

## **Bealuwes Gast** **A Study in Forgery**

### **Not Being Anton Long**

For decades rumours have circulated and the allegation repeated that the pseudonymous Anton Long - the founder of the notorious satanic Order of Nine Angles and name that appears on most of its texts - is, in fact, David Myatt.

Myatt himself has consistently denied this, writing in his lengthy 2012 essay *A Matter of Honour* that

“[as stated] in the 1990’s in correspondence with Professor Kaplan and others, my Occult involvement, such as it was in the 1970’s and later, was for the singular purpose of subversion and infiltration in the cause of National-Socialism, with part of this being to spread racist ideas and denial of the holocaust. Thus one such occult group I associated with was a honeytrap, and the whole intent was political, revolutionary, not occult and not to with ‘satanism’. It was a matter of using, or trying to use, such occult groups for a specific neo-nazi purpose without any interest in or personal involvement with the occult.”

Furthermore, despite the rumours and allegations no one has ever produced any evidence in support of the claim that Myatt is Long.

### **Bealuwes Gast**

It is therefore interesting and intriguing that an e-book with the title *Bealuwes Gast: Of Mythos, Sorcery, and a Mad Mage* - allegedly a biography of Anton Long - has for several years been clandestinely available to that select group of collectors of esoterica who are prepared to pay handsomely for such a ‘secret document’. The text - a pdf document of 81 pages - contains a co-authored introduction, *Perceiving Anton Long - Three Perspectives on A Weird and Wyrdful Life*, with the three authors signing themselves as (i) Richard Moul, Scotland, 9/vii/21, (ii) Richard Stirling, Reichsfolk, 121 YF, and (iii) Chloe 352, Orange County, California, 121 yf. The e-text bears the imprint (*Draft v.1.1*) *NOT FOR PUBLICATION*.

The work begins with an Apologia, signed ‘Anton Long 121 Year of Fayen’, in which the author states: “Balewa; I am and have been wicked. That is, I Am Gray - balanced between, and yet beyond, Light and Dark; a Shade derived from many colours. And in this one statement there lies something of the reality of my life, and the essence of ἀληθία - that which lies behind the outer (false) appearance that covers or may conceal the real Reality beyond mundane perception and beyond all limited causal abstractions [...] I am, and have been

for all my adult life, a sorcerer of dark, baleful, sorcery striving to bring-forth-into-being, in the causal, through my sorcery, that supra-personal nexion which is often called A New Aeon.”

Since the bulk of *Bealuwes Gast* consists of chapters from an early, 2009, pre-publication draft of Myatt’s autobiography *Myngath*, – which however differs substantially from the 2013 published version [ISBN 978-1484110744] – then apparently *Bealuwes Gast* is Myatt’s confession that he was, after all, the enigmatic ‘Anton Long’.

However, on close inspection this confession does not ring true. Firstly and importantly, *Bealuwes Gast* is truncated, ending around 1999 just after Myatt’s conversion to Islam, and thus missing the chapters of *Myngath* dealing with Myatt’s development of his ‘numinous way’ and his post-2006 life and what, by his own admission, is the most important singular event of his life, the suicide of his fiancée in 2006, and which suicide profoundly changed him {1}, led him to reject all extremism and develop his compassionate and mystical philosophy of pathei-mathos whose central virtue is personal humility. Instead, *Bealuwes Gast* ends with a chapter titled *Conclusion: A Nasty Piece of Work*, in which the author egoistically boasts that “he does not care,” that he has “exulted in life” and that he is “a nasty piece of work,” all of which statements and sentiments are profoundly at odds with everything Myatt has written post-2006, and in many of which writings {2} he expresses remorse for his decades of extremism.

Thus it seems as if the compiler of *Bealuwes Gast* has avoided – has had to avoid – dealing with the issues that, for many people, make them reject the allegation that David Myatt is Anton Long: the issues of Myatt’s philosophy of pathei-mathos, his rejection of all forms of extremism, his well-documented statement regarding 1970s occult honeytraps, and his voluminous post-2009 writings and letters {3} which express the thoughts of a very human, and un-satanic, person who has ‘learnt his lesson’ as a result of personal grief, and who thus could write that:

“In fifty years of diverse peregrinations – which included forty years of practical involvement with various religions and spiritual ways, practical involvement with extremisms both political and religious, and some seven years of intense interior reflexion occasioned by a personal tragedy – I have come to appreciate and to admire what the various religions and the diverse spiritual ways have given to us over some three thousand years.

Thus have I sensed that our world is, and has been, a better place because of them and that we, as a sentient species, are en masse better because of them. Thus it is that I personally – even though I have developed my own non-religious weltanschauung – have a great respect for religions such as Christianity, Islam, Judaism, Hinduism, Sikhism; for spiritual ways such as Buddhism, Taoism; for older

paganisms such as (i) θεοί and Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες, and (ii) άγνωστος θεός, and for the slowly evolving more recent paganisms evident for instance in a spiritual concern for the welfare of our planet and for the suffering we have for so long inflicted on other humans and on the other life with which we share this planet." {4}

Secondly, two of the introductory blurbs - those of Moulton and Stirling - are obviously taken from existing documents. In the case of Moulton, from an early, 2009, pre-publication draft of Myatt's autobiography *Myngath*. and which draft was freely available on the internet between 2009 and 2010. In the case of Stirling, from a 2002 Reichsfolk document - *Meeting With An Interesting Man: David Myatt and the Importance of Vindex* - circulated in issue #27 (113yf) of *Das Reich*, the internal bulletin of Reichsfolk.

Thirdly, the other introductory blurb is that of the pseudonymous Chloe, who gained something of an internet reputation during and after 2009 as part of what was termed the 'flagship' WSA352 Order of Nine Angles nexion, but who - though invited to attend an O9A Sunedrion in Florida during the years of her 'internet fame' - declined, preferring to remain anonymous, and who as of 2013 ceased to write about the O9A, having vanished from the internet. All of which makes one - or should make one - suspicious of the motives of the person (female or male; young or old; living in California or somewhere else) who was behind such an anonymous internet identity.

Fourthly, the sinister sections - detailing Anton Long's experiences and "exulting in life" as a sorcerer - are rather contrived, fanciful, and unconvincing, not to say more suited to a work of fiction. As in Anton Long as a teenager running around the streets of London in the late 1960s carrying a gun. As in, in an echo of *Diablerie* {5}, him being a 'cat burglar'. As in him, with a group of people sworn to secrecy, keeping an 'opfer' imprisoned in a house for a week before killing the person in a satanic ritual. As in him being an underworld supplier of firearms to criminals; and as in him carrying a gun when a student and when he met "a middle-aged English couple" in a suburban house who just happened to be Satanists.

Fifthly, there are some howlers in the 'Anton Long' sections. As for instance in the depiction of 'the Oxford lady' who becomes the mother of Anton Long's child; a depiction based in part on an item available on the internet for years, on the now defunct Julie Wright 'geocities' website devoted to Myatt, under the title *A Personal Encounter With DWM, Briefly Described* {6}. The Oxford lady in question - known to and used as reliable source regarding Myatt by reputable historians such as Professor Robert Wistrich - is, in fact, Jewish with parents living in a large American city, and not, as depicted in *Bealuwes Gast*, some kind of 'southern belle' hailing from America's Deep South.

Last, but by no means least, there are Myatt's comments on the work in his A

## *Matter of Honour,*

“Another fanciful work of fiction, similar to *Diablerie*, and purporting to be yet another autobiography by ‘Anton Long’ seems to have been recently written by someone, possibly for financial gain resulting from selling it at some silly price to collectors of rare Occult memorabilia. The bulk of this new fictional ‘autobiography’ consists of an early (now out of date) edition of *Myngath* to which various fictional autobiographical stories and ‘sinister’ incidents and diatribes have been added in line with what might be expected from a mythical ‘Anton Long’. Given that the majority of these autobiographical stories in this so-called *Bealuwes Gast* are quite risible and fanciful (and not fundamentally satanic at all), and given that the ‘sinister diatribes’ seem to have been cut-and-pasted from various internet articles attributed to those who over the years have used the nom-de-plume Anton Long, it seems unlikely that this forgery will ever be taken seriously by anyone. I mean - and to name just one risible example - who can take seriously a ‘clockwork orange cult’ and the wearing of white lab coats to boot...

Since this *Bealuwes Gast* also contains certain autobiographical information contained in private correspondence (e-mails) sent by me to a certain correspondent in 2009, I believe I know the identity of the author, or at least the identity of the person who supplied that private information to the author.”

Interestingly, Myatt makes mention of two important things. First, what since around 2011 has become widely accepted among those who discuss or have discussed the Order of Nine Angles via the medium of the internet: that the name ‘Anton Long’ has probably been used by a variety of people for many years, with some even stating that there may well be an “AL committee” - a group of O9A people - drip-feeding ‘Anton Long’ material to the public. Second, that the ‘sinister diatribes’, inserted into many of the sections taken from *Myngath* in order to make the author seem ‘satanic’, are clearly taken from internet items, written by the various ‘Anton Longs’, freely available on the internet for many years.

Of passing interest, in relation to Myatt’s statement about occult honeytraps - quoted above, in the ‘Not Being Anton Long’ section - is the claim that Myatt was an *agent provocateur* {7}, which claim might be taken to imply that the O9A was “a tactic someone involved in state-sponsored covert surveillance and intelligence gathering would use. [...] Created by a state asset as a means of gathering intelligence and recruiting suitable individuals to undertake acts of subversion, extremism, and terrorism, under the pretext of occult training”. {8}

### **Conclusion**

The conclusion of a rational person can only be that *Bealuwes Gast* - like its

1990s predecessor *Diablerie* - is a forgery, designed for a specific purpose or purposes.

As to what this purpose or the purposes are, we can only speculate. First, as Myatt mentions, it might be financial gain given that some early Order of Nine Angles typewritten or 'limited edition' texts have in the past been openly advertised on e-commerce auction sites for up to US\$1000 each. Second, it might be - as with *Diablerie* - to aid the O9A/Anton Long myth and thus form part of the O9A's Labyrinthos Mythologicus and/or be some sort of test of loyalty for those initially sent copies. Third, it might be to discredit Myatt himself by 'proving' he is lying and has lied about not being Anton Long. Or the author might have had other motives in mind when concocting the forgery.

As to the forger, we can also only speculate. But, again as with *Diablerie*, there are certain indications of who, or what type of person, the forger is. For as Myatt notes, it "contains certain autobiographical information contained in private correspondence (e-mails) sent by me to a certain correspondent in 2009." Now, given that post-1997 all Myatt's communications (internet, telephonic) have been, or are highly likely to have been, monitored via GCHQ and by various security agencies overseas, he has

"restricted my internet and telephonic communications to friends, family, and to people I personally know or who are personally known to someone I trust. This means two things. That all I communicate is personal, open, transparent, and honest; and that if someone not belonging to this small circle of contacts claims to have had some communication from me - either sent with my name or sent using some pseudonym - then it is bogus." {9}

Thus it is logical to deduce that the author is or was either a close personal friend of Myatt, or someone known to such a personal friend. Which, as with *Diablerie* {5}, leads to someone such as Moulton - the former 'outer representative' of the O9A - or a friend or colleague, or former colleague, of his. Or perhaps it leads us in an altogether different direction, to one of Myatt's former partners from those traumatic, for him, post-2006 years; or someone from his pre-2006 liaisons, such as the liaisons he writes about in his semi-autobiographical somewhat self-indulgent short story *One Connexion* {10} and one of which liaisons was, as that story makes clear, with the wife of a friend of Myatt's (now a former friend), and which passionate extra-marital liaison might be motive enough for some people.

However, such idle speculation aside, it is in the final analysis - as Myatt states - a matter of personal honour. For undoubtedly those who want to or who need to believe that *Bealuwes Gast* is genuine, will do so, whether or not they are connected to the O9A and whether or not they know, resonate with or are disgusted at, what is now the 'urban legend' of the evil O9A and its Machiavellian founder Anton Long. A legend already enshrined in mainstream

fiction:

“The Order of Nine Angles...”

“They’re dangerous people, Jack”

“I guessed as much...The human sacrifice was the clue.” {11}

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Further reading:

<https://davidmyatt.wordpress.com/myngath/>

<https://regardingdavidmyatt.wordpress.com/a-review-of-myngath/strange-life-of-myatt/>

*Notes*

{1} In *No Words Of Mine Can Describe The Remorse*, Myatt wrote:

“The defining moment, for me – in terms of understanding myself, in terms of understanding politics and the error of my decades of extremism – was the tragic personal loss of a loved one in May 2006. In the hours following that event I just knew – tearfully knew without words – my own pathetic failure; what I had lost, what was important. Thus there came upon me that day a sense of overwhelming grief, compounded by a remembrance of another personal loss of a loved one thirteen years earlier. For it was as if in those intervening years I had learned nothing; as if I had made the life and the dying and death of Sue, in 1993 – and of what we shared in the years before – unimportant.

I have no words to describe how insignificant, how worthless, I felt that day in May 2006; no words to describe, recall, retell, the remorse, the pain. Suffice now to recount that my life was never, could never be, the same again. Gone – the arrogance that had sustained me for so many experiential decades. Gone – the beliefs, the abstractions, the extremisms, I had so cherished and so believed in.”

{2} Refer to writings by Myatt such as his book *Understanding and Rejecting Extremism* [ISBN 978-1484854266] and his essay *Pathei-Mathos – Genesis of My Unknowing*.

{3} See, for example, the 2012 collection entitled *Just My Fallible Views, Again*.

{4} *Fifty Years Of Diverse Peregrinations*. e-text, 2012.

{5} Regarding *Diablerie* see the 2012 e-text  
<https://regardingdavidmyatt.wordpress.com/about/a-sceptics-review-of-diablerie/>

{6} This item is included in a 2008 pdf compilation of works by and about Myatt entitled *Liber Dabih*, issued by the Australian based 'temple of them'. Although the anonymous compilers claimed that Myatt had given his permission for the *Dabih* compilation, no such permission was ever given. Rather, another anonymous internet individual, using the nym 'DarkLogos'/DarkLogos9, had via e-mail written to the anonymous compilers claiming he had been in contact with Myatt who had 'given his permission'. Given that no one knew (or knows) the identity of the person calling themselves 'dark logos' - who unsurprisingly (like Chloe of 352) has since disappeared from the internet - this claim regarding Myatt's permission is spurious.

As with Chloe, one should be suspicious of the motives and the claims and the writings of those people - such as 'DarkLogos' and 'the temple of them' - who hide behind anonymous internet identities.

{7} This particular claim has been circulating on the internet for years. For example, see the article by DL9 at <https://regardingdavidmyatt.wordpress.com/agent-provocateur/>

Given that the article is written by the anonymous internet individual 'DarkLogos9', one should naturally be suspicious of the claims made and the reasons why.

{8} The quotation is from the anonymous *David Myatt: Agent Provocateur?* article. <https://regardingdavidmyatt.wordpress.com/agent-provocateur/>

{9} See David Myatt, *Facebook and Other Social Media*. e-text, 2012.

{10} DW Myatt. *One Connexion*. 2003.  
<https://regardingdavidmyatt.files.wordpress.com/2014/01/dwm-one-connexion.pdf>

One of the women in the story was the inspiration for Myatt's well-known poem *One Exquisite Silence*, a poem mentioned by former White House speech-writer Ben Coes in his 2010 novel *Power Down*. ISBN 9780312580742

{11} *Midnight*, a novel by Stephen Leather, published by Hodder & Stoughton, 2011. (ISBN 978144470066). See also his novel *Nightmare*, and the novel *Child for the Devil* by Conrad Jones, Thames River Press, 2013.

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