
Renewal

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"Odinism – the spiritual adventure of the new millennium"
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Cracks in the Big Bang

When a religion dies, the mental habits that it once instilled can take a long time to fade away. So it is with Christianity and modern scientific cosmology.

In Christianity the ultimate evidence was not to be derived from a study of reality, but rather from appeal to an authority of some sort. This might be a priest or a pope, a scholar or a saint. Ultimately, though, the appeal was to a book, a particular book, the Bible. This over-valuation of the printed word is so ingrained in our thinking that the very word "authority" comes from the same source as the word "author".

According to the first words of the Bible, "In the beginning God created the heaven and the earth." To Christians, that was how the universe came into existence. God made it. It said so in the Bible. Since the Bible was "God's sacred Word", according to its best translators, it must be true and infallible.

Conversely, anyone who contradicted the Bible must be a sinful heretic. That is why they burned Giordano Bruno in 1600, and forced Copernicus to recant his discoveries, and why they kept an Index of Forbidden Books. Not because Bruno et al were wrong, but because they were blaspheming God by questioning his "sacred Word".

All of modern science and technology has been, at bottom, a struggle against this attitude. For instance, Edward Jenner successfully tested smallpox vaccination in 1796. Yet as late as 1829 a pope, Leo XII, was still forbidding vaccinations because the Bible saw illness as a consequence of sin. (In some backward areas there are still a few Christians today who regard vaccinations with deep suspicion.)

Scientific progress was made, of course, but at a much slower rate than would otherwise have occurred; and always, initially, in the face of Christian hostility.

But a far greater stumbling block than the waning powers of the church has been the mental habits ingrained by centuries of Christian reliance on the Bible. In too many fields of modern science and technology, the Bible has simply been replaced by some other authority figure. An authority who must be right because, well, everyone says he's an authority!

Some of these men (and they were all men) were utter charlatans like Franz Boas, who derailed anthropology for the best part of a century. Some were mere cranks, like Sigmund Freud. Some were geniuses, like

Isaac Newton and Charles Darwin. And then there is Albert Einstein.

Einstein, the father of the atomic bomb, occupies a unique place in both the popular and the scientific mind. To the ordinary person in the street, Einstein is not just a genius, but *the* genius. "You don't have to be Einstein to figure that out," is an expression used daily by millions of people who couldn't give even a rough account of Einstein's supposed achievements. Even worse is the too-common scientific assumption that anything contradicting Einstein's theories is not just wrong, but verging on blasphemy.

So Einstein now occupies the same position as the Bible once did. And that is why orthodox cosmology now tells a story of the origin of the universe that is fundamentally Biblical. God may have left the metaphorical building, but the universe still came into existence in a "big bang" at a precise time – an extremely precise time, in fact, being 13.7 billion years ago.

As this journal has stated previously (see <http://www.geocities.com/osred/cosmology.htm>), Indo-European heathen cosmology is far more subtle. Our ancestors believed in a universe of endlessly repeated cycles. Vedic tradition, for instance, conceives of "great cycles of Brahma" made up of 2,560,000 "mahayugas" of 12,000 years each. Every cycle fits within another, larger one, and so the universe continues, endlessly renewing itself. The Classical pagan philosophers inherited this Indo-European cosmology of eternal recurrence, which is most familiar today from Heraclitus, Empedocles, Plato, Aristotle, and the Stoics. It is an idea that is central to all intellectually developed forms of paganism, and is Nietzsche's central philosophical concept.

Of course, it can't be right because it flatly contradicts the Big Bang theory, and Big Bang is derived from Einstein's equations. QED.

Yet something strange has been happening to Big Bang over the last few years. Cracks have started to appear in just about every aspect of it, cracks that have had to be papered over with new ideas like dark matter, dark energy and "inflation". The trouble is that every emergency cover-up just leads to yet more new problems.

Right now, Big Bang is in crisis. Here are some of the problems:

- The new NASA Spitzer telescope has detected stars from the farthest galaxies. Given the time it has taken their light to

reach us, they must have been formed in the first billion years or so after the Big Bang. Trouble is, these stars are red giants – elderly stars on their last legs, not young hot ones emitting blue light. Some of the Spitzer stars are therefore much older than the universe – which is simply illogical.

- According to Einstein's theories the cosmic microwave background, which was in fact discovered in 1965, should be randomly uniform throughout the universe. A team at Imperial College London, led by João Magueijo and Kate Land, has found that this is not the case. The standard Big Bang theory rules out this discovery. Perhaps the WMAP satellite, which discovered the problem, is malfunctioning in some way. Much more likely, the theory is wrong.
- Globular clusters are tight groups of stars orbiting the Milky Way and other galaxies. Some of these clusters, such as Omega Centauri, are orbiting so fast that they should spin off into intergalactic space. The only thing that could possibly hold them in place, according to Big Bang theory, is dark matter. Yet globular clusters are the very last places where the theory suggests dark matter could possibly exist.

The dominant theory is clearly in deep trouble. As Magueijo has said, "People made these assumption because, without them, it was impossible to simplify Einstein's equations enough to solve them for the universe."

So it's yet another case of the old, old story. The Pope, or the Bible, or nowadays Einstein, is infallible, so any new finding that contradicts their divine insights is self-evidently wrong. Burn Giordano Bruno! Terrorise Copernicus into submission! Cut out the tongues of blasphemers! Make bonfires of dissenting books! Blame instrumental errors when Einstein's theories are shown to be wrong.

One day our science will be liberated from this authoritarian belief in sacred authorities. When that time comes we will have a truly Odinist science, one that, like Odin himself, believes in pursuing knowledge "beyond the utmost bounds of human thought". Only then will we be intellectually, and thus morally, spiritually and ethically, truly liberated.

May our sacred gods and goddesses help us to reach that glorious day!

● *Race and DNA* ● *The make-believe world of John and Yoko* ● *Strange advice for Tony Blair* ● *Fight or flee response*

What's new

Let's not be scared of the R-word

Most Odinists believe that our faith is suitable only for people whose ancestors followed this path prior to their enforced conversion. Other ethnic groups may well learn from our traditions, but in general they are better off following their own ancestral spiritual traditions.

This should not be a controversial matter. After all, there are very few Japanese Shintoists clamouring to become Odinists. In fact, one of the first messages of support the Odinic Rite received was from a Shinto organisation, which recognised that we are all seeking the wisdom that is appropriate to our own people.

This attitude seems to be a problem only for a few whites who, despite their often ingenious disclaimers, are motivated chiefly by fear of the word "racism".

Now, "racism" is a very emotive term, mostly used to silence discussion. At one end of its scale of possible meanings it can suggest hatred of other races. At the benign end of the scale it can refer to a belief that human races are fundamentally different in certain ways.

If the second meaning is correct, it follows that human happiness will be maximised if every human group is encouraged to pursue its own, unique, dreams and ambitions. Unfortunately for this proposition, it has been argued that "race" is a purely societal concept with no biological validity.

This claim began with Richard Lewontin of Harvard University. In 1972 Lewontin analysed various blood proteins and concluded that 90% of the difference between humans occurs *within* the traditional "races", and only 10% is found *between* them. In 1997 Guido Barbujani of the University of Ferrara confirmed Lewontin's conclusion using more up-to-date information.

In 2003 Anthony Edwards, a geneticist and – crucially – also a statistician, realised that there was something wrong with Lewontin's and Barbujani's approach. These earlier researchers were comparing only individual genetic characteristics, one by one. Genes, though, tend to occur in clusters, and when Edwards checked these correlations he found that they reflected the traditional concepts of race.

A very high-tech confirmation of Edwards' findings was published in February this year in the *American Journal of Human Genetics*, vol 76, p. 268. This analysis of various stretches of DNA called "microsatellite markers" found that people can indeed be genetically assigned to the traditional racial groups of White, African American, East Asian and Hispanic.

It is now extremely difficult for anyone to claim that race is a purely societal construct.

Race exists, and it can be measured genetically.

People who think that other groups have a right to appropriate our ancestral spirituality will now have to come up with a new excuse.

Choosing partners

Many psychological studies have shown that most healthy Western individuals prefer partners who visually resemble them. Even the very dissimilar John Lennon and Yoko Ono often tried to make themselves look similar by wearing similar clothes and hairstyles. Yet John and Yoko were statistically deviant. Most of us choose partners who look like us anyway, rather than choosing complete opposites and then trying to minimise those differences through clothing and grooming.

Now Craig Roberts of the University of Liverpool has shown that women prefer the faces of men who look like male versions of themselves.

Not only did Roberts' female subjects prefer the appearance of similar-looking males. The photos chosen by them were of men with a set of immune system genes (known as the "major histocompatibility complex") that the women also shared.

It now seems that it is normal for Western women to filter potential mates based on facial likeness, which in turn selects a man who is not too distantly related. Some people might say this is "racist" (see the previous item), but it appears to be hard-wired into the sexual selection process of Western females. Those who choose to mate with men of other races are presumably either genetically deviant or else have a low self-image.

What does this mean?

We've tried to understand this report from the *Daily Telegraph* (by Toby Helm, 12/9/05), but have given up. For what it may be worth, we reprint it verbatim:

Tony Blair decided to wage war on Iraq after coming under the influence of a "sinister" group of Jews and Freemasons, a Muslim barrister who advises the Prime Minister has claimed.

Ahmad Thomson, from the Association of Muslim Lawyers, said Mr Blair was the latest in a long line of politicians to have been influenced by the group which saw the attack on Saddam Hussein as a way to control the Middle East.

A Government spokesman confirmed last night that ministers and officials consulted Mr Thomson on issues concerning Muslims but refused to be drawn on his views. "We talk to a lot of people, including many whose views we do not necessarily agree with," she said.

Mr Thomson said: "Pressure was put

on Tony Blair before the invasion. The way it works is that pressure is put on people to arrive at certain decisions. It is part of the Zionist plan and it is shaping events."

Mr Thomson wrote a book in 1994 in which he said Freemasons and Jews controlled the governments of Europe and America and described the claim that six million Jews died in the Holocaust as a "big lie". In *The Next World Order*, Mr Thomson, a Muslim convert who was born Martin Thomson in Rhodesia, wrote: "When the majority of people in a predominantly Christian society cease to worship God, the result is fascism."

"When the people in a predominantly Jewish society cease to worship God, the result is either communism or capitalism. A predominantly Christian society is concerned primarily with establishing a political ideology, whilst a predominantly Jewish society is concerned primarily with establishing an economic system."

This, he suggested, led to the rise of Adolf Hitler. Mr Thomson, who was called to the bar in 1979, wrote: "The fascism of Hitler was the Christian element in the increasingly "Jewish" environment in which he and his followers found themselves."

He also wrote that the Jews have no right to live in "the Holy Land" because they are not a pure race and therefore not the true biblical Israelites and that Saddam was used as an excuse for US troops – "including thousands of Jews" – to occupy Saudi Arabia."

Words may lie, but MRI doesn't

A region of the brain called the amygdala lights up in the presence of fear or anxiety. MRI (magnetic resonance imaging) tests by Mathew Lieberman of the University of California, Los Angeles have shown that both black and white subjects have increased amygdala activity when viewing photos of black faces – but not so with white faces. Given the reports of black violence that came out of New Orleans following the recent flood, we would imagine this is a realistic response.

The real fun starts, though, when these MRI scans are compared with the results of verbal matching tasks. The verbal tests show no difference in reaction to black or white faces. This suggests that subjects are willing to tell the researchers whatever they want to hear. So when in doubt, trust the MRI.

The Trial of Loki

In 1999 we published a pamphlet titled *The Trial of Loki: A study in Nordic heathen morality*. That volume is now out of print in Australia, although the US edition is still available from our friends at Theod (see page 8 for their address).

Having received several requests for information about how Loki “fits in” to Odinism, we have decided to serialise this important work, for the first time, in *Renewal*.

4. The Senna of Lokasenna

The opening of *Lokasenna* suggests the pre-trial legal skirmishes that are sometimes heard in modern courtrooms. Since we learn later that the poem is set after the death of Baldr and before the punishment of Loki, this legalistic (I will argue courtroom) feeling is not inappropriate, and has been noted by several writers (including Klingenberg 1983 and Meulengracht Sørensen 1988).

Bragi opens by declaring that the Æsir will never offer Loki a seat at the feast. Óðinn, reminded by Loki that the two were once foster brothers, over-rules Bragi. At the very beginning of the action, then, Óðinn affirms impartial rules – in this case those of foster-brotherhood and hospitality. Bragi has effectively argued that Loki doesn’t deserve a hearing because his enormity is known to all, but Óðinn immediately positions himself above this viewpoint. At the same time, of course, Óðinn grimly reminds Loki of how their destinies will eventually converge in the form of the Wolf. It is hard to see why Óðinn would say this unless he is giving a form of judicial warning. If so, his statement could mean something like: “I know all the rules and precedents, and I also understand Fate. Bear this in mind if you rely on our foster-brotherhood to allow you to cause trouble at this gathering.”

Bragi then makes an attempt at conciliation. He offers Loki a horse and a sword if he will be silent. McKinnell draws attention to the fact that Bragi’s offer is couched in legal language. Whatever the offer may mean, Loki rejects it anyway, claiming that Bragi is too poor to meet his side of the deal. The audience of the poems, however, knows that Bragi is of “splendid appearance”, a phrase that seems to suggest

material wealth. Furthermore, if Bragi’s offer is made in an official rather than personal capacity, it is immaterial whether Bragi himself can afford the payment. Either way, by refusing even to consider Bragi’s offer, Loki already begins to look like he may be setting himself up for a fall.

Having complied with the formal requirements, Bragi is then free to observe that if the hospitality rules didn’t apply, he would be happy to deal with Loki personally. (There is no reason to believe that Bragi doesn’t mean exactly what he says. As Bellows commented, “... poetry, of which Bragi was the patron, was generally associated in the Norse mind with peculiar valor, and most of the skaldic poets were likewise noted fighters”.) Loki remarks that Bragi can fight him if he wants to. Of course, that option is not open. Óðinn has already ruled that the laws of hospitality *do* apply, and Bragi has just yielded to Óðinn’s ruling. Loki’s invitation to Bragi is therefore just petty bluster.

Iðunn then accuses both Loki and Bragi of being tactless. In the course of this rebuke, she reminds Bragi that Loki is an adoptive relative of the Æsir who has to be tolerated for the sake of everyone else whose relationship to the Æsir is of this type. This brings us back to the theme of foster-brotherhood that has dominated proceedings so far, but perhaps raises it to a new level. Loki may claim the rights of the *brøðurbani*, but unlike the Æsir’s other adoptive kinsmen he is showing little inclination to respect the obligations implied. If Iðunn also understands Fate, she knows that Loki will soon place himself formally beyond any protection

that foster-brotherhood may provide. One way or another, Iðunn is foreshadowing a distinction between those who are worthy of being adoptive kinsmen and those who forsake their rights through their own actions.

Loki replies that Iðunn made love to her brother’s slayer. This is a strange accusation, although it does set the low tone of most of Loki’s subsequent allegations. McKinnell interprets it to mean that “Being friendly to adoptive kinsmen is all very well, but making one’s brother’s killer into one of them by having sex with him is carrying it a bit too far”. If that is indeed his meaning, then Loki has fallen into Iðunn’s trap by agreeing with her. If he claims to draw the line at a mere sexual act, no matter how treacherous he is able to represent it, then the deeds that he is later to boast of are well beyond this limit.

Having made her point, Iðunn then withdraws from the argument with a reminder to Bragi not to fight Loki. If Bragi really is a hot-tempered god, rather than the coward that Loki has accused him of being, this makes sense. No action taken against Loki can be valid until Loki has crossed the line and destroyed his own protected status.

- continued next issue

Worth thinking about

“If any faith, habit or law war against a true attitude to Reality is must be cast off or abolished, otherwise it will, whether modified or not by space and time, kill us if we persist in it.”

- A. Rud Mills

Check out Mark’s new Odinist website, largely devoted to his own original studies of the *Œra Linda Book*:

www.norroena.org

More material is being constantly added to this site.



PO Box 127, Pakenham,

<http://www.frojel.com/>

The Re-Awakening – taking stock

In S M Stirling's *Draka* series of SF (or alternative-future) novels, the main characters at one stage attempted to "revive" Odinism, but didn't get very far. In an interview with Stirling in the last *Renewal* he explained the reason for their failure: "The old Indo-European pagan cults [seem particularly silly] since they have no developed intellectual background to speak of."

It was not the duty of our interviewer to grill Stirling on that statement. After all, the author was being very generous with his time. Furthermore, as a writer of fiction Stirling was under no obligation to make a special study of modern Odinism's "intellectual background". Yet the claim does need to be examined.

One way of taking stock on the progress of the Re-Awakening is to look at the contents of Odinist journals from earlier decades. Since several of these were founded in the early 1970s, and since it may have taken a few years for them to get into their stride, let's glance at some samples from the late 1970s.

Vor Tru number 6, of Spring 1979 was largely concerned with the missing Icelandic Allhersgoði Beinteinnsson, but also contained a Thorsson article on the nature of the northern soul, plus a paean to the Old Norse language.

The Odinist, number 37, 1978, had an article on Nietzsche, another attacking processed food, while Helgar asked whether Jesus was a Jew (who cared?).

The main articles in *Raven Banner*, number 20, Summer 1978 were a pantheistic interpretation of Odinism by Stubba and an essay by B W Baldwin condemning prayer as "at best an impertinence to the gods; at worst [a] blasphemy."

Irmisul, number obscured, 1979, was largely a reprint of a decades-earlier article on runic calendars.

Nordische Zeitung, numbers 3/4, 1978, mostly chronicled the year's activities of the Artgemeinschaft members.

From these limited samples it can be seen that even in the late 70s Odinism was at least beginning to establish some sort of pedigree as a religion with intellectual credibility. More needed to be done, much more, but even thirty years ago Stirling's dismissal would have been uninformed.

Religion is notoriously difficult, perhaps impossible, to define. One scholar who has largely avoided the definitional trap is Ninian Smart, who takes a different approach. Rather than trying to crystallise the essence of religion in a few necessarily inadequate words, Smart came up with a sort of map, a list of what he called the "dimensions" of religion. They can be

thought of as the "modes and forms in which religion manifests itself," in Smart's own words. There are seven of these dimensions, and not every religion has an equal weighting in all of them. Here are Smart's religious dimensions, with a brief explanation of each:

1. **Practical and Ritual.** The practices to which any individual religion adheres.
2. **Experiential and Emotional.** The feelings engendered in believers by their religion.
3. **Narrative and Mythic.** These are the vital stories of a religion. They may be historical, they may be parables, they may embody other meanings, but they take a narrative form. (It should be understood that the word "myth" in religious discourse does not connote "false".)
4. **Doctrinal and Philosophical.** The way the stories are interpreted intellectually by educated believers.
5. **Ethical and Legal.** The binding rules that lead to human fulfilment.
6. **Social and Institutional.** What the believers actually *do* to affirm their belief.
7. **Material.** The material incarnation of a religion, whether this be in the form of human creations or natural sacred sites.

Obviously Smart's seven religious dimensions go way beyond the mere "intellectual background" that Stirling claimed was lacking in Odinism – which probably related only to Smart's fourth dimension.

As we have already seen, Odinist journals back in the 1970s were beginning to address some of the intellectual questions. It is interesting, therefore, to consider how contemporary Odinism addresses other aspects of the phenomenon that is religion.

It may therefore be helpful to assess the current Odinist responses to each of Ninian Smart's religious dimensions. What follows is a preliminary attempt to do this. The responses listed below are meant to be indicative only, not in any way comprehensive. Examples from contemporary Christianity are also included, since they will perhaps be more familiar to those who are very new to Odinism.

1. Practical and Ritual

Christianity: Church attendance, prayer, sacraments such as the eucharist, hymns.

Odinism: Meditation; the main blots (birth, marriage, etc); pilgrimages (to the White Horse Stone, Rud Mills' grave, etc)

2. Experiential and Emotional

Christianity: The tradition of inspired prophets; the submissive suffering of people like Job; the mystical ecstasy of people like Saint Theresa.

Odinism: The tradition of heroic

resistance and martyrdom, such as that of the Continental Saxons; the ecstasy of Odinist and proto-Odinist art; numinous experiences in natural settings.

3. Narrative and Mythic

Christianity: Stories about Moses, Jesus, saints, etc.

Odinism: Stories about the gods, goddesses, and other beings; stories about Odinist heroes such as Aethelfrith, etc.

4. Doctrinal and Philosophical

Christianity: The notion of the Trinity, the concepts of sin, grace and redemption.

Odinism: Wyrd; the doctrine of gods being within nature rather than outside it; the belief that they cannot ward off entropy forever; the faith that after Ragnarok there will be a new beginning under Balder (and various other gods and goddesses); our complex view of the human soul; the overlap between traditional Odinist beliefs and cutting-edge modern science; reincarnation.

5. Ethical and Legal

Christianity: The ten commandments, the Sermon on the Mount, etc.

Odinism: Our duty to try to emulate the main qualities of each of the deities (to whatever extent mere humans can); the nine noble virtues; the precepts of *Hávamál*; the heroic ethos of *Beowulf*, etc.

6. Social and Institutional

Christianity: The church, seen as a body of believers; the organisational hierarchy; the spiritual authority of people like Wesley, Calvin, etc.

Odinism: The concept of "the Nation of Odin"; respect for the modern people who have played significant roles in the Re-Awakening; Odinist hearths, etc.

7. Material

Christianity: Church and cathedral buildings; crucifixes; ikons; sacred sites such as "the Holy Land".

Odinism: Thor's hammers; Odinist works of art including music; modern national rituals of Odinist spiritual provenance such as Remembrance Day; sacred sites such as Yeavinger, etc.

It should be repeated that the list of features given above is not at all comprehensive. Nor is Ninian Smart's scheme presented as anything more than a useful heuristic device. (In fact, Charles Reynolds argued that there are ten religious dimensions; the extra three, after a bit of shuffling, being Aesthetic, Hygienic and Geographical.) Even so, it is clear even after such a summary investigation that modern Odinism is a highly developed religion (read

“spiritual path” if you prefer) of which we can all be proud.

It is not an exaggeration to say that **no** other religion can look down on us in this regard. The comparison with Christianity shows that despite their two thousand years of theological and ritual development, and all the rest (often-state-financed), we are not far behind in our own development. No doubt we can and should lift our game in some respects, but all the foundations are in place.

To put this another way: despite Stirling's throw-away line, we are pretty much unassailable as a religion to be taken seriously. Had his protagonists been aware of this they might have had more success in making Odinism their state religion.

This leads to the inevitable question of how we can advance our faith from this point. We should not be looking at what we might perhaps achieve in twenty or thirty years, but at what we could – with effort and discipline and will-power – achieve right now.

One thing we obviously lack is suitable places of communal worship. These could be our equivalent of churches, temples or

shrines, or they could be outdoor sites of scenic beauty, perhaps groves (but necessarily on private land because of the risk of disruption by fanatics of other faiths). The phrase “communal worship” is used here in the broadest possible sense, to include whatever religious or spiritual activity we choose to do as an organised group.

It might be easier to think of any buildings we may construct or acquire as community centres. Whatever term we use, the point is that we need to come together more often as a viable spiritual community. At the moment we are far too dependant on internet contact. The internet is a magnificent tool, but no tool can ever substitute for human warmth and affection.

Another development that is overdue is a serious focus on the arts. Of course, there have been many proto-Odinist artists of the highest calibre – musicians like Wagner and Hansen, writers like Swinburne and Morris, sculptors like Rayner Hoff, and so on. But much of what has been presented in recent years as Odinist art is mediocre.

This is not an indictment of Odinism, since there are some brilliant Odinists working professionally as artists, such as Stead Steadman. Furthermore most of the general art around us nowadays is also mediocre. That is to be expected, given that our very concepts of what art is and what it should be have been largely eroded by the aesthetic fragmentation caused by multiculturalism.

Even so, as the pioneers of the most exciting spiritual adventure of the 21st century we should be setting the artistic agenda for the next few generations. The fact that there are so few of us is irrelevant. If we can establish a new Odinist ethic in the arts, drawing on traditional technical skills where necessary, our work will automatically appeal to the currently troubled northern soul and therefore will be bound to serve as a beacon for other artists who at this stage have not even heard of our path.

A good beginning would be a disciplined survey of the existing art, in all genres, that can become a foundation of our canon. *Renewal* has previously suggested that we could do this with regard to music, starting by reclaiming the heathen carols (see Vol 11 No 3).

These are two entirely practical proposals that we could start working on immediately: (1) the acquisition of private physical spaces where we can come together for spiritual purposes; and (2) the creation of a rigorously Odinist aesthetic in all the arts, including “new” media such as installations, CAD and the like.

We have come a long way since those 1970s Odinist journals referred to above. We still have a long way to go. But we already *have* people with financial skills, and people with a background in the arts. Tomorrow can belong to us. All that is necessary is that we avoid the temptation of resting on our laurels.

- Osred

Wisdom from Else Christensen

“We believe that Odinism must be a *dynamic* faith in every sense of the term; ever expanding its understanding of past tradition and present challenge, ever rich in critical insight and dialectical acceptance, ever satisfying to heart and mind in its span of comprehensiveness and nuance. We hope that all factions of Odinism, and, indeed, all pagans everywhere, would share our enthusiasm for these religious goals.”

Ripples in Time



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There is no way around it: you *need* this booklet if you are serious about our ancestral runic heritage.

Renewal

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Renewal exists to share the views of modern Odinists, both within Australia and world-wide. In Australian and British law Odinism is described as “the continuation of ... the organic spiritual beliefs and religion of the indigenous peoples of northern Europe as embodied in the Edda and as they have found expression in the wisdom and in the historical experience of these peoples”.

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What's banned, what isn't

Professor Andrew Fraser of Macquarie University, Sydney, created a kerfuffle a couple of months ago when he warned that allowing large numbers of sub-Saharan African migrants to settle in Australia was a recipe for a future crime wave.

Drew's vice-chancellor, Di Yerbury, banned him from teaching and ordered the doors of his lecture theatre to be locked. Drew then wrote up his thoughts on the former White Australia Policy in a 6,800 word essay, which was initially accepted for publication by a peer-reviewed law journal at Melbourne's Deakin University. Then Deakin's vice-chancellor, Sally Walker, ordered the Deakin journal not to publish Drew's article – supposedly on the ground that it might contravene various Race Relations laws.

Fraser's article was a reasoned academic paper by a legal expert of international standing. But it broke a taboo by having some good things to say for the old White Australia Policy, so it had to be banned.

Meanwhile, the following rap song lyrics are said to be freely available in Australian music shops. All of them advocate violence against members of the Nation of Odin.

If the double standards weren't so sad they might be funny. At least the controversy has made it clear to all our people that we have been abandoned by those who think of themselves as our "elites". The behaviour of these two VC's has proven beyond doubt that we are now leaderless. Let our new leaders step forward!

"Kill the white people; we gonna make them hurt; kill the white people; but buy my record first; ha, ha, ha"

"Kill d'White People", Apache, *Apache Ain't Shit*, 1993, Tommy Boy Music, Time Warner, USA.

"Niggas in the church say: kill whitey all night long. The white man is the devil. The CRIPS and Bloods are soldiers I'm recruiting with no dispute; drive-by shooting on this white genetic mutant. Let's go and kill some rednecks. Menace Clan ain't afraid. I got the .380; the homies think I'm crazy because I shot a white baby; I said; I said, I said: kill whitey all night long. A nigga dumping on your white ass; fuck this rap shit, nigga, I'm gonna blast. I beat a white boy to the motherfucking ground."

"Kill Whitey", Menace Clan, *Da Hood*, 1995, Rap-A-Lot Records, Noo Trybe Records, subsidiaries of what was called Thorn EMI and now is called The EMI Group, United Kingdom.

"Devils fear this brand new shit. I bleed them next time I see them. I prey on these devils. Look what it has come to; who you gonna run to when we get to mobbing, filling his body up with lead, yah; cracker in my way; slitting, slit his throat; watch his body shake; watch his body shake; that's how we do it in the motherfucking [San Francisco] Bay. Sitting on the dock of the dirty with my AK"

"Heat-featuring Jet and Spice 1", *Paris, Unleashed*, 1998, Unleashed Records, Whirling Records.

"These devils make me sick; I love to fill them full of holes; kill them all in the daytime, broad motherfucking daylight; 12 o'clock, grab the Glock; why wait for night?"

"Sweatin Bullets", Brand Nubian, *Everything Is Everything*, 1994, Elektra Entertainment, Warner Communications, Time Warner, USA.

"A fight, a fight, a nigger and a white, if the nigger don't win then we all jump in, smoking all [of] America's white boys"

"A Fight", Apache, *Apache Ain't Shit*, 1993, Tommy Boy Music, Time Warner, USA.

"I kill a devil right now. I say kill whitey all night long. I stabbed a fucking Jew with a steeple. I would kill a cracker for nothing, just for the fuck of it. Menace Clan kill a cracker; jack 'em even quicker. Catch that devil slipping; blow his fucking brains out."

"Fuck a Record Deal", Menace Clan, *Da Hood*, 1995, Rap-A-Lot Records, Noo Trybe Records, subsidiaries of Thorn EMI.

"Now I'm black but black people trip 'cause white people like me; white people like me but I don't like them. I don't hate whites, I just gotta death wish for motherfuckers that ain't right."

"Race War", Ice-T, *Home Invasion*, 1993, Priority Records, Thorn EMI.

"To all my Universal Soldiers: stay at attention while I strategise an invasion; the mission be assassination, snipers hitting Caucasians with semi-automatic shots heard around the world; my plot is to control the globe and hold the world hostage. See, I got a war plan more deadlier than Hitler. Lyrical specialist, underworld terrorist. Keep the unity thick like mud. I pulling out gats, launching deadly attacks."

"Blood for Blood", Killarmy, *Silent Weapons for Quiet Wars*, 1997, Wu-Tang Records, Priority Records, The EMI Group.

"Lead to the head of you devils."

"Lick Dem Muthaphuckas-Remix", Brand Nubian, *Everything Is Everything*, 1994, Elektra Entertainment, Warner Communications, Time Warner, USA.

"This will all be over in '99, so, niggas, give devils the crime; gonna be more devils dying."

"No Surrender", Bone Thugs-N-Harmony, *Creepin on ah Come Up*, 1994, Ruthless Records, Epic Records, Sony Music Entertainment, Sony, Japan.

"Won't be satisfied until the devils I see them all dead. My brother is sending me more guns from down South. Pale face, it's

all about brothers rising up, wising up, sizing up our situation. You be fucking with my turf when you be fucking with my race; now face your maker and take your last breath; the time is half-past death, it's the Armageddon. Go into the garage; find that old camouflage, cracker-shooting nightly."

"What the Fuck", Brand Nubian, *Everything Is Everything*, 1994, Elektra Entertainment, Warner Communications, Time Warner, USA.

"44 ways to get paid. I'm through with talking to these devils; now I'm ready to blast."

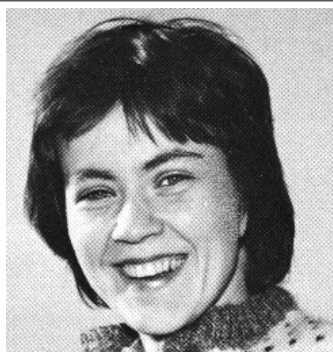
"44 Wayz-featuring Mystic", *Paris, Unleashed*, 1998, Unleashed Records, Whirling Records.

"Bust a Glock; devils get shot. When God give the word me herd like the buffalo through the neighbourhood; watch me blast. I'm killing more crackers than Bosnia-Herzegovina, each and everyday. Don't bust until you see the whites of his eyes, the whites of his skin. Louis Farrakhan. Bloods and Crips, and little old me, and we all getting ready for the enemy."

"Enemy", Ice Cube, *Lethal Injection*, 1993, Priority Records, Thorn EMI.

We could continue reprinting more of this filth (which was sent in to us by an alarmed *Renewal* reader), but to be honest we find it too sickening to go on. Almost all of these lyrics, and the others that we thought even too disturbing to print, advocate murder of a specified group: white people.

Incitement to genocide was once covered by the Commonwealth Crimes Act. It is presumably still a crime of some sort, even in our bizarre age. Yet in this "Year of Grace", 2005, Professor Fraser's well-reasoned and dignified academic paper is banned by the diktat of his vice-chancellor, a lady who can apparently buy the vile and sub-literate trash quoted above from any standard music shop.



American society has been in freefall for decades, but it is presumably unladylike to mention it.

Still, I'm just a rough-edged Aussie sheila who's never seen a Southern mansion like Tara, would scarcely recognise a magnolia blossom, and couldn't tell a mint julep from a pack of Minties. So maybe I'm allowed to say what the spiritual daughters of Scarlett O'Hara would never allow to pass their lips.

The Americans act as if ignoring their problems will make them go away. Not that they're unique in that. No doubt decadent Rome had its share of ostriches, burying their heads in the silt of the Tiber and coincidentally sticking up their posteriors for a good kicking. And there are plenty in Australia today who think, or say they think, that Oz is different, that we can make the same mistakes the Yanks have made but still remain a cohesive, compassionate society.

Sorry, but it just doesn't work that way. Human nature is fairly similar everywhere, and a stuff-up in Australia will have the same effects as an identical stuff-up in Rome, America, Britain or anywhere else. Bad policy always has even worse consequences.

The thing that the Yanks either can't comprehend, or are too anorexic to accept, is that America is undergoing a new civil war.

Wars have battlefields. The new American battlefields are any cities with a large so-called "minority" population. Anyone who lives in those cities is potentially either a fighter or a victim. Fighters sometimes die. Victims often die. Maintaining a prissy silence about these facts won't change the grim reality.

Australians really have no excuse for pretending not to know. Do you remember what happened in New York in 1991? No? Then it's time for the ever-helpful Ota to come to the rescue.

On August 19, 1991, a seven year-old Afro-American boy named Gavin Cato was fixing his bike on a Crown Heights footpath when a car driven by a Jewish man somehow veered off the road, struck young Gavin, and instantly killed him. Apparently the ultra-Orthodox Jew had been trying to catch up with a cortege of cars attending a Hasidic Jewish funeral.

What followed was the worst three days of racial civil war ever experienced in New

Ota's Talking Point

York – to date.

A visiting Hasidic Jewish scholar from Australia was spotted by the black mob. He was a 29 year-old named Yankel Rosenbaum. Yankel's religious clothing made him instantly identifiable. The black mob pursued him, screaming "Get the Jew! Kill the Jew!", and he was beaten and knifed. He arrived at King's County Hospital still alive, although only just, but for some reason the black staff on duty failed to diagnose his injuries correctly. As a result, he died. In June this year his brother Norman was awarded a \$1.6 million dollar payout from the hospital.



Yankel Rosenbaum, an Australian-born victim of the racial animosities inherent in American-style capitalism.

Well, that's America. It couldn't happen here – yet. But eventually it can and it will if we continue to follow the failed social policies of our great ally, the US of A. Just ask Yankel's surviving relatives in Caulfield, Melbourne, Australia.

So what went wrong over there? And how can we avoid it happening here in Oz?

It started when the rich people in our nations decided that we don't live in a community, but rather in a social, cultural and racial vacuum where all that matters is "market forces". All that really means anything at all, they claimed, was the economic bottom line.

As a result of this "free-market" theory, untold numbers of sub-Saharan blacks were sold by their black "owners" in Africa to European and Jewish slave-traders, who then shipped them to America for re-sale at a decent profit margin.

Forget the fact that it wasn't "decent" at all, either for the individual victims of the slave trade or for the initially Puritan American culture that could never, *ever*, assimilate these slaves without subsequently fracturing. To put this another way, both sides of the "trade" were doomed to lose. The blacks at an individual level, and the whites at a social level.

Still, the bottom line was pretty good – for a few entrepreneurs, for a brief while. The African slaves could pick cotton. The plantation owners needed slaves to pick it, since sooner or later a white cotton-picking workforce would have demanded wages that

would have made the cotton industry unviable.

It was a bit like the economic logic that today outsources the creation of Western industrial products to the Third World. Where once we could make our own clothing and footwear and everything else in our own countries, now, it seems, we can't. The bottom line is that even our once-iconic companies have to shed jobs in our own economies in order to export them to call centres in India or sweatshops, even prisons, in China. It's good for the P/E ratio, you see.

Except that the social costs are enormous, amounting to a massive cultural debt that our children can never repay.

Nobody wants to live in an economy. We all want to live in societies, communities, in cultural areas where we share our values with those who are related to us. Places where we can tell our own stories to each other in our own accents, share our own dream-time, "have a good yarn" (to use the old Aussie expression).

We don't want to share our living space with people whose eyes remain sullenly blank when we try to share with them our dreams and aspirations and fantasies.

Getting back to America: in the 1930s Dust Bowl period, an over-rated US author called John Steinbeck wrote an unjustly famed novel called *The Grapes of Wrath*. The characters in Steinbeck's story went through nature's and the economy's wringers, but they stuck together and supported each other because they were members of the same family and they thought it was their primary duty to help each other. As members of a unified social group, they all had shared hopes and dreams and moral standards.

That was in the 1930s. This year, in 2005, America had another natural disaster. New Orleans was flooded. But it was different this time. By 2005, New Orleans was over 90% black, even before the cyclone. Every white who *could* get out in advance, did.

Forget any fairy tales. The blacks who remained there went on a looting, killing and raping spree, the like of which hasn't been seen since the fall of Berlin in 1945. Their main targets were white girls, but they didn't spare their own, either.

What else could be expected? These people were forcibly brought to America as slaves to pick cotton. When that economic need was superseded by the invention of the cotton gin, they became utterly redundant.

People who recognise that they are redundant in a market economy tend to get nasty. We are currently importing exactly that problem to Australia. How can we stop it now, before New South Wales becomes the next New Orleans?

VIKINGS COMING TO AUSTRALIA!

The Australian National Maritime Museum in Sydney will be hosting a Viking Exhibition. The Director of the National Museum of Denmark, Carsten Larsen, will be opening the exhibition on the 29th of November at 18:00 in Sydney – Australian National Maritime Museum, 2 Murray Street, Darling Harbour.

Kind Regards

Royal Danish Consulate General,
Melbourne

□ I don't really understand Stirling's statement that "The old Indo-European pagan cults **particularly** [seem increasingly silly] since they have no developed intellectual background to speak of". Is this in comparison with the monotheist cults? Obviously Stirling's are the opinions of an atheist, with no knowledge of developing scientific theories confirming many of the things we "pagans" have known all along. Still, just where in Hel's name is the "developed intellectual background" of the semitic religions?

Mark, Vinland

We have tried to address this valid question at some length on pages 4 to 5 – Ed.

□ I was so sorry to learn from the last issue of the death of Else Christensen, The FolkMother.

I corresponded a lot with Else until the last year or so, but since then I've been on the move a lot and letters haven't always caught up with me. (Else never did get comfortable with emails!)

Else's tragic passing leaves a massive void in our ranks. It is the end of an era. I can only add two things to my friend Osred's sweet eulogy:

First, how about running at least one quote from The Folkmother in every future issue of *Renewal*? That way her memory will be kept alive, and younger Odinists will become familiar with the thoughts of one of our most inspiring figures.

Second:

*Cattle die, kindred die,
Every man is mortal:
But the good name never dies
Of one who has done well.*

Edith, currently in Darwin, Australia.

□ Thank you for the latest issue of *Renewal*. I really enjoyed your tribute to Else. She was a great woman, truly honourable and deserving a place among our noted ancestors. I first started writing to her in 1992, shortly before both of us got locked up. Because of her incarceration we lost touch for several years, since prisoners aren't allowed to write to other prisoners in America. I did manage to get a couple of letters through a second party, but eventually we were

discovered, so I had to wait until she got out.

Else was always supportive of my ideas and plans, and honest when she disagreed with me. I'll never forget all that I learned from her and all of the service that she put into our nation. She was a great Odinist woman, but an even better friend, and I'll never forget her. Raise the Minnehorn and hail Else Christensen!

Name and address withheld.

□ My brief is merely to write an idiosyncratic opinion column for *Renewal*, but I would appreciate it if you added my voice to those who are grateful for the life of Else Christensen. Else's selfless generosity was as remarkable as her boundless love and her superb mind. No-one will ever be able to take her place. Rud Mills was the founder of our Odinist Re-Awakening. Else was something like our first saint. There may be other saints, but there will never be another Folkmother.

Ota, Sydney, Australia

□ In the second issue of *Renewal*, Spring 1994, there was a short letter from Else Christensen. I was so impressed with her attitude that I immediately began corresponding with her, at first through *Renewal* and later directly. I've attached Else's letter in the hope that you can find space to run it again as a little memorial to my first contact with the Folkmother.

Never forget that Odin is telling us always to seek knowledge and wisdom; Odinism must never slip into dogmatism but continue as a living spiritual force, moving our folk forward into a new cultural era where the present Christian intermezzo has played out its role in the long history of our folk. When the Christian veneer has gone, you will find, underneath, the solid oak of Thor, strong enough to carry us into the next century in whichever form this will take; for changes will take place and we must be able and willing to adapt to new circumstances without losing our re-gained direction.

Kathy, Tasmania, Australia

□ Readers may be interested to learn that the Sigurður Nordal Institute is currently inviting applications for Fellowships. These are designed to allow writers, translators and scholars (not students) to travel to Iceland for at least three months to increase their knowledge of Icelandic language and culture. The deadline for applications is 31 October 2005. Further details are available from the Sigurður Nordal Institute, Þingholtsstræti 29 Reykjavík, or see www.nordals.hi.is.

Margaret, South Australia

Notice Board

<http://groups.yahoo.com/group/Wolfhearthandfriends/> All readers of this journal should consider joining this Melbourne-based Odinist list.

For updates on the *Australian Viking Ships Museum*, see:

www.australianvikingshipsmuseum.surf.to

The AVSM aims to build a replica of the Gokstad ship, and also to collect other replica ships that have been built in Australia. In addition there will be a land-based interpretation centre, through which thousands of people will be exposed to our heritage.

Wodanesdag – Celtic & Viking Craftworks has provided original hand-crafted products to the Celtic and Viking Community since 1993. <http://www.odin.org/>

The Scorpion is an independent magazine dealing in depth with matters relating to the survival of European culture. Its address is: *The Scorpion*, BCM 5766, London, WC1, England or stormloader.com/thescorpion. A sample issue costs £5.00 sterling.

éléments: pour la civilisation européenne is a stylish and intelligent magazine sympathetic to the heathen world-view. Published in French, a year's subscription costs 180 F or 240 F by air. Address: 41 rue Barrault, Paris, France. This is an often brilliant publication!

Odinic Rite Briefing is a quarterly publication of the (British) Odinic Rite. Enquiries to: BCM Runic, London, WC1N 3XX

The Runestone is a quarterly journal of Asatru, "dedicated to our Gods and Goddesses, to the people of the North, and to the values of courage, freedom, and individuality within the context of kinship". Cheques for \$US15.00 airmail should be payable to S. A. McNallen, PO Box 445, Nevada City, Ca, 95959, USA.

The *Asatru Alliance* believes in "standards of behaviour which are consistent with the spiritual truths of the Norse gods and goddesses and harmonious with our deepest being". The Asatru Alliance, PO Box 961, Payson, Az 85547, USA.

Theod has suspended regular publication, but plans to put out occasional special issues from time to time. All back issues will be kept available, and a free brochure is available for the asking at any time, from PO Box 8062, Watertown, NY 13601, USA.

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