

An August 2026 Interview

Preface

The following is a transcript of a dialogue, over several days and using the medium of e-mail, between David Myatt and myself. One noticeable feature of such interviews with Myatt is that in his answers to specific questions he is often discursive, sometimes making connections to abstruse philosophical, metaphysical or religious matters; occasionally in the process illuminating the path he has taken from a hands-on extremist to what we might term philosopher of pathei-mathos. Myatt has agreed to publish this transcript on his blog at 'davidmyatt dot wordpress dot com' in honour of martyr David Lewis (1616 – August 1679) and in reference to his answer to my last question which concerned Catholicism.

Rufus Malisius

August 2026

Q. In the past month or so there have been rumours that particular individuals are planning yet another *exposé* about you with this one based on your criminal convictions and in particular those during the time you lived in Leeds between 1972 and 1974. Does this concern you?

A. No, for such convictions are a matter of public record. I have mentioned most of them in earlier writings such as *Myngath*, [1] and the *Ethos of Extremism*. [2] So far as I remember, and it is over fifty years ago, several convictions were for Breach of the Peace usually during some political demonstration or other, with one conviction on several counts of handling stolen goods. The sentence for most of those Breaches of the Peace were fines, the amount of which I have forgotten, although one of the Breach of the Peace convictions, arising from an affray in Wakefield, resulted in a prison sentence of eight months, around two of which were spent in Armley jail and the remainder in an Open Prison. The conviction for handling stolen goods involved a small group of individuals associated with one of the political groups I was a member of with most of the funds raised aiding our political cause. Prior to that conviction I had, along with Eddy Morrison, been kept on remand in Armley jail, with the Judge sentencing me to eighteen months in prison, suspended for two years.

My other term as a convict resulted from me not paying the fines imposed after my conviction at Leeds Crown Court following an NDFM demonstration on Leeds Town Hall steps. It was not long after my release from prison in 1976 that I went to live in a Catholic monastery, having learned some things about myself during that imprisonment.

Q. Do you regret that criminal past?

A. At the time, I was a political fanatic, an extremist, who was not averse to violence or to finding creative ways to fund political activities. For me, then, 'the Cause' was paramount and in retrospect if the person I am now met the young person, the fanatic, I then was I would probably be both sad and appalled. He would probably have thought that the bearded old man, holding onto an Oak walking stick, muttering about compassion and empathy, was pathetic; symptomatic of what was wrong with the world.

In the matter of regret regarding my past, in 2014 I answered a similar question:

Q. In the year 2000 you were accused by a reporter from the BBC Panorama television programme of being "the intellectual who shaped the ideas propelling Copeland on his road to terrorism" and of inspiring him to do what he did. When the reporter then asked whether you had any guilt regarding the loss of life and the horrific injuries caused by Copeland's nail bombs you replied that you had no comment to make and that what you felt was a private matter. So my question is, would you now be prepared to make a public statement and is there, or was there ever, any guilt regarding that or other things from your past?

If by guilt you mean responsibility for some event or act, then yes I accept I was responsible - both directly and indirectly - for causing suffering, during my extremist decades, by what I said, by what I wrote, by what I did, and by what and whom I incited and inspired. There is also regret for having so caused such suffering.

As I wrote a few years ago in the essay *Pathei-Mathos - Genesis of My Unknowing*,

"There are no excuses for my extremist past, for the suffering I caused to loved ones, to family, to friends, to those many more, those far more, 'unknown others' who were or who became the 'enemies' posited by some extremist ideology. No excuses because the extremism, the intolerance, the hatred, the violence, the inhumanity, the prejudice were mine; my responsibility, born from and expressive of my character; and because the discovery of, the learning of, the need to live, to regain, my humanity arose because of and from others and not because of me."

In a very personal sense, my philosophy of pathei-mathos is expiatory, as are my writings concerning extremism, such as my *Understanding and Rejecting Extremism: A Very Strange Peregrination* published last year. Also expiatory is my reclusiveness. But such things - as is only just and fitting - do little to offset the deep sadness felt, except in fleeting moments; fleeting moments such as the one so inadequately expressed in my poem *Dark Clouds Of Thunder*:

One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings [3]

Q. Turning now to your involvement with the Leeds 'Temple of the Sun' which has received much coverage on 'social media' and elsewhere and especially the interview you purportedly gave to a journalist in 1974. You wrote, around 2001, that

"The newspaper interview was, for me, a learning experience. I had decided to give an interview (my first) with a journalist to talk about our new NS movement, the NDFM. I briefly mentioned how it might be possible for chaos to be created by subversive means, and subversive groups, as a prelude to a revolution which an NS movement could take advantage of, an idea I had been discussing for a while with several Comrades, including some in Column 88.

The journalist promised to let me read his final copy before it was published - a condition I had specified before giving the interview - and several photographs of me were taken, with him suggesting I hold something to do with the Occult, since he had noticed I had a collection of horror, and Occult, fiction (most of which in fact were given or loaned to me by Eddy Morrison). Perhaps foolishly, I agreed, holding up some Occult thingy which Joe Short had given to me a few days before. Our conversation lasted for about half an hour, during which the journalist took a few notes (it was not recorded).

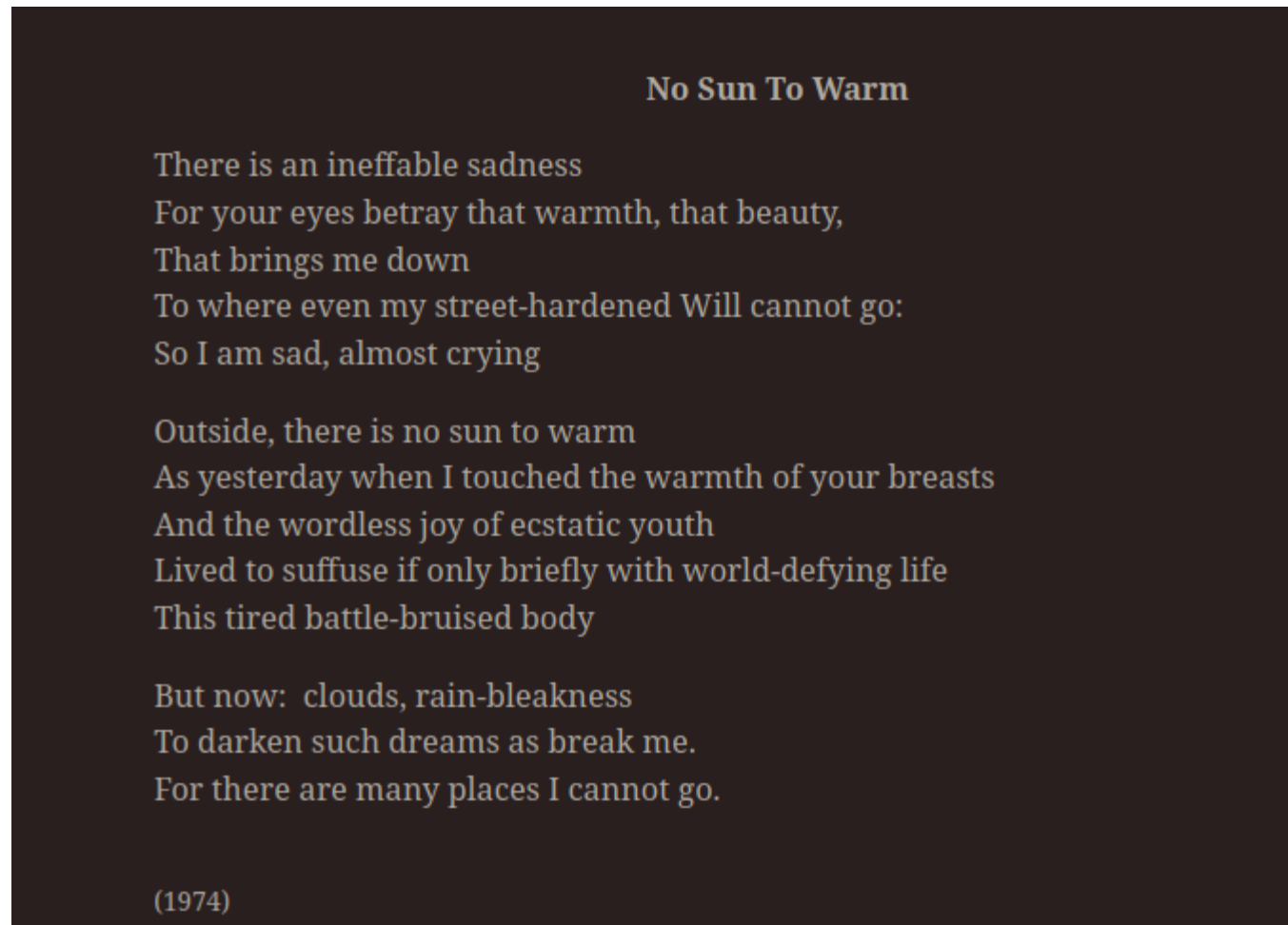
I assumed that he would simply recount what I had said. Of course he neither showed me the article before publication, nor printed what I said, except for one short sentence about causing chaos. The whole article was a fabrication, designed to be sensationalist and to discredit me. This whole episode was to be a very interesting, worthwhile, experience for me: pathei-mathos, as Aeschylus wrote." [4]

One of the heretics who do not support the Establishment narrative about you wrote about the matter in their March 2026 essay *Yet Another Annoying Aside Regarding Allegations* and said this:

<quote> In their apparent obsession to prove one of their beliefs, the obsessives failed to notice that there are glaring 'tells' - indications of deceit - in what the journalist alleged Myatt said, one of which is that the journalist has Myatt apparently saying "all this shout about..." which vernacular expression the Prep school and privately educated Myatt would almost certainly not have used. Myatt would most probably have said something such as "all this propaganda regarding..." </quote> [5]

Do you have any comment to make?

A. The author was correct. At the time, I was composing poetry such as the following:



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

I was also writing the first draft of *Emanations of Urania* [6] as mentioned in the following extract:

What I have described as 'the theory of the acausal' was first dreamt up by me in 1972 during 'a holiday at Her Majesty's pleasure' to wile away the many hours spent, in Armley jail, sowing mailbags in the then mandatory daylight OCA [Observation, Classification, Allocation] sessions, having spent previous evenings - while 'banged up' in a 'peter' with two other cons - reading Jung's *Mysterium Coniunctionis* and his *Psychology and Alchemy*.

During those long days - and sometimes longer nights - I gradually refined this theory, postulating an 'acausal universe' wherein existed 'acausal energy', with living beings as a connexion, a nexion, between our causal phenomenal universe and that acausal universe, and with such acausal energy being what animated ordinary physical matter and thus imparting to such matter the quality we humans observed, and described, as life. On my release from prison in 1973 I wrote the first draft of my *Emanations of Urania - Notes Toward A Heuristic Representation of Cliology* in which I attempted to describe the theory in an axiomatic way and extend it to explain the metamorphosis of cultures and civilizations as described by Spengler and Toynbee. Despite my intention to revise that first draft, various activities and commitments prevented me from doing so, so it was that typewritten draft which I photocopied and circulated to a few friends the following year just before I left all those various activities and commitments behind to live, for a while, as a 'Gentleman of the Road'. Now, some forty years later, there is even more of that youthful 1970's document that I would revise and much I would delete, given how over the decades my apprehension of the acausal has evolved, a newer apprehension evident especially in my fairly recent essay *Time and The Separation of Otherness*.

It was during another such 'holiday at Her Majesty's pleasure' (1975-1976) - while in another jail and working as the prison library 'red band' - that I devised 'the star game' in order to try and express, by means of alchemical symbolism, not only the basic acausal theory but also what I then considered were some of its applications (for example, in respect of Jungian individuation).

<https://davidmyatt.wordpress.com/time-as-emanation-of-being/>

Phrases I used in that 1970s *Emanations* text included: "It is to be understood that all abstractive systems are hypothetical simplifications of the nature of the cosmos since this latter cannot be truly represented in the system of opposites implicit in all abstractions."

There is, once again, a choice between believing the hearsay, the rumours, the allegations of others or a personal knowing over a period of time of the individual who is the subject of such hearsay, rumours, and allegations, with the proviso that if one does not know or has not known the individual over a period of time then one gives that person the benefit of the doubt. Which is only fair and fitting and, dare I say it, the civilized thing to do.

Which is what several persons actually did. Over a decade ago (in 2013) I mentioned that

"In the past thirty-seven years only four people, on hearing or learning about such rumours and allegations, have had the decency to ask me, in person, 'for my side of the story'. The first was Colin Jordan, the second was John Tyndall, the third was Steve Sargent, and the fourth was a Muslim whom I came to greatly admire and to whom I gave a personal pledge of loyalty." [7]

Q. The latest attempt to defame you is someone publishing books with your name on them such as the one available on Amazon titled *Naos* which makes it appear that you are finally publicly endorsing and had written that Occult text. Obviously you haven't. How do you feel about this and are you taking any steps to have the offending item removed?

A. That someone, or several individuals, or perhaps some group, has taken the time and effort to do something of that nature is interesting because it seems redolent of their failure to provide probative evidence for their claims regarding myself and involvement with the Occult and in particular involvement with what one academic described as "a trans-national esoteric Satanist movement" [8] and another as "a new religious movement". [9]

That such a ruse as publishing a book using my name may convince some individuals is understandable, just as it is understandable that some individuals in these days of AI [Artificial Intelligence] may be convinced that some AI creation be it a photograph, a text, a video, a speech, or whatever, is genuine.

In regard to individuals, my rather old-fashioned reality is that the only honourable way to assess a person is to know them personally over a period of causal time, and to thus ignore rumours, hearsay, and whatever may be said or written about them by whomsoever and by whatever medium, be that medium printed, a static photographic image or moving images, or some modern digital means such as a website or weblog accessible by the Internet or otherwise. If you cannot personally access and assess someone over a period of time, then the fair thing to do is accord them the benefit of the doubt.

Q. You're not taking any steps to have the offending item removed? Or find those responsible with a view to having the offenders prosecuted or whatever?

A. No. As Aeschylus wrote: ἔστι δ' ὅπη νῦν ἔστι τελεῖται δ' ἐς τὸ πεπρωμένον. Also, a principle attributed to Jesus of Nazareth is in my considered opinion a noble lesson to learn and strive to live by: ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς· ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω λίθον. [10]

As I have mentioned several times, to genuinely know someone is a matter of being personally acquainted with them over a period of time and usually in various situations. For there is a distinction between information and knowing, a distinction expressed by TS Eliot in his *Choruses From The Rock*: "Where is the wisdom we have lost in knowledge? Where is the knowledge we have lost in information?"

As I strived to express the matter through the medium of words and presence it by means of my 'numinous way of pathei-mathos', I apprehend wisdom as deriving from both pathei-mathos and empathy

and inclining us to live in a particular way. This way is not that periodic one dramatized by Aeschylus in the Oresteia and kept alive to a certain extent through modern nation-States and their somewhat impersonal civic and judicial systems, but the personal way of individuals and families; of a world bounded by the personal and immediate concerns derived therefrom.

It is my understanding that this is what our human culture of *pathei-mathos* [11] teaches or can teach us.

Q. In several of your post-2017 writings, you have positive things to say about Roman Catholicism, such as this:

"Listening to *Messe De La Nativité: Gaudeamus Hodie; Puer Natus Est Nobis* - performed by Ensemble Gilles Binchois – I am so reminded how the Roman Catholic Church inspired such numinosity, such beauty, century following century. For it is as if such music presented the Divine to thus remind us, we fallible error-prone mortals, of another realm beyond the material and beyond our own mortal desire." [12]

In another, more recent one, that you

"well remember the history we English Catholics received, initially in my case at a Catholic Preparatory School, about a thief, a bully, a tyrant, named Henry and his descendant Elizabeth Tudor who made England a place where practising Catholics faced the daily fear of persecution, imprisonment and execution. A period perhaps exemplified, presented musically, by William Byrd's motet *Ne Irascaris Domine*, a part of his *Liber Sacrarum Cantionum*." [13]

My question therefore is are you drifting back, or have you drifted back, to Catholicism?

A. My fallible understanding is that many aspects of Roman Catholicism presented and to an extent still presence the numinous and thus form part of what our human culture of *pathei-mathos* teaches and can teach we mortal beings on this planet named in English as Earth. As many aspects of the teachings of the Prophet Muhammad do, such as what *Salat* and Ramadan and *Adab* presence or can presence in individuals. This presencing is of the need for humility, for a spiritual, or if one prefers, a Cosmic, supra-personal, perspective.

My past extremism, my fanaticism, my arrogant placing of some posited supra-personal goal before compassion, and my criminality in pursuit of such a supra-personal goal, was the opposite. Suffice to say, as I previously have, that my answers as to how to personally live in a more numinous way are still undefinitive, [14] with the answers, such as they are in my 'weltanschauung of *pathei-mathos*', somewhat intellectual and thus do not presence the numinous in a personal way. Thus, I am still in search of how to personally presence the numinous *sans* an organized spirituality which relies on words and their exegesis. All I have found so far is a wordless reverence for Gaia, as I feebly strived to express in a missive [15] in March of last year:

There is a thankfulness that I am still here, alive, able to appreciate being able to welcome in another Spring as Gaia renews again the life of this particular part of a temperate land. Yesterday morning, in a sheltered spot away from the colding wind with a post-equinoxal Sun rising into a sky of blue, I sat in a part of the garden and watched and heard a Bumblebee flying among some opening flowers while, around, the post-Dawn Chorus of wild birds sounded out as it has here for perhaps a thousand years. Such a simple pleasure which seemed to this old man to express the glorious meaning of Life.

An essence, beyond that other world beyond the presencing of Gaia here. That causal world of intemperate, hubriatic, abstractions some of which in decades past so enthralled, so enmeshed me, that I as so many others caused, contributed to, the suffering of other life, sentient and otherwise, on this insignificant planet orbiting one Star in one stellar-filled Galaxy among a Cosmos of billions of Galaxies.

But for how much longer will this natural rhythm of renewal of wild-fullness last? How much longer will it be before we learn to appreciate our human culture of pathei-mathos which formed the basis of Studia Humanitatis?

"You are not here to verify,
Instruct yourself, or inform curiosity
Or carry report. You are here to kneel
Where prayer has been valid." [16]

We in our majority in our hubris seem to have increasingly forgotten or never felt the personal humility, the empathy, or known the pathei-mathos, that leads us to the human necessity of prayer: be it to Gaia, to θειότης (the numinous, divinity-presenced), to θεοί, the gods; or to ὁ θεός, The Monas, μονάς, The One-The Only, τὸ ἓν, named by Muslims as Allah and by Christians as God.

For we are only fleeting manifestations of Gaia, presenced for some decades at most; with my words just another feeble attempt to express what one fallible being has discovered by pathei-mathos.

τέχνη δὲ Κάλχαντος οὐκ ἄκραντοι.
Δίκα δὲ τοῖς μὲν παθοῦσ-
ιν μαθεῖν ἐπιρρέπει:
τὸ μέλλον δ', ἐπεὶ γένοιτ', ἂν κλύοις: πρὸ χαιρέτω:
ἴσον δὲ τῷ προστένειν. [17]

URL's valid as of August 2026

- [1] *Myngath*, 2013. ISBN 978-1484110744. Gratis pdf <https://archive.org/download/Myngath-SomeRecollectionsOfAWyrdfulAndExtremistLife/david-myatt-myngath.pdf>
- [2] <https://archive.org/download/ethos-extremism-extracts/ethos-extremism-extracts.pdf>
- [3] 2014. ISBN 978-1502396105. Gratis pdf <https://davidmyatt.wordpress.com/wp-content/uploads/2014/10/one-vagabond-pathei-mathos.pdf>
- [4] *Addendum I: NDFM - David Myatt and Eddy Morrison*, <https://web.archive.org/web/20090901180202/http://www.geocities.com/davidmyatt/notes1.html>
- [5] *Yet Another Annoying Aside Regarding Allegations*, 2026, https://archive.org/download/yet_another_annoying_aside_regarding_allegations/yet_another_annoying_aside_regarding_allegations.pdf
- [6] https://archive.org/download/emanations-of-urania_202608/emanations-of-urania.pdf
- [7] *A Matter of Honour*, 2013, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf>
- [8] *The Order of Nine Angles: Cosmology, Practice & Movement*, <https://doi.org/10.1080/1057610X.2023.2186737>
- [9] *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, <https://doi.org/10.1080/1057610X.2023.2195065>
- [10] Gospel of John, 8, 7. My translation:

"So, as they continued to ask [for an answer] he straightened himself, saying to them: Let he who has never made a mistake [Ἀναμαρτητός] throw the first stone at her." <https://davidmyatt.wordpress.com/wp-content/uploads/2023/08/myatt-gospel-john-1-5.pdf>

As noted in the *Interpretation and The Question of Sin* section of *Exegesis and Translation: Some Personal Reflexions* [<https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/exegesis-and-translation-partsone-two.pdf>] in respect of Ἀναμαρτητός I eschewed the conventional translation of 'sin', for

Jesus here is not, in my view, sermonizing about sin, as a puritan preacher might, and as if he is morally superior to and has judged the sinners. Instead, he is rather gently and as a human pointing out an obvious truth about our human nature; explaining, in v.11, that he has not judged her conduct:

ἡ δὲ εἶπεν· οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς· οὐδὲ ἐγὼ σε κατακρίνω· πορεύου, ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε

[And] she answered, No one, my Lord. Whereupon Jesus replied
Neither do I judge [κατακρίνω] you, therefore go, and avoid errors such as those.

Such a translation avoids the rather contradictory nature of most other translations which have Jesus clearly stating that he also does not judge her but then have him go on to say that she should 'sin no more' with the obvious implication that he has indeed judged her in that in his judgement she had indeed sinned before.

Understood and appreciated thus, sans the now culturally-biased word sin, these passages from the gospel according to John - together with passages such as Luke 19.10 and Romans 13.10 - perhaps usefully summarize the evangel of Jesus of Nazareth; the (in my view) rather human message of avoiding judging others because we ourselves are prone to error, the message of love, and the message of redemption (forgiveness) for those who in the past have made mistakes but who have thereafter tried to avoid making such mistakes again, those hitherto perhaps damaged or lost.

In respect of ἁμαρτάνω consider, for example, Matthew 18.21:

Τότε προσελθὼν ὁ Πέτρος εἶπεν [αὐτῷ] Κύριε, ποσάκις ἁμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις

Peter then approached [προσέρχομαι] him saying My Lord, how often [ποσάκις] may my brother fail [ἁμαρτάνω] me and be ignored [ἀφίημι]? Up to seven times?

Which is somewhat different from the usual "how many times shall my brother sin against me, and I forgive him."

[11] <https://davidmyatt.wordpress.com/2026/02/24/our-human-culture-of-pathei-mathos/>

[12] <https://davidmyatt.wordpress.com/wp-content/uploads/2019/02/in-defence-rc-1.pdf>

[13] <https://davidmyatt.wordpress.com/rejecting-extremism/recusants/>

[14] Editorial Note: The term *undefinitive* was used by Myatt in his translation of a phrase attributed to Anaximander to translate ἄπειρον. qv. <https://davidmyatt.wordpress.com/wp-content/uploads/2024/02/dwmyatt-anaxmander.pdf>

[15] <https://davidmyatt.wordpress.com/rejecting-extremism/a-thankfulness/>

[16] TS Eliot, Little Gidding.

[17] The Agamemnon of Aeschylus, 249f.

But the Art of Calchas was not so incomplete:
The goddess, Δίκη, favours someone learning from adversity.
But I shall hear of what will be, after it comes into being:
Before then, I leave it,
Otherwise, it is the same as a premature grieving.

(Translated by DWM)