

## **Angular Momentum: From Traditional to Progressive Satanism in the Order of Nine Angles**

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In the last few decades, the Order of Nine Angles has become notorious in both the context of the Left-Hand Path, and radical movements, for its advocacy of human sacrifice and its apparent alignment to National Socialism and far-right terrorism, as well as the association of David Myatt (generally believed to be, pseudonymously, its leader or former leader, Anton Long) with radical Islam and the promotion of “martyrdom” (suicide) operations. Esoterically, it has until the past year identified itself exclusively as a “Traditional” Satanism. Its membership, acknowledged to be small, has been suggested by detractors or sceptics to be nearly nonexistent.

These consistencies seem to have changed with the advent of ONA spinoffs such as the Tempel ov Blood in the United States and the Temple of THEM in Australia, both of which depart to a greater or lesser degree from the system promoted by the ONA. The Tempel ov Blood seems to retain the system, and the association with far-right extremism, but expands it in the direction of vampirism. The Temple of THEM, by contrast, encourages antinomian exploration of the extremes, rather than far-right extremism specifically, and has expanded the system into various speculative and theoretical arenas of esoteric interest.

The most significant evolution of the system, however, has occurred in a context of youthful American innovation, presenting itself as a new form of Satanism not only inspired by but officially within the affiliation of the ONA, identifying as one of its “Nexions.” This Nexion, named the “White Star Acception” and based in Oakland, California, but apparently progenating a number of daughter Nexions also in the United States, was founded by two girls in their early twenties who have coined the term “Progressive Satanism” to describe its methodology. Significantly, they openly purport to have syncretised the methods of the ONA with other work of David Myatt produced under his own name, including his pagan, apolitical “Numinous Way” and his communitarian “Reichsfolk” concept, as well as presenting an interview with Anton Long in which their innovations receive his direct approval and endorsement.

The variations introduced by the White Star Acception, however, are considerable. Its term “Acception” is derived from Freemasonry, as some of its members are also Freemasons. Masonic imagery is included in the initiation rites of the Acception, along with the use of Hebrew terms and the designation of profane, non-Satanic persons as “goyim.” This use of Judaeo-Masonic imagery is not merely an aesthetic departure from the Traditional Satanism of the ONA: the WSA repudiates biological racism. One of its founders is half Cambodian, and both Latino. Eschewing folkish National Socialism, the WSA promotes a “sinister tribalism” bearing more in common with gang culture, also an interest of its founders, whose rites include not only human culling, but gang-style initiations requiring assault, rape, theft, and other criminally antinomian acts. According to their own claims, however, the most “Progressive” aspect of their Satanism is its emphasis on the “sinister feminine,” and they maintain that despite considerable differences, their system aims at the grand “aeonic” goal of Galatic Imperium which is the ultimate aim of the ONA.