

THE SATANIC LETTERS
OF
STEPHEN BROWN

Volume II

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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 second 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 contains some correspondence with Order novices which seeks to explain what is expected of a Satanic novice. It also contains letters which continue some of the themes of letters in Volume I - in particular human sacrifice and the nature of other groups describing themselves as 'Satanist'.

Order of Nine Angles

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9th September 103yf

Dear Dr. Aquino,

Enclosed please find a copy of a reply to a letter by Mr. Austen here in the U.K. With his letter, he included a copy of yours to Mr. Bolton in which you made mention of me. Thus, I considered a letter from me to you to be in order.

Apropos of sacrifice. To the material originally published, to which you took exception, there has now been added much more - and some of these MSS are enclosed since they might be of interest. You will probably regard the publication of this material as 'mistaken' - among other things.

I, however, regard it as necessary at this moment of time, for three fundamental reasons. (1) It expresses what traditional Satanists regard as Satanic practice: i.e. Satanism in action. (2) It restores to Satanism that darkness which belongs to it. (3) Such distribution of such material is a part of sinister strategy, - an exoteric aspect of this being an obvious dialectic: opposition, synthesis, change.

If you study the literature we have made available on this subject, you may appreciate that what is stated is rather different from what most assume or believe is stated. [I refer to the MSS "Culling - A Guide to Sacrifice II"; "Victims - A Sinister Expose"; "Guidelines for the Testing of Opfers" and so on.] We are expressing the philosophy of the noble and the strong in forthright terms - not shying away from difficult issues, not pretending we, as Satanists, are some kind of altruistic, pacifist, kind folk who are 'mis-understood'. The fundamental principle behind the action is that some people are worthless - and, because of their deeds and character, do not deserve to live. In fact, that their demise is healthy - akin to an act or acts of 'natural justice'. This is a statement of genuine Satanism - as is the statement that opfers are human culling in action. The MSS make it quite clear that opfers - victims for Satanic sacrifice - deserve what they get: they have been judged, tested, ^{the} and found suitable. Thus, no victim can be 'innocent' or a child. It is/deeds of those chosen which condemns them.

It is to be expected that you will not find this acceptable. I could give many examples of creatures who by their actions have shown themselves to be worthless - who deserve to die. Any individual who possesses a noble character, who understands the concept of 'honour', will know what is meant here - they will have a healthy instinct, not be perverted by the sickness of the Nazarene, and so will possess real judgement. Accordingly, I will give a general example in the hope of explicating the matter. [A few specific examples are given in the MSS.]

Those who adhere to the real philosophy which underlies Satanism [to be precise I suppose I should say 'philisophy of life' rather than just 'philosophy'] accept that battle, war, combat and conquest are necessary - the strong thrive, the weak perish. And perhaps most important of all, through struggle character is bred - and individuals exposed for what they are: noble or ignoble; brave or cowardly. In battle, there is no hiding place - words are no good, it is deeds which count. Intellectual sophistry is of no avail - one either is noble, or one is not. In facing death, there is truth - within each one who faces death. I quote from a fragment of an ancient Greek poem which is of interest here (my translation):

"Noble and glorious is he who fights
For his folk and family against the foe.
Since death comes when chosen by Fate -
Bringing to an end the thread of life -
Go forward with spear held high and shields shielding brave hearts

When battle is joined:

There is no flight from death, for that Destiny comes to all mortals
Even they claiming descent from the gods.

Many from the battle fury of roaring javelins have fled to their home -
But even there, their fate of death awaits:
And they die unloved and unmourned by their folk
While both the high and the low born lament for the brave.

All of a community weep for the courageous, who die:
And if they live, they are hailed like a god,
Exalted by those who behold them
For the deeds of the many, they did alone."

[Kallinos.]

In battles, people die. Someone kills them. In an important sense, a battle is a culling - a test, a trial by the gods. A warrior society (such as that of ancient Greece or Rome) is one where what I call 'Satanic' values are upheld. There is no guilt about certain things, no morbid 'ethics' to condemn certain things, like conquest and combat. There are warrior gods - gods to whom sacrifices are made. In a sense, those slain in battle are offerings to these gods.

Of course, some of these attributes are instinctive - certain deeds and beliefs arise from a 'thinking with the blood' rather than from cerebral contemplation. As such, they describe the individual of action rather than the gentle Nazarene mystic or the monkish philosopher. The morality of such a society re-presents natural justice - a balance, and, as mentioned above, a part of this is that some people are worthless.

As you are aware, this morality, this natural balance, has been supplanted by a morality deriving from the Nazarene - in the societies of the West, at least. The result, as someone once wrote, is a slave-morality rather than a master-morality: the celebration of the coward and the pseudo-intellectual (whose abstract cleverness is esteemed more than the judgement born via experience), and the demise of the warrior, the noble of spirit. This has resulted in the proliferation of human dross - for every 'human' life is regarded as somehow 'sacred' or at least worth something.

It is in this context that the 'Sacrifice' MSS should be understood. They espouse truths about worth and character - truths which are really heretical. And Satanic. That you and some others who profess to be Satanists have joined in the chorus of condemnation is interesting.

The real difference between the action advocated in these heretical writings and warriors in battle is, of course, that the former are rational, calculated acts. They arise from assessment, a judgement. In effect, they are morally superior because of this - because they are conscious and deliberate. In this, lies their Satanic essence. They do not arise from an uncontrolled personal desire. They are not performed by weak persons in thrall to their desires or their unconscious or indeed anything. They derive from a higher, ethical, understanding - from the experience of character. In brief, from real Wisdom, an overview. I wonder if you will understand what I mean.

The same applies, although more so, to those actions which result from the implementation of sinister strategy - or, rather, which can and occasionally have, resulted from such strategy. To wit, wars; disruption, conflict. Things which achieve certain sinister goals, which aid evolution, change. Since you claim the title 'Satanic Ipssimus' you should really understand all this - and have the insight to perceive what I and others have been trying to do all these years.

That you castigate my work from an 'ethical' standpoint makes me wonder two things. First, have you the understanding and the insight but for tactical reasons connected with the structure and strategy of the Temple of Set prefer to write and speak otherwise? Or, second, whether you do, in fact, lack the insight and understanding of even a real Satanic 'Master of the Temple' not to mention the

stages beyond?

I state what I understand to be Satanic truths openly and honestly - for example, what Satanism means and implies both for the individual, ^{and} or aeonically (particularly this latter) - while the Temple of Set seems intent only on creating a 'good public impression', with promoting an 'image'. This 'image' is of a respectable, ethical religion. Of course, I have heard it said, that the real work of the Temple of Set is hidden from those who have not proved themselves loyal members - or something similar. If this is true, then who is being deceitful? Who is using duplicity? If it is not true - that is, there is nothing beyond this 'image', this playing at Satanism - then the Temple is meaningless, in aeonic terms, and probably in personal terms as well. I hide nothing - the ONA hides nothing. All its teachings are now accessible. There are no 'secrets', no doctrines for an 'inner circle' of trusted acolytes. The only thing that is secret, is connected with the identity of members - for obvious tactical reasons.

This brings me to the ONA itself. It is not a fictitious organization used as a front by myself. Its members are few, and for the most part stay well away from 'the Occult scene' and other organizations. But I imagine you and others in the Temple will continue to claim otherwise, and repeat ad nauseam your claims. Personally, I do not care - the other members do not care, for we all know such claims bolster the image of the Temple of Set.

On the personal level, I do not hide behind a claim like having an Infernal Mandate. I cultivate no personal, demonic, image. I do not claim that what I teach and write is sanctified by the Prince of Darkness Himself. What I teach or write is the result mostly of my own experiences, my own creativity, my own insight. It should be judged on that basis - whether it is useful, it works, is significant. It should be judged by others on its merits. I did inherit some teachings from she who instructed me before and after one of the many Satanic Initiations I underwent. But even these are to be judged on their merits - they are not sanctified. Some of them are merely fables. Some derive from other sources and traditions (e.g. the alchemical one). Some, like Esoteric Chant, seem original. Whatever - it does not really matter. They are all means; steps to something beyond. They serve a purpose and then are mostly discarded. It is for each and every individual to judge them.

Maybe a fruitful dialogue will result from this letter. Maybe not. One trouble with playing a role, and maintaining a standing in an organization, is that it is often difficult to admit one is mistaken - and that someone, or some others, may be just as 'advanced' as oneself. One strives so hard not to 'lose face'.

I, fortunately, can just be myself. I am not infallible - have no position or even 'authority' to defend. Accordingly, I send you my best wishes.

Regards,

Stephen Brown



Temple of Set

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

August 21, 1992CE

Mr. Kerry R. Bolton
P.O. Box 38-262
Petone, Wellington
New Zealand

Dear Mr. Bolton:

Thank you for your 8/13 letter. While I did not dictate the contents of Magister Austen's 8/5 letter to you, and did not see it until after it had been sent, I did indicate to him that he was welcome to express his concerns to you. I think he did so fairly and reasonably and in keeping with the standards of ethics the Temple feels it is important to maintain in our contacts with other organizations and individuals.

In the past the Temple of Set has not formally "proscribed" any other organization, though individuals within the Temple have made known their evaluations of organizations and individuals when it seemed that such might be advocating or practicing behavior incompatible with our ethics, hence running the risk of reflecting badly upon any Setian, and by implication the Temple as a whole, found to be involved. This is something we have tried to do carefully and fairly, since Setians' freedom of speech and association is important to us.

What Magister Austen attempted to do was to set certain facts in front of you and point out that you were embarrassing the Temple, and risking your own reputation as a defender of ethics in the Satanic religion, by doing any degree of business with the persons in question. He welcomed further dialogue with you in an effort to resolve any confusion over the matter. While I am sorry that you decided to resign your Temple affiliation immediately in lieu of such further dialogue, it does relieve us from this awkward situation. It is none of the Temple's concern whom non-affiliated individuals endorse, publicize, or promote.

I must note one correction to your letter: I have never "acknowledged the æonic work or creativity of the ONA" - as the "ONA" is simply a fictitious organization used as a front by Mr. Myatt. I did say that I found Myatt himself to be articulate and intellectual - and that I accordingly regretted his duplicity, plagiarism, and advertisement of "Satanic human sacrifice" accordingly.

You have done the Prince of Darkness a great service in your defense of his name against the hate-propagandists in your country who have tried to distort and dishonor it. I am ever mindful of that, and wish you well in the future. Please feel welcome to contact us at any time.

Sincerely,

Michael A. Aquino



Temple of Set

2nd September 1992

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David Austen
Magister Templi IV°

Dear Mr Brown/Long/Mayatt

Many thanks for your letter 28th August for the contents there-in and the enclosures.

May I first take you up on the assumption that I lack in my research. Until the present time you have met with three persons who were or ultimately became affiliated to the Temple of Set viz Martin [REDACTED], Rosemary [REDACTED], and Vivienne [REDACTED]. I understand your favourite meeting point to be the Devils Elbow or armpit or whatever. S [REDACTED] met Anton Long, W [REDACTED] did not say what name was used in her meeting but B [REDACTED] met Stephen Brown all describe the same person. Now being perfectly frank I really do not care what you call yourself or how many people you play at being perhaps you might like to acquire a different typeface for each and suitable graphological changes to each signature.

The information I have referred to in writing to Mr Bolton was obtained from the afore-mentioned sources and Martin [REDACTED] also afforded me the opportunity to read the *BOOK OF WYRD*. I found the subject matter well written, well presented and quite informative.

Taking that material and balancing it out against the rendering of the Rite of the Nine Angles it shows the work of the RNA to have its origins in the Satanic Rituals of Anton LaVey. For in my experience of the Prince of Darkness is that when he moves to work in partnership with an Initiate he interfaces with the bodies own brain data banks. Thus one persons experience of *Tapping into the Source* would be as individual in the human difference.

As far as the Temple of Set is concerned. The TOS operates the iceberg policy most of its work is hidden from view. However as a legally constituted church we do have to provide some public interface. Whether or not that fits in with your notion of the way things should be is of little consequence to myself or the Temple of Set.

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I do not refer to myself as a Master of the Temple. I am a Master of the Temple and have tasted of all of the basic experiences your letter outlines. However I have absolutely no intention of discussing such matters in an open letter to a perfect stranger. Likewise I do not think I have enough paper to do a reply justice!

The accent of the Temple is on individuality, not the sheep mentality, I chose at this present time to operate within the Temple of Set. My own written work is suitably catalogue within the Temple's archives, and various magazines. I do not use somebody else's rituals I write my own.

Whilst the material quality of the ONA's writings are excellent they are spoilt by the domination of a huge ego at work behind the whole "organisation". The contribution of the ONA or yourself to Satanism is great retarded by the duplicity this ego enjoys. Were this not the case you would not have written to me in the first place.

Thank you once again for the material I will read it through, I have read one FENRIR before, it was quite interesting.

I enclose Dr Aquino's reply to Boltons letter 13th/8.

If you are in London at any time and fancy debating this further then let me know.

My Regards

David Austin

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6th September 1992 eh

Dear Mr. Austen,

Thank you for your letter, and also a copy of the Aquino/Bolton letter, both of which were of interest.

Regarding the question of my 'ego' - yes, I naturally wish my own work, both magickal and non-magickal to be both remembered and useful: that is in the nature of any artist, even if they are unaware of it. It is part of the quest for excellence: that quality which inspired the ancient Greeks and which imbued so much of the 'Faustian' civilization whose end we are living through. But above and beyond this, I have a purpose or intent which is esoteric and genuinely sinister. By my letters, my writings, my actions, I construct an image and imbue it with certain energies. This is deliberate, a tactic to achieve certain specific esoteric goals, and these goals really have little to do with egotism.

In the past, I have used fables and a variety of names for good reasons. The obvious reasons are : (a) regarding fables - to test others, in accord with procedures established for those who wish to become members; (b) pseudonyms - to protect my professional work, and the confuse the media/Nazarenes. Some time ago, I chose a profession in order to achieve something specific in terms of sinister strategy. Until that aim was achieved (as it now is, on one level) * pseudonyms were necessary.

The less obvious reasons are connected with long-term goals. Most of the things/actions which you and others castigate as arising from 'egotism' were calculatingly done, as I mentioned above, to achieve esoteric goals. I will return to these later, since they are important in understanding the ONA, and since you might be interested in them, having the experience to appreciate them.

But to return for a moment to the question of the term 'Nine Angles' and the various rites and so on where the symbolism is employed. As mentioned in my previous letter, the 'Book of Wyrd' was essentially a fable. Chris Bray originally agreed to publish it and intended to 'hype' sales by various advertising ploys. This would have generated quite a lot of interest. The book was never intended to represent what at that time were the esoteric teachings and rituals of the ONA - it was basically an 'introduction' to the Order. Because the ONA version of Satanism was so different from what then was regarded as Satanism (basically the Church of Satan - few at the time in the U.K. knew of the Temple of Set) some common reference points were deemed to be necessary. One of these was a text called 'The Nine Angles' which appeared in the Book of Wyrd. This, and some of the rituals, was taken from a manuscript used by a group called 'The Temple of the Sun'. While this was a Left Hand Path group, it was not the ONA, nor even a part of the ONA, at the time the manuscript was written. (This was mentioned in the original Introduction to the Book of Wyrd.) Most of the (few) members left in this Temple did in fact join the ONA.

The esoteric meaning of the Nine Angles is given in several Order MSS, all of which have now been published in zines such as 'Fenrir' [one appeared in 'Brimstone'] and in works like 'Hostia'. As I mentioned to you in a letter dated 3.x.88 ev, the Nine Angles are understood as 'gates' (or nexions) to the acausal, seven of these being the spheres of the Tree of Wyrd. But beyond this, the nine re-present the pieces of The Star Game - a new form of magickal working appropriate to the next century.

The fact that copies of 'The Book of Wyrd' are still being read, for whatever reasons, is indicative of just how successful the pre-publicity of Mr Bray was. And the fact that its fables, intended to get people thinking for themselves, are not understood as fables is indicative of something else!

* I now move on to other tasks, and soon a new way of living - as is befitting, to gain even more experience.

While on this matter, you write that one individual, tapping 'into the source' would produce something individual - by which I presume you mean something different. While this is true sometimes - it is not true all the time, particularly in acts of sinister magick. It depends on the intent of that magick. For instance, consider The Black Mass. In most genuine Satanic versions, this is more than a mockery of the Nazarene mass - and more than a catharsis for the individual. A genuine Black Mass "tunes into" the magical energies often produced by the Nazarene ritual, and then alters them in a sinister way, to produce changes or effects 'in the world' and in susceptible people. These 'energies' exist in the psyche, and are accessed in ritual and via magic(k)l workings. The same is true of archetypal forms - these can be accessed by appropriate rites, and then altered/distorted by sinister desire. These changes then have an influence on the unconscious of those affected by the archetypes. Further, one individual may do a 'magickal' working and access some of the energies/archetypal forms - and then re-present them in the causal (the conscious world) perhaps by an artistic image or by an article or by a 'ritual'. Whatever, the 'original' energies re-emerge, perhaps in a new form, but still with some semblance to the original.

What Aquino created in his Nine Angles rites was essentially Lovecraftian. Where did he acquire the term 'nine angles' itself? Did he create it? He certainly created his nine angles as being the 5 points of the pentagram and the 4 edge angles of the phi-trapezoid. Or was there in existence before the creation of this rite by Aquino an esoteric tradition (however vague) concerning nine angles based on an entirely different concept - i.e. the angles formed by a di-tetrahedron enclosing the spiral path which links the seven spheres of the Tree of Wyrd? The septenary tradition is well-established in many versions - some alchemical, as evident in some alchemical manuscripts. Because of the Golden Dawn, and Crowley, the qabalistic tradition of 'ten' became the accepted norm in the Occult world - i.e. it was regarded as the "authentic esoteric tradition". The septenary tradition was never mentioned - until the ONA published the correspondences and so on of the Septenary Tree of Wyrd. Part of this tradition concerned Esoteric Chant, and here we may be getting to the ground of the problem.

Lovecraft created a fine sinister atmosphere via a mythos. He evoked a primal awareness of something sinister - something 'nameless'. That is, almost beyond words. To evoke this primal consciousness, language is useless. What is needed is something else. Aquino understood this, and so created his Nine Angles rites using not words, but almost primal sounds (most people probably did not understand the difference). In his creation, therefore, he was re-shaping what Lovecraft had created. But was this solely Lovecraft's creation? Or did Lovecraft by some means 'access' certain levels of consciousness (pre- or sub- if one prefers) and so re-present via the creative medium of writing some of the energies already present on those levels? He certainly evoked, despite what others see as his literary limitations, a primal energy which possessed more of the sinister than the accepted 'sinister' accessible in works of demonology, Grimoires and Crowley - at that time.

The tradition of Esoteric Chant (given in full in 'Naos' and recent issues of 'Fenrir') maintained that by certain chants (patterns of sound energy) certain sinister energies could be evoked. That is, these sounds, if faithfully reproduced, could access primal, sinister, energies - could, in fact, invoke the Dark Gods. However, by 'chants' I mean something specific - not merely 'chanting' words as chants are often understood today: one has to hear them to know what is meant.

I certainly did not 'create' Esoteric Chant - it is one of the few traditions inherited. It certainly evokes the sinister. The question is has what it represents been accessed by others, perhaps unconsciously? For example, by Lovecraft; by Aquino. What Esoteric Chant is, as a magickal technique, has been mentioned in what is now and has been 'accepted' as the Western esoteric tradition - the power of sound, to transform, to evoke, destroy and create. It is, in effect, part of esoteric legend.

All this, while quite interesting, takes us away somewhat from the contents of your letter! To conclude this question of the 'nine angles', I can only repeat

what I have said and written many times: the ONA uses the term in a specific way, connected with the septenary system, and does not derive it from Aquino, LaVey or Lovecraft or whomsoever. If others choose not to accept this, that is fine.

Regarding the Temple of Set members (or those who later became members) that I met. Those whom you mention, were just three individuals out of nearly 150 individuals I met between 1985 eh and 1990 eh who were interested in the Order.

One whom you mention, essentially just wanted to discuss things and talk about magick and the LHP - this person was not really interested in following the methods of the ONA. Another person whom you mentioned, desired a 'Master' in most senses of that term, while the other one was apparently merely curious, although possessed of a certain insight and a Satanic understanding. At my meeting with all of these, I stressed that the effort and commitment was theirs and theirs alone, that discussion of the means and ideas was basically irrelevant, and that it required hard, individual, work over many years.

As to the meeting places, these were chosen deliberately, either to provide them with an initial effort (and ensure they were alone - hence the isolated location) or to de-glamourize both myself and the Order, or indeed to do both. Most who enquired about the Order expected to find a La Vey or Aquino figure, suitably clothed, and a glamorous location. Their image of a 'Satanist' was conventional, and to destroy that image was a good starting point. This applies even to the 'intellectual' types - who consciously knew the image was false, but who often still unconsciously ^{ly} expected/hoped that image to be fulfilled.

Of all those I met in those years, only a few actually began to follow our system of training - most were not suitable to the Order and/or did not take their initial interest any further (mostly after realizing we worked on an individual basis and did not offer what they had expected). Of the few who did venture along the path, most gave up after some months or years. But the very few who remain are sufficient, at this moment in time.

Of course, I told some 'fables' to some people I met initially and sometimes on other occasions. And of course I, and a few others, tested all those who applied for membership - often without them being aware they were being tested. During the years mentioned, I was searching for suitable individuals, trying to recruit a few individuals to undertake specific esoteric tasks connected with sinister strategy - as well as weeding out the undesirables. I was not interested in gaining 'converts', in mere numbers, in playing the 'role' of all-knowing 'Master'. The procedures, which included the odd meeting places and much else, were designed to select, to test - they had a sinister intent. I never claimed to be 'ethical', just as I have never said or written that the ONA is an 'ethical' organization. What was necessary to achieve specific aims, was done. Years ago, while living in the Far East, I trained in a certain Martial Art - the procedures and tests used by Masters of that Art make the ones I used seem tame!

Since the aims of that period were achieved, the 'open' policy - of the Order being easily accessible and thus the tests and procedures required - is no more. We have moved on to the next phase of our strategy.

Before describing something of this strategy, perhaps I should add that I write 'we' with intent. Despite what Dr. Aquino and yourself, and some others, have and do claim, the ONA is a functioning Order comprising more than one or even two individuals. We do not compare to the Temple of Set in numbers - for a variety of reasons, most of them intentional. The members ~~are~~ secret and secretive - and mostly they work on their own, receiving only guidance and advice on an individual basis. They do form, as part of the tasks of a novice, a Temple or group of their own, to perform ceremonial magick and gain certain Satanic skills, such as manipulation of people, playing a 'role'. They recruit their own members - and have complete freedom: they can find their own moral and ethical limits. No one constrains them by any set of rules, or even any guidelines. They gain their own experience, find their own standards and make their own mistakes. All new members have one and only one Order contact, who guides and advises. They seldom if ever meet other members - or even correspond with them. The quest is theirs; they must develop strength

and a unique, individual, character. They have no 'image' to follow - no 'Master' to copy or imitate. We seek no assurances from members - they can say and do and write what they will; associate with whom they please.

Regarding esoteric sinister strategy. As I wrote at the beginning of this letter, on a very basic level, there is an image of the ONA, created in part by letters such as this, by 'Fenrir', by works published and distributed. This image has been created, with conscious deliberation, to achieve something. One aspect of this, is our image of Satanism - i.e. what the ONA understands Satanism to be. This stands in contrast to the Temple of Set. A part of this image is our understanding of Satanism as really evil, as involving dark deeds. In brief, an alternative view of Satanism is presented. This in itself is creative - it engenders response, and in some, a self-assessment, a reflexion on the nature of Satanism itself. There is a dialectic in operation - not only via the obvious mediums, such as letters, articles, discussions, but also magickally, on the magickal level. Another aspect, is our techniques and methods - a contribution, which engenders growth. There are many other aspects - and I believe Dr. Aquino may be aware of some of them, and understand, as you might, the dialectic in this aspect.

But this level is quite basic, and while important, is so because it is a causal connection, an 'earthing'. What is really important, is the Aeonie aspect - using magick and non-magickal forms and means to achieve aeonic goals. Basically, this means changing evolution - on one level, changing society; on another level, creating a new type of individual, by guiding others to become Adepts and to go beyond Adeptship.

To achieve the strategic goals, certain tactics have to be used. This means involvement 'in the world' by some individuals/members - for instance, the disruption of society, the creation/manipulation of certain forms, the guiding of others. To be more precise, the strategic goal is the emerge of a Satanic aeon, and thus a Satanic society - in effect, the emergence of a new species. This will take time - centuries, in fact. But aspects can be created now, and the future prepared for, controlled to an extent by using certain magickal energies and by creating certain forms. One such aspect may be an 'Imperium' - a type of society which restores balance and which is anti-Nazarene in essence. To aid this, disruption of existing societies and norms is required together with an aiding of Imperium-type forces. One part of this is actively aiding such forces; another is 'seeding' susceptible minds with certain (sinister) energies to influence them, perhaps to disrupt (and thus create a reaction to that disruption), perhaps to aid the sinister.

All this might seem complicated and/or confusing. But it really is quite simple - at least when explained in context and in detail! But the strategy and the tactics arise from Aeonics - which is a rational assessment of our being, and how societies and civilizations arise and decline, and can be manipulated by magickal means. If you are interested, I am sure a personal meeting with someone (not myself) can be arranged for this and other similar matters to be discussed.

As I wrote in a letter to Dr. Aquino some years ago, there was a purpose behind doing certain things - a purpose not obvious to most. But this esoteric purpose should be accessible to Satanic Adepts, whatever organization they outwardly adhere to. This should have been most obvious in the matter of the ONA itself - in publishing certain material, such as relating to sacrifice. What I appear to do, is very different from what actually is being done. One is appearance; the other, essence. That you - and it seems Dr Aquino - still cannot see the difference is interesting. Or can you, but for tactical reasons prefer not to say so? The 'huge ego at work' is really a tactic used by the Prince of Darkness to achieve some of His Satanic aims - i.e. I, the ONA, my creations, are merely expressions of the sinister, of the Prince of Darkness at work in the world. Can you hear

Him laughing? Is this a Satanic jape?

However, unlike some, I do not claim a 'Satanic' authority. I do not claim that my work, or the ONA, or my 'authority' such as I possess, is sanctified by the Prince of Darkness Himself. I do not claim, nor need, an Infernal Mandate. I am, in one basic sense, the Adversary to they who claim a Satanic authority. I accuse. The ONA is heresy. Does this make the dialectic easier to understand in one particular sinister context? The Prince always challenges, always likes to test ... But there is much, much more.

As ever, it would be interesting to read your comments.

Best wishes,

Stephen Bram

✈

P.O. Box 700
Shrewsbury
Shropshire
England
25th September 1992 eh

Dear Kimberly,

Thank you for your letter of the 15th September. A copy of The Black Book of Satan, together with various other Order MSS, has been sent by separate post.

By all means continue with your present affiliations - we impose no restrictions on members. They are free to associate with whom they please, and be members of other organizations of a Left Hand Path or Satanic nature. We simply offer advice and guidance to the individual, and that advice and guidance does not have to be followed - each member is expected to consider it, and then make their own decisions.

The same principle applies to the 'personal ethics' you describe - it is for you, as an individual, to decide what is or is not acceptable. We seek to foster a unique individuality, not a conformity of any kind, and therefore have no 'ethical standards' which members must conform to. They find their own standards in their own time, and thus really are mature individuals.

Regarding the tasks of a novice. What is important is that the novice undertakes tasks in the real world, and learns from them. The tasks can and do vary, according to the desire, interests and circumstances of the individual novice. It is suggested, however, that all novices organize their own group to perform ceremonial magickal rituals and to gain experience in people-manipulation. This is suggested, because it is considered important for a Satanist to have experience and knowledge of ceremonial magick - that is, rituals involving more than two or three people. The correct performance of such rituals - with a primal Satanic desire - develops certain abilities and brings an esoteric understanding. This task lasts for between six and eighteen months, depending on the novice who undertakes it. The exact number of people involved is not important. One of the abilities developed by this task is 'shape-changing'. By this is not meant the changing of one's physical appearance and so on, but rather the chameleon-like ability to blend into the background - to work unnoticed, secretly, without exposure. Most novices opt to form a clandestine group of less than ten other individuals - seeking out the right individuals who can be discreet and so on is an interesting challenge, the following of which develops certain skills in the person undertaking the challenge. A few novices go to the opposite extreme, and court 'exposure' - but that is their decision.

The purpose of the group that the novice forms also varies, depending on what the novice wants from the experience. Some wish to guide the members of that group along the Left Hand Path in an individualistic way; some wish to merely use the members for their own Satanic pleasure. It is, once again, the novice who decides. You have indicated that you would wish to do the former - that is, seek to make your members genuine Satanists, like yourself. This is excellent, and shows an understanding beyond the novice stage.

Because of your previous experience, it is not necessary for you to form a group, as outlined above, unless you feel it would be an interesting/worthwhile experience. The Black Book of Satan contains some useful information, should you decide to go ahead and form a group.

Often, another task of a novice is using politics. Once again, this is not mandatory. Politics is suggested because it offers opportunities to gain experience and to implement Satanism in a practical way. Further, politics can also aid what is known as 'the sinister dialectic of history' - basically, this means politics can help achieve Aeonic goals.

The use of politics, by Satanists, is often mis-understood, however. Politics is simply a tactic, used to achieve either personal insight of a novice, or to

bring about changes beneficial to Satanism in general. The Aeonian aim of Satanism is to create a new species - a race of truly free, individual, beings. This race will fulfil the potential of existence latent within us - a potential that only Satanism can truly realize. However, to achieve this aim will take time - many centuries. One aim of an organization like the ONA is to try and guide a few individuals toward Satanic Adeptship (and what is beyond) - to have some individuals fulfil that potential now. But the Aeonian aim means that the majority of people will fulfil that potential - will thus possess the understanding, insight and abilities of an Adept. To achieve this aim, certain things are considered necessary - and these things are the other aims of the ONA. Thus, the ONA is more than just another Satanic organization - it has a long-term strategy and commitment.

To achieve this 'ultimate aim', as mentioned above, certain things are considered necessary. One of these things is to undermine and destroy the creed and influence of the Nazarene - which is regarded as a sickness, something which emasculates us. Another is to create a society or societies imbued with Satanic ideals - not, of course, a society which is openly 'Satanic' (that is hopelessly idealistic, at least for the next few centuries). But, rather, one which expresses the essence of what Satanism really is. It is possible that real Satanists would be secretly behind the creation of such a society - i.e. they would be the 'powers behind the power-structures'. This, however, is not strictly necessary, as there are other, more subtle ways of gaining control.

The creation of such a society is only a stage toward the final aim - there would still be perhaps some centuries of work to be done. To achieve this society - this liberation of a large number of people, if you wish - certain other things have to be done. One is to de-stabilize present day societies; another, is to spread heretical and Satanic ideas. To achieve change, conflict is necessary. This will mean upheavals, probably wars.

To some, these tactics will be abhorrent - but to a genuine Satanist, they are realistic. A Satanist understands human nature, and is prepared to act in the real world to foster and produce change in accord with Satanic goals. Of course, most people will not understand what a Satanist is doing or trying to do - they will see only the outward actions, not the motivation, the understanding, behind those actions.

Real change will not arise simply because some desire it - it has to be created, and to be created, there has to be people prepared to act, to do. Aeonics is all about understanding the forces which form, mould and change societies, civilizations and individuals, and a Satanist studies Aeonics, and then can, if they so desire, act in the real world. Their actions are based on knowledge, and, being Satanists, they can act ruthlessly if they need to. By so acting Aeonically, they are really fulfilling their potential. [Thus, it will be seen that Satanism is much more than simply Black Magick rituals or gaining personal pleasure and wealth.] They are also contributing to evolution - in fact, they are shaping evolution, playing at god, and thus being really Satanic.

This brings me back to politics. Politics is a tactical form - used to provoke or cause change, in the real world. To de-stabilize societies; to inspire the creation of new societies, and so on. Thus, a Satanist may become involved in politics to achieve something Aeonian (or merely to gain personal experience - but we will consider the Aeonian, as it is more significant). What that involvement is, each Satanist chooses for themselves, based on their understanding of Aeonics and sinister strategy. It could be, for instance, involvement with 'Right-Wing' extremism - aiding certain heretical views, and so on. Or it might be the opposite - aiding libertarian causes. What matters, is that the individual knows what they are doing, Aeonically - that is, they are trying to achieve something esoteric using the exoteric form of politics. Whatever the outward form, in terms of 'conventional/moral' views, all such individuals will be aiding Satanism, secretly - all will be acting to further Satanic goals.

Naturally, what we mean by 'Satanic goals' is different from what most other "Satanists" mean by such things. For the most part, these others have little or no knowledge and understanding of Aeonics, and possess no long-term strategy. In short, they do not really understand Satanism at all - for its essence lies in Aeonics, in this strategy.

Thus, in your own case, before deciding on whether you wish to undertake a directly political task, a study of Aeonics and sinister strategy would be required. Further, whether such a task is necessary, depends on your individual, unique Destiny. For some, such a task is not necessary. One of the aims of the 'seven-fold sinister way' is to help those who follow it to discover their unique Destiny - and one aim of the ONA is to aid its members to fulfil their Destiny once they have discovered it.

I trust this answers your question about the tasks of a novice in relation to politics! All the MSS which deal with Aeonics and sinister strategy are available, should you be interested either now or in the future. [The majority of ONA MSS are now available on one 16mm microfilm. Included are Aeonics MSS 'Naos', 'Hostia - Secret Teachings of the ONA', Volumes I & II, and the four volume 'Deofel Quartet'. I enclose a leaflet in case this is of interest.]

Being a member of the ONA simply means that the individual follows, or tries to follow, the path to Adeptship as outlined in various works including 'Naos'. The 'seven-fold sinister way' of the ONA is essentially a practical system of training - the various stages of that way are associated with some tasks, some magickal workings, some personal goals, and the gaining of esoteric knowledge and skills. All these things are known to work - that is, the tasks etc. associated with the stages, are derived from experience over a long period of time. They have proved effective in the past in producing genuine Adepts, Masters and Mistresses. Each stage of the Way is associated with a 'magickal grade', and this is achieved by the individual because he/she has developed the knowledge, skills, and insight of that stage by practical experience. The individual follows the Way in their own time. We offer advice and guidance, if such advice and guidance is sought - there are no 'hidden' teachings; nothing for a member to prove. Nothing is expected nor obligatory. The effort belongs to each individual - they must learn, discover, experience, for themselves. And make their own mistakes. A strong desire is required, and something of a strong character. We are not interested in mere numbers of members, in making the Way appear other than it is. The Way to real Adeptship is hard, and requires years of effort.

Works such as 'Naos' and 'The Black Book of Satan' are really practical handbooks - the MSS of the ONA make Adeptship available to all. There is no mystery about Adeptship - no special magickal formulae or ritual by which it can be gained. No one can confer it on another. We have kept nothing hidden - as we do not profess to be anything other than what we are: a small number of individuals, at varying stages of our personal development, striving to achieve something esoteric, for the benefit of ourselves and evolution. The ONA is not 'sanctified' by the Prince of Darkness Himself - I myself do not claim any 'Infernal Authority'. What we teach results from our own hard-won experience and insight. There is no attempt to 'glamourise' either our Way or the ONA itself - or indeed anyone within it.

The teachings are there to be studied and used. It is as simple as that - and as difficult as that. It is up to you to decide if they are suitable for you, and if they are, for you to begin what is a very difficult and dangerous quest.

All this, of course, means that very few indeed will begin. For this is not what they wish to read or hear. The ONA offers the reality; others, the illusions that have so blighted 'Occultists'.

With best wishes,

Stephen Brown

24th March 103yf

Dear Julian,

Your Order contact has said that you would be interested in a written clarification regarding the tasks of an Initiate - particularly in relation to the 'secret' tasks.

If an Initiate decides that they do not wish to undertake some task or challenge - whether it be an exoteric one as given in 'Naos' or an esoteric one as given in the esoteric MSS - that is their decision. However, there are certain things which are **absolutely** necessary for Adeptship to be achieved - which, in fact, create Adeptship. Without these things, there can be no genuine Adeptship. The tasks given in 'Naos' and other Order MSS capture in their detail, the essence of what is required to create Adeptship: they give practical form to this essence. What matters, is that this essence is realized - the outer form can vary. Thus the given Order tasks are only one expression of this essence - there are others.

This essence - that which causes Adeptship, which transforms the individual in certain specific ways - exists in the following, all of which are necessary.

- a) Undertaking and succeeding in demanding physical challenges - which challenges by this demanding nature involve stamina/determination: i.e. a 'mental' challenge.
- b) Practical experience over many months, and on a regular basis, of both hermetic and ceremonial magick.
- c) Exploring the archetypal symbolism of magick - e.g. the correspondences, the Tarot images, alchemical symbolism, chants, god/demon-forms etc. - in a practical way in a limited time.
- d) Finding and working with in both a personal and magickal way, a companion of the opposite sex [or same sex, if so orientated].
- e) Experiencing in real life situations involving danger, one's moral limits; facing one's possible physical death, and finding and surpassing one's intellectual limits.
- f) Spending a period of at least three months living alone, in an isolated location without material comforts and without, for most of that time, seeing or speaking to anyone.

While to most, these may seem 'bizarre', they develop in the individual what must be developed for real Adeptship. For Adeptship, correctly understood, is an evolution of the individual - the development of the next stage of conscious evolution. It is a synthesis - a uniting of the elements (latent and overt) within the psyche: in conventional terms, the 'light' and the 'dark'; the conscious and the unconscious; the making conscious what is unconscious and the extension of consciousness into new realms. This means a self-insight; a self-understanding. And a supra-personal understanding and awareness - an empathy, particularly with what is 'magickal': with those energies magick describes. In a limited sense, Adeptship is the emergence of a unique 'self' - a going-beyond the 'ego' stage: the development of a maturity; the prehension of wisdom.

The tasks by which Adeptship may be achieved are difficult. They have to be. They breed character - or they make failures. There is no easy way - show me someone who claims to be an Adept and who has not done all of (a) to (f) above - or very similar things - and I will show you a liar: be that person consciously lying or so deluded they do not realize they are lying.

Consider (a) - the absolute minimum standards required of an able-bodied person under about 45 years of age are **all** of the following. (1) Walking 32 miles in less than 7 hours while carrying a pack weighing not less than 30 lbs. (2) Running, in hilly/fell-like/mountain terrain, at least 20 miles in less than 2½ hours. (3) Cycling at least 200 miles in 12 hours non-stop. There can be no

excuses: one either succeeds, or one does not* There is no middle way.

All the above - i.e. (a) to (f) - describe the bare minimum of experiences which create an Adept. There are many others which provide a greater depth, a deeper character, and which can thus inspire the individual to go beyond Adeptship. For it should be remembered that the stage of Adept [which is Internal Adept in the septenary system] is only the fourth out of seven stages in the Occult Way.

The specific tasks which the Order suggests novices undertake - as given in 'Naos' and other MSS - are tried and tested methods. They work - they enable someone using them to achieve the goal of Adeptship in the shortest possible time. But they are not the only methods. None are easier, and most other methods take far longer to achieve the specific goal of Adeptship. As mentioned earlier, what matters is whether a method or methods capture that essence which creates Adeptship.

Returning to the physical challenges mentioned in (a) above and detailed further on. [The details given concerning the physical challenges - e.g. walking 32 miles with a pack in under 7 hours - are the ones used by the Order.] These challenges toughen the individual - they sort the proto-Adepts out from the failures, the armchair Occultists. All of these challenges require a hard physical and mental effort - require the person undertaking them to go through the 'pain barrier'. They usually require some training over a period of weeks and months. All require a self-discipline, and all are achievements of which the individual can be proud. All of gritty, earthy, in nature - they demand some character, and it is expected the effete, and/or pseudo-intellectual pretentious ill-disciplined slobs who make and infest the 'Occult scene' and who drift into various groups, Temples and organizations, will not like them. They will certainly not undertake them. Of course, many of these psueds will make all sorts of excuses as to why they will not take up such challenges - and most of these excuses will revolve around mystical/psuedo-intellectual ideas concerning what they describe as 'adeptship'. That is, they will describe Adeptship in terms which are acceptable to their own weak natures and lack of character - not to mention lack of real Occult insight and abilities. For decades, a meaningless and sterile concept of 'adeptship' has been pedalled by such charlatans. But the reality is as it is - and given the nature of the majority of individuals now and in the past, the majority will refuse to accept it, and quest after an illusory, soft, option.

We have exposed the reality. Individuals must consider the matter, and make their own choices.

As part of our long-term strategy, we will make the 'secret' Order MSS describing the secret tasks, available on a general basis within the next year. Thus, all the traditions and methods will then be available, without restriction. Everyone will then have a real choice - and Adeptship and the Grades will really be open to anyone.

If you have any further questions, do write.

Regards,

Stephen Brown

* Naturally, those who already train in running and/or cycling are given more difficult goals. For example, a runner would seek several PB's in a Marathon, and a cyclist at least 400 miles in a 24 hr. Time Trial.

P.O. Box 700
Shrewsbury
Shropshire

23rd September 1990 ev [101yf]

Dear Lea,

Many thanks for your recent letter. Regarding your question concerning the origin of the Order, the tradition is that the original teachings (such as empathic magick) derived from Albion: i.e. what has been called the 'Hyberborean' civilization. Gradually, the original understandings of that period were lost or became corrupted, with a few exceptions, notably the attempts to understand what we now call Aeon progression (and the civilizations which derive from Aeons); how Aeons may be created/changed; the use of crystals to effect such changes, and the belief that Wisdom/gnosis (or what is now described by these terms) is attainable by following a certain Path or Way. The Druids are regarded as representing aspects of this by then corrupted knowledge. The figure known as 'Merlin' is regarded as one of the last of this line - the lone man of wisdom/magick, who understands the hidden order of things and who thus possesses insight. And who can give advice, if such advice is sought. [One other skill possessed by such individuals was prophecy: an empathy.]

However, it must be understood that this 'ancient wisdom' was not all that rational or complete. It was among the first attempts to consciously make sense/order out of Nature/the cosmos/the gods - a beginning, which later, more non-magickal traditions (such as Greek philosophy and early science) substantially added to. [A fuller account of such matters is contained in various Order MSS - such as 'Satan, Crowley and the Sinister Way', and 'The Dark Gods'; 'Physis - The Third Way of Magick'. I enclose copies of some of these.]

In essence, our knowledge has not decreased - in the esoteric sense. Rather, it has increased. Our ancestors were knowledgeable about certain esoteric matters, certainly, and some of them possessed genuine magickal skill. But there is more knowledge today about these esoteric matters - and a lot more known, concerning things they were ignorant of. There is also an equal magickal skill, an equal wisdom: but possessed by fewer individuals who possessed it in former times because to acquire this takes years, and requires living in a certain way - most 'Occultists' today are both too soft and too replete with Occult delusions/illusions.

Further, our knowledge is more rational, and thus not only more understandable, but also easier to deal with. That is, abstract systems have been developed to make it comprehensible, to extend the frontiers of our understanding. One of these is the Septenary system; another is alchemical symbolism. A more recent development is The Star Game.

But, returning to the original traditions themselves. According to tradition they survived in an area of the Marches - and this area is regarded as being the 'home' of Merlin. It is bounded in the North by the Stiperstones; in the West by the Long Mynd; in the East by what is now known as the Kerry Ridgway; and in the South by the river Teme. It is from this area that the Mistress who Initiated me came from. And she claimed that she herself was Initiated by someone who lived near this area. And so on, right back to the 'Dark Ages'. This, of course, is a tradition - with nothing to support it, except the legacy of teachings passed on to myself. [See the MS 'Concerning the Traditions of the ONA' (enclosed).]

Furthermore, there is a tradition concerning both King Arthur and Bron Wrgan (our twin Gate or nexion) linking them with Shropshire. Well, placing Camelot in Shropshire, if I am being honest. This has been a secret tradition - to guard the ancient sites, or at least where they are supposed to be. As with our other traditions, this will soon be revealed, discreetly - for it is considered the time is right for such revelations.

Since you have done some research into the various legends concerning Arthur you might be interested in this tradition.

A battle recounted in 'Perlesvaus' is placed, in local legend, near to Red Castle and Bury Walls in Shropshire - near the present-day hamlet of Marchamley. And Gonnore - better known as Gwinivere, Arthur's wife - is also regarded as from Shropshire - a place known as Old Oswestry. There are some other local legends connected with King Arthur. But many other places also have similar legends.

What is interesting, however, is that the secret tradition places Camelot and Arthur firmly within Shropshire - and names a place. Given this, the scattered local legends are seen in a new light: in a sense, confirming Arthur's presence in the area. The place is the town that the Romans knew as Viroconium. The 'lake', mentioned in the legend, is not far from this. But where, I will not say for the present, nor where the tradition relates Arthur to be buried (not too far, in fact). The romantic haze surrounding the Glastonbury area has served its purpose, in preserving the real sites until the time was right for them to be appreciated. Such a time is near.

On the surface, this may seem to have little to do with 'Satanism'. Your reading of 'The Giving' was perceptive, as your letter indicates. Satanism is a form, like any other - a "container" constructed in the causal world to effect certain changes. These are of an Aeonic kind. On the exoteric level, this form is Opposition, Heresy, Change - and also, on this basic level, a re-presentation of certain truths, of a certain spirit, or ethos, or way of living. With regard to the present Western civilization, it re-presents the original ethos, an ethos since distorted by the Nazarene and beliefs deriving from the Nazarene. This Western civilization is the outward expression of the Western Aeon - and this Aeon began in the time that Arthur and Merlin lived: the first practical, outward, effects on a large scale occurred (as they always do) some centuries later.

On the esoteric level, the form does several things - it maintains evolutionary development: the creativity, the inspiration that drives individuals and thence gives birth and maintains civilizations. On this level, it is beyond 'form', beyond transient (causal) opposites - and thus is 'nameless'. In a sense, it is the essence that is 'Satan'.

Thus the exoteric forms - the name, the rituals, the overt opposition to religion, and so on - are effective within the causal confines of those forms: i.e. the civilization. When the causal aims are achieved, another form or forms is chosen/developes naturally. On the practical level, this means that the Order is Satanic for this civilization - to effect changes upon the civilization. When the new civilization arises [if all goes to plan, around 2400 ev] then another outward form will emerge - in fact, it will already have emerged, to prepare the way for what is to be. Until such time, the outward form remains necessary.

There exists beyond whatever outward form is chosen/developes, the essence - and this is what is intimated in 'The Giving'. This essence is always and of necessity, Dark (viewed conventionally) - that is, creative, evolutionary, inspirational. And it always brings Change, Disruption, Opposition and so on. It is not a part of a dialectic process - it is the process itself.

The legends that have come down regarding Arthur are mostly Nazarene-influenced: i.e. distorted. But the originals can still be discerned. For instance, the first meeting between Arthur and his future wife, in the original, reflecting the actual events, is more pagan - she is presented to him naked from the waist upward: "... he behelde her with a gladde chere, and saugh her pappes smale and rounde as two smale appels that were harde; and her flessh whitter than snowe, and was not to fatte ne sklender; and he covayed her gretly in his heart..."

(and the enclosed MSS)

I believe this/will answer your question. Since I anticipate that you will want to visit certain sites, I can meet you in Church Stretton and we can travel on from there. You might care to suggest some dates.

With best wishes,

Stephen Brann

Shropshire

16th September 1990 ev

Dear Miss Browning,

Thank you for your letters of the 13th and the 18th of July which were waiting for me on my return from a trip overseas - hence the delay in replying.

Since you have been candid and honest in your letters, so shall I be. As Creon says to Oedipus in the 'Oedipus Tyrannus' - "In reply to your speaking be as long in hearing my answer so you can, with knowledge, judge for yourself."

I appreciate that you were 'somewhat disconcerted' by the treatment you received at the meeting, as I know that no other organization does such things, as you surmised. And, yes, as you asked in your second letter, it was a kind of test.

Some individuals when they have realized they are, or were, being tested - in effect selected - have been indignant, even offended. They see themselves as 'victims'. Such reactions in some are expected, and show quite clearly that those concerned are unsuitable to begin serious training along the Left Hand Path.

It is a question of (a) desire to undertake what is a difficult quest; and (b) having certain abilities: some perception, some insight, some judgement - being able to be a little detached from immediate emotions.

These are important - for an Initiate of our Way. Those who do not possess the right character are not suitable and so are weeded out, quite ruthlessly at times. You yourself reflected on the matter, and came to certain conclusions - correct ones, actually. Thus, you have asked for another meeting, which will be arranged.

The conclusions you reached are important - for it is not I or some others in league with me who select, who decide who is suitable and who is not suitable. It is the individuals themselves. They make their choice. A crucial factor, as I have mentioned, is desire - a desire to undertake a quest along the Left Hand Path, regardless of the difficulties, the dangers, the problems, the illusions that will be encountered to begin with, particularly when one is seeking a contact, a guide, an organization. Our tests are a first hurdle (or two) - and some [most, in fact] trip up, or cannot even see there is a hurdle there.

If a person cannot overcome the initial - mostly trivial - problems and difficulties and fables, then that person really has little chance of successfully following the path to Adeptship. If someone cannot be bothered to reflect and consider certain things, or really lacks the perception to intuitively understand the real character of the person met initially, then there is little or no latent ability of the Occult kind to develop via training. Or at least, not the kind of abilities a Satanist must develop.

These things are, as these things are. The Left Hand Path is selective; it is elitist. It cannot be made easy or easier - for that would in effect destroy its very essence. The Left Hand Path is not for the majority, or even for a minority. It is for the few. Quintessentially, the LHP is the way of the individual.

Of course, some who contact LHP individuals or groups may expect some sort of a test. But the ones we use are never what most expect. Thus you yourself - having had some experience of other 'LHP' groups, came expecting certain things: expecting the ONA to be similar. You met someone, who advised you to return later in the day [a first test, here]. You expected a ceremony of some kind - and perhaps a 'test' of the kind you were familiar with from the other 'LHP' groups. So you arrived, at the appointed place and time - to find only the person you met initially. He led you some way along a track, without saying anything. You followed. And after a rather steep climb, he stopped to tell you there was nothing awaiting you, and led you back down. He suggested another meeting, and left it to you

to write again. An expectation, an illusion shattered. Was the person you met just an idiot, having some fun? Perhaps a criminal intent on some ghastly deed? Or was he, as you came to conclude, actually someone of character who was testing your resolve?

Here, the expected 'Occult'/ceremonial form for the expected test was absent - it was just like an 'ordinary' incident. There was no obvious or even hidden clue to the fact that it was a test for a candidate seeking Initiation. Hence its effectiveness. And each such test is unique to the candidate - based on their expectations, even if these are, as with some, unconscious. These expectations are perceived by the person whom the candidate meets, because that person actually does possess the insight and abilities of an Adept. In essence, the expectations/image of the candidate is used against them - reflected back, in one sense.

You mention various rumours you have come across concerning the ONA and some of the individuals connected with it. The rumours are not surprising, given the esoteric nature of the Order at present, and given the nature of the majority of that species mis-named Homo Sapiens. Neither is it surprising that these rumours are believed within what is mistakenly called the 'Occult fraternity'. In the Occult, as in most if not all other fields of endeavour, there are always those who, from a weakness of character and/or out of jealousy, cast aspersions. A person should be judged by their present character - not by their past or by rumours and certainly not by anything written about them in the 'Media' or elsewhere by those congenital liars and falsifiers mis-described as 'journalists'. For such a judgement, a personal meeting or meetings are necessary - and even then, a certain ability to judge: something not everyone possesses.

The same applies to an organization or group - it can only really be judged by someone studying its actions from a personal knowledge and by studying its teachings/methods/writings. A knowledge of its actions on a personal basis implies a knowledge of some of the individuals within that organization or group. It is to be expected, given the nature of some organizations, that they wish and/or need to enhance the reputation of that organization by denigrating other organizations and individuals. As ever, a certain discernment is needed - those who cannot see beyond or through the miasma emanating from certain organizations and individuals, lack the rudiments necessary for a genuine Occultist, never mind a Satanist!

On the question of what the next steps are. As I have written above, another personal meeting will be arranged. Before then, various Order MSS including a copy of 'Naos' will be sent to you for you to begin should you so wish the first stage of the quest along the Left Hand Path. This begins the process of self-discovery and practical experience of magickal forces or energies - and this is symbolized by an Initiation. We do not conduct ceremonial Initiations for new members. Each person undergoes their own - we suggest two forms, one given in 'Naos', and one given in 'The Black Book of Satan'. The effort and the commitment are and must be, yours. You will, however, have an Order contact with whom you will meet at places and times mutually agreed between you. This person will offer advice and guidance only. After some months of undertaking the initial tasks, we suggest that each new member tries to form their own Satanic Temple to perform ceremonial rituals - for example, as given in The Black Book. Most members find this - the recruiting of people, the performance of Satanic ceremonial rituals etc. - great fun: they enjoy playing the role of Satanic 'Priest/Priestess'. All this is experience, a learning, the development of qualities and skills necessary for an aspirant Adept.

The pace of these experiences are of your own choosing. And, it should be noted, the quest along the Left Hand Path is an individual one. The effort and the achievement are yours - we offer some guidance, and that is all. In a sense, the initial tests we have used for a long time to dissuade those who apply, show the real nature of the Left Hand Path itself - if an applicant is put off (and this usually means they

go and find a safer option - an 'easier' group) then they really do not understand what the Left Hand Path is all about, and neither do they possess the qualities or character to succeed along that Path should they begin such a quest.

I always inform those whom I meet, or write to, who enquire about the Order that the Left Hand Path and Satanism are concerned with the individual - they are the Way of the individualistic, strong person; the solitary magickian, the naturally defiant. The ones who question, who have genuine individual pride and who refuse to bow down before anyone or anything. The ones who can and need to work alone; that is, learning from their own experience - of a practical and magickal kind.

The Left Hand Path and Satanism are not 'theoretical' systems. They are not simply areas of esoteric knowledge. They are practical ways, involving real, dark experiences - **ways of living**. A Satanist, for example, lives life more intensely than others - experiences more, takes more risks. They take their living into new realms of existence - they explore, they discover, and thus they learn and grow. This is not easy.

For some time - due to the imitation softee 'Satanists' who abound - Satanism in particular has been seen as some kind of urbanized game: a playing at wizards with ghoulish imagery, 'Satanic rites' and comfy discussions and talks and research into 'satanic' traditions and myths. In reality, it is a living of the way of the "creative minority" - going to extremes, in real life; being 'Satanic' in one's way of living. Few possess the strength of character to live this way. But we have begun to expose to those who seek the Order, and those who read what we have written, the startling reality of genuine Satanism. That is, we have begun to contradict the softee, intellectualized image of 'Satanism' disseminated by the softee, intellectualized organizations who claim and have claimed to be Satanic.

I enclose some MSS which should be of interest in this respect.

With best wishes,

Stephen Brown