



Covert surveillance photograph of Myatt on his way back from work on farm, taken by the BBC, 2000

David Myatt: Satanic Islamist Or Modern Mystic?

We analyse here a representative sample of the claims, made some years ago about Myatt by an anonymous accuser in an internet published article {1}, revealing as the analysis does the flaws in the sources used, the factual errors made, and how the accuser employs propagandistic methods in an obvious attempt to try and convince readers that his claims about Myatt are true or at least merit serious consideration.

The analysis shows that the circumstantial evidence he provides is flawed and that no evidence whatsoever from primary sources is given resulting in the text being just a collection of assumptions and unproven allegations and opinions about Myatt made by the anonymous accuser and by others.

That some individuals believe and have believed that this anonymous article "proves" Myatt's involvement with Satanism reveals just how easily some individuals can be duped. That the article is anonymous and was not and has never been published in a peer-reviewed journal, but rather on some internet site which allows anonymous people to publish libellous and inaccurate stories, is most revealing.

Given the importance of primary sources in providing evidence of claims, assumptions, and allegations, it should be noted that primary sources include direct evidence such as original documents dating from the period under study, and accounts and works (written, verbal, published or unpublished) by such individuals whose life or whose writings or whose works form part of the research. In addition, if such sources - documents or accounts or writings - are in another language, then it is incumbent upon the scholar to have knowledge of that language and thus be able to translate such documents themselves, for a reliance upon the translations of others

relegates such sources from the position of primary ones to secondary ones.

Hence, if an author writes about a person and/or about their works, or about an event, using only secondary sources - sources containing the opinions, the interpretations, or the conclusions of others - then the opinion, the interpretation, the conclusions of that author about such a person and/or about their works, or about an event, are unauthoritative because unscholarly.

In respect of Myatt and his peregrinations, primary sources would include Myatt's own writings, including his autobiography Myngath {2}; court transcripts of his criminal trials; interviews with police officers who have arrested and interviewed him under caution; documents concerning his early years in Africa and the Far East; documents relating to his time as a Catholic monk; documents relating to his conversion to Islam (such as his Testimony of Faith in Islam signed as it is by the Imam of his mosque and by a Qadi), documents and letters relating to his involvement with Column 88; and so on.

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Editorial Note: The indented items, prefixed with §, are from the article by the anonymous accuser, with our comments given below the indented item.

§ A printed version of an 'Order of Nine Angles' manuscript, 'Copula cum Daemone' written by D. W. Myatt, is available in a British Library collection. Yet in later digital editions David Myatt's name has been removed and the pseudonyms, 'ONA' and 'R. Venn' is shown as the author.

The catalogue of the British Library does not record such a book written by DW Myatt. Nor does it record any book, or a text, or manuscript bearing the title Copula cum Daemone.

The claim is therefore a significant error made by the anonymous accuser.

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§ This is Satanist 'Anton Long' discussing 'spastics' on a message board in 2006.

The anonymous accuser proceeds to give some screenshots from some obscure internet forum of a posting by some user calling themselves "Anton Long".

The screenshots prove nothing because anyone - even today, let alone ten or so years ago - can and could join some internet forum and give any name or use some pseudonym. So all the screenshots show is that some anonymous user used the pseudonym Anton Long, and since no IP address is revealed that user could be anyone from anywhere.

In addition, Anton Long has only ever posted material via the internet on his now defunct (and non-interactive) NexionZero blog {3}, never once deigning to participate on even established 'satanist' internet forums such as the 600club, for such participation on any forum would have undermined the mystique he undoubtedly sought to create.

It is a definite possibility that the anonymous accuser himself joined such an internet forum in order to pose as Anton Long and post fraudulent messages incriminating 'Anton Long'.

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§ More new evidence linking David Myatt to vile Satanist texts has been published in separate studies drafted by two independent university academics. 'The Sinister Tradition' by Jacob C. Senholt and 'Dreamers of the Dark: Kerry Bolton and the Order of the Left Hand Path, a Case-study of a Satanic/Neo-Nazi Synthesis' by W.R. van Leeuwen. These reports were published in the form of two separate M.A. theses. Both of these works are particularly important in that they expose routine attempts by 'The Order of Nine Angles' to conceal David Myatt's authorship of incriminating articles.

The passage reveals the anonymous author committing the fallacy of argumentum verbosium, as if the mention of "independent university academics" is, without any reading and analysis of their texts, sufficient of itself to convince readers that proof does indeed exist of Myatt being Anton Long.

1) In the matter of Senholt, and as the ONA has pointed out many times, no evidence from primary sources is given so that Senholt simply makes assumptions about Myatt.

a) Senholt claims that out of five different examples of ONA insight roles, "Myatt has undertaken at least number 1, 3 and 5," with those insight roles being "Join or form a covert insurrectionary organization, dedicated to National Socialism," "Convert to Islam and aid, through words, or deeds, or both, those undertaking Jihad against Zionism and the NWO," and "Join or form a National Socialist group organization, and aid that organization and especially aid and propagate historical revisionism."

However, as ONA texts make clear an insight role only lasts for around a year - at most eighteen months - while Myatt spent thirty years as a neo-nazi activist, propagating holocaust revisionism, while also (beginning with Column 88 in the 1970s) being part of covert insurrectionary organizations, and spent ten years as a Muslim supporting Jihad. These exceptionally long periods cannot therefore be ONA insight roles.

b) Senholt claims that there are linguistic similarities between the writings of Myatt and those of Anton Long. However, since he does not provide an analysis using forensic linguistics or reference the work of an accredited

expert who has done such an analysis of those writings, this is merely a claim that Senholt makes.

c) Myatt himself, in section titled *The Logical Fallacy of Incomplete Evidence - A Case Study* of his 2012 essay *A Matter of Honour*, {4} provides a detailed rebuttal of all of Senholt's claims.

For example, in respect of Senholt's claim regarding the use of alternative dating systems, such as yf, by both Myatt and the ONA, Myatt writes: "The fact that group A and group B use the same or a similar alternative dating system is not proof that B is a subset of A, only of borrowing, imitation, adaptation, and possibly of plagiarism."

For example, in respect of Senholt's claim that Myatt's departure from Islam (in 2009) coincided with 'Anton Long' writing a plethora of new ONA items, Myatt writes:

Since Senholt does not give dates, and does not list the items, before and after this date, this is a rather vague assumption which also ignores two important facts. First, the vast quantity of literature I produced from 2006 onwards (following the suicide of my fiancée) in the form of essays about my Numinous Way/philosophy of pathei-mathos, letters, poetry, and so on. Second, Senholt does not discuss the fact that there were and are several self-confessed satanists (such as the pseudonymous Jason King) who are of opinion that most if not all of the newer, recent, items attributed to Anton Long were written by someone quite different from the 'original Anton Long' associated with the original ONA (or ONA 1.0 as King described it).

For example, in respect of Senholt's claim that some of Myatt's ideas and concepts - such as acausality and Aeons and Homo Galactica - are and have been used by the ONA, Myatt writes:

These concepts date to the early to middle 1970's, evident in such non-occult writings as *Emanations of Urania*, and, later on, in my *Vindex - Destiny of the West*.

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. Thus there is use and adaptation by others, and possibly plagiarism, but no proof of a direct link.

Myatt also provides many omitted facts and circumstances about his own life that do not support, and indeed which contradict, Senholt's claims and conclusions.

For example, Myatt mentions his time as a Christian monk and his writings praising Catholicism in particular and Christianity in general, writing that this scenario:

does not fit in with the claim of me being a life-long 'devotee of extreme ideologies' or being a satanist, so it is ignored. No attempt was made to use primary sources - to talk to people who knew me as monk and who could recount my life then, and my autobiography *Myngath* where I recount my time as a monk.

No mention is made of my many articles in which I praise Catholicism or refer to it in a positive way. For example, my mention of the numinosity of the Latin Tridentine Mass [qv. *Concerning The Nature of Religion and The Nature of The Numinous Way*] and of the sacrament of confession. As I wrote in *Soli Deo Gloria*:

"It is my personal opinion that traditional Catholicism, with its Tridentine Mass and its particular conservative traditions, was a somewhat better, more harmonious, expression of the numinous (a necessary and relevant expression of the numinous), than both Protestantism and the reforms introduced by the Second Ecumenical Council of the Vatican, and which reforms served only to undermine the numinous, to untwist the threads that held together its 'hidden soul of harmony'."

There is also the small matter of me being married in Church in accordance with the Christian ceremony of marriage. And the small matter of writings of mine such as *Pathei-Mathos - A Path To Humility*.

2) In the matter of Leeuwen both Kerry Bolton {5} and the ONA {6} published articles pointing out the many factual errors, and unproven assumptions, in the work.

Examples of Leeuwen's factual errors, in respect of Myatt and the ONA, include:

- a) The claim Myatt was born in 1952, when he was actually born in 1950.
- b) That assertion that Myatt joined British Movement in 1969, when the correct date was 1968.
- c) The claim that 'the Star Game' was inspired by the Enochian Chess of the Golden Dawn when, as the comment by the ONA make clear - and as explained in diverse ONA texts - the Star Game bears no resemblance whatsoever given its three-dimensional nature; the number and the transformation of pieces when moved; the alchemical symbolism employed, and so on.
- d) The claim that the ONA Black Mass has similarities with classical accounts of Black Mass - which alleged similarities he does not enumerate - and which claim of similarities is easily disproved by comparing accounts of such historical non-ONA masses with the ONA Black Mass, since the ONA mass is detailed, comprehensive, a complete ritual, while the historical accounts Leeuwen references are vague, incomplete. As the ONA note:

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

e) Leeuwen makes claims regarding Myatt's involvement with Satanism without proving any evidence from primary sources.

f) As for the Leeuwen article exposing - in the words of the anonymous accuser - "attempts by The Order of Nine Angles to conceal David Myatt's authorship of incriminating articles" there is no such expose because there is no evidence from primary sources regarding Myatt being Anton Long. Instead, there are unproven assumptions and personal opinion stated as if they were fact.

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§ Returning to Senholt's thesis, he has this to say about Myatt: "Myatt's influence on the ONA is probably the biggest of all, with Myatt practically developing around 90% of the current order material available."

Since Senholt provided no verifiable evidence from primary sources that Myatt was Anton Long or that Myatt wrote the majority of ONA material, this is personal opinion and unverified assumption.

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§ PO box numbers employed to distribute Myatt's neo-nazi pamphlets, were also used to send out ONA Satanic printed matter. Nick Lowles discusses this in his book, "White Riot: The Violent Story of Combat 18" (Milo Books, Bury 2001, p 186-7).

Lowles account of the meeting differs substantially from Myatt's account {7} so one is left to choose between the two different versions, taking either Lowles word or that of Myatt. Given that the account of Lowles contains several factual errors (such as Myatt was at the time living with Moulton on a Shropshire small-holding), given the political agenda of Lowles (at the time he was working for the anti-fascist Searchlight group), and given his journalistic-style - especially his use of weasel-words, such as "lameley commented", was "forced to concede" - Myatt's account rings true.

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§ Myatt is a lifelong friend of Cox and is a regular visitor to his house which is opposite the Reading university campus.

Since no evidence is provided for either accusation, such accusations should

be dismissed.

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§ Returning to the ONA manuscript, we also see that it recommends reading David Myatt's 'Strategy and Tactics of Revolution' [formerly 'A Practical Guide to Revolution']. This includes information on how to construct nailbombs.

1) The fact that some group recommends reading some item by a certain author is not proof of a connection between the two. Groups of every kind, and individuals, recommend certain authors all the time.

2) The anonymous accuser makes yet another factual error, for the *Strategy and Tactics of Revolution* text does not contain information on how to make nailbombs. Instructions on how to make such bombs were actually given in a different document, the 13 page one issued in 1993 which announced the formation of The White Wolves, a group alleged to be allied to Combat 18, with the anti-fascist group Searchlight claiming (in the July 2000 issue of their magazine) that Myatt was the author of that document although they provided no evidence in support of their claim.

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§ David Myatt's involvement in Satanism and the influence of his philosophy of hate on others, is thrown into even sharper relief when examined in the context of nailbomber, David Copeland.

The beginning of this sentence is a good example of journalistic type propaganda, with Myatt's alleged involvement in Satanism being blandly stated as if it was already proven when in truth no one has provided any evidence whatsoever from primary sources of such involvement.

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§ One of the clearest indicators is a simple spelling 'mistake'. David Myatt's neo-nazi 'Reichsfolk' texts are peppered with a strange archaic spelling of the word 'develop'.

The anonymous accuser seizes on the fact that Myatt often uses the alternative spelling of develop - develope - as proof of the fact that he is Anton Long since some ONA texts also use that alternative spelling.

This is an assumption too far, for as the ONA pointed out years ago the ONA and its many followers, and groups such as Reichsfolk, use or otherwise appropriate, words and terms that Myatt himself uses - such as nexion, presencing, and acausal, so that their use of the spelling such as *develope* is just imitation, by others; a borrowing, possibly deriving from admiration of the person using it.

Conclusion

The factual errors made by the anonymous accuser in his internet article, the use of multiple sources which present personal opinion and assumptions as fact, the lack of any evidence whatsoever from primary sources, the commission of fallacies such as argumentum verbosium, the use of fraudulent internet postings, and the silly assumptions of the anonymous accuser, combine to reveal the article in a true light: as a piece of propaganda with a specific purpose. Which purpose is to vilify Mr Myatt by trying to associate him with the ONA.

As for the Order of Nine Angles, they - being "a dangerous and extreme form of Satanism" {8} - revel in not only such associations with someone whose exeatic life encompasses violence, terrorism, extremism, and crime, but also in the notoriety of "being bad" in the real world as the anonymous accuser certainly believes Myatt to be. In this respect, every accusation made against Myatt by the anonymous accuser, and by others, is kudos for the amoral ONA, enhancing their image, their reputation, as practitioners of evil in the real world.

Thus, the more they revile and seek to demonize Mr Myatt - based on the assumption that he is Anton Long - the more they hype the "dangerous and extreme" Order of Nine Angles as being evil.

Now, were they to accept Myatt as now being some reformed extremist, some modern mystic extolling the virtues of compassion, love, and humility, then the ONA might have something of an image problem given how so many seem to believe that, as Senholt wrote, "the role of David Myatt [is] paramount to the whole creation and existence of the ONA." {9}

That opponents of the ONA and of Myatt do not seem to understand this is most amusing, for us and our kind.

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References

- {1} The source of the offending article, still available on the internet, is <https://www.indymedia.org/en/2010/03/935879.shtml>
- {2} David Myatt, *Myngath: Some Recollections of a Wyrdful and Extremist Life*. 2013. ISBN 978-1484110744
- {3} <http://web.archive.org/web/20110903171456/http://antonlong.wordpress.com/>
- {4} <https://regardingdavidmyatt.wordpress.com/myatt-a-matter-of-honour/>
- {5} In the case of Bolton, some of the errors are mentioned here: <https://satanismnz.wordpress.com/category/satanism/satanism-in-new-zealand/dreamers-of-the-dark-satanism-in-new-zealand-satanism/page/3/>
- {6} See for example <https://www.scribd.com/document/23318543/Commentary-on-Leeuwen-s-Dreamers-of-the-Dark>

{7} According to Myatt:

"My meeting with Nick Lowles, then an employee of the anti-fascist Searchlight organization, occurred in the late 1990's. I had arranged to meet him at the railway station in Craven Arms, Shropshire and was there, at the appointed time on the appointed day, when he arrived accompanied by a rather burly 'minder'.

I mentioned an Inn, some miles away in a nearby village, where we might agreeably discourse but he - suspicious - declined, and so we three decamped to his car to drive a short distance away to a Craven Arms tavern.

So there we sat, me with my Coca-Cola (since I was then teetotal) and he with his minder with us seated around some nondescript table. He produced a recording device so as to record our conversation.

I found it all rather amusing, as he - like some inexperienced Police officer conducting an interview with a suspect - bade me answer question after question, many of which were about the Order of Nine Angles which questions I calmly answered.

I seem to recall he mentioned post office boxes many times, and finally honed in on some such a box in Hereford, making the play that the post office "video-recorded visitors who collected mail." I smiled, knowing from years of experience of Police interviews that this was a ruse. But I played along, mentioning that - as I had previously said - I was doing a favour for a long-standing friend by collecting and forwarding certain mail.

This calm response of mine seemed to rather annoy him, and toward the end of our meeting, he - vis-a-vis me being Anton Long - shouted at me "Why don't you just admit it!". I simply smiled, and exchanged a knowing glance with his minder, who returned the compliment. We - I and that minder - seemed two of a similar kind while Lowles most certainly was not of our pro-active kind.

That Lowles has never released the complete, raw, audio recoding of our conversation in that Craven Arms Inn is perhaps somewhat indicative. That he subsequently claimed that I at the time was living with my friend Richard Moulton in Shropshire was somewhat amusing and perhaps also indicative since - as Special Branch and MI5 could have confirmed - I was then living with my then wife in a village near Malvern and had travelled that day by train to Craven Arms." Source: <https://regardingdavidmyatt.wordpress.com/meeting-with-nick-lowles/>

{8} Per Faxneld. *Post-Satanism, Left-Hand Paths, and Beyond: Visiting the Margins*, in *The Devil's Party: Satanism in Modernity*, edited by Per Faxneld and Jesper Aagaard Petersen. Oxford University Press. p. 207.

{9} <http://www.webcitation.org/6bpiHBirr>
