

O9A: Are Deep Fakes Next?

Having failed to provide evidence from primary sources, {1} and failed to use 'the spook card' {2} in the on-going decades-long DM=AL narrative {3} our information is that the proponents of the equation DM=AL are now venturing into DeepFake (DF) land. Apparently a trial run last year was posted on social media using as a reference an actual photograph from 2014:



2014 image of an O9A supporter who at the time was in the armed forces of a NATO country
<https://web.archive.org/web/20190701152112/https://omega9alpha.wordpress.com/one-image/>

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Image posted on social media in 2023 with a gun pointing at a still photo of Myatt
taken from the 2000 Panorama program about Copeland

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The image was first posted by an antifascist journalist with a long history of prejudice against DM, and although he subsequently removed it after someone mentioned it looked like the photo of DM was faked onto it, the image had

been reposted by someone else.

We anticipate DF 'interviews', audio and/or video, with DM - the voice probably based on an audio recording from 1998 made by an antifascist hack and the video probably using his appearance on the 2000 Panorama program about Copeland - contemporaneous with or followed by miraculously discovered written documents, in both cases where DM "admits" to being, or reveals he is or was, AL.

But why all this trouble, over decades, about Mr Myatt?

Genesis Of The Narrative

The anti-Myatt narrative enshrines the decades-old hatred of and prejudice against Mr Myatt exemplified (i) in such statements as the 2022 pejorative, evidenceless, one that Myatt "lies through his teeth" {4} and (ii) in the accusation that he inspired the London nail-bomber Copeland to kill three people and injure 139, some seriously. {5} Because of that and because Myatt is (alleged to be) the founder and leader of the O9A, in 2022 he was listed, by the government funded Counter Extremism Project, as one of the twenty most dangerous extremists in the world:

Background:

Myatt is the founder of The Order of Nine Angles (ONA or O9A)—a U.K.-based Nazi, Satanist occult group founded in the 1970s. The group reveres Adolf Hitler and imbues Nazi symbology with mystical meaning.

* During the 1990s, Myatt was one of the founders of the hardline British National Socialist Movement (NSM) and was reportedly a leader in Combat 18, a violent far-right group.

* In 2006, Myatt converted to an extreme form of Islam and supported killing Muslim apostates. He claimed that the far right was incapable of bringing out societal revolution and Islam was the answer.

Influence:

ONA's influence can be seen in neo-Nazi groups such as the U.S.-based group Atomwaffen Division and its U.K.-based offshoot Sonnenkrieg Division.

* ONA has affiliated groups in the United States, Australia, and Europe.

* ONA members have been involved in several violent terrorist plots. {6}

The public narrative thus centres around accusations of militant neo-nazism, and supporting and inciting terrorism: 'far right', {7} Islamic, {8} and Occult. There is usually no mention of his post-2012 writings and his philosophy of *pathei-mathos* with its virtues of compassion and empathy; and if it is mentioned it is pejoratively described as a deception and not to be taken seriously {9} and as just some diabolical plot by a Master Trickster: part of his "satanic game of sinister dialectics". {10}

Which has led some to suggest that what is now behind the continuation of the narrative is the fear (i) that Myatt's philosophy leads people away from the religious Judeo-Christian, and the political ideological, illusion of causal abstractions (a naming) and the dialectic of opposites based on such naming with the inevitable apocalyptic eschatology and ideological and nation-State conflict; and (ii) that his philosophy presents a modern and rational paganism based on Greco-Roman values, such as *Kalos Kagathos*, {11} and is therefore seen by certain antifascists and others as belonging to a new and emerging and dangerous "right-wing" milieu in which ancestral (native and pagan) European culture and a tradition of personal honour, not governmental law and not nation-States, are central.

For example, in the *Questions of Good, Evil, Honour, and God* section of Myatt's 2013 book titled *Religion, Empathy, and Pathei-Mathos*, {12} he examined the ontologies of Christianity, Islam, and the modern nation-state and the ontology he proposes for his own philosophy concluding that there are three important things:

"First, an understanding of the impermanence of temporal things; of how abstract ideations - given some practical form and maintained via striving human beings - over decades and centuries always by their nature wreck havoc and cause or contribute to suffering often despite the decent intentions of those who brought them into being and maintain or maintained them; and of how all such forms, in the perspective of millennia, 'hath but a short time to live'.

Second, that even the modern State with its liberal democracy and its jurisprudence and its benefits and positive change, is not only impermanent but also, for some, a cause of suffering, of havoc, and that the benefits and the positive change do not necessarily offset such suffering, such havoc, as are caused, as have been caused, and as may continue to be caused; and that it is for each one of us to decide how to, or whether to, engage with such an impermanent form, by and for example following the moral advice given some two millennia ago - Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ - and/or by perhaps trying to improve those societies, "in tolerant ways which do not cause conflict or involve the harshness, the violence, the hatred, of extremism."

Third, that there is in this culture of *pathei-mathos* a particular ethos: the tone of harmony, ἁρμονία; of a natural balance, or rather of how certain human actions are hubris - ὕβρις - and not only disrupt this needful harmony but also cause or contribute to suffering. Of the importance, and perhaps the primacy, of human love; of how Eris is the child of Plemos and Hubris, and of how a lovelorn Plemos follows Hubris around, never requited. Of how the truths of religions and spiritual ways are, in their genesis, basically simple, always numinous, and most probably the same: guides to living in such a way that we can rediscover the natural balance, appreciate the numinous, and avoid hubris.

All of which lead to an understanding of (i) how good and bad are not 'out there' and cannot be manifest or

assumed to be manifest in some form, by some ideation, or in 'them' (the others), without causing or contributing to or being the genesis of suffering, but instead are within us as individuals, a part of our nature, our character, our φύσις, and often divergently expressed; and (ii) of how, in my view at least, personal honour and not a codified law, not a jurisprudence, is the best, the most excellent, way to define and manifest this 'good', with honour understood, as in my philosophy of pathei-mathos, as an instinct for and an adherence to what is fair, dignified, and valourous. An honourable person is thus someone of manners, fairness, reasoned judgement, and valour; with honour being a means to live, to behave, in order to avoid committing the folly, the error, of ὑβρις; in order try and avoid causing suffering, and in order to rediscover, to acquire, ἀρμονίη, that natural balance that presences the numinous (sans denotatum and sans dogma) and thus reveals what is important about life and about being human.

For, in effect, the truths concerning honour and dishonour, and of our propensity for both honour and dishonour, are the essence of what we can learn from the supra-national, the living, and the thousands of years old, human culture of pathei-mathos."

In many ways this message is profoundly antinomian. What better way, therefore, to obscure it, to detract attention away from it, than defaming, discrediting, its author by various unproven assumptions. A distraction, an obscuring, which in the last decade has been remarkably successful, aided by the anti-Myatt narrative becoming supported, post-2018, by government funded 'policy groups' such as the Counter Extremism Project, by government-honoured antifascists, by the corporate Google-supported 'wikipedia', {13} by the mass media and by a majority of people usually unknowingly committing the fallacy of reasoning known as the appeal to authority. {14}

But, given "the impermanence of temporal things" including current nation-States and their propagandists, it seems probable that Myatt's philosophy, like so many, will survive long after he himself and his detractors and prejudicial opponents have died.

Selann Ibotæ, et allæ
April 2024
v. 1.03

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{1} qv. *Scholarship, Primary Sources, And Mr Myatt*, included in the 2024 compilation *Selected Texts Regarding Allegations About David Myatt*, <https://archive.org/download/myatt-accusations/myatt-accusations.pdf>

{2} The 'spook card' is when a journalist or politician quotes what a security/intelligence source has allegedly said, which source spoke on condition of anonymity and whose identity cannot be revealed for reasons of 'national security' or because the journalists or politician wants to protect their sources.

In the case of the O9A and Myatt we expected them to say something akin to: "according to a security source there is evidence that proves Myatt is Anton Long."

{3} A good example of the narrative of "David Myatt and Anton Long?" is *Social Media Fun And Games With David Myatt*, included in *Selected Texts Regarding Allegations About David Myatt*, op.cit.

{4} 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.

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

The program also claimed that "Myatt, the group's [NSM] intellectual, shaped the ideas that propelled David Copeland on his road to terrorism."

{6} https://web.archive.org/web/20210130224431/https://www.counterextremism.com/sites/default/files/Top%2020%20Extremists_121820.pdf

Note that the Counter Extremism Project, which has full-time staff in offices in New York and Germany, gets the date of Myatt's conversion to Islam wrong: it was 1998 not 2006.

{7} Myatt is alleged to be the author of the terrorist manual, *A Practical Guide to Aryan Revolution*, which inspired Copeland. The "contents 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," Michael Whine, *Cyberspace: A New Medium for Communication, Command and Control by Extremists*, Studies in Conflict & Terrorism, Volume 22, Issue 3. Taylor & Francis. 1999.

However,

"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."

Legality, Allegations, And Mr Myatt
<https://archive.org/download/myatt-accusations/myatt-accusations.pdf>

{8} (i) Ely Karmon, *The Middle East, Iran, Palestine: Arenas for Radical and Anti-Globalization Groups Activity*, <https://web.archive.org/web/20120315132116/http://www.ict.org.il/Articles/tabid/66/Articlsid/194/Default.aspx> (ii) Mark Weitzman: *Antisemitismus und Holocaust-Leugnung: Permanente Elemente des globalen Rechtsextremismus*, in Thomas Greven: *Globalisierter Rechtsextremismus? Die extremistische Rechte in der Ära der Globalisierung*. 1 Auflage. VS Verlag für Sozialwissenschaften/GWV Fachverlage GmbH, Wiesbaden 2006, pp.61-64

{9} The comment was made by the same antifascist who stated that Myatt "lies through his teeth".

{10} Jacob C. Senholt, *Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles*, international conference, *Satanism in the Modern World*, Trondheim, 19-20th of November, 2009.

{11} qv. the *Kalos Kagathos And Western Culture* section of *The Peregrinations Of David Myatt*, <https://archive.org/download/myatt-peregrinations-ideologist/dm-ns-ideologue-second-edition.pdf>

{12} <https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf>

{13} qv. *Scholarship, Primary Sources, And Mr Myatt*, included in *Selected Texts Regarding Allegations About David Myatt*, op.cit.

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

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

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

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