taken after the battle of Kharkov in 1943.

In 2012, then over three score years old, I finally had leisure enough to begin translating and writing commentaries on the tractates of the Corpus Hermeticum that most interested me.

What others may infer and have inferred from all this, they have and do. As for influence, I can only quote what TS Eliot wrote in Little Gidding:

If you came this way,
Taking any route, starting from anywhere,
At any time or at any season,
It would always be the same: you would have to put off
Sense and notion. You are not here to verify,
Instruct yourself, or inform curiosity
Or carry report. You are here to kneel
Where prayer has been valid.

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Part Three

§ Today I had an Ethiopian Muslim Uber driver, we talked about Islam; by the time I arrived at my appointment for the first time since disconnecting myself from Islam in 2020 during my divorce I was at a point where I wanted to run to the nearest Masjid, Prey and revert once more back into being a Muslim. I bring this up because this made me think of you and this was not only unexpected but an extreme longing to cast all aside and dedicate it all to Islam once more. Has this happened to you since you left Islam?

Yes, several times, in the year I publicly made known my own disconnection from the Muslim way of life. I missed daily Namaz, especially Jummah Namaz and the feeling of belonging and humility it had engendered in me. Suffice to say the Muslim way of life had a profound and positive, and in hindsight morally necessary, effect on me. But remembrance of the life and especially the deaths of Frances and Sue caused me to continue to seek answers to questions regarding exegesis of certain sacred texts, of the dialectic particular interpretations seemed to imply because they were founded on denotata, and the nature of empathy and honour which I felt had a personal horizon not

a supra-personal one codified by a religion or by a particular interpretation of some text.

§ During your time as a Muslim, many perceive that period as being some kind of O9A Insight role. I happened to believe you were sincere, given your writings, your obvious extensive knowledge of Islam and your assimilation into Muslim communities. Only a seasoned Foreign Intelligence Officer could do what you have done if you were not sincere. I understand this as I have travelled and lived in Islamic countries and communities overseas and they would have known very quickly if I was not sincere. In fact, it could have gotten me killed in some places. I want the above to be known as an example of your sincerity and how dangerous your travels less known could be. Reflecting about that period do you regret it?

What others believe or allege about my peregrinations as a Muslim, my rejection of all extremisms, and indeed about involvement with a particular Occult movement, is their belief or their allegation howsoever such a belief or allegation came-into-being and persists within them, and no longer concerns me.

My concern is, and has been for over a decade, seeking to not cause suffering through deeds or words, and finding something expiatory for the suffering I caused because of my past extremism and selfishness.

All I have found in respect of expiation in the past decade or so is to develop and make known the weltanschauung derived from what believe I have learned since the death of Frances in 2006; to publicly express my regret regarding my extremist past, and my fallible understanding of such matters as extremism.

What others believe or allege about such a making-known, such a weltanschauung, such an understanding, is what they believe or allege. Thus, in reference to sincerity, as Seneca wrote: Quia pars honesti non potest esse nisi honestum, nec summum bonum habebit sinceritatem suam, si aliquid in se viderit dissimile meliori. [14] Which returns me to what I wrote in 2012: "quite simply it is matter of honour. Of personal knowing," and that since 1975

"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." [15]

All those individuals took the trouble to get to know me personally over a period of time, and it was that personal pledge of loyalty to a Muslim living overseas that made my interior struggle about formulating my own weltanschauung longer and more difficult than it might otherwise have been.

§ Leaving Islam can be dangerous, you and I are both apostates from Islam, of which in most schools of Sunni Islamic jurisprudence carries the death penalty. As I asked regarding Combat 18 and NS movements possibly taking reprisals, of which you illuminated me on the situation. I must ask has there been any reprisals attempted towards you by Islamic groups or individuals because of been seen as an apostate?

Not so far. As Sophocles wrote: ὡς πεπρωμένης οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγὴ. [16]

§ Regarding extremism, for most people who become radical from various movements, most do not move from theory into practice of views western society perceives as extreme. You however took that extra step, and despite not agreeing on certain things, I do respect that you went all in putting forth your convictions publicly given the risks involved. Knowing the stakes, you were not typical regarding the movements you were involved with. Regarding acting on beliefs (not necessarily extremism but any counter establishment ideology) do you believe that one must act on these convictions as you did, or is the personal suffering it causes to themselves and others as you reflected on too great to risk?

A relevant question. During my extremist decades I did believe it was necessary to act in practical ways based on one's often fanatical commitment to some ideology or some supra-personal religious or social Cause and which commitment meant that the goal of some ideology or Cause was considered more important than the suffering caused.

But my experiences, and especially outdoor labour on a farm, gradually over years, brought the realization that this was immoral and that no ideology, no -ism, no Cause, no religion, nothing supra-personal - whatever the rhetoric or written or interior excuse - justified causing suffering and thus perpetuating the cycle of suffering, millennia after millennia. That what was moral was, could be, known through empathy and honour with their local personal horizon; and could not be, should not be, codified in any supra-personal way such as in a principle such as Jus Ad Bellum. I attempted to explain all this in my 2013 text Questions of Good, Evil, Honour, and God [17] and later works.

§ Regarding Reichsfolk and the changing of National Socialist Ideology during the mid-1990s to the 2000s. You and a few other figures quite heretically moved from Neo-Nazi orthodoxy. Especially changing the perspective regarding Islam. Utilizing a historical precedent of Islamic collusion with the Nazi party before and during the war and the Islamic SS units, the Bosnian SS been an example you used. How did people within the NS movement react to this, as despite the historical precedent Islam has been a focal point of attack by Neo-Nazi organisations for decades, Combat 18 in Australia focused almost entirely on fighting Islam. What was the reaction?

The reaction of some people, especially in Finland, Sweden, and Germany, was positive while there was a negative reaction in places such as America and Britain. As for Combat 18 in Britain it had effectively, in terms of street action, ceased to exist mostly due to Charlie's conviction for murder and Browning's betrayal by being a witness for the Prosecution at his trial; but partly because so many seemed to dishonourably believe the disinformation, the lies, about

Charlie spread by Browning and his supporters, and by anti-fascists such as in a World in Action television programme whose anti-fascist Associate Producer would later be fêted by the British government who awarded him an MBE. The programme, as some newspaper articles did, spread the disinformation that Charlie was an informer for the Police and for MI5.

Apropos Islam, I went on, during my campaign to bring National-Socialists and Muslims together, to write tracts such as the multi-part *The National-Socialist Guide to Understanding Islam*. Which again were well-received in some quarters but disliked in others.

§ Continuing on from Reichsfolk, you and figures like Varg Vikernes during that period of the late 1990s, changed perspectives on Slavic races, Russians and Serbians being a good example as they are hated by orthodox Nazis given Hitler's writings on them in *Mein Kampf*. What changed your mind on ethnic Slavs? For bringing Slavs into NS movements has changed things dramatically. Being from a Serb background and having friends who joined Combat 18 and other NS movements, I was a cause of much argument between Neo-Nazis, this was the late 2000s. Most were very orthodox but some like yourself had or developed different perspectives. Unlike with Islam there is less of a historical precedent regarding Russians and Serbs, but I know there was some especially during the end of the war. But I won't go into that; my point is, I know things have changed regarding Slavs in some movements, so how or what caused your perspective to change?

Apropos Slavs, the reason was my understanding of National-Socialism as applicable to all ethnicities, not just to Northern Europeans; a matter I wrote about many times including in *Esoteric Hitlerism: Idealism, the Third Reich and the Essence of National-Socialism*.

Apropos Islam, there were two reasons. The first was my travels in Egypt and the Muslim world between 1988 and 1998 which began my admiration for the Muslim way of life. The second was being introduced to National Socialists such as Leon Degrelle and Otto Ernst Remer. Remer, for example, lived for a while after the war in Egypt and became adviser to Gamal Abdel Nasser, was acquainted with Yasser Arafat and a comrade of Omar Amin, a Waffen-SS officer living in Egypt who had converted to Islam.

§ Regarding the occult, I am satisfied with your answer, the old Greek translations, your background regarding Christianity, interest in Hermeticism it all makes sense. To me it seems people involved in the O9A have incorporated your work into their material. I do not believe you are the person the media and misdirected Niners think you are. As you said Satanism is Decadent, and you are right, I talk about it a lot especially regarding the French late 1800s decadent literary movement with books like *Là-Bas* by Joris-Karl Huysmans. It does not fit in with your NS or Islamic work. Am I correct on this perspective?

Indeed. But that will not of course change the opinion of those who for whatever reason and from whatever motive believe otherwise. I have expressed my views regarding the Occult and alleged involvement with a certain Occult movement many times since the 1990s, including in the tract *Occultism and National-Socialism* first published in New Zealand in 1997, in my *A Reply To Allegations* which I quoted from in a previous answer, in a 1998 recorded interview with the aforementioned antifascist fêted by the British government, and in my 2012 *A Matter Of Honour*. [15]

But, as I have mentioned before in other writings, they and their perception are of this era, and in the perspective of millennia the perception of a person by others often changes or more often perhaps the person will be forgotten, whatever efforts those of this or any era may go to in the belief that their particular perception will last 'forever'.

§ To quote you in a difficult question: "The concepts of me as 'myth' and Idea are new to me and not something I agree with or am comfortable with." I find your reaction to the concept I put forth of you becoming a myth very interesting. But because of the media attention people on many sides have this absolutely bizarre perspective of you. Many thinking you're a secret O9A founder who is also Anton Long and doing Insight roles since the 60s. I have met people who believe this and admire you because of this belief. Then the mainstream media perspective is essentially the same, like it or not, but I hope to bring this back to reality with this interview. Is there any statement you may like to make?

Being now past my three score years and ten I have lost interest in how or why I am now perceived as I am by some people or may be perceived after my death. But, such is the nature of some older folk, to reminisce about one's past, and to pontificate in general, often is or becomes a minor pleasure.

Yet, as it often is, the final verdict on a person will be centuries from the era in which they lived, if they are remembered at all for whatever reason and, if they are remembered, in the intervening period the verdict may change from century to century.

But this is all dependant on whether and for how long we as a species survive and whether or not in a hundred or a thousand years there are stable communities where knowledge and reason and scholarship are valued and taught to a new generation.

David Myatt
March 2023 CE

Footnotes

URL's valid as of March 2023

[1] CIA archive: <https://www.cia.gov/library/abbottabad-compound>. The original text is at <http://tinyurl.com/22zb4389>

The original is at: https://web.archive.org/web/20080611081331/http://www.davidmyatt.info/significance_taliban.html

[2] Mark Weitzmann, *Anti-Semitism and Terrorism*, in Diemel, 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.

[3] <https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf>

[4] <https://www.davidmyatt.info/dm-three-interviews.pdf>

[5] *Selected National Socialist Writings Of David Myatt*, <https://archive.org/download/myatt-ns-writings/myatt-ns-writings.pdf>

[6] The article is available in *National-Socialism and Islam: The Case for Co-Operation*, <https://cosmicreich.files.wordpress.com/2011/05/ns-islam.pdf>

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

[8] *Vindex - Destiny of the West*, a facsimile at <https://archive.org/download/myatt-vindex-destiny-west/myatt-vindex-destiny-west.pdf>

[9] The item is from Part Two of *Modern Tale Of An Antifascist Propagandist*, <https://concerningmyatt.files.wordpress.com/2022/09/a-modern-tale.pdf>

[10] The essay A Reply to Allegations is included in *Selected National Socialist Writings Of David Myatt*, <https://archive.org/download/myatt-ns-writings/myatt-ns-writings.pdf>

[11] See also the 1997 essay *Occultism and National-Socialism*, https://archive.org/download/myatt-occult-ns_202303/myatt-occult-ns.pdf

[12] Three Interviews, <https://www.davidmyatt.info/dm-three-interviews.pdf>

[13] <https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf>

[14] De Vita Beata, 7.15.1

[15] <https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf>

[16] Antigone, 1337-8, "mortals cannot be delivered from the misfortunes of their fate."

[17] Included in *Religion, Empathy, and Pathei-Mathos*, <https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf>

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Addendum

David Myatt: Analysing National Socialism

Two essays - both written in January 2012 and titled *Some Philosophical and Moral Problems of National-Socialism and Hitler, National-Socialism, and Politics: A Personal Reappraisal* - are relevant for those interested in Myatt's rejection of extremism and in his current views regarding Hitler and nazism.

As he noted in 2014, his

"writings, post-2011, were and are really dialogues: interiorly with myself and externally with a few friends or the occasional person who has contacted me and expressed an interest." [2]

In his *Letter To My Undiscovered Self*, published in 2012, he wrote:

"That it took me four decades, and the tragic death of two loved ones, to discover [such] simple truths surely

reveals something about the person I was and about the extremisms I championed and fought for. Now, I - with Sappho - not only say that, I love delicate softness:

For me, love has brought the brightness
And the beauty of the Sun....

but also that a personal, mutual, love between two human beings is the most beautiful, the most sacred, the most important, the most human, thing in the world; and that the peace that most of us hope for, desire in our hearts, only requires us to be, to become, loving, kind, fair, empathic, compassionate, human beings." [3]

Myatt ends by writing:

"There is thus, based on applying the moral criteria of The Numinous Way, a complete rejection by me of National-Socialism - of whatever kind - and an understanding of Hitler as a flawed individual who caused great suffering and whose actions and policies were dishonourable and immoral"

The source of the two texts is <https://web.archive.org/web/20221102053427/https://www.davidmyatt.info/dwm-problems-ns.pdf>

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[1] Dated, because many of the texts referenced in these old essays are to Myatt's pre-2012 'numinous way' and which texts are now only available in archived versions of his website and weblog, such as at (i) <https://web.archive.org/web/20130602171008/http://davidmyatt.wordpress.com/> and (ii) <https://web.archive.org/web/20130704131205/http://www.davidmyatt.info/>

[2] *Some Questions For DWM 2014*, <https://davidmyatt.wordpress.com/questions-for-dwm-2014/>

[3] The letter was included in his *Understanding and Rejecting Extremism: A Very Strange Peregrination*, <https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf>

The translation of part of a fragment of a poem by Sappho is by Myatt, with the Greek text (P. Oxyrhynchus. XV (1922) number 1787, fr. 1 and 2) being ἔγω δὲ φίλημ' ἀβροσύναν [...] τοῦτο καὶ μοι τὸ λάμπρον ἔρωσ ἀελίω καὶ τὸ κάλον λέλογχε

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Some Philosophical and Moral Problems of National-Socialism

Introduction

This essay is a brief analysis of the National-Socialist weltanschauung, as manifested in National-Socialist Germany, and according to the philosophical and ethical criteria of my Numinous Way, and which criteria derive from the principles of empathy, compassion, and personal honour.

Empathy, as understood by my philosophy of The Numen [1], establishes a particular ontology and epistemology; Being, the source of beings, as both causal and acausal, and of an acausal knowing distinct from the causal knowing of conventional philosophy and empirical science [2]. The ethical criteria are manifest in both compassion and honour [3], so that:

"the morality of The Numinous Way is therefore defined by a personal honour, a personal compassion, and the personal virtue of justice. For justice is not some abstract concept, but rather a personal virtue, as εὐταξία is a personal virtue. For justice is the personal virtue of fairness; the quality of balance." *War and Violence in the Philosophy of The Numinous Way*

The National-Socialism evident in NS Germany was a way of life centred around concepts such as duty, kampf, nation, and race. Thus, the individual was judged by, and expected to judge others by, the criteria of race, with particular races assigned a certain value (high or low), as individuals were judged by how well they adhered to the duty they were expected to do in respect of their nation (their land, their people) and the race they were said to belong to or believed they belonged to. In addition, kampf between individuals, races, and nations was considered healthy and necessary, with such struggle revealing the worth of individuals and thus those considered fit to lead and assume positions of authority.

Collectivism, Nationalism, and Race

The National-Socialist way of life was - given such concepts as kampf, nation and race - a collective one, with one of the highest virtues being the willingness of individuals, if necessary, to sacrifice their own happiness and welfare, and even their lives, for the good of their people, their land, their race. The necessity of this virtue was explained, in part, by the belief that the German volk had an historic mission, a particular destiny, so that - coupled with the ideas of race and kampf - the individual was expected to define themselves, to understand themselves, as Germans and as having

particular duties and obligations; in effect, to replace their own self-identity with the collective identity of the volk.

In order to establish, maintain, and expand this collectivism, certain measures were regarded as necessary, as morally correct, with such measures including military conscription, laws designed to criminalize certain activities, both political and personal, and harsh punishment of those contravening such laws.

In addition, the führerprinzip was applied to most aspects of life, with individuals expected to accept and obey the authority so established, since such authority was considered to manifest the will, the ethos, of the volk. Hence the loyalty individuals gave, as an expression of their recognized duty as Germans, was personal; not to 'the State' nor even to 'the nation', and certainly not to some government, but rather to individuals who were regarded as embodying the will, the identity, of the volk. In practice, this meant Adolf Hitler and those appointed by him or by his representatives, and it was this collectivism, this binding of the volk by the führerprinzip, that Heidegger tried to philosophically express in his now controversial remarks regarding the Volksgemeinschaft and by quoting some words attributed to Aeschylus [4].

There are thus six elements that, from the philosophical and ethical viewpoint of The Numinous Way, may be said to define the National-Socialism of Adolf Hitler. These are:

- (i) a collective identity and its acceptance;
- (ii) authority and its acceptance manifest in specific individuals and expected obedience to such authority;
- (iii) mandatory enforceable punishment of those contravening or not accepting such authority and the laws made by such authority;
- (iv) the use of particular abstractions (for example nation and race) as a criteria for judgement and for evaluating individual worth;
- (v) the use of particular abstractions as a criteria for identity; and
- (vi) the use and acceptance of a particular abstraction - kampf - as an embodiment and expression of human nature.

Contra The National-Socialism of Adolf Hitler

In purely practical terms, the acceptance and use of the principle of kampf together with the acceptance of Hitler as embodying the collective will of the volk, inevitably led to the military defeat of NS Germany. For all mortals are fallible and military defeat is always inevitable, given time and even if such a defeat has internal, not external, causes. For tyrants and monarchs die, are overthrown, or are killed; Empires flourish for a while - a few centuries perhaps, at most - and then invariably decline and fade away; oligarchies come and go with monotonous regularity, lasting a decade or perhaps somewhat longer; rebellions and revolutions will break out, given sufficient time, and will often succeed given even more time - decades, centuries - and even following repeated and brutal repression.

Thus, philosophically, the general error here by Hitler and his followers was the obvious one of ὕβρις. A lack of understanding, an unknowing, of the natural balance - of δίκη - as well as a lack of empathy, manifest as this unknowing, this lack, was in the arrogant belief of a personal and a volkish 'destiny' combined with a belief in kampf as a natural and necessary expression of human nature. And ὕβρις φυτεύει τύραννον - that is, ὕβρις plants, is the seed of, the τύραννον. Thus, symbolically, we might justifiably say that the Ἐρινύες took their revenge, for Hitler and his followers had forgotten, scorned, or never known the wisdom, the truth, that their fallible mortal lives are subject to, guided by, Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες [5].

Thus their fate was destined, a fate that Sophocles expressed so well in respect of Oedipus, tyrannus:

ὦ πάτρας Θήβης ἔνοικοι, λεύσσετ', Οἰδίπους ὄδε,
ὃς τὰ κλείν' αἰνίγματ' ἤδει καὶ κράτιστος ἦν ἀνὴρ,
οὗ τίς οὐ ζήλω πολιτῶν ἦν τύχαις ἐπιβλέπων,
εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.
ὥστε θνητὸν ὄντα κείνην τὴν τελευταίαν ἰδεῖν
ἡμέραν ἐπισκοποῦντα μηδέν' ὀλβίζειν, πρὶν ἂν
τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθῶν. [6]

In effect, therefore, and in general terms, the National-Socialism of Adolf Hitler was un-wise; based on a misunderstanding of human nature, and he himself shown, despite his remarkable achievement of gaining power, as lacking a reasoned, a well-balanced, judgement [σωφρονεῖν] - since such a balanced judgement would, as Aeschylus explained in the Oresteia, reveal that πόλεμος [7] always accompanies ὕβρις and that only by acceptance of the numinous authority of πάθει μάθος (the new law presented to mortals by immortal Zeus) could the tragic cycle of ἔρις be ended.

A Numinous View of The National-Socialism of Adolf Hitler

Let us now consider the six points enumerated above, in respect of the philosophical and ethical viewpoint of The Numinous Way. As mentioned in my essay *A Brief Numinous View of Religion, Politics, and The State*:

"The essence of the numinous view - of the ethical way posited by the Philosophy of The Numen - is empathy and thus the acausal (the affective and effecting) connexion we, as individuals, are to all life, sentient and otherwise, with empathy being the foundation of our conscious humanity.

The practical criteria which empathy implies is essentially two-fold: the criteria of the cessation of suffering, and the criteria of the individual, personal, judgement in the immediacy of the moment. For the Philosophy of The Numen, these two criteria manifest the natural character of rational, conscious, empathic, human beings and thus express the nature of our humanity and of human culture, and which nature is manifest in a practical way in compassion and in personal honour.

Hence these two criteria are used, by The Numinous Way – by the Philosophy of The Numen – to judge our actions, our personal behaviour, and also all the abstractions we manufacture or may manufacture and which thus affect us, as individuals."

(i) A collective identity and its acceptance.

Empathy, as a natural if still under-used and under-developed human faculty, is only and ever individual and of the immediacy of the living moment. [8] It is always personal, individual, and cannot be abstracted out from an individual living being – that is, it cannot have any causal ideation or be represented by or expressed by someone else.

There is the personal, individual, freedom that the knowing that empathy uniquely presents to the individual, and therefore no need of, no sense of, belonging to other than one's immediate surroundings, and no sense of identity beyond the personally known, for all human beings encountered are encountered and empathically known as they uniquely are: as individuals with their own lives, feelings, hopes, and with their own potential and their own past.

Which in essence means The Numinous Way is the way of individuals, and an individual manner of living to be accepted or rejected according to the individual. Thus such a collective identity – and a desire for and acceptance of such an identity – is contrary to this very individual numinous way.

What matters for The Numinous Way is the individual; their empathy, their honour; their personal judgement. What does not matter are supra-personal manufactured abstractions such as a 'nation'. Consequently, the empathic, honourable, individual only has a duty to themselves, to their immediate kin, and to those personally given a pledge of loyalty: not a duty or obligations to some manufactured collective identity however such identity be expressed.

(ii) Authority and its acceptance manifest in specific individuals and expected obedience to such authority.

As I wrote in *Authority and Legitimacy in the Philosophy of The Numinous Way*:

"For The Numinous Way, it is the exercise of the judgement of the individual – arising from the use of empathy and the guidance that is personal honour – that is paramount, and which expresses our human nature.

That is, it is honour, the understanding that empathy provides, and the judgement of the individual, that are legitimate, moral, numinous, and thence the basis for authority. This means that authority resides in and extends only to individuals – by virtue of their honour, their empathy, and manifest in their own personal judgement, and therefore this always personal individual authority cannot be abstracted out from such personal judgement of individuals. In practical terms, this is a new type of authority – that of the individual whose concern is not power over others but over themselves, and which type of power is manifest in a living by honour, and thence in their self-responsibility and in how they interact with others."

Thus, such non-individual authority, acceptance of and obedience to such authority, is contrary to The Numinous Way.

(iii) Mandatory enforceable punishment of those contravening or not accepting such authority and the laws made by such authority.

Given that, for The Numinous Way, authority and justice are individual and manifest in individual judgement and through personal honour, such mandatory punishment by some abstract authority is quite contrary to The Numinous Way.

(iv) The use of particular abstractions (for example nation and race) as a criteria for judgement and for evaluating individual worth.

According to both empathy and honour, such a judgement of others, such prejudice, on the basis of some abstraction such as perceived race or 'nationality' is immoral [9]. The only moral, honourable, criteria is to judge individuals as individuals, sans all abstractions, on the basis of a personal knowing of them extending over a duration of causal Time. To judge en masse, without such a direct, personal, extended, personal knowing of each and every individual is reprehensible.

In addition, it is immoral – unempathic, uncompassionate, dishonourable – to treat people on the basis of their assumed or alleged race or nationality. Thus, the enforced herding of people into 'concentration camps' on the basis of alleged, assumed, race or nationality is quite unjustifiable, inhuman.

(v) The use of particular abstractions as a criteria for identity.

Such abstractions included 'blood' and nationality, so that identity became a matter of individuals being classified – by themselves, others, and by the State – according to certain chosen abstract criteria based on 'race' and heritage. Thus there were distinct notions, distinct levels, of separateness.

Empathy, however, presents us with an acausal-knowing of life, human and otherwise, and this knowing is of ourselves as but one fallible, biologically fragile, mortal, microcosmic nexion, and thus of how our self, our perceived and singular separate self-identity, is appearance and not an expression of the true nature of our being [10], which nature is one of connexions, between living emanations, not one of separations.

Such a revealing of our nature reveals that we should act with empathy and honour in the knowledge that our actions affect others or can affect others, directly, indirectly, emotionally, and acausally. That their joy, their pain, their suffering, their fate is ours by virtue of us as a connexion to them – as a connexion to all life; as one emanation of ψυχή [11].

What abstractions do is that they conceal our true empathic, compassionate, honourable nature and, ultimately, sever the connexion we are to ψυχή, to The Numen.

As mentioned in *On The Nature of Abstractions*:

"The error of abstractionism – of using existing abstractions and manufacturing other abstractions and using these as the source of ethics, of judgement, and so ascribing a value to them – is the error of ὕβρις (hubris). That is, the error of unbalance: of neglecting or being unaware of empathy, and of neglecting or being unaware of or profaning the numinous. In the personal and social sense, ὕβρις is revealed in a lack of compassion, a lack of balanced reasoning, and not only ascribing to one's self (or some other abstraction, such as a nation-State) what is assumed to be the perfection of right and of good (or the best current approximation of it) but also acting on that presumption to the detriment, the harm, of others.

This is unethical – as all abstractions are inherently unethical – because what is ethical is determined by empathy, and thus cannot be abstracted out of that direct, immediate, and personal knowing which presences empathy in us, as human beings."

(vi) The use and acceptance of a particular abstraction – kampf – as an embodiment and expression of human nature.

As mentioned previously, in the *Contra The National-Socialism of Adolf Hitler* section, kampf as principle, as abstraction, is a manifestation of the error of ὕβρις and of a lack of empathy.

For empathy, and the cultivation of σωφρονεῖν, incline us toward – or should incline us, as individuals, toward – a letting-be; to wu-wei; to a living in the immediacy-of-the-moment. To being compassionate and honourable human beings, concerned only with our own affairs, that of our family, and that of our immediate locality where we dwell, work, and have-our-being.

In addition:

"In The Numinous Way, a distinction is made between war and combat in that combat refers to gewin – similar to the old Germanic werra, as distinct from the modern krieg. That is, combat refers to a more personal armed quarrel between much smaller factions (and often between just two adversaries – as in single combat, and trial by combat) when there is, among those fighting, some personal matter at stake or some personal interest involved, with most if not all of those fighting doing so under the leadership of someone they personally know and respect and with the quarrel usually occurring in the locality or localities where the combatants live.

Thus, war is contrary to The Numinous Way – to the Cosmic Ethic – not only because of the impersonal suffering it causes, but also because it is inseparably bound up with individuals having to relinquish their own judgement, with them pursuing some lifeless un-numinous abstraction by violent means, and with the development of supra-personal abstract and thus un-numinous notions of 'justice' and law.

Hence, there is, for The Numinous Way, no such thing as a 'just war' – for war is inherently unjust and un-numinous. What is just and lawful are honourable individuals and their actions, and such combat as such individuals may honourably and personally undertake, and such violence as they may honourably and of necessity employ in pursuit of being fair and ensuring fairness." *War and Violence in the Philosophy of The Numinous Way*

Conclusion

It should thus be quite clear why The Numinous Way is contrary to and incompatible with the National-Socialism of Adolf Hitler that was manifest in National-Socialist Germany.

January 2012

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Notes

[1] Refer, for example, to *Introduction to The Philosophy of The Numen* and also *The Natural Balance of Honour – Honour, Empathy, and Compassion in the Philosophy of The Numinous Way*, from which this is a quote:

"As used and defined by The Numinous Way, empathy – ἐμπάθεια – is a natural human faculty: that is, a noble intuition about another human being or another living being. When empathy is developed and used, as

envisaged by The Numinous Way, it is a specific and extended type of συμπάθεια. That is, it is a type of and a means to knowing and understanding another human being and/or other living beings – and thus differs in nature from compassion."

[2] See: (i) *An Introduction To The Ontology of Being*; (ii) *Some Notes Concerning Causality, Ethics, and Acausal Knowing*; (iii) *Acausality, Phainómenon, and The Appearance of Causality*.

[3] qv. *The Natural Balance of Honour*.

[4] In his 1933 speech at the University of Freiburg, where he quoted the following verse (v.514) from Prometheus Bound [my translation] –

τέχνη δ' ἀνάγκης ἀσθενεστέρα μακρῶ.

How so very feeble Craft is before Compulsion!

[5]

τίς οὖν ἀνάγκης ἐστὶν οἰακοστρόφος.
Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες

Who then compels to steer us?
Trimorphed Moirai with their ever-heedful Furies!

Aeschylus (attributed), Prometheus Bound, 515-6 [My translation]

[6]

You natives of Thebes: Observe – here is Oedipus, He who understood that famous enigma and was a strong man: What clansman did not behold that fortune without envy? But what a tide of problems have come over him! Therefore, look toward that ending which is for us mortals, To observe that particular day – calling no one lucky until, Without the pain of injury, they are conveyed beyond life's ending.

Oedipus Tyrannus, vv. 1524-1530 [My translation]

[7] In respect of πόλεμος see my *The Abstraction of Change as Opposites and Dialectic* where I suggest that as used by Heraclitus it implies neither kampf nor conflict, but rather – as a quote from Diogenes Laërtius suggests – what lies behind or beyond Phainómenon; that is, non-temporal, non-causal, Being. πόλεμος is thus that which is or becomes the genesis of beings from Being, and also that which manifests as δίκη and accompanies ἔρις because it is the nature of Πόλεμος that beings, born because of and by ἔρις, can be returned to Being (become bound together – be whole – again) by enantiodromia.

[8] Refer, for example, to *Introduction to The Philosophy of The Numen*

[9] See *Empathy and The Immoral Abstraction of Race* and also *On The Nature of Abstractions*.

[10] Refer for example to *Acausality, Phainómenon, and The Appearance of Causality* and also *An Introduction To The Ontology of Being*.

[11] Correctly understood – and as evident by the usage of Homer, Aeschylus, Aristotle, et al – ψυχή implies Life qua being.

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Hitler, National-Socialism, and Politics A Personal Reappraisal

Introduction – A Moral Perspective

Almost exactly a year ago, I perhaps somewhat presumptuously, temerarily, penned a rather long essay entitled *The Uncertainty of Knowing* in reply to questions asked of me in relation to National-Socialism, Hitler, and my philosophy of The Numinous Way; and which essay itself was an attempt to elucidate another essay, the year before that, concerning Reichsfolk and a Muslim Khilafah. As I wrote at the beginning of my reply in *The Uncertainty of Knowing*:

"There are interesting, important and rather complex philosophical and ethical issues here, that require detailed, serious, and above all, rational, consideration. To explain, in a satisfactory manner, these issues and offer satisfactory answers would perhaps require a philosophical treatise of length equal to a book, and I have to admit that I currently possess no desire to write such a book, partly because I am aware that I may not have all or even many of the answers required, and that such answers as I do have, or some of them, might be erroneous and that therefore may need to be amended. Therefore, all I can do here is try in a rather unsatisfactory way to summarize such answers, such views, of mine."

In *The Uncertainty*, the title itself reflecting my concern and approach, I continued to emphasize that my replies were tentative and I – as a result of *πάθει μάθος*, of acknowledging my *ὑβρις* of decades – was open to correction and to further learning.

Over the past year I have continued to study, research, and reflect upon these 'complex philosophical and ethical issues' and have had cause, as I anticipated, to amend my conclusions, especially those in respect of National-Socialism, Hitler, and Reichsfolk, some of which new conclusions I have briefly mentioned in my essay, published this month, *Some Philosophical and Moral Problems of National-Socialism*, and which new conclusions led me to withdraw *The Uncertainty of Knowing*.

This further study and research, perhaps *wyrdfully*, included getting to know people who shared their personal and familial experiences of National-Socialist Germany with me, with these experiences being of those who were the subject of the *Nürnberg Gesetze* and who thus traumatically endured the consequences of those laws and the prejudice and hatred they codified. These direct experiences of the personal and moral effects of National-Socialism were those of individuals that I, through a personal knowing of them, considered to be honourable and which personal experiences thus served to place into perspective, into a moral – a numinous – perspective, the accounts given to me, decades earlier, of some German National-Socialists I had met who fought for and gave their loyalty to Adolf Hitler and which accounts had been formative of what became my decades-long dedication to the cause of National-Socialism, a dedication broken only by my personal experiences of Islam and by the *πάθει μάθος* that was the genesis of my philosophy of *The Numinous Way*.

As I mentioned in *The Uncertainty of Knowing*:

"All I know – all I say and write – derives from my own diverse personal experiences and my reflexion upon such experiences; from my experience of diverse ways of life, diverse religions, and by my interaction with individuals..."

Suffice therefore to say that my new encounter and interaction with particular people, my reflexion on those experiences, and my further study and research, has led me to a new personal learning, and to a better understanding of both the ethics of *The Numinous Way* and of the personal, the moral, implications of those ethics.

However, it is to be expected that some people will not like – nor others understand – where this new learning and my thinking have led me and may be leading me. But as TS Eliot beautifully expressed it in his poem *Little Gidding*:

And what you thought you came for
Is only a shell, a husk of meaning
From which the purpose breaks only when it is fulfilled
If at all. Either you had no purpose
Or the purpose is beyond the end you figured
And is altered in fulfilment.

Ethical Consequences

Empathy – as outlined in various essays including *Introduction to The Philosophy of The Numen* and *The Natural Balance of Honour* – is the basis for the ethics of *The Numinous Way*, with compassion and a personal honour being how we can, personally as individuals, be ethical in accord with the knowing, the understanding, the insight, that empathy reveals. This empathic revealing is of our affective and effecting connexion to other life, including human beings.

The immediacy of empathy in the living moment means a living-in, a dwelling-in, the moment, inclining us toward to *wu-wei* and, "to being compassionate and honourable human beings, concerned only with our own affairs, that of our family, and that of our immediate locality where we dwell, work, and have-our-being." *Some Philosophical and Moral Problems of National-Socialism*

There therefore cannot be, as mentioned in *A Brief Numinous View of Religion, Politics, and The State*, any desire for involvement with politics, since

"the goals, objectives and aims of politics are, by their very nature, based on human-manufactured divisions and categories deriving from a causal separation of beings: that is, which involve denoting individuals on the basis of some principle of inclusion/exclusion, and which principle of inclusion/exclusion (of separation of human beings) is immoral because un-numinous."

What is thus important, moral, numinous, are individuals who – feeling, knowing, suffering and its causes – live and who act with personal compassion and personal honour, with the boundary, the horizon, of such acts being, by the nature of empathy, of the nexion they are, and only and ever of the personal, immediate, local kind. In practical terms, there are and cannot be any supra-personal causes, agendas, aims, goals, for such things take us toward abstractions and beyond the bounds of empathy and of how *The Numen* is or becomes presented in and through the personal experiencing of, an interaction with, other living beings: human, of Nature, of the Cosmos; and a personal experiencing which is direct, unfettered, undistorted, by any abstraction, by any prejudice, by any division – conscious or unconscious – into 'us' and 'the separate others'.

A consequence of this is that we can only – without causing more suffering or contributing to suffering – alleviate suffering, try to ameliorate what is wrong, by means of personal, direct, compassionate, honourable, acts when we

personally encounter suffering, dishonour. No cause, no movement, whether deemed political, social, or religious – nothing supra-personal involving us surrendering our individual judgement of empathy, our individual authority, and our personal honour – can alleviate suffering or ameliorate what is wrong, dishonourable, for such supra-personal things are among the causes of suffering or contribute to or will contribute to suffering, given our past and current human nature.

Hence the only moral change, the only revolution, that is possible – numinous, good – is that of ourselves; within and personal; and this is a reformation of ourselves and then our living of a moral, of an empathic, compassionate, honourable, life.

This precludes the possibility of such a moral individual supporting some cause, some group, some movement, some person, in the belief that such a cause, group, movement, or 'leader', can 'make a difference' or can or might in some way move us toward some future where there is less suffering.

Thus it is morally wrong – from the perspective of The Numinous Way – to suggest, as for example I previously did in *The Uncertainty of Knowing*, that a group such as Reichsfolk or a way such as Ahlus Sunnah wal-Jammah might be alternatives "capable of guiding honourable individuals to do what is honourable", and thus have "the ability to alleviate at least some of the suffering which blights this world." And wrong not only because such groups, such ways, are based on immoral abstractions – on principles of inclusion/exclusion – but also because their very nature, their very being, as groups and such ways are incompatible with The Numen, and so cannot and do not in any way presence the numinous or express the numinous since such numinosity only lives, dwells, is manifest – in the personal sense – by individuals leading or inclining toward leading an empathic, compassionate, honourable, life.

In brief, it is personal virtues such as εὐταξία – and their cultivation by individuals – which are important, required, moral, not some group, some organization, some 'leader', or some political aims and goals.

Adolf Hitler and National-Socialism

For a long time, I regarded Adolf Hitler as a good man, an honourable man, and National-Socialism – especially my 'revised version' of National-Socialism manifest in Reichsfolk – as either an intimation of the numinous or as an expression of what is noble and honourable.

Now, in respect of Hitler, I ask two questions: (1) 'what is good' and my answer, manifest in The Numinous Way, is that what is good is what is compassionate; what alleviates suffering; what does not cause or contribute to suffering; what manifests love, empathy; and (2) 'what is honourable' and my answer is what is dignified, what manifests self-control, fairness; a balanced judgement.

How then does Hitler fare according to these criteria? Do his actions – manifest for example in the Nürnberger Gesetze and their consequences, in his use of krieg in pursuit of some supra-personal aim, and in the use of the abstractions of race and nation – reveal a man of compassion, of balanced judgement, of fairness? Someone who feels and understands the error that is ὑβρις and is therefore circumspect, in touch with and respectful of the numinous? Who knows the limits of appropriate human behaviour? No.

For example, there is nothing honourable in the Nürnberger Gesetze and their consequences; in the personal suffering, the deaths, they caused, in the prejudice and the hatred they engendered and codified. Nothing good in the use of krieg in pursuit of some supra-personal aim; in the suffering and the deaths caused. Nothing good or honourable in the demand for obedience and in the manipulation of people's emotions by rhetoric and propaganda; nothing good or honourable in the punishment of those who were inclined, as is morally right and justified, not to surrender their individual judgement and who thus refused to be obedient in such supra-personal matters, especially in relation to certain 'political' abstractions, such as 'race', nation, and the führerprinzip.

As someone once wrote: "Das war ein Vorspiel nur, dort wo man Bücher verbrennt, verbrennt man auch am Ende Menschen."

In respect of National-Socialism – new or old – I now ask similar questions to the ones asked in respect of Hitler. That is, can The Numen, the good, what is honourable, empathic, compassionate – what is moral – be manifest in, be presented by, such a weltanschauung as National-Socialism? No.

No, for two simple reasons.

(i) Because such a weltanschauung has its very being in immoral abstractions, be they termed 'race', nation, volk, ethnicity, folk, or whatever; and is defined by the principle of inclusion/exclusion, by the separation and prejudgement of human beings by abstract criteria.

(ii) Because such a weltanschauung by its very nature is supra-personal, organized, authoritative, dogmatic, and numinosity only lives, dwells, is manifest – in the personal sense – by individuals leading or inclining toward leading an empathic, compassionate, honourable, life where there is no need of any authority, any judgement, any criteria, other than their own, deriving from their empathy and their unique πάθει μάθος.

There is thus, based on applying the moral criteria of The Numinous Way, a complete rejection by me of National-Socialism – of whatever kind – and an understanding of Hitler as a flawed individual who caused great suffering and whose actions and policies were dishonourable and immoral.

Conclusion

The Numinous Way is, and can only ever be, an individual way; a non-political, non-religious, choice of individuals desirous of developing and using empathy and hopeful of leading honourable lives that do not cause or contribute to the suffering of living beings. Lives where one of the greatest virtues – a manifestation of our humanity – is considered to be a loyal and personal love between two human beings, regardless of the perceived or assumed ethnicity, nationality, social status, or 'sexual orientation', of the individuals concerned. As Sappho wrote, over two and half thousand years ago:

μνάσασθαί τινά φαίμι [καὶ ἕτερον] ἀμμέων... στᾶθι [κᾶντα] φίλος καὶ τὰν ἐπ' ὄσσοισ' ὀμπέτασον χάριν [1]

As for me, my journey of learning, of self-discovery, of making mistakes, of trying to acknowledge and correct my errors, of interior change via πάθει μάθος, does not yet seem to be ended.

January 30th 2012 ce

[1] Sappho, Fragments 147/138 [Lobel and Page].

My translation is:

Believe me, in the future someone
Will remember us ...
Because you love me
Stand with me face to face
And unveil the softness in your eyes ...

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