

A Wandering Troubadour?

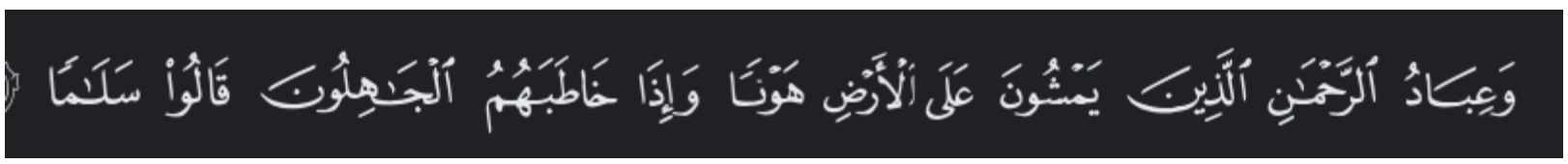
Rufus Malisius: Are you concerned about the public perception of you that is continuing to be presented via innumerable social media posts, podcasts, blog posts, and especially by the entry about you in that tertiary Internet source termed 'wikipedia' which source is often what most people these days turn to for information about a person. Which tertiary source gives pride of place to an 1974 interview you allegedly gave to a Leeds-based journalist but without mentioning that you have denounced it as a fake, writing in 2012:

> "I assumed that [the journalist] 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." [1]

Thus, your side of the story (qv. Appendix A and Appendix B) is at best ignored and at worst suppressed. Hence the public perception that has been and is being presented is not only of you as a diehard satanist but of you, as I wrote in my *Prejudice And A Modern Nullification* essay, as a deceitful person and, as the author of one recent piece of character assassination wrote, that it's "impossible to accept any statement [by Myatt] as based on honesty." [2]

David Myatt: I am neither concerned nor offended by such a public perception. Because it is impersonal - as one commentator noted, a "diagnosis at a distance" [3] - and, in the time-scale of human history, temporary; of decades; at most of around a century. And because in my world the only rational, civilized, way to know and understand a person is either by means of a personal knowing of them over an extended period of causal time or by undertaking one's own research using only primary sources which in my case - in terms of my character, my beliefs, my life now, and my learning from my pathei-mathos [4] - would be my published works dating from 2012. [5]

If individuals choose to believe that those post-2012 writings are a deception and can therefore be ignored or dismissed, then they do. As someone said [6] centuries ago:



RM: You used the word 'civilized' which term apparently many in modern Western societies now consider is or should be a deprecated term. How do you define it?

DM: In the sense of having manners and being polite and courteous; of being fair; of restraining one's emotions and behaviour especially in public; of giving someone you do not personally know the benefit of the doubt; and so on. A useful synonym would be 'cultured', understood as improved in character often by means of an unexpected pathei-mathos.

RM: Would you say that those who prejudge you on the basis of the aforementioned public perception are therefore uncivilized?

DM: No. They are being human; perhaps unchanged in physis by such pathei-mathos as can change and has over centuries changed individuals and in many cases can be, is, and has been the genesis of a cultured terran; where by terran I mean of or pertaining to an inhabitant of the planet named in English as Earth circulating one Star in one Galaxy in a Cosmos of billions of Galaxies. To me, the term terran suggests a supra-personal, non-egoistic, perspective which is, according to my fallible understanding, an aspect of what has been termed our culture of pathei-mathos, which is the accumulated learning via their own pathei-mathos of thousands upon thousands of humans over thousands of years, often presenced in and by means of literature, poetry, memoirs, aural stories, and via non-verbal mediums such as music and Art and latterly by documentaries and films.

RM: Do you envisage your philosophy of pathei-mathos becoming accepted and possibly influential in the not too distant future?

DM: I have no expectations concerning either my weltanschauung of pathei-mathos or my story of rejecting decades of active extremism and moving toward empathy and compassion as guides to living. Perhaps they may merit a few paragraphs in some distant future tome or academic item about twentieth century and twenty-first century extremism. Or possibly not. I write 'distant future' because I feel that the causal abstractions, especially that of a nation-State, and its embedded masculous ethos, which still enmesh and infuse Western societies and have done so for centuries will continue for many decades, if not a century or more. As evident in the continuing armed conflicts around the world of which the war between Russia and Ukraine is a recent example; for the abstraction of nation-States with their armed forces and belief in 'their cause' or way of life is predicated on having an enemy or enemies and allies who indirectly and usually militarily (sometimes clandestinely) support one side against the other.

In regard to that weltanschauung being accepted and possibly influential. Certainly not; not even as a modern philosophy alongside other philosophies. For it requires not only a change of personal perspective, an enantiodromia of masculous and muliebral, but also a change in how the individual lives: in accord with the virtue of humility, of non-interference in the external world by means of politics and other supra-personal mechanisms. Of having or cultivating no personal desire to change what-is because the concerns are individual, are of a partnership, of family, of one's immediate locality where there is a dwelling and daily life.

For, at least according to my fallible understanding born of my own pathei-mathos, we humans as a species are unlikely to significantly change *en masse* in physis, in personal, character in the next hundred or more years. To use a simile, we seem addicted to those aspects of causal abstractions which are vivifying, and the conflict such abstractions and their embedded opposites cause, be the abstraction personal, in terms of a relationship, or supra-personal such as a nation-State.

Thus, that weltanschauung may influence a few individuals over decades, and possibly encourage them to develope their own similar weltanschauung and a way of life appropriate to that; but that is probably all. Particularly given how that weltanschauung is ignored or unconsidered, or regarded as it now popularly is as some kind of deception by some devious Occultist playing some kind of 'sinister game'.

RM: Turning now to your poetry, given that in 2024 someone published a 264 page book titled *The Wandering Troubadour*, subtitled *The Collected Poetry of David W. Myatt.* [7] and given that in the Forward the compiler writes,

> "Through his poetry, one can catch a glimpse of the hidden facets of Myatt's being—expressions of personal emotions and experiences untouched by politics. His verses resonate with pagan and

> nature-loving themes, evoking a sense of ancient traditions when rigid systems did not influence artistic expression. From times when songs and poems beautifully conveyed tales of heroes, romance, and the numinous, often springing from personal experience with such."

Did you have any input into this book, such as providing copies of poems?

DM No. The publication of the book was a surprise with a friend informing me of its publication. I had forgotten about many of the poems and no longer have copies of most of the ones included in the book. Furthermore, in my one published small collection of poems titled *One Exquisite Silence* (ISBN 9781484179932) I wrote:

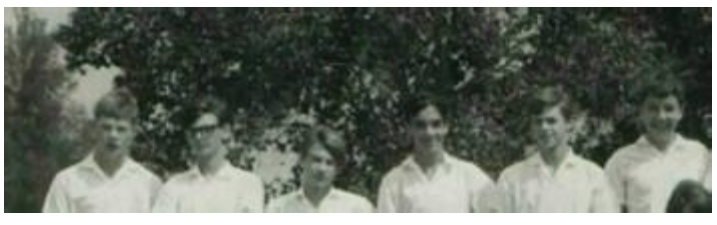
> "My poetry was composed between the years 1971-2012, and is of varying quality. Having undertaken the onerous task of re-reading those poems that I still have copies of, there are not that many that I personally consider may possibly be good enough to be read by others. This collection contains those poems, all of which are autobiographical in nature, and one or two of which I have slightly amended since first they were written."

Re-reading some of the poems in that *The Wandering Troubadour* book for the first time in over a decade, and in some cases two decades, the publication initially dismayed me, given not only the content of many of the poems but also because I judged them to be so bad that they did not merit wider publication. But then I realized that despite their serious defects as poems many of them were autobiographical and thus documented aspects of my life and my feelings at the time of their composition. In hindsight, therefore, as the compiler noted:

> "[T]he publisher believes it is up to each individual reader to decide which poems they deem worthy. Consequently, this book includes all of Myatt's published poetry, rather than a limited selection. The discerning reader may unveil numerous exquisite passages that extend beyond the boundaries of the officially endorsed poems."

A few of the poems (such as the ones titled The First Time and Africa Recalled) were attempts to portray the deeds and feelings of either 'comrades' known during my National-Socialist decades (one of whom became a mercenary) or some of the prisoners I knew or were 'banged up' with during my two terms of imprisonment, during one of which terms I was the prison Library 'red band' (and thus had a cell to myself) and was often in private conversations with 'cons' during their scheduled visits to the library who were sometimes eager to talk, considering that they knew I had been previously convicted of handling and receiving goods and had been a 'fence and was 'one of them'. I cannot vouch for the veracity of some of their tales.

Furthermore, the caption attached to the school photograph on page 251 - taken during my time in Singapore - misidentified me: I am on the right, armed crossed, wearing black-rimmed eye-glasses. A cropped version of the photograph is in the 2013 pdf version of *Myngath: Some Recollections of a Wyrdful and Extremist Life*. [8]



RM: The collection certainly seems to reflect neglected aspects of your life and is a riposte to the manufactured image of you created and propagated by certain people since at least 1998.

DM: Despite my initial reservations about the publication of those poems, I am inclined to agree with you.

Rufus Malisius
November 2026

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[1] Addendum I: NDFM - David Myatt and Eddy Morrison, https://web.archive.org/web/20090901180202/http://www.geocities.com/davidmyatt/notes1.html]
[2] https://davidmyatt.wordpress.com/wp-content/uploads/2026/11/dwm-a-prejudice-and-a-modern-nullification.pdf
[3] A Very Modern Narrative, https://archive.org/download/a-very-modern-narrative/A%20Very%20Modern%20Narrative.pdf
[4] Myatt defined pathei-mathos in one of post-2012 writings as "learning from adversary, or wisdom arises from (personal) suffering; or personal experience is the genesis of true learning." Glossary of The Philosophy of Pathei-Mathos, *The Numinous Way Of Pathei-Mathos*, seventh edition, 2022, ISBN 9781484096642
[5] (i) https://davidmyatt.wordpress.com/wp-content/uploads/2024/02/davidmyatt-website-feb24.pdf (ii) https://davidmyatt.wordpress.com/wp-content/uploads/2026/11/myatt-selected-works.pdf
[6] Ayat 63, Surah 25 of the Quran. Myatt's Interpretation of Meaning is "The 'Ibaad of Ar-Rahmaan are those who walk on earth in humility and, when the arrogant speak to them, they reply Salaam." qv. https://davidmyatt.wordpress.com/2025/10/31/a-feeling/
[7] https://archive.org/download/the-wandering-troubadour-the-collected-poetry-of-david-w-myatt/The_Wandering_Troubadour_The_Collected_Poetry_of_David_W_Myatt.pdf
[8] https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myngath.pdf

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Appendix A
The Story According To Myatt

The first part of Myatt's account regarding the Temple of the Sun (ToS) is given in Part Two (1973-1975) of his 2012 seven-part *The Ethos of Extremism - Some Reflexions on Politics and A Fanatical Life*, {1} with the Temple of the Sun being created as a neo-nazi honeytrap:

> In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.
>
> The first type of covert group would essentially be a honeytrap [11], to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.
>
> Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves.

He also writes:

> For some time, this underground group appeared to flourish, with some 'respectable' people recruited - initially a lecturer, a teacher, a solicitor, among others - with some of the recruits becoming converts to or in some way helping our political cause, and with such clandestine recruitment aided, later on, by some unexpected, non-factual, unwanted, publicity.
>
> But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the *raisons d'etat* of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist [12].

The "unexpected, non-factual, unwanted, publicity" which aided recruitment was the 1974 newspaper article, about which Myatt writes:

> "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." {2}

Thus, as a honeytrap the intent was to aid the political, revolutionary, cause of neo-nazism that Myatt at the time fanatically believed in. This does not imply that he was, as has been alleged, a satanist or an Occultist.

{1} https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/ethos-extremism-extracts.pdf
{2} Addendum I: NDFM - David Myatt and Eddy Morrison, https://web.archive.org/web/20090901180202/http://www.geocities.com/davidmyatt/notes1.html

Extract from:
A Story Of Infiltration And Extremism
https://davidmyatt.wordpress.com/wp-content/uploads/2026/06/a-story-of-infiltration-and-extremism.pdf

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Appendix B
The 1974 Newspaper Article

In the past three months several individuals, on different 'social media' platforms, with one individual also via a blog, have made the same allegation about a person they seem obsessed with; with the blogger also producing a 47-page diatribe, complete with photographs and screenshots, about the object of their obsession and which diatribe contains the same allegation: that a 1974 interview with a provincial journalist is proof positive that a certain Mr Myatt was/is 'Anton Long' and did found the now notorious occult group known as the ONA/O9A.

To quote the anonymous blogger: "[the] interview makes it abundantly clear that David Myatt was not only involved with the O9A, but was, in fact, its leader – using the Anton Long identity to conceal his

involvement..."

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..."

For what the journalist wrote was that Myatt said,

> "All this shout about the film *The Exorcist* finally decided me to bring my own position, at least, into the open. We live at the beginning of the age of Satan where people will be free from the tyranny of Christianity and where Satanists will be as masters and all others slaves. The magic we possess is the magic of the mind, the power to bend minds. The more chaos and upset we cause in the world, the more we can rise above it as Satanists and strengthen our power over the masses. We are not a religion. There is no God but man. Now the new aeon is here its leader will be the Lord 666 (The Beast)."

All of which statements are cribbed from freely available late 1960s Church of Satan literature, including the books *Satanic Rituals* and *Satanic Bible* with the latter, for instance, using phrases such as "masters of the world" and "the Age of Satan" which are typical examples of what we may term "Church of Satan speak", or CoS-speak for brevity.

There is nothing redolent of the ONA at all in what the journalist alleged Myatt said, as would be expected if Myatt was, as has been claimed, "involved with the O9A" and "its leader". What is redolent of the early ONA, ONA-speak, can be found in the article *The Approach Of The Dark Gods* published in the early 1980s in Stephen Sennit's *Nox* magazine and which was included in the 2007 book *The Infernal Texts: NOX & Liber Koth* (reprinted in 2018).

Extract from:
Yet Another Annoying Aside Regarding Allegations
https://archive.org/download/yet_another_annoying_aside_regarding_allegations/yet_another_annoying_aside_regarding_allegations.pdf

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