

THE SATANIC LETTERS

OF

STEPHEN BROWN

Volume I

O.N.A.

First Published 1992 eh

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*The colour illustration is from 'The Sinister Tarot' by C.Beest [ONA] -
Atu XI, Desire*

Ad Satanas qui laetificat juventutem meam



Introduction

Collected here are some of the letters written by a Satanic Adept over a period of a few years to a variety of individuals with a view to explaining some of the tenets of traditional Satanism.

Some letters to or concerning this Adept are also included to give context. All the letters are reproduced from the originals.

It is anticipated that the publication of these letters will be of interest to those who, for whatever reason, are curious about Satanism in particular and the Occult in general.

This present volume is the first of a series of projected volumes containing letters from the Adept who now has the honour of being the Grand Master representing traditional Satanist groups.

This present selection deals mainly with the difference between traditional Satanism, as represented by the Order of Nine Angles, and what has become accepted within the Occult fraternity as 'Satanism' - as represented by the American group the Temple of Set, led by Dr. Aquino. For a long time, the ONA was secret and secretive. In the early part of the eighth decade of this present century, a decision was taken to gradually make available the methods, philosophy and teachings of the Order - this decision being based on Aeonically sinister strategy. One of the tactics to be used to try and achieve the strategic aim was to challenge what had become the accepted notion of 'Satanism' as represented by such groups as the Temple of Set and the Church of Satan.

Accordingly, contacts were established. It should be remembered that at this time, few details about the teachings and methods of traditional Satanism were known to outsiders, and so the ONA was judged to be just another Satanic group in the Church of Satan/La Vey mould. Gradually, however, the stark reality of traditional Satanism was made known - via letters such as the ones published here, via the establishment of an underground zine ('Fenrir') and via the distribution of works containing the tradition ('The Black Book of Satan', 'Naos' and so on). The earlier curiosity and tolerance displayed by groups like the Temple of Set soon disappeared as they began to realize how different the ONA was - how far removed from what they considered Satanism to be.

Thus, the ONA became, for the Temple of Set and its members, a proscribed organization. This reaction served to highlight the real nature of this Temple, as the letters make clear - and threw into doubt, for those with any sagacity, their version of 'Satanism'.

The difference between the ONA and groups like the Temple of Set is evident most clearly in the matter of human sacrifice, as the letters reveal.

P.O. Box 4
Church Stretton
Shropshire
England

7th September 1990 ev

Dear Dr. Aquino,

It was with interest that I read your letter in a recent issue of 'Brimstone' after my attention was drawn to that magazine by a friend. An open (rather friendly) reply to some of the points you raised has been sent to the Editor - I am sure he would send you a copy should you be interested.

However, there are some points which perhaps are best raised in a private letter. First - and perhaps inconsequential out of its context - no one has ever claimed to be 'Head' of the ONA: no such position exists. Your statement on this was somewhat surprising because I felt you would be above using 'Kennel' type tactics re mis-information about other LHP individuals and groups. Am I mistaken? Or perhaps the information was supplied by a not altogether too reliable source here in the U.K.?

Second - and most important - your mention of the MSS concerning sacrifice. These were published basically because they form part of an esoteric tradition, which tradition was being made accessible to those who might be interested following a decision to publish Order methods, teachings and traditions. Essentially, such publication lets others decide what is or is not worthwhile or valuable or interesting from an esoteric point of view - there is not, within the ONA, any control of esoteric information as a result of one or more individuals deciding what is 'right' or 'true teaching' - simply because individuality is the foundation of the "ONA way". This way is the development of self-insight and magickal mastery via individuals following the seven-fold way.

But this background aside, you raise an interesting point in your use of the term 'ethical'. Does Satanism have ethics? And if so, what are they and who formulates them? By the nature of the Temple of Set I am led to assume the answer would be affirmative and that it is the ToS which formulates these. Is this assumption incorrect? If it is not, then I and some others would offer dissent - based not only on the principle of individuality mentioned above but also on the reality of there existing divergent LHP and Satanic traditions (some of which existed before the foundation of the Church of Satan). Speaking for myself, I consider debate about ethics futile in a LHP context - except to express the obvious Satanic assertion (qv 'The Dark Forces' in "Fenrir" 4) that one essential personal quality is honour born from the quest for self-excellence and self-understanding. One either has this personal quality (or the potential to possess it) or one does not: intellectual debate about it is irrelevant. This quality is expressed by the way of living an individual follows and as far as the ONA is concerned this quality is one of those that marks the genuine Satanic elite from the imitation. Yet we accept that others may disagree since we feel there can be no religious dogma about Satanism or the LHP: no subserviance to someone else's ideas or ways

of living. Each individual develops their own unique perspective and insight as a consequence of striving to achieve Adeptship - a perspective and insight which derives mainly from practical experience, both magickal and personal. Thus we uphold anarchism.

Hence the publication of the many and various Order MSS. Yet, all this notwithstanding, I do understand that some may believe that tactically the time was not right to publish some of these MSS. However, is the time ever right? Once again, some interesting questions arise. For example, for the benefit of those groups (like the ToS) which do adopt a high media profile, is it necessary and indeed desirable for other groups and individuals on the LHP to restrict what they say and teach and publish in case such things are mis-interpreted and/or distorted and used against the LHP in general? This would imply some sort of concensus among those individuals and groups on the LHP - a concensus which it seems both the ToS and the Church of Satan wish to achieve by claiming a religious 'authority'. To this end there seems to be developing an almost Church-like mentality - with schisms and prohibitions and proscribing of other groups and individuals. Rather 'Old Aeon' values. If such a concensus is indeed necessary (and I and some others have doubts whether it is) then it would seem better achieved on a mutual basis by recognition of diversity and traditions and then the development of mutual understanding rather than one group trying to impose its dogma by a religious type belief: such dogma and such belief being entirely contrary to the basic principles of Satanism and the LHP - self-development via self-experience.

I and others like me respect your right to promulgate the Setian philosophy just as I trust you have the sagacity to understand that what La Vey codified and what the early Church of Satan represented is not the only form Satanism can take. Satanism existed in many forms long before La Vey, and the ONA simply represents one such form: a form that has changed and is still changing - developed as it is and has been by creative individuals within it. As I mentioned to you in a previous letter some time ago, this does not mean we claim to be a 'peer' organization with a claim to some kind of 'authority'. We are simply a small group following our own way - a way somewhat different from that developed by the Church of Satan and the ToS. Our tradition, such as it is, is not static - indeed in many ways the most significant developments (e.g. the Star Game, Grade Ritual codification, Deofil Quartet) have occurred quite recently. Doubtless these developments will continue.

When in the past we and others like us have said things that others interpret as being 'against' the ToS or La Vey, we were simply assuming the role of Adversary - challenging what seemed to be becoming accepted dogma that the only 'real' Satanists are either in the ToS or the Church of Satan. Such a dogma is an historical absurdity and its acceptance an affront to the Satanic desire to know and understand and not meekly believe.

If you have any comments about these matters I would be interested to read them.

Cordially yours,

Stephen Brown



Temple of Set

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Michael A. Aquino, Ph.D.
High Priest of Set

October 7, XXV

Mr. Stephen Brown
Post Office Box 4
Church Stretton, Shropshire
England

Dear Mr. Brown:

Thank you for your letter of September 7th.

Under your several aliases every single letter and publication of the O.N.A. is authorized over your personal signature, whether as "pp" or otherwise. Personal contacts by our former Priest Martin confirmed that you are the leader, if not indeed the sole member of this institution.

The old Church of Satan used to play games with mythical officials and executive bodies behind the scenes. As a senior official of the Church I helped to keep this particular hot-air balloon inflated, initially assuming that it did no harm and made the Church a bit more colorful to the membership. Ultimately I became uncomfortable with it, however, because in the last analysis it involved deceiving the very persons - the membership of the Church - who had come to it in good faith depending upon it to not deceive them, even in so "playful" a fashion.

It was also responsible for a more serious kind of damage. It enabled Anton LaVey to announce policies in the name of a fictitious "Council of Nine", or in the name of a fictitious official, and thus to escape personal responsibility for his actions. Nor was there any executive body or other official to whom he was accountable. Had there been, the catastrophe of 1975 might have been averted without the entire Church of Satan organization having to be scrapped. [Even if it had evolved into a Setian mode, as in many Lesser Magical ways it was indeed doing prior to the crisis, it still might have continued as an unbroken organization - and Anton LaVey might be its High Priest today.]

When the Temple of Set was founded, therefore, the old occult game of "Ascended [or in this case 'Descended'] Masters behind the scenes" was ashcanned along with the other practices of the old Church with which we were ethically uncomfortable. From the moment of its founding, the Temple has made all of its officials and executive bodies a matter of record, known to all Setians [and to non-Setians with a legitimate interest]. And neither the High Priest of Set nor any other official has the sort of dictatorial power that Anton LaVey had in the Church.

Given the present climate of witch-hunting hysteria in England, publication of a "Satanic ritual" by an avowedly "Satanic" institution which includes human sacrifice is thoroughly irresponsible. In fact it would be irresponsible even in a normal social climate, as the Satanic religion is not and has never been based upon the principle of human sacrifice. [It is Christianity which espouses that principle, sacrificing its god in human form every Easter.]

If you were presenting that ritual text as an example of Christian hate-propaganda against the Satanic tradition, making clear that it has no basis in fact, that would be one thing. But the ritual which you have published makes no such distinctions, and is thus a dangerous "loaded weapon" to be used by any child (of any age) who picks it up. And of course it plays right into the hands of any anti-Satanic maniac who is looking for "evidence" of "Satanic ritual murder". Your argument that the O.N.A. does not consider itself responsible for such uses may satisfy you, but it certainly doesn't satisfy the Temple of Set as guardian of this religion.

Indeed Satanism is an ethical religion, and yes, I do consider the Temple of Set the institution consecrated by Set to establish and maintain such an ethical environment - which is carefully developed in the *Crystal Tablet of Set*.

As a non-Initiate of the Temple, you are of course at liberty to dissent from this ethical standard. But neither, by your non-Initiatory status, does the Temple consider you a member of the Setian/Satanic religion. You are, in our eyes, simply one more individual affecting "Satanism" as a personal hobby. In this you may be more or less skilled, more or less articulate, more or less artistic: these we do not judge.

But what we do judge is that in all of this you have not been Recognized by the Temple which exclusively is consecrated by Set. We consider the Temple a sacred institution, not just one of a number of "Satanic clubs" around the world. From 1966 to 1975 CE we held precisely this view concerning the Church of Satan, which welcomed the interest and enthusiasm of amateur "Satanists" and "Satanic" groups such as the O.N.A. but considered only its own membership and Priesthood formally deserving of the religious titles they held.

This last point deserves further elaboration and emphasis. Just because we regard the Temple as seriously and exclusively as we do does not mean that we hold non-Temple "Satanic" groups in blanket contempt. Some of them are indeed

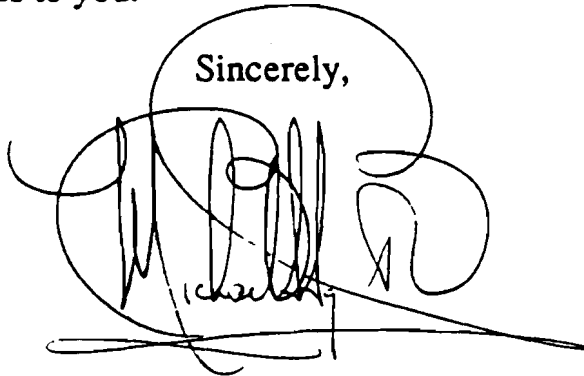
amateurish and embarrassing to the Satanic tradition, and the sooner they disintegrate the better. But others are quite serious and sophisticated, and deserve our respect and admiration - which are quite freely given where due. Some, upon encountering the Temple of Set, have voluntarily dissolved and commended their membership to it. Some have retained their independent structure and interests while at the same time encouraging/allowing their members to affiliate with the Temple as a formal religion. Some have simply gone their own way, maintaining a polite non-acceptance of the Temple's avowed Infernal Mandate.

The distinction we draw in all cases is dictated simply by our sacred regard for the Priesthood of Set, and the Temple under its care, as established by Set in the *Book of Coming Forth by Night*. If we did not draw that distinction, then we would be, at our heart, an insincere and fraudulent religion.

Therefore the exclusiveness of the Temple of Set is not born of either arrogance or competitiveness, but simply of the utter seriousness with which we regard ourselves. It is this same attitude which makes the Temple of Set reject any "council of churches", occult or conventional, for the simple reason that we consider our religion correct and theirs incorrect. As is stated in our informational letter, "they may serve a useful social function as purveyors of soothing myths and fantasies to humans unable to attain Setian levels of self-consciousness".

I have re-read the comments I made concerning the O.N.A. and yourself in *Brimstone*, and I see nothing in them that I think should be amended - including the compliment to you at the conclusion of those comments. You are, from what I have seen of your writings, an intelligent and creative individual who could become an influential and respected philosopher of the Left-Hand Path if you can bring yourself to cast aside all of the fictitious "lumber and wreckage" with which you are unnecessarily crippling yourself. If I didn't see Setian qualities in you, I wouldn't even bother to say such things. But just as in my university classes I speak most bluntly to the students who do have the intelligence to master the curriculum and aren't doing so, so I speak thus to you.

Sincerely,

A handwritten signature in black ink, appearing to be "Michael A. Aquino", written in a cursive style. The signature is enclosed within a large, hand-drawn circle. Below the signature, there is a horizontal line that extends to the right and then loops back under the signature.

Shropshire

England

20th October 1990 ev

Dear Dr. Aquino,

Thank you for your letter of October the 7th.

I appreciate your comments and before passing on to specific points raised, would like to make some general comments.

What I sense (and I use the word advisedly) is that you and I, despite our differing methods, are fundamentally trying to achieve the same thing. I here mean in terms of 'esoteric' magick and not in terms of outward terms or expressions.

We are both aware of the potential inherent within individuals and how certain forms, magickal or otherwise, can be used to explicate that potential, bringing thus an evolution of consciousness both individual and beyond the individual. Thus are individuals, and 'society', changed over varying periods of time. You have established and maintained an organization and imbued it with certain forms, which forms via their various transformations, create and establish conditions for changes in tune with certain energies. Because of the nature of this organization, and the energies, there is a need to maintain a coherence, a magickal continuity and thus the establishment of a system which protects the viability of all aspects.

As to myself, I deal with similar forms but make them manifest in a different way - building in to some of those manifestations a random or 'chaotic' element and into others a 'numinous' aspect. Thus, further forms are developed, in both causal and acausal time, and achieve certain goals, some of which are quite long-term (beyond my own temporal lifetime at the earliest).

All these energies are 'sinister' (or Left Hand Path, if you prefer) - at the most simple level this means they enhance our creative evolution; at another, it means they 'disrupt' already existing forms which may hinder such evolution and explication of individual potential.

Where we might (and seem to) differ is in our respective time-scale for fundamental change and in making some elements more manifest than others, to achieve specific ends.

Of course, I accept that my understanding may not be complete (and might possibly be incorrect on some points) as I assume that you, claiming the title 'Ipssisimus', understand the preceding four paragraphs without me having to elaborate at length.

You have accepted a "role" within the Temple of Set with all the duties and obligations implied, and there is much to admire in this. This of necessity means adhering to the principles of what you describe as the 'sacred trust' placed in you vis-a-vis the 'Infernal Mandate'. Thus there is a religious attitude and acceptance. All this I myself regard as natural and necessary, given

the vehicle chosen - that is, the Temple of Set. The way of the ONA is, however, quite different - we see our way as guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery. There is no religious attitude, no acceptance of someone else's authority, and no mystique: the methods, as divulged in the recently published book 'Naos', are essentially practical.

All this arises from the understanding that changes such as I mentioned earlier (regarding individual potential) will occur slowly and for the most part on a small scale for some time to come: bringing changes to 'society' (a generalization here, for brevity) - and thus to larger numbers of individuals - on the timescale of a century or more.

The present aim of the ONA is to make these techniques - which give all individuals the means to achieve the next stage of individual evolution should they so wish - more generally available. These techniques (the Grade Rituals for example, and the Star Game) will probably and indeed should be refined and extended in the future, as they have been refined in their creation over the past decade or so. Older techniques, inherited by me, have served their purpose - and to an extent have made possible the present advances, including preparing the way, on the level of mystique, for a dissemination of the 'new'. To be more explicit - an 'aura' was created around the ONA (quite deliberately) by using certain methods, magickal forms, and by publishing certain material. This aura, existing, becomes transformed - and serves a very useful purpose on the acausal level. (In simple terms and on an elementary level, it provides a certain impetus to seek out and try the 'new' techniques, the 'new' way - on the level of individuals.)

Thus, as the new techniques (and hence the new forms deriving from them) become more widely distributed, via books such as Naos, the Deofil Quartet and the Black Book of Satan (these last two due for publication this Winter Solstice) then the methods used hitherto are no longer needed, and are abandoned - they have served their purpose. It is the same with the ONA: once the techniques and the essence are more widely available then 'membership' as such is irrelevant, since everything is available and accessible (and this includes past methods and teachings) - the individual taking responsibility for their own development, their own experiences (both magickal and personal). This is the fundamental point: the responsibility for development ultimately rests with individual desire, just as each individual must make their own assessment of what is valuable and what is 'ethical/just' from their own experience, it being the aim of the techniques of the seven-fold sinister way to provide the character-building, evolutionary, experiences. There is no pre-judgement by me or anyone, no set of rules. The function of the ONA is now to guide, simply because its members have undergone the experiences of the way and can speak from a position of experience - an experience which may or may not be of value to others.

Thus the fundamental difference in our approach. It was

made quite clear to the former Temple of Set Priest you mentioned that each individual is expected to work on the practical level to achieve his or her own magickal development - to actually practice magick, to use magickal and other techniques, rather than just talk about them. This takes quite a number of years, and is a personal effort. Most people cannot be bothered - they want easy solutions - and most people who enquired in the past about the ONA were not prepared to work toward their own self-development. They either wanted someone else to do it for them (be such a someone a 'Master' or an Infernal Manifestation) or would not/could not undertake the life-style change necessary for achieving genuine Adeptship (such as spending three months alone under special conditions). Ultimately, their loss.

I, for one, do not believe there is a 'religious' solution to Adeptship and beyond - a gift, Infernal or otherwise. There is only self-experiencing, in the real and the magickal worlds, and that is it. Wisdom is acquired by the alchemical process of internal change over a period of time: the techniques developed by the ONA may shorten that time from several decades to perhaps a decade or just under, but they do not do away with it, just as those techniques make the possibility of such change available to all.

For this reason, the ONA does not attempt to define what is or is not of the Left Hand Path and what is or is not Satanism (or even what Satan is) - each individual arrives at their own understanding via experience. Occasionally, as I have mentioned, there may be the adoption of an adversarial role in order to attack accepted (or even unconscious) dogmas within the broad spectrum of the LHP movement - but that is as it should be, for individuals questing after knowledge who refuse to meekly believe. Once again, a 'role' is only a role, played out in the quest for understanding.

On the specific point of membership - yes, there is more than one (not that it really matters anymore now that dissemination is being achieved). Not many, it is true, but enough - some only beginning their quests, some more advanced along the way: in this country, in Scandinavia, in the countries of Europe and elsewhere.

Of course, all this may confirm your opinion that the ONA is not 'Satanic' (or 'Setian' - this latter I would agree with). Do you therefore understand 'Satanism' as now the exclusive preserve of the Temple of Set because of the 'Infernal Mandate' you mentioned? If so, this raises rather interesting questions regarding 'Infernal' authority, revelation and such like - questions partly answered by your use of the term religion. What then of Satanic organizations which existed before the revelation: such as (to take an odd example) the Order of Satanic Templars here in England which existed (and was undertaking Initiations) before the establishment of the Church of Satan? (It later became known as the Orthodox Temple of the Prince.) Personally, I see Satanism more as a way of living than as a religion: an attitude to life, and one which is ultimately personal, striving to ever more.

However, as mentioned above, I believe our ultimate goals are the same even though our methods may differ. Of course in this, as in many things, I may be mistaken: I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the basis of whether they work (Satan forbid they should ever become 'dogma' or a matter of 'faith'). I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They - like the individual I am at the moment - are only a stage, toward something else.

In the interests of sinister fellowship I could arrange for a copy of 'Naos' (and other works as and when they become available) to be sent to you, should you be interested.

Enclosed please find a copy of an article due to appear shortly in the journal 'Balder'. It may make you smile.

Cordially yours,

Stephen Broom

[Editorial Note: In view of the controversy in Occult circles about using 'pseudonyms' and the desire of certain groups to operate 'underground' without media scrutiny - a subject mentioned by Dr. Aquino in his letters and since taken up by a number of others both within and without the LHP - the following observations are in order:

*It has been for many centuries an established principle among LHP Adepts to work in a reclusive manner in 'secret'. The reason for this is basically two-fold: the magickal work is mis-understood by 'outsiders' [and often by such people catagorized from their own social/political/religious perspectives] and to try and explain it to non-Initiates was seen as a waste of time; and, secondly, it enabled that work to be undertaken without hindrance from interfering individuals and officials. Without this secrecy, the LHP would not have survived. Today, conditions have changed somewhat, but still not enough in some areas.

* A labyrinth was created to confuse the merely curious and those seeking to disrupt the magickal work and tradition.

* Quite often, LHP Adepts have a 'seperate professional' life (which in some cases is part of their long-term magickal goals) and the 'stigma' of involvement with magick would be detrimental to that. Quite often this seperate life is beneficial to the evolution of the 'Occult' in general as it provides opportunities for dissemination (mostly clandestine).

That some individuals have gone 'public' is fair enough - that is their decision. But those who prefer or need to work 'underground' in order to continue their own reclusive and secret traditions should not be castigated for in many cases they are guardians who can never have a 'public' Occult role. Societies, and the individuals within them, are still structured on the basis of categories and generalizations.]

Shropshire
England

14th March 1991 eh

Dear Mr. Milner,

Thank you for your letter. I have sent the items you requested by separate post.

You raise two matters which are of considerable interest - viz. is the obtaining of wealth and power the sign of a successful Satanist; and can there really be such a thing as a Mandate given by the Prince of Darkness.

I shall answer your first question, first. The pursuit and obtaining of wealth and power, like all worldly things including the pleasures of the flesh, is a worthy Satanic goal - indeed, it is one which all Satanic novices should aspire to. However, the fundamental aim of the way of Satanism is the achievement by the individual Satanist of a unique Destiny - i.e. fulfilling the potential of existence latent within. For some, this Destiny is the obtaining of wealth and influence in the world. For others, however, the goal is different - it may be creativity (e.g. in music or some other artistic form), or discovery (e.g. in knowledge, science) or exploration or the achievement of Wisdom (i.e. a deep esoteric understanding and skill in esoteric Arts, particularly Aeonick magick). For all, however, the fulfilment of Destiny implies excellence - achievement in a specific field or fields. Thus, while one Master or Mistress may because of their unique Destiny achieve material 'success', another Master or Mistress may to all outward appearances be 'poor', and mostly bereft of material possessions. Fundamentally, what matters is what each achieves with their lives - what is internal, what is known, learnt, experienced, rather than what is outward appearance or show.

The common image of a Satanic 'Master' as someone possessing great wealth who dresses in a certain way (e.g. like Mephistopheles in an amateur production of Faust or like Mr. Lee in Dracula) is a fictional image. That some who call themselves Satanists ape this image, just shows their lack of understanding of genuine Satanism. A Satanist is a chameleon - someone who adapts and blends into their surroundings, for the most part. However, sometimes a Satanist (e.g. during the novice stage of development) may assume a certain 'role' or 'roles' (such as the fictional and popular image of a 'Satanist') for a particular purpose. This purpose is usually to obtain experience - e.g. in manipulating others; enjoying playing the 'role') - but once the purpose is achieved, the Satanist moves on, to other adventures. The role has served its purpose.

Regarding your second question. I presume you refer to certain organizations who base their claim to representing Satanism on the fact that they claim to be empowered by the Prince of Darkness Himself. One organization, based in America, uses the term 'Infernal Mandate' - they claim that their Priesthood and only their Priesthood are truly representatives of the Prince of Darkness because of this Mandate.

In reality, the very concept of a mandate is anti-Satanic - it is, in fact, a Nazarene concept. The Prince of Darkness desires Comrades, not sycophantic followers - that is, He wishes us, as individuals, to be like Him. He is proud, defiant, individualistic and creative. Satanists seek to be like Him - to become gods, to be Satanic in their own lives. Of course, Satan Himself and his Comrades likewise, often use others for Satanic ends - and this is natural and necessary. For essentially individuals divide into two groups - those who lead, and those who follow. Satanists are always leaders - they are the manipulators.

Further, the concept of a Mandate means a religious approach - a dogma, a zeal in upholding that dogma, a rigid structured grouping wherein individuals are rewarded for their zeal, for their conformity to dogma and authority. And also the religious approach means a certain attitude, a certain way of being - it means acceptance, observance, a mental weakness, a lack of defiance, of pride.

The whole of Satanism is a defiance against this religious spirit, this religious attitude. Thus, an organization which upholds or claims to uphold Satanism as a religion cannot be Satanic - it is, in short, a fraudulent organization.

I repeat, that Satanism is a rebellion against all those forms which hold our being, our spirit in chains - which bind us, which restrict our potential, our evolution - and the most potent form which has bound us, and which still binds the majority, is the religious attitude, the dogmatic approach, be this overtly expressed via a religion or a religious approach or covertly by social and political zealousness and conformity. Religion emasculates us.

Naturally, groups like the Temple of Set cover their religious approach and dogma in fine-sounding words. For instance: "The Temple seeks merely to be a forum for Setians to communicate and cooperate with one another constructively and courteously.." [Extracted from the General Information and Admissions Policies of the Temple of Set.] To which should be added - 'provided they are obedient to what their 'Master' says or lays down as law or policy'. They are forbidden to associate with certain people/groups (of which I am one, and the ONA one group) because those people/groups are "proscribed" - for a reason or reasons devised by the 'High Priest of Set' himself. In effect, certain people/groups are cast out as 'heretics'. Does this all sound familiar? The Temple of Set uses subtle intellectual ideas to propagate what they say is 'an individual striving' for becoming (or 'Xepher') - but what it amounts to in reality is an individual subserviance to the Temple, its ways, its authority and its 'Master'.

This reality is 'justified' by the 'Infernal Mandate' - i.e. Aquino in particular and the Temple of Set in general have a "sacred duty" apparently given by the Prince of Darkness Himself. What this means is that Aquino claims his authority because he claims to have received a Mandate from some entity. Real religious stuff.

A genuine Satanist, on the contrary, has authority by virtue of his or her Wisdom - and has achieved Wisdom by virtue of practical experience. There is no need to claim a 'spiritual' authority given by some 'entity' be that entity Satan or Set or whatever - indeed, to so claim such authority exposes the individual who so claims as needing this spiritual crutch because they lack real Wisdom: i.e. they rely on something external to themselves, something external to their own achievements. Such individuals have to rely on something external because what really matters is missing - that which is created by the following of the Black Arts to their ultimate ending. In brief, such ones who claim and so need to rely on an external mandate are charlatans.

This neatly returns us to the first question. A genuine Satanic Master (or Mistress) can be known because they possess character - i.e. they are unique charismatic individuals (although often the charisma is veiled) who have depth: it shows in their eyes, in their attitude. They have been to Hell and back - and been to Heaven and back; they have experienced, and so learnt. They do not need to pose, assume a 'role' or claim some 'mandate' or even an ancient lineage. They just are themselves.

I trust this will be of interest.

With best wishes,

Stephen Brown

Shropshire
England

19th June 1991 eh

Dear Miss Stockton,

Thank you for your letter enquiring about the ONA which has been passed on to me to reply to.

Essentially, the ONA is a Satanic organization which seeks to guide its members toward Adeptship and what is beyond Adeptship. This is an individual quest, which involves the Initiate striving to achieve the goal by their own self-effort. Initially, on joining the Order, the new member has one Order contact. This contact offers advice and guidance, and makes available Order teachings and methods. Should the new member decide to continue, they undergo a simple Initiation. Thereafter, they work at their own pace, following the techniques and so on as explicated, for example, in the MSS 'Naos'. This takes some months, during which time they meet their contact to discuss matters and during which the contact may give advice if such advice is sought.

Following this initial period of basically hermetic and solo magickal workings and tasks, the Initiate usually goes on to the next stage - the formation of a Satanic Temple to undertake ceremonial workings and gain experience in people-manipulation and other Satanic skills. The Initiate is expected to recruit members for this Temple - which is solely under that Initiate's control. Thus, the Initiate learns by experience - no constraints of any kind are placed on the novice who runs the Temple. Generally, the novice in running the Temple, follows the guidelines and rituals as given in the Black Book of Satan - i.e. they use the magickal energies of traditional Satanism and so enhance the sinister, rather than the energies associated with other 'traditions' which tend to undermine the sinister.

The novice then, after some further time, moves on to the other tasks which await along the sinister path - i.e. undertakes further workings, magickal ordeals, and gains further experience. Generally, their Order contact remains the same, although occasionally it may be changed. The novice is free to continue with and expand their Satanic Temple, and may if they wish, turn it into a teaching Temple - i.e. the novice teaches and trains those who may be suitable to follow the path of traditional Satanism, as they themselves have done. Or they may keep the Temple as an instrument for their personal edification - or they may disband it; it is entirely their choice.

All this takes from a year to a few years. There are then other tasks, other knowledge to be gained, other experiences to be learnt from. Thus, there is a commitment by the Initiate to follow the path of Satanism. This path is not easy, and requires effort. Adeptship is achieved, by each individual who gets that far - it is never a gift. Furthermore, the individual is for the most part alone - they rely on themselves, they **have** to rely on themselves, make their own mistakes, and learn from them. Their contact only guides, only offers advice. There is no contact with other Order members, at whatever stage of development - no secret gatherings, no Order rituals which members attend, no group discussions. Thus, there is self-effort, and self-achievement. No one to 'reward' you, to delude you, to whom you must be subserviant. There is only the unique journey you undertake and which you learn from in your own time according to your commitment. This is so, because Satanism is a commitment - by each individual. One aim is to find your unique Destiny, and fulfil that. No one can do this for you.

You write that you are at present studying at University. Well, you attend lectures, may read, may discuss matters with others - but in the Finals, the effort is yours alone, and you may on your own efforts pass. Of course, someone could sit the Finals for you - but then the achievement, the Degree, would not be yours. It is the same with magick - what really matters is the amount of effort you put in. The achievement of genuine Adeptship requires **you** to learn: no one can do this on your behalf.

This lack of meeting with other members also have a very practical point above and beyond the fact that it encourages a uniqueness and the development of a strong character [both traits a Satanist has or aspires to] - i.e. it ensures the security of those other members. They remain secret, and so continue with their work. Unless, that is, they decide for themselves to the contrary. But the number who do this are very few, for obvious practical reasons, most connected with the dark nature of Satanism and its still heretical nature insofar as the majority of non-Occultists are concerned (and, indeed, as far as the majority of Occultists are concerned!).

It is fact of the nature of most individuals that gathering in groups is necessary: few possess the strength of character to be and act alone. Most require the comfort of others around - of knowing they are not alone, that help is near, that problems can be discussed, and so on. This is true in magick as in life - in fact, more so, particularly in the Left Hand Path. People like to compare experiences, like to re-assured, like to feel part of a larger grouping. But this is actually detrimental to the development of the qualities a Satanist must possess or develop. An Adept of the Left Hand Path must be self-sufficient, must be strong - must be an individual who has developed a unique 'view of life', a unique 'philosophy of living' from their own experience. A being-with-others implies a social or 'peer' pressure, a conformity, and an expectation - an 'image' to strive toward and conform to, a 'role' to fulfil. A genuine uniqueness of character can only be forged through a certain isolation - through struggling alone, **through finding solutions to one's own problems by one's own efforts.** The path of Satanism (or rather the following of the path by an individual) poses problems for each individual - it is in the nature of the path itself for this to happen. It tests, it presents the individual with ordeals (and rewards of course - but we are considering the formative experiences which breed Satanic character). There is and must be a 'self-overcoming' - a development of the individual. Thus is the Adept born.

Of course this is very difficult, and there are easier options. These, however, do not lead to real Adeptship, but to the illusion of attainment. The Satanic path sorts out the strong from the failures. Only the strong, the gifted, survive and prosper. And that is as it should be, for Satanism is elitist.

Thus, we maintain the isolation of the novice from other novices. If they want contacts - they find their own, via the Temple they form, as explained earlier. But here, they are the 'role-model' for others - an obvious inversion which has benefits insofar as developing Satanic character is concerned. Since their Order contact only guides them, each novice has no image to aspire to - they must find their own. Often, they try many 'images', then discard them, and so gain experience, the hard way.

I have gone into this matter at some length, since the person with whom you have been in contact, has intimated that you thought the Order was akin to some others who held 'social' type gatherings and rituals for members. In fact, most individuals who enquire about the Order have this misconception - and most are disappointed when they discover or are told of the reality! To be honest, the majority dislike the notion that they are expected to work at their own development via their own efforts without the support and comfort of other members being around. Thus, do they show themselves unfitted for the Order - not possessed of 'the right stuff'!

You ask who has authority in the Order and what this authority represents. Basically, the only 'authority' is that which arises or develops because of experience. For example, the Order contact you may have should you decide to begin the Satanic quest, offers advice and guidance based on their experience - you are free to accept that advice, or decline it. Your contact teaches what they have learnt from practical experience - they offer no 'theory', they demand no obedience, no subservience. As to myself, I "represent" the Order, in a sense, simply because I have travelled further along the Way than the other members - because I have more experience. Perhaps I have learnt more. I certainly consider I have achieved something - perhaps some little Wisdom. But I am not infallible - I have no 'authority' in the real sense - I simply offer advice and guidance

based on my own experiences. I am still learning. What I teach is not 'sacred' - hopefully, it will be surpassed, refined, changed, when others discover and experience and attain. I inherited some esoteric knowledge, and have added to it - and that really is what esoteric knowledge is: a slowly accumulating body of knowledge which re-presents both what Is and what is Not. Gradually, this representation is refined - gets closer to being a genuine representation.

Thus, when I speak or write I speak or write from my own experience - I do not claim some supra-personal authority, to be in contact with some entity (like Satan) who has chosen me, or empowered me or whatever. I am a unique individual, and what I say or write should be judged by its merits - by whether it works, is effective, is a genuine representation of what it is supposed to be. My creations do not pretend to be other than what they are - my creations. They are not the 'sacred words of the Devil' or whatever. I may sometimes have been inspired by the Prince of Darkness, but the works are mine - and should be judged as mortal rather than the product of some entity. I leave it to others to claim that their works are imbued with a sacred quality (or Infernal power) and so they deserve 'obediance' and all that religious stuff!

The same applies to the traditions I inherited. They are simply traditions, and like most traditions are a mixture. Some contain a little Wisdom; there are bits of insight; bits of real esoteric knowledge. And an awful lot of mystification as well as some fables. Each individual must assess them for themselves - if they are useful, fine. If not - fine. [If you are interested, the traditions are: some of the rituals in 'The Black Book of Satan', certain techniques of magick (e.g. Esoteric Chant; Insight Roles) and certain esoteric 'knowledge' connected with the Dark Gods mythos and the Septenary system - the sigils, some chants, words, and septenary correspondences.]

To end, I must repeat that our Way is not easy. It requires many years of effort - you will receive little help, and a lot will be expected of you. It will be your effort - not mine, not that of your contact or a friend or any one else. You will be faced with ordeals, with tests of character. There are rewards, of course - including the obvious ones of carnality and wealth, if that is what you desire. But there are also an awful lot of other things awaiting ... I make no promises - if you succeed, you will succeed. You might fail. It is you who will decide.

No one will or can award you Adeptship -^{or} any magickal Grade. You will have to achieve them. It usually takes five or more years to reach the stage of Adeptship - few get that far. Most who begin, give up, because the quest is just too hard or they are too soft. It will probably take fifteen or twenty years to reach the stage of Mistress of Earth, the fifth stage of the seven that mark the path. Are you prepared for this?

Should you be interested in taking the matter further, I can arrange for you to meet the person to whom you gave your letter. She will be able to answer any questions you might have regarding the next step, should you decide to undertake it.

Incidentally, there are no fees, no dues of any kind connected with membership of the Order. And all Order MSS are available to members, at cost - none are 'secret' or withheld until you reach a certain stage. Once Initiation is complete, and the first tasks are achieved by you, all Order MSS are accessible.

With best wishes,

Stephen Brown

P.O. Box 700
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England
27th May 1992 eh

Dear Ms Vera,

Thank you for your very interesting letter, and the questionnaire.

Regarding publications which present the teachings of the ONA, the following are available (from the above address):

- °Naos - A Practical Guide to Becoming an Adept. 121 pages. \$30 including Air Mail postage
- °The Black Book of Satan - A Guide to Sinister Ceremonial Magick. 56 pages. \$ 20
- °Hostia - Secret Teachings of the ONA, Volume I. 130 pages. \$35
- °Hostia, Vol. II. 56 pages. \$20
- °The Deofel Quartet, Volume I. (Falcifer, Lord of Darkness; Temple of Satan). 211 pages. \$50
- °The Deofel Quartet, Vol II. (The Giving; The Greyling Owl.) 221 pages. \$52

The prices are rather high due to the cost of Air Mail postage - for instance, Naos would be just £11 without the postage costs. All the above are copies of the original MSS as circulated among members. Most of the articles which appeared in 'Fenrir' are in either 'Hostia' or the Black Book. The Deofel Quartet are instructional texts written in fictional form. [Cheques payable to Thormynd Press.]

In replying to your detailed and reasoned comments, perhaps I should start by saying that in attacking the 'intellectualism' of the Temple of Set, I am attacking the mostly non-practical (in terms of living) approach of that and other groups. They have made Satanism seem mostly cerebral - a subject to be studied, discussed, argued about, analyzed, rather than being a practical guide to living on the edge. Their practice, such as it is, is again cerebral - magickal workings which are mostly devoid of a primal exultation, ecstasy. In short, their approach revolves essentially around abstract ideas. I am not critical of intellectualism per se - I am regarded by some as 'an intellectual', having been trained both as a scientist and a classical scholar [I have several translations of Greek Drama to my credit]. Rather, I have tried to make clear (sometimes by exaggerating the point) that I regard Satanism first and foremost as a practical way which involves garnishing experiences of the limits of living, and learning from those experiences - transmuting the experiences into self-insight, the development of consciousness and so on. I also believe that these experiences must be tough - must take each individual to and beyond their own limits - and that they must be done without relying on anything other than a pure defiance, a pure strength of character. To me, it seems that both the Temple of Set and the Church of Satan provide 'props' for their members - there is dogma, an organizational structure, a sense of belonging, and the belief that Satanism is somehow a 'fantasy game' or playing at soccerers.

Basically, intellectualism should follow action - not prejudge it nor limit it. All the members of the ToS and the CoS I have met over the years were full of 'Satanic theory' but had little (sometimes no) experience of going to and beyond their own limits. Basically, they played at Satanism - the occasional (boring) ritual, the odd working with a magickal intent. But nowhere was there a proud, defiant, exultation in living; nowhere was there real Satanic character born from character-building experiences. There was, and is, an awful lot of discussions, of meetings, of articles, of letters, of 'organizing' things. But try and get one of them to actually do something really Satanic in the real world - to divest themselves of the props (psychic, human and Occult) which supported them, and so return them to their primal nature - was impossible: they were too lazy or weak; too comfortable with playing their Satanic fantasy roles and games.

Regarding my own tradition, and the question of what is and what is not 'Satanism'.

I make no claim that the ONA represents the only 'true form of Satanism' - it is simply one tradition among many, although it does pre-date the formation of the CoS. What I express and have expressed, is that organizations like the CoS and the ToS by their very nature actually hinder the development of those qualities which I and some others believe to be central to Satanism. By this I mean that any organization which prescribes a dogma for its members to believe, which restrains them by 'ethical conditions' and which implicitly or explicitly require those members to submit to an organizational authority/Master/leader, is not Satanic. The ToS in particular believes in Satanism as some kind of 'religion'. I, and the Mistress who Initiated me into the ONA tradition, have always seen Satanism as being individualized - concerned with building a unique character, a truly free being. An organizational structure such as possessed by the ToS contradicts this in essence, however many clever words may be used to try and hide this fact. Such organizations breed sychophancy, dependence - one has to 'conform', to a certain degree at least. Of course, I understand some of the tactical reasons which explain why the ToS, for instance, claims 'religious status' - but even these reasons, on examination, show that the adoption of these tactics are unnecessary and actually counter-productive, in terms of producing real Satanic Adepts: i.e. individuals of Satanic character who truly represent an evolutionary development.

In my own tradition, for instance, it was the custom to train one, at most two, novices on an individualized basis. That is, a Satanic Master/Mistress guided one or two novices in the way of Satanism - there was and is no organizational structure, no limiting the behaviour of those novices, only an imparting of tradition and advice born from personal experience of having oneself undergone ordeals and formative experiences in the real world.

Sometimes, in undertaking an Adversarial role against the CoS and the ToS, I have been rather strident - but to provoke, to try and get others to think constructively about those organizations and the type of Satanism I believe they represent.

I describe the ONA as being a 'traditional Satanist' grouping by which I mean it adheres to certain traditions - chief among these being a guiding of novices on an individualized basis, it undertakes certain rites/practices on a basis established in earlier times, and it accepts that Satanism is dark, evil in a very real sense (one of which is that there are certain powers/ dark energies which are beyond the psyche of the individual and which can overwhelm it - which are primal). The traditions I inherited were really a mixture - some ceremonial rituals (such as the Ceremony of Recalling), some legends regarding Albion, some beliefs concerning Baphomet as a dark goddess who was propitiated in former times by sacrifice, some methods (such as 'Insight Roles') used to develop Satanic character, and some ordeals, both practical and magickal, designed to test, to create skill, to provoke self-insight. All these I have made accessible, mostly without comment. I make no claims as to their validity, historically or otherwise. It is for others to judge them, and use them if they consider them to be useful.

What I have done, is to refine what I have inherited and add to it, making what I believe to be a purely practical system which enables any individual prepared for the hardships and struggles, to reach Satanic Adeptship and beyond. There is no mystery or mystique about achieving Adeptship and Satanic mastery: all it takes is years of self-effort, years of experiences, years of refining abilities and learning new ones. Furthermore, there is no need for me to set myself up as some 'all-knowing' Master empowered by an Infernal Mandate or whatever. What I have done I have done because I followed the traditional way of seeking experiences and because I possessed a Satanic pride which made me survive and learn from those experiences.

Many of my experiences - as befits a traditional Satanist - were dark; an awful lot were dangerous in the 'life or death' sense. I gambled my life, everything, many times, and won.

There is nothing very remarkable about this - or there should not be. Everyone has potential (or at least most do) - but they seldom if ever realize a fraction of that potential for various reasons: they are constrained, by 'society', by their own fears and weaknesses, they are lazy, they prefer 'easy' solutions (such as sitting at the feet of some 'Master')... To me, and some others, Satanism is a means to realize that potential, to go even beyond that. To do this, radical measures are required - and these are always testing as they are mostly in the real world.

By the nature of quite a lot of my experiences, they are 'secret' - they were beyond the bounds of conventional morality and law. Thus have Satanists operated for a long time - in secret, by the very nature of their existence, by the very nature of some of the experiences that are required to transcend the conformity of the herd and the inertia of one's own psyche, and which thus are a 'Yes!' to being. Naturally, this is dangerous - as you say, it can be an excuse for just plain foolhardiness. But a Satanist is someone who achieves a mastery - who experiences, and then, learning from that experience, transcends it. It is the failures who become trapped (in their own desires and their limited perceptions, for instance). So some fail - they obviously were not possessed of enough Satanic qualities. That is the nature of our existence - the tough win through, the weak perish. It is not for me or anyone to limit, to prescribe, to forbid - the selection occurs by itself, by 'trial and error'. Each individual must learn for themselves - this is the crux. No one can do it for them. The essence, born via experiences, cannot be learnt from books, it cannot even be taught - it must be experienced. All I and any genuine Master can^{do}/is give advice, perhaps suggest some experiences which may be interesting and suitable - but the novice must undertake the experiences. If they learn from them, fine. There are more experiences and adventures waiting. If they fail, for whatever reason, or do not learn from the experience - tough!

In respect of politics. You mention that if a Satanist used politics, he or she never could achieve political success because Satanism is so unpopular. Naturally, if that Satanist was known as a Satanist - but if he/she kept this secret, as many do and have done, there is no problem. Of course there might be a danger of being 'exposed' as a Satanist - but that in itself is a challenge: to work under "deep cover". It requires a special person, certain skills - a Satanic character, in fact. I know of one particular person, many years ago, who did just that, until his aims were achieved.

However, my general point concerned a novice who might get involved with politics as a learning experience - for perhaps a year or so. This experience is quite different from that resulting from announcing, publicly, that one is a Satanist (this in itself is an experience which some Satanic novices choose to learn from). To become involved in extreme politics provides many opportunities for manipulating others (speaking in public; writing propaganda); for testing one's courage (participating in a rally/march where one's opponents are in the majority and threaten violence); for learning about comradeship and betrayal. And so on.

Further, although fascism as a creed had some links with the Nazarene Church, National-Socialism was, in essence, contradictory to Nazarene philosophy and ways of living. Most modern and authentic National-Socialist groups are anti-Nazarene (as witness Matt Koehl's 'New Order' in the US). But, essentially, the question is not about a particular type of political world-view, be it fascism or whatever, being contradictory or not to Satanism. The question is about all political forms being forms - structures which can be used, for a Satanic purpose, to achieve Satanic goals. The question of what might happen to individuals within a certain type of State is only a short-term question, and its asking implies a lack of what I have called 'Aeonic insight'.

Basically, Aeonics is a study of those processes which mould individuals and societies over long periods of time - how people, alone and in groupings, have been and can be manipulated, changed, controlled. It is study of those energies which affect and infect the psyche and which produce and change archetypal forms,

and which thus mould character - and thus make 'history'.

Aeonics has nothing to do with Crowley. It is a rational analysis of the causes underlying historical change, and Aeonick Magick is the use of magickal energies to effect aeonic change - i.e. change on a large scale over significant periods of time. Basically, Satanic strategy (or 'the sinister dialectic of history' as it is sometimes called) is about using such energies to bring changes broadly in line with Satanic aims - i.e. enable individuals to fulfil their potential, evolve to become like gods and so on. This strategy is based on reality - both in terms of the energies used, and 'human nature'. Therefore, the goals are seen as long term - of centuries or more. The aim has been, and is to increase the number of genuine Satanic Adepts, and to provide changes which enable this.

Thus, it will be seen that Satanism, when understood correctly, is not solely about self-advancement - it is also about using magickal and non-magickal forms/energies to produce changes within societies which incline toward the fulfilment of Satanic aims. This does not mean a kind of 'altruism' - it means a calculating, reasoned assessment and then a striving and working toward certain long-term goals, this assessment and this striving actually enhancing our existence in a positive, Satanic way. In the simple sense, it may be considered as Satanic manipulation on a large scale. The assessment itself, and the reasoned understanding behind it, requires the development of special abilities - one of which may be said to be 'Thought'. This is a development of our consciousness, and leads beyond language. It is a special kind of 'thinking' - a thinking with symbols, although the symbols are not abstract, as in mathematics, but rather 'numinous', archetypal. Essentially, it extends the range of our being. This type of thinking is pre-figured, and made possible by, 'The Star Game' - a collocation of symbols which extends both our intuitive and our reasoning faculties. The mastery of this 'game', and thus the use of a new way of reasoning/being, is a sign that one has taken evolution further - has become almost a new type of 'human', one so far above the majority that it is difficult to conceive one ever belonged to or related to that majority.

This rational analysis of Aeonics leads to certain judgements, a lot of which are mis-contrued by those who call themselves Satanists because they understand those judgements on a personal basis - usually castigating the individual or group which presents them from what is essentially a 'moral' position. That is, there is a 'projection', by those Satanists (and Occultists in general), onto the forms/judgements that they cannot really understand because their perspective is so limited - so caught up in the constraints of their time and society. This is what I meant by 'cosy, intellectual and basically moral abstractions'. Most who profess to be Satanists cannot see very far - they cannot reason, coldly and unemotionally and deeply. They accept other people's abstractions and ideas and 'reasons' and have not thought the matter out for themselves because it is either too difficult for them or they (once again) are too lazy, too smug, too self-satisfied, too comfortable in their little 'Satanic' world with their 'Satanic' friends.

This judgement is part of genuine Satanic character, and arises from the self-insight born via hard, testing experiences and ordeals. A Satanist has to strip everything away - all props, go right back to the primal. This means he/she relies only their instinct, their character, their spirit - their inner resolve. This process takes years - and then, and only then, can the person acquire the other aspects a Satanist needs and must have: the 'intellectual' super-structure, the new ways of being, one of which I mentioned above (vide 'The Star Game'), the skills in magickal and people arts.

What has happened is that this foundation, this hard foundation, is lacking in nearly all modern 'Satanists' - they are too soft, have not been toughened, they rely too much on the comforts of society, on what others (like Aquino et al) have given them in terms of principles, beliefs, dogma and so on.

Hence, when I say that National-Socialist Germany aided the sinister dialectic, it is mis-understood: as me being a 'National-Socialist' or something of the kind. I am simply stating a fact of Aeonics - as I do when I say that a future State or

Empire which was inspired by National-Socialism would also aid the achievement of Satanic aims, over centuries. Others, who perhaps have not reasoned deeply about such things, express naive views like a new Satanic age is just around the corner and that politics hinders the coming of this age. I know the reality of human nature and the times in which we live, and I know most people today are little different from what they were thousands of years ago (in some ways, we have lost something - as I am aware when I read Homer or Sophocles). They have hardly evolved at all - there is more illusion about 'inner progress' and conscious evolution than there is reality. In fact, the Occult in general fosters this illusion. Thus I understand that real change arises slowly - most people still delude themselves, are still in thrall to unconscious influences, still swayed by appearance. Our whole modern world conspires to make this so - magick, and particularly the Left Hand Path, is a means to the essence behind appearance: or rather, it was. Its awe, primal nature, its inspiration, its dark numinosity can really liberate and change. Thus my castigation of those who I see as pedalling a 'safe Satanism', an easy path to liberation - they destroy the one thing capable of liberating those in thrall. And they do it (a) to glorify they own ego, and (b) because they have not understood the way itself.

I trust this will/^{be}of interest and perhaps thought-provoking, and look forward to your comments.

With best wishes,

Stephen Brown

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England

28th May 1992 eh

Dear Ms Vera,

Further to my recent letter, perhaps a few more comments might clarify the position of the ONA, and be of interest to you.

By making certain material available - on sacrifice, for example - and by writing certain MSS dealing with that and other 'dark' topics, I and others have done two things. First, made it clear that such material is part of my tradition and that it recounts what was/is done. Second, returned to Satanism that darkness and evil which really belongs to it (at least in the novice stage).

I have no desire to give Satanism a 'good name' - on the contrary. I wish it to be seen as I understand it to be - really dangerous and difficult. Naturally, many others believe the publication of certain material is mistaken, just as those who oppose Satanism have and can use that material to confirm their views on Satanism. The decision to make such material available was made only after considerable thought with full knowledge of the consequences.

Of course, I may be mistaken - I make no claim to be 'inferentially infallible'. I welcome positive discussion - the dialectic of learning. My thesis re the nature of certain practices which I inherited is open to discussion, an 'antithesis', from which a new synthesis and understanding may emerge. But all those in other Satanic organizations have done is 'proscribe' the ONA, or attack me personally or mount campaigns of dis-information against the ONA. The whole attitude of such groups, as befits their nature, is patronising - vide Aquino, in his letter to me of October 7 XXV: he, the Master or teacher, and I a student (of potential!) under his guidance and submitting to the rules of the ToS. He, and others, have stated that human sacrifice is not and never has been a part of Satanism. Well, it probably is not and never has been a part of some traditions - but it was/is a part of my own tradition, according to principles laid down a long time ago regarding the victim or offer choosing themselves, the act then being akin to an act of 'natural justice'. [qv. the MSS 'Satanism, Sacrifice and Crime'; 'Satanism - The Sinister Shadow, Revealed'; 'A Gift for the Prince' etc. I shall send you copies of some of these, since they may be of interest.]

As with many things, sacrifice can be misconstrued. The affirmation that it has occurred as part of one Satanic tradition at least can be taken up by those weaklings (in terms of character) who circulate around the fringes of the Left Hand Path, and give them an excuse to indulge in criminal acts. That is, such people fail to understand the reasons for such acts (the correct choice of offer, for instance) as they can never rise above their own weaknesses. Are these consequences my responsibility, or not? Or am I acting like a Satanist (my kind, anyway) and standing back, perhaps with laughter, when a probable consequence becomes a fact? Does this unsettle you? Horrify you? Does this provoke a challenge and make you question the nature of Satanism?

The same applies to the use of politics. Is it worth the death of x number of others (in a war, say) to give birth to one, perhaps two, genuine Satanic Adepts? I would answer in the affirmative. Does that make me cruel? Or Satanic?

Also, I do not believe it to be necessary nor desirable for Satanism to try and become respectable - or even improve its image. Nor even to try and counter the propaganda of the Nazarene fundamentalists. Such things are irrelevant. What matters is presenting the essence of Satanism so enabling individuals to work at their own self-development in a Satanic way. As I mentioned before, Satanism fundamentally means individuals striving to go beyond what they are. This is hard, and means that not many will attempt it; even fewer will be successful. The means cannot be made easier - for that would destroy the essence.

Thus, the ONA is in conflict with groups like the ToS who really want to make Satanism easy and safe and thus become rather more widespread than it is now. It is personal, direct experience, ordeals and so on, which are important. For instance, to achieve Adeptship the ONA believes each individual must undergo certain formative experiences. One of these involves living alone, in an isolated location, for three months with only the bare necessities required for physical survival. These conditions are necessary, for by so living in such a way the individual strips away all self-illusions, exposes all their inner weaknesses, and makes them reliant only on themselves. There are no distractions, no friends to give comfort, no material comforts to soften the hardship. This [which is the Grade Ritual of Internal Adept] is tough. But it is the key to Adeptship. There is no short cut, no easy way. To succeed in this ordeal, the individual must have or develop an infernal strength, a certain character. Naturally, many fail - some renounce their Satanism, some find excuses for giving up. But one either stays the distance, observing the conditions of harshness, or one does not. Many are they who have said that this ordeal is not necessary - they believe there are other ways (all easier, of course), or they are afraid of confronting themselves without the supports normally around them: friends, lovers, organizations, dogma, material comforts. They and others like them can believe what they wish - but that particular ordeal works: it produces a strong, insightful character ready for the new challenges which can inspire an Adept. Or it destroys.

I understand Adeptship not as a reward given by someone else (such as Aquino) for what they perceive as 'progress' or 'ability', nor even as the undertaking of any kind of ritual at the end of which one congratulates oneself and appoints oneself as 'Adept'. Rather, it is the achievement of a certain self-insight and knowledge, allied to an understanding and judgement born of experience. It is also mastery of certain skills (some magickal, some not-magickal) and a developed awareness stemming from a synthesis of rational understanding (or 'intellectualism') and intuition. It is a stage in the Satanic way of living - a stage reached by self-effort and struggle. A Master (or Mistress) is a stage beyond this - there is no gift, infernal or otherwise, which confers the attributes of this stage of individual evolution. It is achieved, by the individual, not a reward and certainly not a self-appointed title assumed after a few years playing at Satanism and safe magick.

However, it is true that present conditions are more favourable toward the propagation of Satanism than was the case decades ago. But even were direct 'persecution' and anti-Satanic laws to return, Satanism would continue: it would re-adopt the practices of those decades. The cell system; the oral transmission; 'deep cover'. Novices would still be trained; goals would still be achieved. So 'favourable' conditions are not necessary - indeed, some see them as detrimental: they make organizations like the CoS possible!

These present conditions provide some opportunities - of increasing the number of genuine practitioners of the Black Arts and of making available for present and future generations the methods and techniques of those Arts. The real aims of Satanism will be achieved whatever the external forms our societies may take - Satanists, like the shape-changers they are, will adapt and prosper. These aims are essentially two-fold: continuing the tradition (i.e. training Adepts; providing opportunities for seeding Satanism), and gradually changing evolution.

The second of these will actually arise from the first - the changes will occur because of the increasing number of Adepts. These may be likened to a new species which at first is small in number but which, over decades and centuries, increases. In time, it will dominate. The first arises because it is one of the obligations of each new Adept to find someone suitable and guide them toward Adeptship. These changes will, as I explained in my last letter, take time - centuries, in fact. There is no way the process can be speeded up - each individual must acquire the knowledge, the character, the experiences, for themselves, and this takes time. It takes less time now than it did - because we understand more, we are more conscious of what we are actually doing (or at least some of us are). It is possible and indeed probable that over the next century or so the time taken to reach Adeptship and the stages beyond will be reduced. But the situation at the moment is as it is. A century ago it took perhaps twenty or thirty years of one's life to achieve real Adeptship. Now, it can take as little as five to ten years. What has not changed (at least yet) is the number who reach that stage. As I wrote many years ago, most people want easy solutions, they want someone to do the work for them, to confer titles on them - or they are so comfortable with their illusions and delusions (regarding their magickal abilities and their self-insight, for instance) that they see no reason to change, to really struggle; to reach toward Adeptship. All I can do is point the way - offer some guidance. It is up to each individual whether they begin the quest, and having begun, whether they succeed.

The fundamental questions which should be asked are: what, fundamentally, is Satanism? What does it mean in terms of the life of the individual? What does it mean in terms of society? The ONA offers some answers. Organizations like the ToS give other answers, some of which contradict the ONA ones. Each individual must arrive at their own assessment. The ONA offers a practical system which I and others know from experience works - at least in producing our kind of Satanist! The ONA is critical and controversial: it is provoking, Adversarial, occasionally irreverent. This in itself is creative. It engenders response.

Once again, I would welcome your response to the matters raised in this letter and the various MSS.

With best wishes,

Stephen Brown

David Austen.

Magister Templi. 10.
Temple of Set

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United Kingdom

Adept Kerry Bolton
PO Box 38-262
Peytone
WELLINGTON
New Zealand

5th August 1992

Dear Adept Bolton

I trust you are well and not working too hard? Also thankyou for the past copies of the *WATCHER* which has proved to be an interesting little magazine.

It is concerning publishing and avertising that I am writing to you.

Over the last 18 months or so a group calling itself *The Brotherhood of Balder* has emerged and at the first glance their endeavours seem quite worthy. However I have had to draw the High Priest's attention to certain of the *small print* in the *BALDER* magazine.

They apparently claim to have *working relationships* with the following groups The Order of Nine Angles (ONA) and The Ordo Templi Baph-metis (OTB)

The ONA was proscribed to Setians by the High Priest aprox five years ago and on his direct instructions we do not retain in the Temple anyone who affiliates with it. Reasons:

(1) The ONA published rituals purporting to be "Satanic" which prescribe human sacrifice. Human Sacrifice is unacceptable to the Temple of Set, and the representation of it as a "Satanic" practise is equally unacceptable.

(2) The ONA whilst representing itself as a viable, functioning organisation, appears to be only a fictional device used by a single individual for self-advertisement, and even that individual hides behind a varley of false names viz: Christos Beestos, Stephen Brown, Anton Long and his legal mundane name David Myatt, but all the letters from these "individals" are written on the same typewriter! Such deviousness and dishonesty are unacceptable to the Temple of Set.

(3) The ONA takes its name and elements of its imagery from the *Ceremony of the Nine Angles*, authored by Dr Aquino for the *Satanic Rituals*, in 1971.CE. The ONA denies this appropriation and declines to ask our permission for such use, and this is unacceptable to the Temple of Set.

(4) The Temple of Set, while welcoming and appreciating non-affiliated interest in Satanism generally, recognises no claim to confer or hold any Priesthood of the Prince of Darkness other than the Priesthood of Set as entrusted to the Temple of Set.

The OTB and its magazine ABRAXAS are run by one James Martin. Martin was formerly a Setian 1* with the Temple of Set nearly 5-6 years ago a copy of a magazine called *Ganymede* was sent to the High Priest by the proprietor one Stephen J Waters. The reason being that Martin had written an article for the same. GANYMEDE has a reputation in the UK for promoting pederasty and pædophilia, the article was also along those lines.

The Priesthood were asked to interview James Martin which was accordingly done. Assurances were given by Martin that he had no inclinations toward pædophilia but shortly after the interview resigned from the Temple. Martin wrote to Waters claiming he had been expelled for being gay!

Shortly there after ABRAXAS appeared openly supporting Pæophilia and pederasty duely complimenting GANYMEDE. The OTB was a latter development based on Waters' organisation CEROS, promoting the *Erosian current*.

We are also disappointed to discover that John [REDACTED] (who resigned from the Priesthood and Temple last April) held dual membership of the Brotherhood of Balder whilst a Priest of Set which is not permitted. [REDACTED] was assigned an alias because of employment problems (he works for the Inland Revenue-in which he is a senior officer). Mr [REDACTED] had been threaten with the sack if he continued in the TOS and so adopted the name *Richard Saunders* or Bro Richard of Shropshire, circa 1989.

Sadly he has been rather foolish in placing his personal security at risk by using this name in a non-Temple capacity and would have been better advised to create a new "name". I have since been made aware that one of members, expelled by Ippsissimus Lewis, is also a member of this group and well aware of [REDACTED] alias, couple with this person's lust for position and power [REDACTED] has placed himself in a rather precarious position.

In making you aware of these matters Dr Aquino, The High Priest, has asked me to advise you that any Official functions or Contacts or Publications of your own OLHP in your capacity as an Adept or Pylon Sentinel of the Temple of Set should not in any way promote or acknowledge any of these groups or individuals. Also that membership in them is incompatible with Temple of Set Affiliation.

Indeed in the samples of BALDER I have received, April 1991-July 1991, it was difficult not to miss articles refered to as originating from OLHP-by Scorpianus, an advert for the WATCHER and also the detailed piece about the group under *working relationships*?

If you have any questions or problems with the forgoing information I am more than happy for you to discuss the matter further with the High Priest or any other member of the Priesthood you see fit to write to.

However I do hope you can appreciate the general concerns over this matter and any connections with the Order of the Nine Angles. Like wise the Brotherhood of Balder.

██████ clear deceit in association with such a group was clearly deliberate since he holds the title *First National Member*. However the holder of that designation for Finland has since resigned finding it incompatible with his Temple Affiliation.

I would commend this matter to you for most urgent action and would appreciate being kept informed of development etc.

Needless to add this letter is confidential in its entirety and not for general discussion or information outside of the Priesthood of Set.

Xeper and Remanifest

David Austen IV*

David Austen IV*
Magister Templi

CC:

Dr Michael A Aquino
Priest Petri Laakso

P.O. Box 700
Shrewsbury
Shropshire

28th August 103 yf (1992 ev)

Dear Mr. Austen,

A copy of your letter of the 5th of August to K. Bolton of New Zealand has been passed on to me. I consider a letter from me to you to be in order since you made mention of the ONA, and myself.

First, I will deal with the issues you itemised in your letter, in the order you listed them.

1) Human sacrifice. Human sacrifice has been and still is part of traditional Satanism. The victims or offers are never chosen at random. They are carefully selected, then judged, then given tests of character. Accordingly, it is their own character and actions which condemn them. Human sacrifice is a culling and an expression of Satanism in action. [In this respect, the enclosed MS may be of interest, as might articles which deal in detail with this and related topics of esoteric Satanism, and which are contained in the collections 'Hysteron Proteron' and 'Hostia'.]

Until quite recently, this aspect of tradition was governed by a strict code of silence. But this has now been done away with in order to express for once and for all the real nature of Satanism - to counteract the moralizing of some individuals who regard themselves as 'Satanists' and who deny that such sacrifice is a part of Satanism in order to gain "respectability" and win sycophantic supporters.

If you peruse the literature we have made available on this subject (such as the MSS 'Guidelines for the Testing of Offers', 'Culling - A Guide to Sacrifice II') you will see that the approach is sophisticated and genuinely Satanic. Of course, I and others expect organizations like the Temple of Set to not only disapprove of publishing such things, but also to claim that such things are not and never have been a part of Satanism. Well, they are certainly not part of armchair Satanism - nor of the pseudo-intellectual type which reduces (or tries to reduce) Satanism to a playing at wizards for the titillation of the ego.

2) The members of the ONA remain - with two exceptions - secret, for obvious tactical and strategic reasons given the nature of traditional Satanism and the reality of the sinister dialectic. Furthermore, we regard Satanism as an individual quest, and so as an Order offer guidance and advice only: each novice forms, as part of their quest, a Temple to work magick and to practice Satanism in action. Thus, there is a cell system.

The two exceptions are myself, and Christos Beest. We have a limited 'public' role - mine is decreasing as his is increasing since he is ascending to be the outer representative of the Order. The fact that you regard these two individuals as one and the same person shows your lack of research and lack of information concerning the ONA. You might, for instance, have asked Pete Carroll about Mr. Beest - and one of the Temple of Set members who some years ago enquired about joining the ONA and met me - before you sat down at your keyboard to write your letter. Had you done this fundamental research, you would have discovered that there are two different individuals involved. Not that either Christos or myself are bothered - for myself, it is pleasing to be credited with the skills which produced the beautifully Satanic images of 'The Sinister Tarot' (some colour photographs were published in 'Manteia' No. 4 if you are interested).

As for typewriters - what is one typewriter *κολύβος* between two? Other than perhaps an obvious tactic to avoid detection of that other one (or two or whatever) and to make people like you draw the conclusion you were intended to make. Perhaps I shall lend Christos this typewriter, or another one, when he writes his own reply to your letter.

3) The ONA takes its name from an aspect of esoteric tradition which existed before the Temple of Set and the Church of Satan - and which perhaps was unconsciously (perhaps consciously) 'tapped into' by he who wrote some of the rituals for the Satanic Bible attributed to LaVey. Or perhaps it was even more sinister than that - a psychic contagion as part of the sinister dialectic. Whatever, what Aquino related was garbled nonsense, esoterically, and bears no resemblance to the genuine esoteric tradition. This tradition is accessible for those prepared to look - and concerns re-presenting causal and acausal space-time. One aspect of this tradition is the septenary Star Game. If you are really interested, the relevant MSS can be sent to you. [Some have appeared in various Occult zines.]

Or perhaps you are referring to a fable published in that fable which was to be 'The Book of Wyrd'? I quote from 'List of ONA MSS 1974-1992ev': "This work was first collated in 1985 eh. It contained some ONA material but was mostly written as an introduction to the Order ... As such, many of the rituals were 'sanitized' or otherwise changed, and some fables were included which those of sufficient sagacity (i.e. prospective applicants) were expected to see through ... The book was never published by the Publisher who had agreed to do so... Shortly after the work was abandoned for publication a decision was made by the Grand Master of the Order to make all ONA MSS available without alteration over a period of seven years." This period of seven years ends this year - and all the MSS are now available, including hitherto highly secret ones. [These were mostly published in the last two issues of 'Fenrir'.]

Now, to the really interesting part of your letter - the attitude and structure of the Temple of Set.

By proscribing certain organizations and individuals, and indeed by having a code of ethics which members must adhere to, the Temple of Set shows itself not to be an organization of the Left Handed Path and not to be Satanic. As I have written in an article which I understand 'The Heretic' will be publishing:

"The LHP means the individual takes responsibility for their actions and their quest ... There are no safety nets of any kind on the LHP - there is no dogma to rely on, no one to provide comfort and soften the blows, no organization, individual or 'Being' to run to when things get difficult and which will provide support and sympathy and understanding. Or which, just as importantly, takes away the responsibility of the Initiate for their deeds.

... The RHP prescribes behaviour and limits personal responsibility. The LHP means self-responsibility and self-effort. The RHP requires the individual to conform in certain ways. The LHP is non-restrictive... LHP organizations and Masters/Mistresses only offer guidance and advice, based on their own experience."

In the LHP, there is nothing that is restricted or forbidden - each Initiate make their choice, and acts. By proscribing certain things, and having a code of ethics, the Temple of Set is acting like a restrictive RHP organization. It is also not being Satanic when it insists that members be submissive to its doctrines and views. Satanism, of the genuine kind, is concerned with individual defiance - a Satanist never submits to anyone or anything. As it has been written: 'A Satanist would rather die, proud and defiant, than submit.' You have submitted yourself to the Temple of Set, and to Aquino most of all. Where is your proud defiance? Where is your individual, unique Destiny?

You further say, and I quote: 'The Temple of Set ... recognises no claim to confer or hold any Priesthood of the Prince of Darkness other than the Priesthood of Set as entrusted to the Temple of Set.'

In the context of genuine Satanism, this is arrant nonsense. Why? Because the Prince of Darkness does not seek followers who act and behave like slaves - like Nazarene scum. Who obey, who expect, who fear, who are fundamentally weak because they need the security of belief, of being dominated by someone. Rather, the Prince of Darkness seeks those who wish to be like Him - those who strive in their lives to be Satanic. That is, proud, strong, defiant, individualistic, creative, Promethean ... Of course, He also wants these strong ones, these brothers and sisters of His, to control others, to do His works through them and by them - to lead them into evil and lead the world toward a more satanic way of living.

What this means in reality, is that organizations like the Temple of Set may contain one or perhaps two real Satanists who are using the members for their own ends or for the glory of Satan Himself, to work evil. Were they not doing this, they would not be Satanists, but altruistic individuals of the RHP kind. Further, had the Temple of Set any real satanists other than the few who control it and thus direct its members, those Satanists would rebel. That they meekly accept their lot (however many clever words they may use to delude themselves with) shows their true nature.

While on this subject - you refer to yourself as a Master of the Temple. What, then, are your creative achievements? What have you, as a 'Master' added to esoteric knowledge? Have you really confronted the Hell within you and external to you and are truly a Master of yourself - mentally, psychically and physically? Have you existed in the Abyss of Nothingness and so been tempted by 'the other side'? By 'the good', by the 'divine'? Have you - as a Master of the Temple has - gone into the real wilderness and stripped away all the delusions of the conscious, the unconscious and the pre-conscious and so become one with Satan and thus that un-named energy which motivates change and hence evolution? Have you faced the terror of what is beyond even the power of the Prince of Darkness? Have you - as a Master of the Temple has - been intoxicated with living? Been faced with your own physical death? Have you tasted the Elixir of violence, of combat, of conquest, of exploration, of creation? Have you gone to and beyond your physical limits of endurance? Have you felt what it is like to kill - to love with the passion of a demon? Have you lived on the edge like van Gogh, Nietzsche, Beethoven - aware of what is to be done, of the power of oneself and yet aware of madness? To be brief - have you lived to the full, become replete with experiences and needed time to savour them, to learn from them, to distill that elixir which is Wisdom? Have you experienced the delights and the knowledge and the sadness of knowing: of a god? Are you a real Master of magic?

Or have you had your 'title' awarded by someone? Have you real judgement of others? Real esoteric knowledge - real skills in all forms of magick? Real understanding of aeons, of individuals, of those things which shape others consciously and unconsciously over both causal and acausal time? Or have you a title because you have been helpful to someone and conformed to his ideas and ways and so been rewarded? Has what you perceive to be your progress been via theory or via someone else's rituals? Or has it been via the testing fires of experience in real life? Are you really the Master of your own Temple - or that of someone else? Have you gone to both extremes of living - the light and the dark - and found the synthesis between and beyond them?

It would be interesting to learn of your answers to some of these questions. Meanwhile, I enclose some recent ONA material which should be of interest, if only for its controversial statements.

On the personal level, I - and some others - believe that what I have added to the esoteric tradition I inherited surpasses that of all other traditions put together. In comparison, the contribution of the Temple of Set is negligible and Satanically irrelevant. On other subjects my creative contribution is impressive - as it should be for a Satanist.

Stephen Brown

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