



An Interview With Anton Long

Editorial Note: The following extracts are taken from an interview with the pseudonymous Anton Long, and which interview is scheduled to be published, in full and with AL's permission, within the next two years. The interview was conducted and recorded by Rachael Stirling in NYC in 2015, and later transcribed by her. Dots enclosed in square brackets [...] indicate when some text has been omitted for publication here.

Despite such omissions - many of which deal with AL's background and life - we feel there is sufficient of esoteric interest to merit the publication of these extracts.

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[...]

RS. How and why did you create the Order of Nine Angles?

AL. I conceived the notion of a new, an elite, a subversive, and above all cultured, organization in the late 1960's after reading Savitri Devi's *Lightning and The Sun* [...] For reading the *Lightning and The Sun* gave me a millennial perspective, just as the rise and fall of the NSDAP and of the Third Reich, and the difficulty of translating NS theory into practice through gaining popular support in modern Britain, made me aware that an alternative to political movements might be needed [...]

[It was a discussion also in the late 1960's with a scholar] at King's College, Cambridge that veered me toward a more esoteric approach [...] One part of our conversation concerned Asimov's Foundation Trilogy, which I had read but was not impressed by, but which the scholar was most enthusiastic about. So, extrapolating from Asimov's idea of psychohistory, we talked for a while about whether it might be possible to develop such a thing as a mathematical model to describe human group (or even individual) behaviour, and thus possibly predict certain events such as the rise and fall of societies and civilizations.

In the weeks following that discussion I considered this idea, and conceived of something I pretentiously termed Logical Analytical Positivism which would employ, at least to begin with, symbolic logic [...] and thus extend the work of Russell and Whitehead from the realm of pure mathematics into the realm of human group behaviour [...]

RS. What about National-Socialism? It is for the Order of Nine Angles just one useful causal form among many, a form to used vis-a-vis aeonic sorcery?

AL. As for National-Socialism, what I in the past meant by National-Socialism is quite different from what the majority of people now assume or understand and have for decades assumed or understood by that term.

Perhaps in two hundred or more years time - if we human beings then still have societies of culture and reason - there will be many more who understand the 'aeonic magick' of the O9A and especially what National-Socialism meant, *and might have implied*, in millennial terms. One clue, in respect of NS: the Reichsfolk organization [...] with its code of personal honour and its respect for diverse cultures [...]

Perhaps I should add that [I am now] less and less interested in the minutiae of various causal machinations and manifestations, and more and more concerned [...] with our human survival as a consciously-aware species who have (at least for now and in the immediate future) the capacity, the vision, the technology, to betake ourselves out into the vastness of the Cosmos and thus fulfil the wyrdful and numinous potential that I and some others intuit we mortals have. A wyrdful potential that would see us exploring other star systems and colonizing not only nearby planets such as Mars but also those planets we can discover by such a practical exploration of the Cosmos.

For I incline toward the view that whether we do this is inextricably bound to how we understand our current predicament on Earth and thus whether we can free ourselves from the constraints that so bind us now: abstractions, politics, religions, a lack of self-knowing, a lack of self-honesty, dishonour, and such personal egoistic desires as so often still subsume us. Which constraints the experiential Seven Fold Way (the 'physis sorcery') of the O9A was designed to break, containing as that esoteric Way does a necessary, human, enantiodromia - a melding of the masculous with the muliebral - and presencing as it does, as those who reach the stage of Internal Adept discover, the essence of culture. {1}

Which should answer certain questions regarding the O9A. But, of course, I expect only a few will now, in these dire yet potentially wyrdful times, understand - or intuit - what I mean [...]

In the early 1970's I sought to embed within the O9A [certain traditional cultural qualities] but whether such qualities - such as reason, εὐταξία, kindred honour, and the acausal knowing of empathy {2} - will be increasingly appreciated, or even survive, is another issue; and which issue and which survival of such qualities the clandestine O9A was designed to address.

RS. Clandestine?

AL. Indeed. In terms of those who were and who are and who will be personally recruited.

[...]

RS. Isn't the O9A anti-Semitic, with its emphasis on the Magian and on holocaust denial? {3}

AL. The perception of the O9A depends on the physis - and knowledge, esoteric and otherwise, and the self-honesty - of the person perceiving it. Those who, for example, sufficiently understand the advanced Star Game to effectively use it to re-present the current and the next Aeon, and who have personal experience of the numinosity of esoteric chant, perceive the O9A in a rather acausal - an Aeonic - way which betakes them far beyond such causal abstractions such as the term 'anti-Semitic' now, as for so many, denotes and denoted.

If one goes far beyond 'geo-politics' - via an intuitive leap or via an empathic understanding - to what for convenience we may term 'galactic living' then there might be some realization of what the exeatic esoteric pathei-mathos of the O9A is and was concerned with and may well yet be all about in future times. As I mentioned in some MSS, there is now via the O9A an 'ancestral pathei-mathos'; a burgeoning esoteric culture of which clandestine O9A nexions are a part. A culture which transcends those divisions, those abstractions, which still so stupidly divide us as a species on one planet orbiting one star in one galaxy among the billions of galaxies in the cosmos. For there really is no enigma about the O9A, only individual (esoteric, exoteric) pathei-mathos, and thus that experiential learning that evolves us as individuals because we can come to apprehend, via enantiodromia, that-which is obscured via abstractions and denotatum.

What one has to apprehend, in respect of the terms (such as anti-Semitic) that you use, is the apparent dichotomy - the dialectic - that has hitherto and in some but not all ways enabled, inspired, our evolution as a conscious but still emotive species. But - as I and someone else have mentioned in some previous essays - that emotive archetypal process is no longer necessary given that we have passed a threshold in our evolution, for we mortals (or at least some of us, now) can rationally understand that process and can consciously change ourselves sans abstractions, sans archetypes, and sans denotatum, and thus no longer need such an external dialectical process. If the process continues, externally, on the level of societies, then it will assuredly be de-evolutionary. {4}

But unfortunately we en masse still are, and have been for so many centuries, weighed down by ourselves: by emotive reactions, by denotatum, by abstractions, and latterly by that presumption of knowing (that hubris) which externally projects such things as a 'dialectic' (and its apparent necessary) on what is past, present, and possible, even though we now have - after centuries of mortal pathei-mathos howsoever presented - an apprehension, or the possibility of such a apprehension, beyond all those artificial divisions. For, as I once wrote, it is not correct to give names to some things. Which is why empathy - its cultivation, its species of wordless apprehension - and the acausal knowing that such a faculty, and internal techniques such as The Star Game and Esoteric Chant, develop, were and are the raison d'être of the praxis that is the Seven Fold Way, despite what so many seem to have assumed about that Way; a Way which - given the axiom

of the authority of individual judgement - should naturally evolve.

Yet again I sense that only a few individuals - now and in the next few decades - will know and understand what I am talking about here. Just as what has been denoted in our own times by the term 'holocaust denial' will, hundreds of years from now - again, assuming such personal qualities as I previously mentioned will still be appreciated, or have survived - be understood by the sagacious as something germane to times past; as just one more supposed heresy among the so many 'heresies' that have so unreasonably condemned so many century after century.

RS. Would I be correct in assuming - as some others have - that the mythos of Vindex is central to the O9A?

AL. It is important exoterically and externally. Esoterically, and internally, not so much. For what really is the crux of the O9A is the Logos of Kindred-Honour, presenced as that logos (λόγος) is and can be both exoterically and esoterically; with that mythos being one aspect of each of those (exoteric, esoteric) presencings.

R.P. Since you mentioned you now have a personal somewhat mystic weltanschauung does that mean you - in terms of your Seven Fold Way and as some have suggested - have via that anados reached the penultimate stage of GrandMaster?

AL. I make no such claims, regarding them as unnecessary given that such an anados - whatever denotatum may be used or has been used in an attempt to describe it - is personal, unique; a presencing of wyrd; a personal revealing of physis and thus of our being and of Being, and which revealing moves us toward knowing what Time is, and is not, beyond our current understanding of it, via physics, as an ideated linear progression divided into measurable 'moments'. This knowing is of Time as the acausal unfolding, the change, of Being presenced as physis and which physis differs (or may differ) from being to being. Which knowing is and was the wordless wisdom of the Rounwytha [...]

RS. Since you are British by birth have any observations about the British Empire?

AL. [...] The British Empire brought and established certain cultural standards to, and for, many non-European peoples around the world, to thus and for example end the corruption and the barbarism that had hitherto existed in such lands as the British came to rule. Thus, in places like India and parts of Africa the British established a law and an order which greatly benefited the natives, although of course it is 'politically-incorrect' to voice such truths these days when so much history has been re-interpreted according to some 'politically correct' dogma based as that dogma is on some Magian abstraction which makes 'the White man' the villain and which propagandistically lauds the so-called 'achievements' of those native peoples who, before Western colonialism, were in so many ways uncouth and uncultured and whose rulers were often corrupt.

One has only to contrast the rampant corruption that exists now in foreign

lands formally ruled by the British with the order that existed under British rule to understand the truth regarding the British Empire. So many British people over so many decades devoted their lives to bringing - and often gave their lives to maintain - culture and order to so many colonial countries that I personally remember the debt we owe them and hope that someday the culture and order they brought, fought for, and sometimes died for, will one day be re-established, in such foreign lands, by another Empire. Before that, of course, we have to re-establish culture and order within our own European lands, which is why for so many decades [the O9A has] championed National-Socialism and organizations such as Reichsfolk and [why for example] Myatt sought to find allies among such radical Muslims as desired to destabilize the governments of the West based as such governments were - and sadly still are - on certain Magian ('politically-correct') abstractions.

RS. Which really does answer several questions I previously asked, doesn't it?

AL. Yes. I would just like to add that individuals such as myself have been much mis-understood, as is only to be expected given that so few of our human species, it seems, have reached the stage of individuation let alone gone beyond that to wisdom.

As I wrote in a recent letter to a certain O9A colleague, the motivations of so many National-Socialists - individuals such as Adolf Hitler, Leon Degrelle, Rudolf Hess, Otto Ernst Remer, Colin Jordan, John Tyndall, and so many others - was idealistic, noble, motivated by the best of intentions; although that is not how National-Socialists are usually portrayed.

I gave an example of the essence of National-Socialism in that letter: the beautiful Alison Balsom playing JS Bach in the Sophienkirche in Berlin. {5} There is such numinosity in such a performance; something cultured, and so expressive of the ethos of the civilization of the West, an ethos which of course has been distorted by the Magian and their savants.

Thus such National-Socialists as felt, understood, the essence of that exoteric political way desired to preserve such beauty, such numinosity, and of course preserve the unique culture of the West amid the uncultured barbarism which flourished and which still flourishes all around them, in their own lands and among other less cultured, non-European, peoples.

But since we - we this old breed who understand and feel what the unique culture of the West means and might yet imply - are now a minority and have no power and no possibility of obtaining power in the near future, I designed and created the O9A to produce others of our 'against time' kind and keep alive at least something of our knowing, our wisdom, and the essence of human culture, genesis as culture is and has been of what has been termed civilization. {6}

RS. Indeed. But moving on, would it be correct to say, as some have assumed, that the O9A represents your 'dark' side?

AL. My answer is: enantiodromia. That unity beyond - that unification of -

apparent opposites which presences human physis sans abstractions and sans denotatum and which thus reveals, via an acausal-knowing, Being as Being sans the abstraction of a causal Time.

As someone was once reported to have said:

Αἰὼν παῖς ἔστι παίζων πεσσεύων παιδὸς ἢ βασιλῆη

For the acausal, we are a game, pieces moved on some board: since, in this world of ours, we are but children.

Aeon(s), logos, physis, enantiodromia; the Star Game. The clues to unravel such an apparent enigma are all there [...]

RS. Finally, do you have any further comments?

AL. Only two. First, that perhaps that while human life for some sometimes passes in an unapprehended transformation it can be melded, made wyrdful and rationally apprehended, via a conscious pathei-mathos, whether esoteric or exoteric. Second, that despite my exeatic life, despite my peregrinations, and despite my learning, there are many things that I still do not know or understand, having at least understood that to pretend to know and understand - despite one's mortal limitations - is one of the distinguishing marks of such charlatans as have for so long infested what has come to be termed 'the occult'.

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§ Notes, by R. Parker

{1} In a December 2010 essay - titled *Introduction to The Philosophy of The Numen* - Myatt wrote that "culture may be defined as the arts of personal manners, of personal dignity, of civility, and of a received and living (and thus numinous) tradition (often aurally transmitted), and which tradition is therefore both respected and regarded as a source of practical wisdom and practical knowledge, and which practical wisdom and practical knowledge is often (or mostly) derived from the accumulated personal experience, accomplishments, and observations, of the elders and ancestors of that tradition."

{2} The qualities which AL enumerates here - reason, εὐταξία (self-control), kindred honour, and the acausal knowing of empathy - are the essence of the occult anados that is the O9A's Seven Fold Way, and therefore express not only the exoteric ethos of the O9A itself but also the personal character of the O9A Adept.

{3} At this point in the interview AL launched into a very lengthy, and somewhat scholarly, philological and anthropological digression about the term 'Semitic', arguing that it was inappropriate to apply it to perhaps the majority of modern Jews. AL agreed to the suggestion that this lengthy digression should be omitted from the published transcription.

{4} Among the earlier essays AL is referring to is Myatt's *Mythos of Vindex* (extracts from which have already been published) and the O9A text *ONA: Aeonie Notes IX*, dated 114yf. In both texts the concept of honour predominates.

In *Mythos of Vindex* - apropos NS Germany - Myatt wrote:

"One error [by Hitler and his German National-Socialists] 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, as I have mentioned many times in various writings, 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 invasion and occupation of other lands, as it led to the desire to seek lebensraum in lands already inhabited and settled by others."

In *Aeonie Notes IX*, Anton Long wrote:

"The Imperium which Vindex will create will be different from previous Empires because it will be a conscious creation: the result of a reasoned, honourable, civilized, approach: that is, it will be based upon honour, and will be the result of the esoteric 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. Furthermore, the old type of Empire is founded upon a basic error.

The basic mistake is to believe that war can solve problems or be of benefit. Thus to have war as a political policy is stupid. This mistake about war arises from two things: (1) a lack of perspective, and thus a viewing of events in current rather than historical terms; (2) failing to act in accord with the ethics of honour.

Every old type of Empire has a time of glory; as it has to maintain itself by occupation, war, and repression. Every such Empire declines, and is then destroyed. Sometimes an Empire may last a few decades; sometimes a century or more. Rarely, a few centuries. After the destruction of the Empire, there follows a period of chaos, of barbarism, of regression, with only a few positive attributes of the Empire remaining: some stories of glory, perhaps; or some literature; some monuments, or some technological or scientific achievement. But a great deal is lost.

What applies to an Empire applies to the results of terrestrial wars - such as the occupation of a foreign country after victory in a war or after an invasion. Such occupation may well last for a while: a few years; a decade; several decades. But it will inevitably end, through either a successful uprising (often after several failed attempts) or through the withdrawal of the occupiers, for military, economic, or political reasons, and while some elements of the occupying forces may remain (in terms of their culture, ideas, and so on), a great deal is lost. In the meantime, thousands upon thousands of people have been injured, killed, repressed or dishonourably confined in prisons. Furthermore, it is the honourable right and duty of those under occupation to resist, using lethal force - and to try and take away this right and duty, by making it "illegal", as all occupying forces do, is dishonourable in itself, the act of the bully, the tyrant. It is also the right of individuals to possess weapons, and one of the many dishonourable things an army of occupation does is

make possession of weapons illegal.

This old imperial process is incredibly wasteful, and stupid, because the positive, evolutionary, civilized, changes which Empires sometimes bring can be achieved in not only less wasteful ways but also in ways which can ensure much greater, and longer lasting, evolutionary change.

In brief, imperial conquest and colonialism are short-term solutions: in Aeonic terms - in the timescale of civilizations and Aeons - they are failures, detrimental to the long-term evolution that is required.

In terms of acquiring new living-space - often used as an argument in favour of Empires and conquest and colonialism - the honourable, futuristic solution is the colonization of Outer Space.

In terms of war, the new Imperium - or Stellar Federation or Cosmic Federation or Cosmic Reich or whatever we want to call it - would use force only as a last means of self-defence of its own territory or homeland, or when there needs to be an honourable combat between it and its enemies.

In addition, it needs to be understood that modern warfare is for the most part dishonourable, employing as it does cowardly methods - such as aerial bombing - which an honourable warrior would refuse to use, condone, or accept. The warriors of the new Imperium, the troops of Vindex, will seek honourable combat, a fair fight, rather than impersonal war. Honourable combat means personal fighting between groups of warriors, or armies. It means an end to the dishonour which has blighted armies for hundreds of years. It means a return to civilized treatment of captured or surrendering soldiers - allowing them to retain their honour, and go free. It means a conscious decision - based upon honour - to do only that which is honourable, and which befits an honourable warrior."

{5} AL is referring here to the documentary *The Trumpet's Splendour* which premiered in 2009 (and was produced by AVE with ZDF in cooperation with Arte and Unitel Classica).

{6} AL is here - by the term 'against time' - referencing the book *The Lightning and the Sun* by Savitri Devi [...]
